

# THE TALKS OF SADGURU UPASANI BABA MAHARAJA

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## (VOLUME I-A)

### THE SELECTED TALKS

#### (Section I)

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U. V. 1-2

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(1) The Shivatma and the Jivatma.

(2) The study of Yoga and Viyoga - union and disunion.

- (1) -

Yogis are seen to study Yoga. What do they do therein? They join their soul with that of God. To join two things together means Yoga. If two things are to be joined into one, both of them have to be of the same quality. If 'any gold' is to be mixed with pure gold, then that 'any gold' has to be purified by subjecting it to various physical and chemical processes prior to its being mixed with the pure; and then both of them can be mixed together; one can now say that the Yoga of both of them has been effected. Originally both the golds were the same; but when one of them got mixed up with other things, then two types of gold came to be recognised - the pure and the impure. If now they are again to be mixed into one, then the impure one has to be purified; when it is so purified, it becomes the same pure gold, even though its lump may be separated from that of the pure one; both of them are recognised as one and the same thing - the pure gold; it is immaterial then, if they are kept separate or mixed into one. It is the impurity that divided the original one into two. So far it is pure it is immaterial into how many parts it is divided - they are all one.

In the same way, the soul of God and the soul of man is the same - is one. How was it then that we began to be differentiated from God? It is this way. In the Beginning, prior to the origin of the human form, one minus 84 lacs (lac = 100,000) of objects of enjoyment came into existence; on the basis of all these, at last, that 'one Minus' - the human form, appeared on the scene. The soul within this human form is the same as that of God; there is no difference between them. How long this unity or rather the purity of the soul of the human being lasts; in other words, when does it get differentiated as a separate entity, is a fair question that crosses our mind. The answer to this is that so far as the human being does not hanker after or identify himself with any desire or its object, that purity or rather that unity is there; till then

even if the human being appears to be separate, his soul is the same pure soul as that of God, and as such one with that of His. But the moment the human being accepts and begins to use any of those objects of enjoyment, his soul becomes associated with it; such a soul now resembles the impure gold, and with this, his impure soul begins to be differentiated as another - the second - from the state of the pure soul of God. It is, thus, due to the association of the soul with a desire or an object of enjoyment that the human being gets differentiated, and is then designated as Jiva - life - human being - as opposed to the pure blissful God.

The human form for both the affected souls, i.e., the soul in the state of Jiva - the Jivatma and the pure soul., i.e. the soul in the state of Shiva - the Shivatma is the same; it means that the human body is the same for both, but two types of souls - the affected soul of Jivatma and the pure soul of Shivatma associate with it. If the affected soul remains in the human body, then it assumes the state of a human being i.e. the Jiva; if on the other hand, the pure soul remains in the human body, then it continues to remain in the state of Shiva - the blissful God. Thus two souls are now differentiated - a Jivatma and a Shivatma. The Jivatma treats the human form as a separate entity from itself, while the Shivatma does not treat it as something different from itself. Once, however, the soul gets thus differentiated into two, their food, their nutrition, their environment become different. Similarly, all objects of enjoyment, - 'Bhogya Vastu' also get grouped into two - one the pure original Bliss, and the other all the 84 lacs of objects. On assumption of the human form, if the attention of the soul remains unified with that original singular Bliss without any diversion towards any other object of desire, then that soul - the Shivatma, even though residing in the human form, continues to enjoy that Bliss, i.e. continues to remain in the state of Shiva; and since the human form also consists of Bliss, the soul and its human form would ever remain in that state of endless Bliss; thus, that soul, that human form, and that Bliss would all be together as one, in that endless state of blissful existence. On the other hand, if the soul accepts even one of those objects while residing in the human form, which in itself is formed on the same basis as all those objects of enjoyment, then it gets affected by it, and thus turns into the state of Jivatma; as a result of this he begins to suffer from pleasure and pain, which in their turn involve him into the endless chain of births and deaths, thereby losing his original state of endless Bliss. With the assumption of the human form the attention of the soul gets naturally diverted towards the objects, particularly constituting the necessities of 'life', such as food and drink; with this introduction he gets used to them, and in course of time he is not able to do without them; thus he gets affected by them, and due to this affectation he now assumes the role of a Jivatma - the human being, becomes the possessor of pleasure and pain, and thus becomes a link in the interminable chain of births and deaths. Unless now the Jivatma loses all interest in these objects of enjoyment, gets over the desires, remains unaffected by them, he cannot return to his original status of Shivatma. Due to his association with these objects he resembles the status of the impure gold; the original pure soul has now become impure; it is now his lot to depend on these objects that are on 'another' that is on somebody or something besides himself for his wants and for his happiness.

Thus it is that the affected soul, or the soul associated with objects of enjoyment, i.e. the impure soul, now assumes the state of Jivatma and becomes differentiated from the pure soul of God.

All objects of enjoyment are destructible; the human body depending on them for its nutrition is equally destruc-

tible. These objects are so many and their qualities are so varying that both the body and the mind have constantly to change, i.e. they have to adapt themselves to use them. The Jivatma gets entangled in them and becomes dependent on them; such is his status throughout all the lives he has to take due to his association with them. So far he gets as many of the objects as he desires, he feels happy; if, however, their quantity or quality goes down, he at once becomes unhappy. This state of his resembles that of a fish. Fish are born and bred in water; if the mass of water they are in increases, they are not affected; but the moment it goes down to a dangerous level, they become anxious, unhappy. It is a painful experience they get. In the same way, the Jiva and his body are not only born on the same basis as all those objects, but their nutrition and even their very existence depend on them. The Jiva, lying within the body, is always anxious to have as many of these objects as possible for the existence and nutrition of his body, and for the pleasures or happiness he derives through them. Naturally, if he gets more of them, he feels happy; in the opposite case, unhappy; that is the state of Jiva, for life after life. Thus, any decrease in these objects, by quantity or quality, make both the Jiva and the body unhappy; if they become very few - inadequate for the existence, both of them even come to their end. If a fish is taken out of the water and kept in a small quantity of it in a crevice of a stone, as the water gets warm and evaporates due to the sun, the fish becomes very anxious, unhappy; its condition becomes painful. A little more of water added at this-stage makes the fish happy; a little later, however, his former status of anxiety again returns. Similar is the state of Jivatma, of alternate pleasure and pain, in association with the objects. So far as he gets them as many as he desires, he is happy; any decrease in them makes him unhappy. A few more objects at this stage make him happy. The objects being perishable they get lost - disappear, and thus with their decrease, again the Jiva becomes very unhappy. If the stock of his whole life is taken broadly, one finds that the Jiva, on the whole, gets far more of pain to his lot than the pleasure, and that pleasure too has its limitations - its end. In spite of this experience it is common to see that the Jiva is always running after these objects for the existence of himself and his body.

A man is always seen to desire and desire so that he may establish himself permanently, and undertakes many an action - good and bad - to collect as many objects as possible to satisfy his desires. These objects being perishable he loses them, and that gives him anxiety and pain. Loss of objects and in-satiation of desires make him unhappy. He then works further to satisfy his desires. The results of his various actions go on accumulating to form his 'Prarabdha'. As he expends his Prarabdha in one life, the actions that he undertakes during that existence are forming his 'Prarabdha' for his next. Thus, the actions cause Prarabdha; Prarabdha provides another body; in that body he does various actions; these actions cause his Prarabdha for the next life, and so on. That is how this Bhava-chakra-wheel of worldly life - vicious circle of action and Prarabdha. i.e. of life and death, goes on in an endless fashion.

In short, we, i.e. our souls were originally in the state of Shiva; due to our association with the objects of enjoyment and desires we got differentiated as separate units from God and thus thrown into the endless vicious circle of life and death.

That Infinite Bliss got differentiated - transformed - into all those 84 lacs of objects of enjoyment. All these objects are naturally in the state of plurality and in the state of the Dvandvas - Duals. It is due to our association with

these objects that we became Jivatmas - Jivas, and so far as this association is there we are bound to remain in their state of plurality and of Dvandvas; to begin with, however, we were not in these states. Really speaking, this human form of ours does not belong to the state of Jiva, but to that of Shiva; due to our association with these objects we shifted ourselves into the state of Jiva, and began to call this form as ours, even though it originally belonged to Shiva. All these objects are perishable, and hence are continuously undergoing a change; due to our association with them we got the state of Jiva and, as such, the state of Jiva also becomes subject to destruction and eternal change. Change means a change of form; the first form of the object is destroyed - disappears, and it reappears in another form. The Jiva suffers from changes -states of pleasure and pain, and a change of the body in the end, and the body also undergoes its changes - the childhood, youth, old age and death.

Thus, so far as we are associated with these objects, which are ever in a state of flux, our Jiva and the body also have to be in the same state of eternal change.

Some modern persons, due to their inadequate knowledge, think that after death the soul residing in the body unites with the pure soul; they think that it is like 'just mixing the two golds'; such thoughts generally cross the minds of those who are steeped in desires. But if one thinks over in a fundamental way, it strikes him, that, no doubt, it is like mixing the two golds; but then the impure gold is never mixed like that with the pure by anybody as it is not advantageous, and so the impure gold has to be duly purified before it could be mixed with the pure. When the impure gold is thus purified and then mixed with the pure, how happy that gold becomes by its sudden expansion into a bigger bulk?

In the same way, how can the Jivatma, affected by desires and objects of enjoyment, by various vicious actions, by painful experiences, and thus becoming impure, straightway merge into that Blissful pure soul of the Shivatma? If we put oil in a glass of water, the oil at once separates into a distinct layer and floats over it; the oil does not mix with the water. To begin with, the oil was in the state of water; but due to certain influences it changed into the oily state. So far as that state of oil is exhibited by it, it will not be able to mix with the water even when they are kept together. In the same way, even though the Jivatma and Shivatma are near each other - are together, the Jivatma is not able to unite with the Shivatma until it gets out of the state of Jiva.

Just as the impurities from the impure gold have to be removed prior to its mixing with pure gold, in the same way, the state of Jiva we have assumed by associating with the objects of enjoyment must disappear from us prior to our union with the Shivatma. Prior to the fall into the state of Jiva, the soul of Jivatma was pure; and so it has to become that much pure again before it can unite with the Shivatma. Just as the goldsmith, after purifying the gold offered for sale to him, tests it to find out if all the impurities have been removed or not, and on becoming sure that it is fully purified, he agrees to pay for it at the price of the pure gold, in the same way, the Shivatman also carries out tests to find out if the Jivatma has really got over the impure state of Jiva or not, prior to his permitting him to join Himself. Once one becomes pure to that extent one reaches the state of the Shivatma. Having reached that state of purity, the Jivatma joins the Shivatma, and even though he remembers his old status, he now experiences that he himself is that supernatural, all-

powerful, Infinite Bliss. After that union with the Shivatma, even while he remains in the same gross physical body, he continues to experience that Blissful state through his invisible fine body - the 'Sukshma Sharira' lying within the gross physical one.

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Without the gross physical body and without the entry of the pure soul into the Sukshma Sharira lying within the gross one, the Sukshma Sharira cannot be properly known, and through it, as the medium the Infinite Bliss cannot be experienced. Till we know well the Sukshma Sharira of ours, till our pure soul is able to stay well within it and till we experience and attain that Infinite Bliss, it is very essential to have the gross physical body. Without the gross physical body we cannot know our Sukshma Sharira; and unless we enter into it in a pure state, we are not able to experience that Bliss. To attain this, we have, to disunite from, i.e. break off, the association (which we have established over many a birth of ours) of our gross physical body with the various objects of enjoyment, (of course, with the help of the gross material body). As this association is being done away with our soul begins to get purified, to know and enter the Sukshma Sharira, and through it establish union with the soul of God.

Today our state is such that our gross physical body goes on associating with the objects of enjoyment, and thus goes on automatically dissociating itself with the pure soul of God. To attain that Bliss again, we have got to dissociate ourselves with these objects; and, as this dissociation, disunion - renunciation - , progresses, we become able to associate, to unite, through the medium of our Sukshma Sharira, with that Blissful soul of God.

The effort to unite our soul once again with the soul of God means the study of Yoga. Once that union is established, and that endless immortal body of God is attained, then, even after death, i.e. the loss of the gross physical body, we shall be ever experiencing and remain steeped in that Infinite Bliss. What will be our status then? We shall be absolutely free. Such a free man can be called by any name - a Satpurusha, a Yogi, God or any other name. That free man is in the state of both - everything and nothing.

To know everything, to become all-powerful, to experience and remain continuously in that all-powerful, supernatural, Infinite Bliss, by establishing, once and for all, the union of one's soul with that of God, means Yoga. It is this union that is called the real Yoga. To attain that, there are many established methods. To get acquainted with any of them, one requires plenty of 'Punya' (merit) to one's credit. According to the quality and the quantity of Punya to one's credit, a suitable guide, a Guru, becomes available, - comes to us; and once we get established on the path, the various methods and the inner knowledge begin to unfold themselves automatically within us; this represents the beneficial result of the Punya accumulated by us.

Yogabhyasa - study of union, thus, virtually means Viyoga bhyasa - study of disunion - of renunciation; but the Viyoga bhyasa presents a very special feature, in that it does not require a Guru - a guide - a teacher. We have only to develop the habit of avoiding the objects of desires and passions. A thing we can do without should not be stored. We should restrict our wants to things that constitute the bare necessities of life. We should deny ourselves such wants which we can do without. Thus, bit by bit, we should cultivate the habit of doing without every object of desire and passion.

Lord Shri Krishna has said:-

'Abhyasena Tu Kaunteya Vairagyena Cha Grihyate' (Gita, Canto 6, Shloka 35) i.e., Practice Vairagya (detachment); it means Viyogabhyasa; without it one cannot do the Yogabhyasa, i.e., one cannot learn to unite with God. Viyogabhyasa does not require a Guru. One who wants to attain that state of God can easily follow this path by himself without anybody's help. One can do this study anywhere at any time. While engaged in this study the mind is likely to brood over all those objects, again and again; but irrespective of this attitude of one's mind one should very carefully avoid any physical contact with them; this becomes sufficient for the purpose.

For the people steeped in the worldly affairs, there is another method, which automatically causes one's dissociation with those objects. Here is that method: one should choose an idol of any form of God one likes, made of stone or metal, and installed in a sacred or sanctified place. One should sit or stand before this, and just go on looking at it; simultaneously one should bring to one's mind the qualities presented by it - the stability, calmness, non-emotionality, silence, etc., and try with one's mind and reasoning to imitate them - to acquire them, i.e., try to unite with those Satvika - virtuous qualities. As this union begins to operate, the disunion with the objects of desire and passion begins to occur automatically. One should practice this for whatever maximum time one could spare every day, regularly. While doing this, it is preferable to be alone. It is better to do this outside the town in quiet solitude. Such practice, in a short while, gives one the experience and feeling of dissociating, i.e., disuniting with the objects, and of uniting with God. In the same way, if one likes, one could sing Bhajans (poems – hymns - names of God etc.) with cymbals, or worship the idol with all devotion and faith; this also gives the same result. This study of disunion with the objects and union with God can be done only with the help of this gross physical body. One has come into the state of a Jiva because of one's union with those objects, and as a result of that one is exposed, - God knows how long - to sufferings, privations, pain, birth and death. A person, who comes to know that this train of events is due to his union with those objects of desires and passion, naturally begins to practice disunion with them, to get away from that chain of painful events. Such person is a real prudent man. Some of them go out to live in caves, forests and places of solitude to hasten their study.

But why are such places selected? The reason is simple; after all they want to practice detachment - dissociation, and naturally they try to remain away from all such objects, and persons associated with them. They now use their body and mind for the purpose of dissociating themselves with those objects. This means that the gross physical body is essential for this practice. It is hence very necessary to look after and care for this body as the chief means of practicing dissociation. But now it is provided with bare necessities only; barring these necessities, all other actions, movements, relations, etc., the body was so far used to, are simply stopped. They, thus, virtually try to forget this world, i.e., to forget all the 84 lacs of objects of enjoyment.

By body is meant all its parts and the various sense organs it is composed of. Similarly, by world is meant all those 84 lacs of objects of enjoyment which constitute it: To try to forget them means to practise dissociation with them; and this can be achieved only with the gross body. The association was effected by the mind, the reasoning power and the body. The mind and the reasoning constitute the primary invisible state of this gross body; through them the soul had

got associated with the objects of enjoyment. To get out of it now, i.e., to liberate the soul from this association, practising dissociation with the gross body is essential. The mind and body cannot do anything without the gross body, and that is why the gross body is necessary; that is the real use of the gross body.

Some persons do the study of disunion, i.e., dissociation, by observing strict celibacy. With bare necessities of life, with the help of their gross body they try to stay away from all objects of enjoyment. The association of the soul with these objects makes the mind, the reasoning, and the ego very fickle, and that is why from the beginning the celibates avoid such association. In other words, since the soul by nature is stable and emotionless, they try to teach these qualities or rather force their mind, reasoning and ego to adopt them, and with this in view, they remain away from the world. Nobody's help - no Guru - is required for this purpose. The parents should really bring up their children this way, by keeping them away from things that prevent union with God, that attract and spoil the body, the mind and the Jiva, that increase the affection towards the objects, - all leading to a chain of painful events in this worldly life; such bringing up would make their children automatically attain the qualities inherent in celibacy, and thus qualify them to unite with the soul of God.

Hathayoga, consisting of regulation of breath, etc., a branch of Yoga Marga, cannot be practised in these days; moreover, it is laid down that it should only be practised by high class Brahmanas; for others it is dangerous to do so. But the method of union and disunion that I have explained can be practised by anybody, any time; it is easier than any other method. If somebody sincerely practises it, then, without the least doubt, he shall attain the state of God.

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## MEANS FOR ATTAINING BLISS

When we study the origin of trees, we find that some grow from seeds, some from bulbs, some from grafts, and some from leaves and so on. The whole future tree exists in the seed; but to make it visible the seed has to be sown, watered and nurtured for a particular length of time before it sprouts into a visible plant, and steadily grows into a tree; till then the tree is in a fine invisible state in that seed. Just as the tree (in the seed) is invisible, all saints and sages, incarnations like Rama and Krishna, and God himself – are always there in an invisible state in seed forms; anything pertaining to them - belonging to them - such as a piece of clothing, a stick, a writing, an idol, or a set of Padukas (impressions of the feet generally on a stone; otherwise on silver plates etc.) - serves as a seed to make them visible.

When the seed is sown, watered and nurtured it unites with the soil, with the result that it sprouts into a visible tree, but its individual entity (in the form of seed) disappears. In the same way, when any of those things pertaining to God is sown in our mind and nurtured, in course of time, it unites with the mind and disappear giving rise to His visible form. God thus can be seen - experienced by those, who sow such a seed and nurture the soil. A huge representative list of things that would serve as seeds to make Himself visible was given to Arjuna by Lord Shri Krishna. He said "All that you see in this universe - animate or inanimate is Mine, is in Me, are My forms; they all serve as seeds to make Me visible; some of them are more potent, and I will tell you only a few principal ones of them, since they are infinite"; and with this He told him the Vibhuti yoga - the tenth canto of Bhagavat Gita. I will recapitulate just a few out of them as examples. He said "I am the king amongst the human beings; I am the Pippal amongst the trees; similarly I am secrecy, silence, mind, Aum, Japa-yadnya, Rama, Ganga, a virtuous woman without any Prarabdha, the sun, the moon etc. If any of these is sown in the mind and nurtured, in course of time, I become visible to him".

To sow a seed you require a well - protected, and well made soft, porous soil; you cannot sow a seed in a tough and hard soil like a rock. In the same way, spiritual seeds cannot be sown in a doubtful heart, hard like a rock, i.e., full of Rajoguna and Tamoguna and egoism; it requires a made-up soft heart - virtuous, faithful, and devoid of doubts. The only means to turn one's heart into a suitable soil is to stick to and follow faithfully - blindly - what is laid down in one's Faith for that purpose.



(1) GOD WITHIN.

(2) STUDY OF DISUNION- DETACHMENT.

- (1) -

It is a Siddhanta that out of the union of two things, a third is born. In a marriage we bring a boy and a girl together to have a third - the child. In us also there are two things - the body and the Jiva, representing Prakriti and Purusha - the wife and the husband; their marriage, their union, was there right from our beginning - our existence. From this union the third - the God - is to be created; really speaking, the moment this union was effected, i.e., we came into existence, God also was at once created but it did not - does not - strike us that He has been created. Why so? because of this: it was the desire - Vasana - that gave rise to the body and the Jiva, who utilised the objects of desire in an improper way, or rather misused them, with the result that the God that was eminent on that union got covered, became invisible and could not be experienced; in other words, we ourselves are God, but then we fail to experience that state being attached to desires. We become so habituated to the misuse of the objects of desire that those habits of ours keep the God away from our experience. If we could learn to cover and uncover, or rather to put and remove at our will this covering that hides God, we shall always be remaining in the state of God. Take this example. To have a lovely sweet Alphanso mango, we require two things - some mango tree and a graft. We plant the graft on the tree. In course of time the graft holds, i.e., the life of the original tree and that of the graft become united; and the graft in due course blooms into a fine tree and later gives us the desired fruit. Till those two are separate we do not have the fruit; the union of those two alone produces that third, and this newly produced third we recognize as the tree giving us the Alphanso fruit.

In the same way, so far the body and the Jiva, i.e., the Prakriti and Purusha, are kept separate, the third thing the God, remains unproduced; the body of the human being is like the tree, and the life within - the pure Chaitanya - is like the graft; thus when the Prakriti and Purusha unite the third - the God - is produced. It is the inner life - the Shuddha Chaitanya within, that is God - that infinite super-natural power - the Absolute Bliss, while the human body is the form of God. We, thus, are really God, but we do not experience this - our real state; till we do so, the human body would not have achieved its purpose. Till then the human body resembles a barren tree, or a sterile woman. In fact, till we experience ourselves - our real state - the Absolute Bliss, we should look at ourselves as barren, or sterile.

The state of a sterile woman, spiritually, is a very high one, in fact she is in the state of God - she is God. I have already talked about this subject at length some time ago. From the worldly point of view, however, the sterile woman is ever desirous of having a child. There are remedies, the use of which has made a sterile woman bear a child. Japa, worship, Pradakshina (clockwise movement around a tree or an idol), service of a saint etc., are those remedies. Many sterile women have been seen to take to those remedies to propitiate God, attain His grace, and have a child. Some women lose their children in their infancy, they have also been seen to take to these remedies, attain His grace, and their children are seen to survive and enjoy a long life. When even the women feel ashamed to remain sterile, should we not feel

ashamed to remain sterile - to remain barren? She adopted the remedies to get over the sterility. Can we not adopt similar remedies, and get over our sterility, i.e. attain self-experience - self-realisation - our original state of God? If the lower opening in a human body brings out a human child, it is the upper opening - the Bramharandhra - that brings out the superhuman child - the God. Should we not think over this way? We ourselves are God; but due to our own faulty Prarabdha we are not able to experience Him; we have become barren. Should we not try to adopt some remedies to open our Bramharandhra, and bear that superhuman child - the God?

Take another example. Sometimes a good tree is affected by a parasitic growth, which thrives at the cost of the tree, with the result that the poor tree is not able to give the same healthy fine fruit any more, but a crippled and useless one. What do we do then? We promptly cut off - destroy - that parasitic growth; then the tree is able to thrive, and bear its fine fruit once again. In the same way, this human body of ours, which is really the form of God, is attacked and utilised by the ego, by the Sansara - (worldly life) - desires, wife, children, money; etc. - with the result that we are deviated from the real purpose for which it was made. To bring back the human body to its original status - the form of God - we will have to cut off the Sansara and the ego affecting our mind, with the help of sharp reasoning, sharpened by virtuous thoughts, deeds, and company, and then we shall be able to return to our original Godly status. When we succeed in removing ourselves from the attachment of desires and their objects by virtuous thoughts, deeds, and company, we shall have overcome the state of sterility. When we shall succeed in detaching ourselves from all desires, from the Sansara, from the ego, we shall have returned to our original status; we shall be able then to experience the supernatural power - the God - created by the union of body and Jiva, i.e. by the union of Prakriti and Purusha. Thus, it is that complete detachment from all desires will lead us to self-realisation - the state of God - the state of Bliss through the union of our body and our Jiva.

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What is an object of desire? An object of desire is anything in this world that gives us an apparent sense of pleasure and lures us towards it. When by chance we begin to lose an object or try to detach ourselves from one, it is bound to give us the sense of pain, the depth of which depends on the extent of our attachment to it. A person, who is desirous of attaining God, has necessarily got to endure the pain consequent on detaching oneself from objects of desire. If by luck or the grace of God the chances of undergoing such pain occur successively, and one succeeds in enduring them with fortitude, discretion and discrimination, one can be said to be undergoing the study of renunciation - of detachment - of disunion with the objects of desire - objects in and of the world.

As this study of detachment, i.e. of endurance, makes progress, the state of God, - that inner invisible supernatural power, begins to unfold itself in one's heart slowly and imperceptibly. The greater the unfolding of this invisible power, the greater becomes the strength to endure. When one begins to endure automatically without any effort at all on one's part, when the thought that one has to endure or that something must be done to endure, that is when the state of one's mind becomes like that of a tree or a rock, like Pralhada who underwent no effort to endure the insults, the privations and pain, in fact he had no idea that he has to endure or was enduring, then one has reached the limit of endurance; and just

beyond the limit of endurance is God Himself.

Some persons undertake this study of detachment without waiting for their destiny to force it on them. They only accept such objects of desire which are barely necessary for their maintenance, and try to avoid the rest. This being a voluntary effort one does not experience so much of pain consequent on it. Many a time one feels so much inconvenienced for want of things, but then one does not grumble, one bears it; even though this causes pain to him, in spite of it he feels a sense of joy in being able to do without them.

Let us consider another example. When a thief takes away money, its owner is forcibly detached from it, and this forcible detachment causes great pain and turmoil. After such theft or thefts many of the owners are heard to say in repentance, that it would have been better if they had given away that money for some good cause to somebody - it would have been utilised in a better way. This means that he would have had a sense of pleasure - of joy - in parting with it for a good cause. It means the voluntary parting - detachment - for a good cause, even though likely to cause inconvenience and pain, gives a feeling of joy - feeling of contentment. In other words, anything parted with for a good cause - Sat-karma - gives the feeling of contentment, - of happiness. The Sat-avastha - state of reality, thus, always gives joy, or rather is full of happiness - Bliss, or Bliss itself; and that is why voluntary detachment, i.e., parting with 'Asat' for a Sat-karma gives the feeling of happiness. On the other hand, the dislocation caused by the theft gives the feeling of deep pain; in a similar way, forcible dislocation caused by providence, e. g. death of wife or child, is very painful. And why this pain in this type of dislocation? Because, apart from its not being voluntary, it is not in consideration of a sat-karma; in other words, such a forcible dislocation either by theft or by fate is the outcome of an Asat - karma. If the state of reality - state of Sat - is full of happiness, the state of unreality - state of Asat - is full of the opposite, is unhappiness. Thus, wherever there is unhappiness - pain - there is the state of Asat, and any dislocation in the state of Asat is bound to cause pain. However, if somebody bears this forcible dislocation with patience and fortitude, it will lead him to the limit of endurance; and just beyond it lays God Himself. In short, voluntary detachment or detachment for a good cause is a Sat-karma, and always leads to happiness, while the forcible dislocation by theft, by providence, etc., always leads to suffering and pain; but in either case, at the extreme limit of endurance lies God Himself.

It is evident from this, that to attain God, voluntary i.e. joyful, or forcible i.e. painful, detachment from all objects of desire - objects which we love, which we call ours, for which we pine - is absolutely essential. Out of these two types of detachment the voluntary one is obviously preferable, being a happier one. This detachment has to be practised with the aid of and at cost of two things which are dearest of all to us - our body and our Jiva. If the body and Jiva are constantly utilised in Sat-karma, i.e. entirely given over to Sat-karmas, we will have detached ourselves from both of them. In one of the prayers it has been said : "Tujhe Karam Doha Majha Padava, meaning, Let my body fall, i.e. be entirely utilised in Your Cause;" such would be our state when we detach ourselves from our body and our Jiva; then, even if we are alive we will have, as if, lost our body and Jiva. If the detachment from a small object gives so much of happiness, you can only imagine the amount of happiness one would have on detaching oneself from one's body and Jiva - the dearest of all.

The body and the Jiva are also the objects of desire - objects of enjoyment; they are of course so near to us, so dear to us. We do not love all objects equally. The body and the Jiva are the dearest of all. When we are alive, the body and the Jiva are there; so when we detach ourselves from them, it only means that we have completely given up our love for them - we remain absolutely indifferent to them. To do away with an object and then do without it is no doubt in the spirit of detachment; in the beginning one has to do like that; but this does not mean real detachment. Real detachment lies in giving up all attachment; we must not feel attracted or lured by an object even when it is near us, easily available to us; we must feel totally indifferent towards it. In real detachment it is the lure by the object - the love for the object - that has to disappear completely, and not the object itself. One, who succeeds in having such detachment for everything in this world, including one's body and the Jiva, is the person that becomes qualified to experience - to unite, i.e. to affect Yoga with God.

As detachment, disunion with the objects of enjoyment, objects of desire, progresses, attachment to the things pertaining to God automatically increases. Greater the detachment, nearer the God. In this study of detachment - disunion - we do not have to do anything special to attain God - to unite with Him; attainment of God, of Bliss, i.e. experience of our own real status - the self-realisation, is simply automatic. In this method you do not require anybody's help - - anybody's guidance, i.e. you do not require any Guru. You do your own study, on your own, independently. Your study is your Guru. Just begin to disunite with the world and you commence to unite automatically with God.

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The Trigunas (Satva, Raja and Tama) and Liberation.

(Shri Baba looked at a man and said - "You look like God to me". On this ensued the following dialogue which went on for some time; later Shri Baba spoke as usual.)

Gentleman - How so?

Shri Baba - Because you show the qualities of Satvaguna.

G. - What are the signs of Satvaguna?

B. - A person, who is indifferent to all worldly pleasures, indifferent to all desires, their objects and their attainment, indifferent towards the affairs of the world, who does not like to act for anything in particular, who is content with whatever comes to him, who is unconcerned about the pleasures and pain affecting him, who always remains in the state of 'Be as it may', is a person who has Satvaguna in him. A person with these qualities is like God. You are showing some of these qualities and so I said that you look like God.

G. - If I look like God, why can't I know that?

B. - Those that are like God are never conscious of their own state. It is due to others that he begins to become conscious of it. Rama was Brahma - God Himself; he did not know his own state; it was Vasishtha Mahamuni that made him conscious of his state. If you like to take my example, you may. I do not know if I am in the state of God - in the state of a saint. I just know and behave like a man. Since so many persons come here, begin to see and experience the state of God, behave as they do with God and various other factors and occasions make me feel that the state of God may have come here. .

A person, in the state of God, thus, does not know that he is God. Even God Himself does not know that He is God. It is others who tell you what you are. That is why God created from Himself 'the second' in the form of this universe - to know Himself.

G. - If I look like God to you, why should I not look like that to others?

B. - To know the state of God, the person has to be in that state or has to be in a Satvika state. Those that see you are neither in the state of God, nor have they Satvaguna in them to sufficient extent; that is why they do not see in you the state of God. What of knowing you? Even if God Himself or a saint stands before them, they will not be able to know him.

G. - What are the things that prevent men in general from knowing the state of God or a saint?

B. - Most persons are full of Rajoguna and Tamoguna; due to this the Satvaguna is never evinced; and due to absence of Satvaguna, they are not able to know the man in a state of God.

G. - What are the signs of Rajoguna and Tamoguna?

B. - A person, who desires to increase his field of activity, who desires for various worldly pleasures, who undertakes to do many a thing to satisfy his desires - from eating something that he likes to the attainment of a Kingdom, who

does some things and persists in doing them even if he does not meet with much of success, who forms Prarabdha to last for births on end by committing all sorts of deeds, who always engages himself in some work or tries repeatedly to attain various things, who coaches others in behaving like himself, who is acutely affected by the feelings like insult, who is very careful about and desirous of increasing his personal honour and prestige, who loves to have a large family depending on him, who is proud, discontented, tough, envious and a sinner, who loves to study the Asat, and so on, is the person who is full of Rajoguna. Such men ultimately suffer for long for years - or for lives to come. Most persons in the world are like that.

A person, who does not know good from bad, who does what he likes without any consideration as to how that action would affect others or affect himself - if it will be advantageous to him or not, who never listens to anything good or to anybody, who is always doubtful, who is always suspicious about others and about whatever they tell him, who always puts everything to improper use, who is full of vices, loves vicious company, and spends all in satisfying his vices, who is very impulsive, who gets angry quickly for nothing, and so on, is a person full of Tamoguna.

G. - Is it such persons alone with Raja and Tama that are unable to know the state of God? Are they completely void of Satva-guna?

B. - Every such person does possess Satva-guna. But if a person begins to increase his activities without controlling himself, the Raja and Tama increase; all such actions, in course of time, completely cover - suppress the Satva-guna. Such men full of Rajo-guna and Tamo-guna are unable to know the state of God. If the activities are controlled and decreased bit by bit, then the influence of Raja and Tama decreases causing the spread of Satva. In other words, the decrease in activities decreases the influence of Raja and Tama, and in course of time the behaviour of the man changes into- the Satvika one.

G. - What time does it take for the influence of Raja and Tama to disappear? What are the methods to decrease them?

B. - There are two methods to decrease the influence of Raja and Tama. It disappears very quickly if one associates with a saint and behaves in accordance with his instructions. The other way is a very long one. Sufferings and pain, life after life, makes him tired of his sufferings, tired of his activities; his spirits go down - die down; he simply comes to terms. Slowly then, his activities go down; he now begins to feel that he may not have this or that. As his sufferings absolve him from his Prarabdha, his Raja and Tama go down and the Satva begins to rise to the surface. Very soon then the Satva virtually replaces others, and he comes in a position to know the state of God, or a saint.

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There is Atma in everybody. This Atma, enveloped in desires, is called Jivatma. It is the Jivatma that remains

conscious of and about the actions, the pleasures and the pain. It is The Jivatma, with the help of the mind, the reasoning and the gross body, that does the various actions, and becomes the receiver of the fruits thereof - the pleasures and pain. It is the Jivatma that calls himself the 'Doer' of all the good and bad actions. It is the Jivatma that gets everything done through his servant - the body and mind - and enjoys or suffers the pleasures and pain himself. Such a Jiva is a Rajoguni Jiva.

Such a Jiva is like a landlord. A landlord keeps a train of servants, gets all his work done by them according to their capacity, and enjoys by himself alone the results thereof. Servants have to work according to his instructions. Whatever work the servants do the landlord is responsible for them, and not the servants, because the servants only work according to the orders of the landlord. If the work of the servants leads to trouble or to happiness, the landlord alone suffers or enjoys. If the landlord is hard-hearted and very exacting, and makes the servants do all bad and sinful actions, the servants soon leave him. He now gets another set of servants, who are treated in the same way, and hence, who also leave him in course of time. He then engages yet another train of servants; and thus goes on the cycle.

In the same way, the Jiva is the landlord, while the mind and reasoning form his personal, and the body with all the senses forms the remaining set of his servants. The Jiva makes this retinue of his do all sorts of i.e. Rajasa and Tamasa actions, and enjoys or suffers the pleasures or pain alone by himself. Getting tired of always doing such actions, one day, the body leaves him. He, then, to satisfy his desires, secures another body, i.e. takes a birth somewhere, and goes on in the same old way. In course of time that body also leaves him. He, then, secures yet another, i.e. takes his next birth, and thus goes on the cycle. He thus gets births one after another. Ultimately, one day, he feels tired of the sufferings, of doing the same thing over and over again, and suffer, i.e. he comes to his senses, and then begins to lessen his desires and activities, i.e. begins to come out of the influence of Rajoguna and Tamoguna. Or due to some virtuous actions done by him sometime, he meets a saint; the saint looks at him, and due to the influence of his (Jiva) virtuous actions, takes into his head of taking him out of Rajo and Tamo gunas, and charge him with Satvaguna, and with this purpose in view, in his secret ways, he puts him in all sorts of difficulties and awkward positions in quick succession.

Think of this example. Wild animals like tiger and lion are trapped, kept enclosed in a cage, and brought by a circus company. Then commences the process of taming these animals. Taming means to force them to leave their Rajas and Tamas attitude, and to take to Satvika one. To begin with they are starved; then they are whipped. As they roar or want to attack, their faces are pricked with sharp pointed sticks or lances. Big noises are made around them either by playing the whip or by some other means. The constant human association and this treatment by human beings put fear in their heart. Bit by bit they are brought under control, and then they are taught to do various actions done by human beings; that suffering, that fear, that treatment makes them pick up things, and they begin to obey the orders given to them. The animals are thus brought down from their Rajasa and Tamasa state to a Satvika one. The constant association of human beings, the fear created by them and the human actions they are made to do - all combine to give them their ensuing birth in a human form. This is the Siddhanta.

In the same way, when a person gets tired of sufferings and, due to some good luck, comes across a saint, the

saint begins to put him further into all sorts of troubles and awkward positions one after another, with the result, that, due to all-round continuous suffering, he gets so disgusted, that he begins to leave his activities and sit quiet; the influence of Raja and Tama thus goes down and the Satva comes to the surface. With the continued association with the saint, the Satvika state steadily increases, and in due course, though his external form remains the same, from within his state becomes like that of God; when the time of leaving the body arrives, he quietly leaves that body; however, having attained the state of God due to his association with the saint, he can now appear anywhere he likes like God. This is the state of liberation.

Thus a Jiva, which arrived at the human stage of evolutionary development and as a human being, with his association with God or a saint attains the state of God, is said to have utilised his life in the best possible manner; he is able to know and experience God; he thus becomes a real human being. The rest of the Jivas having evolved to the human stage do not try to reach that higher status, but go on performing many an action, remain under the influence of Rajoguna and Tamoguna, suffer themselves and make others also suffer with them; these Jivas fall a prey to the endless chain of births and deaths; it is needless to say that they do not know the state of God, what of experiencing it then?

I would request you people to ruminate over these things, and try bit by bit to get beyond the influence of Rajoguna and Tamoguna and increase the Satvika state. If you do like that, in course of time, you will be able to know who are like God, and ultimately you yourself will attain that state of God.



## THE GLORY OF FAITH.

Everybody who comes here asks me for something or other. "What shall I do" is a very common question asked to me. The fact is that this Baba knows nothing and is unable to tell anything to anybody. When this Baba does not understand anything himself, what and how can he tell anything to anybody? And yet everybody forces this Baba to do something for himself, obviously against his will. Such a forcible action is expressed aptly in Marathi by a proverb meaning, "to make one say Rama-Rama by compulsion;" - it means that neither the man who forces is Rama, nor the man forced is Rama and yet one is compelled to say Rama-Rama. When in need one takes another to be a doctor - a vaidya (doctor practising Ayurvedic medicine), though he does not belong to that profession; it is making one a vaidya by compulsion. "A vaidya by compulsion" is an interesting story I have heard in my childhood; I will narrate it to you.

In good old days there were no hospitals nor Vaidyas in numbers like today, they were very few and far between. In those days, once upon a time the son of the village Patil (a minor village official) fell ill and his illness became chronic. Many remedies were tried to no effect. The son was a grown up and not a child. He began to feel that if he could be treated by a good Vaidya, he would be alright soon. His relatives and friends felt the same way. There was no Vaidya there, nor any nearby. The Patil was not rich enough to get one from a place far away. Everybody was getting anxious and the patient started worrying to have a good Vaidya. The patient used to tell his friends to look for a good Vaidya. The friends also felt the necessity of a good Vaidya, but they could not do anything. One day a Brahmana arrived at that village. Formerly some Brahmanas used to roam about like that reciting a few Mantras to earn money. The Brahmana put his bag and baggage in the Mahadeva temple in the village. An intelligent wise gentleman saw this Brahmana; he was very much impressed by him at the first sight. He thought that God has sent this Vaidya to cure the son of the village Patil. He thought over this intuition of his for some time, and concluded that that Brahmana must be a vaidya.

Till that time none else had seen that Brahmana. This wise fellow straightway went to him and said, "Well, Vaidyaraja, how are you? You have come at the right time". Thus began the conversation between them.

Brahmana - Are you the Patil of this place? Where can I get some water here?

Gentleman - Water is just near. Vaidyaraja.

B. - I am not a Vaidya.

G. - Anybody who is learned always denies like that; he never says that he knows much; he is too modest to say anything about himself. You must be a famous Vaidya.

B. - Why do you force this profession on me? I honestly tell you that I am not a Vaidya.

As this conversation was taking place a few more persons came there. Seeing them the first gentleman said, "It is good that at this opportune time this famous Vaidya has arrived here." The Brahmana reiterated that he was not a Vaidya.

On this the gentleman addressed others, "Learned people are always modest; they are never proud; they never say they are famous." The Brahmana reiterated again and again, protested that he was not a Vaidya, that he was a roaming type of Brahmana who knew nothing about medicines. The gentleman persisted in saying that great men always say like that to avoid the public, and that he was a famous Vaidya. The gentleman appealed to others to look after that famous Vaidya nicely. Others were impressed very much and immediately did what they could for him. By the time the Brahmana finished his Snana-Sandhya the whole village came to know that a famous Vaidya had arrived and was staying in the Mahadeva temple. Vaidyas of old were very obliging; they generally did not charge the patients. Everybody who came there addressed and looked upon that Brahmana as a famous Vaidya. The Brahmana was in a dilemma. His protests were unheeded. He began to wonder what was in store for him next, - what the Almighty wanted him to do. The patient came to know about the famous Vaidya and began to wonder as to when he would see him; he thought that with his treatment he would soon be out of bed. A couple of days passed. All villagers were after that Brahmana. They said, "Vaidyaraja, you are so learned. You are so obliging. You studied so much to be of use to others. Please do not hide yourself any more. You are actually God to us." The Brahmana was speechless, and could not understand what to do. Then he began to think as to how to get out of that position. He remembered that Vaidyas feel the pulse and give some powders. He thought that as he could not get out of that situation, he shall have to play the game anyhow. Every day the villagers used to appeal to him, "Vaidyaraja, please take pity on the patient of this village. To avoid trouble you are hiding your knowledge. We also do not want to trouble you. There is only one patient here we want you to see and treat. You are a Brahmana and a Vaidya at that. Please take pity on this patient." The Brahmana again protested. The villagers persisted. A couple of days later the Brahmana thought that if God wishes to cure somebody through him, how could he go against Him. And ultimately he said, "What do you want me to do? I will do whatever you ask me to do". Then he said, "Alright, I will come in the evening and see your patient." The moment he said so, the first gentleman addressed others with joy, "See, what I thought first has turned out to be true. See, he has admitted himself to be a Vaidya. This Brahmana is no ordinary Vaidya, he is a Dhanvantari (Dhanvantari is the Vaidya of Gods in heaven.)" Everybody was pleased and convinced that he was a great Vaidya. In a short while the whole village came to know that the famous Vaidya has agreed to see the patient that evening. The patient also was told about it and he began to await the evening; he became very anxious to see the famous Vaidya; he felt certain that he would be alright soon. The evening arrived and the Brahmana went to the Patil's house to see the patient. The patient was restless the whole day, he was thinking of the Vaidya only; he had developed such faith in him: his mind worked at such a pitch, that as the Vaidya approached the door of his room he just sat up in bed for the first time during that long illness; he simply started feeling better. The Brahmana feigned to examine the patient by feeling the pulse, pressing the belly, etc.; he then said, "Do not worry, my boy. I will bring the medicine myself tomorrow and give you. You will be alright soon." The patient replied, "Vaidyaraja, I have full faith in you, I am worrying no more." The Brahmana then talked to others here and there and promised to return next day. The poor Brahmana had no sleep that night; he did not know what to do. At last he came to a decision. He thought: That boy and all the villagers have developed faith in me; their faith must succeed; God is sure to

help those that have such a faith. If they have made me a Vaidya, I also must behave like a Vaidya. Next day the faith of the boy made him sit up in bed, and sponge his body. The Brahmana performed his Snana-Sandhya, took a little of the sanctified ashes he had with him, turned it into a few powders and went to the patient. After the usual feigning to examine, he asked a little honey and ginger juice, mixed his powder with them and put it in the patient's mouth. The implicit faith with a little ginger and honey gave him the sense of hunger that day and he demanded to eat something. That evening the Brahmana again visited the patient and enquired. The patient told him that he ate a little that day. This went on for a week and day by day the patient began to improve at a rapid pace. At the end of a week the boy began to move about. The Brahmana now saw the improvement in spite of his doing nothing and thought that it was God's grace that had worked; to continue that way would be foolish; if something untoward happened, there will only be trouble in every way; he must leave while the going was good. With this in mind he told the villagers that now that the patient was alright, he must leave as he had urgent work in another place, and already he was delayed by this patient. The villagers appreciated what he said and without further urging him to stay, gladly arranged for his departure.

Exactly like this, I am compelled to say "Rama-Rama" here. The villagers forced their faith on the Brahmana, made him a Vaidya and took advantage of him as a Vaidya, inspite of his not knowing anything about that science. In the same way, people come here and say, "Baba, you are God incarnate, we request you to give us so and so; please satisfy our desires; tell us what to do to satisfy them." I tell them, "My dear Sirs I am not God, I am not a saint, I am not a Sat-purusha." Since you are forcing me to be God, at least work up your faith to that pitch like the villagers, then you are sure to get some medicine, you will get the fruits of your faith; I will only be a medium for you to get it.

These days the Deities like Rama, Krishna are not actually seen; they are existing in an invisible state, and are not seen by us. Hence we take a stone, charge it with that Deity, give it a suitable form such as a bow and arrow for Rama, a tail for Maruti etc., charge these forms with all the qualities of that Deity, and then try to achieve from it what we desire, and invariably we do achieve. In short, the greater the charge i.e. greater the faith you keep, quicker and better the success you achieve. A man who does it gets what he wants, and none else.

(At this juncture a man from Shrigonde came for Darshana and said, "Baba, I have come here with some purpose in my mind, will I succeed?" On this Shri Baba said -) If you have obliged God, he will repay your obligations. You reap as you sow. I have nothing to give - nothing to do. God's Will will be done. Remember what Tukarama said "Nishchayache Bala, Tuka Mhane Techhi Phala;" meaning, it is the power of your determination that gives you what you want.

In short, if you charge a stone, or a man, or anything with the presence of God, then you will actually be able to see the Almighty in it. Remember that Pralhada charged the wooden pillar with all faith and the Almighty actually appeared in it.

(1) Human form to experience Bliss. (2) The states of Shudra and Brahmana. (3) The four-fold class system. (4) The effortless attainment of all happiness and the state of Shudra. (5) The Duty of a Brahmana.

- (1) -

Brahmana class did not come independently into existence. Just as the human being is the highest form in evolution, the Brahmana is the highest stage in human evolution. The original stage of the human form was Shudra, who, with the help of Brahmakriya, ascended to the stage of Brahmana. It has been said "Janmana Jayate Shudrah Sanskarat Dvija Uchchyate", meaning, every human being first comes into existence as a Shudra. The God - the infinite Bliss, as it evolved itself, appeared first in the state of Shudra in the human form. Amongst the human beings the first natural - original state of Bliss is the state of Shudra, and hence it is a state of very great importance - it is the fundamental human state.

The ultimate aim of the whole evolution, and hence that of a Shudra is to reach the Origin, i.e. attain that Infinite Bliss. This is, however, not possible through the fundamental state of the human form - the Shudra; that state has to pass through certain processes and actions, which constitute what is called 'Brahmakriya'. In the Brahmana class the boy upto the age of seven or eight is treated as a Shudra; at that age the boy is taken through certain rituals termed the Upanayana Sanskara -- the thread ceremony; after this the boy has to behave according to and follow the instructions given him by a Brahmana, who has experienced Brahma, for twelve to sixteen years; the result of this is that his Jiva and Mana along with the finer the causal, and the original causal body -- the Sukshma, the Karana and the Mahakarana bodies (respectively) reach a state in which the supernatural power pervades him and he becomes qualified to join the Infinite Bliss.

The origin of the gross body and the Jiva lying within it is from the Original Causal body, and the proud possessor of them lying within is the pure Atma. The Brahma-kriya has to be strictly followed till its effect reaches from the gross body and its Jiva to the Original Causal body and its Jiva, i.e. the Mahakarana body and its proud possessor - the Shuddha Atma. When the effects of Brahma-kriya reach that Mahakarana body and the Shuddha Atma within, the person knows the Brahma, and because he knows Brahma he becomes the real, pure Brahmana. The knowledge about Brahma exists in that state of the Mahakarana body. When a person reaches that, i.e. becomes conscious of that state, i.e. of the Infinite Bliss, he becomes Brahmana.

Why the gross human state at all, is a fair question. The reason is this. The Infinite Bliss, the Brahma, being formless, being one, i.e., being alone, is not conscious of and cannot enjoy its own state of Bliss when it desired to see what it was like and enjoy its own status, with the help of Maya (that self-desire), it began to evolve itself for that purpose, till it assumed a form capable of doing it - enjoying itself – its own status, & the last form it evolved into is the human form. The human form thus is the natural evolutionary outcome of Brahma - the formless, infinite, Bliss itself. The

human form is the last amongst the 84 lacs of stages or states in the evolutionary process. Just as numerous articles are essential to build a house, these 84 lacs of stages become essential to build the human form.

It is the human form alone that is capable of understanding - knowing - attaining - enjoying the Original state - the Brahma; that is the reason for the creation of a human form. Since the visible human form is the natural outcome of that formless invisible Brahma, the first stage of that form is bound to be of highest importance; this primary - original human state has to be given some name for purposes of identification, and hence the name explaining the natural state of Brahma was chosen for it, and that epithet is Shudra. I have told times out of numbers that names are given in accordance with the qualities presented by the object. It is on this principle that the epithet Shudra was chosen to name the primary human form. I will now tell you what is the real - the subtle meaning of the word Shudra.

- (2) -

The word Shudra consists of three letters - Shu plus ut plus ra; Shu means Shuddha - pure - without any admixture; Ut means high - higher status; Ra means luminous, knowledgeable, blissful, Satchidananda Brahma; Shudra thus means the pure, highest, luminous, knowledgeable, Satchidananda Brahma. Thus the primary state of the human form is Brahma itself; or it could be said that primary evolutionary human stage of Brahma has been named as Shudra. You now know what Shudra means. Now look at the qualities presented by the Shudra. He does not generally play any part in the good or bad affairs of the world. He just works for the bare necessities of life. He has not much of impression about pleasure and pain. Except for self-protection he has hardly any desires. He hardly evinces any egoistic attitude. He has a tendency to behave in accordance with the formula 'Be as it may'. Desires and anger hardly affect him. He has no particular form of conduct nor any thought.

In good old days, these were the qualities presented by Shudras and Shudras should be like that. It is in this form of Shudra that the Bliss evolved as the first stage of the human form. We know that Shudra means Satchidananda. It is this Shudratva that is useful for Brahma Sanskara to become a Brahmana. Now, why the Brahma evolved itself into human form beginning with the state of Shudra? It has already been told that it did so to enable to see and enjoy itself, which it could not do by itself being one - being alone. It brings forth one important point that the human life - human being is not born for worldly pleasures, or to deal with the affairs of the world.

The evolution upto the primary human form is a natural process; no new form now remains to be evolved. It is that Bliss itself that exists in the ultimate form i.e., human form; but on coming into existence he (the human being) does not become conscious of whence he came, how he came, and why he came; he does not know it and hence exactly resembles the formless Bliss which is not conscious of its existence; that is why that consciousness is not there in all forms of evolutionary development. In the human form he slowly begins to become conscious: yet he is not able to know it fully till he has consciously attained the state of that infinite, formless Bliss. In order that he should be able to do so by attaining that state of the infinite, formless Bliss, the Brahmakriya was brought into being by Nature - by God. By undergoing the cogent rituals of that Kriya the Shudra is given or rather attains the Dvijatva.

Dvija means twice born. The first birth is that of Shudra; after he undergoes the particular rituals, he becomes

qualified to undertake the Brahmakriya; this qualification is taken as the second birth; that is why the Brahmana is called twice-born, i.e. Dvija. It is like the teeth; the milk teeth fall away and are replaced by the permanent ones; that is why the teeth also are called Dvija. The bird first takes birth as an egg and then the chick comes out; that is why the bird also is called Dvija. The first state of the human being is that of Shudra; this state resembles an egg in that there is no consciousness even of existence. As the impressions of Brahma-kriya make their imprint on him, he loses the Shudratva and attains the Brahma i.e., he becomes the Brahmana.

To come to human state is to descend from the original; it is also called Sansara (this word literally means slipping down and is commonly taken to mean worldly life), To become a human being thus is coming down; but it does not mean that he should get engrossed in the affairs of the world and thus cause himself to suffer for births on end. Having descended, to try for and attain the Bliss once again is to ascend. To come down to the human state and go back - ascend to the original state completes the circle; to ascend is the duty of a human being. To become second from one, and then go back and join with the one and become one once again, is to complete the work for which the second came into existence. Only coming down to the human state is not completing the task. We lower a pail in the well; this is not completing the task; when we raise it up full of water and bring it to the surface, the task of obtaining water is completed. To lower the bucket is effortless; it just slips down; descent is natural and effortless; but to raise it up requires effort and time; on raising it up we get the water for which we used the pail. Descent and ascent both are required to complete any task and in that too the two actions are opposed to each other; this is the Siddhanta. Exactly like this the descent of Bliss to the primary human state - the Shudra, is half the task - the effortless part of it; the second part of the task is to make efforts and realise one's self - attain the Bliss - the original state of one's self; -- this is the effortful part of the task.

One is not able to attain the Bliss unless one has experienced the state of smallness, degradation, denseness, ignorance etc. That mighty, all powerful formless infinite Bliss lowered itself to the state of Shudra - the lowest state of a human being in this world. This alone proves that All happiness - Bliss is always contained in the lower states. Water, without which the world will cease to exist, always seeks a lower level; to get that water we also have to descend to that lower level; in the same way, we have to descend to the lower state to attain the Bliss. The lower state consists of utter humility and that is what is shown by a Shudra, the state that infinite Bliss adopted first. Even though the word Shudra actually means the Almighty - the Infinite Bliss, you people look down upon a Shudra as the lowest. Whatever is considered lowest by you the Bliss is there. Without smallness - humility - ignorance one cannot attain that Bliss. 'Ignorant' means a person who understands nothing of the world, and unless one attains the state of not understanding anything pertaining to the world, one cannot attain the Bliss. Not to understand anything pertaining to the world constitutes the primary Shudra state; Shudra state shows absolute ignorance, and it is this state that is qualified to receive the Brahma-sanskara. In short, whatever you consider as low - bad, the Bliss accepts first. Thus half the task - the effortless part of the task was - is over, when the Bliss descended to the- state of Shudra; the other half - the effortful part of the task will naturally consist of attempts to reach - to return to the original state of infinite Bliss; then only the object of the existence of human form will be completely achieved.

To undergo the Brahma-kriya and the various actions thereof is not automatic; it requires effort; when this effort is done fully, then only one attains the Brahma and becomes the Brahmana. Those rituals, actions and practices that are undertaken to attain the Brahma, automatically cease to be done, when the Brahma is attained, like the action to raise the bucket that ends when the full bucket is brought to the surface. Once the Brahma is attained and the actions to attain it are ceased, the only thing that remains is his remaining all - engrossed in that infinite Bliss. What is that Bliss, how much it is, what is its extent, what is its nature is only understood when one reaches it - when one attains it; it is like the proverb "Jave Tyachya Vansha Tevan Kale", meaning, - If you want to understand a particular state, you have to go in that state. Lord Shri Krishna has said -- "Sukhamatyantikam Yattad Buddhigrahyamatindriyam". In accordance with this when one is engrossed in Bliss one does not remain conscious of the physical body; even when in that very body, one remains engrossed in the formless Brahma. One may now come back to the consciousness of the physical form or remain engrossed in the formless state. Just as during winter the intense cold is only experienced but not seen, in the same way, that formless Brahma is experienced and not seen. During the cold, however, one feels affected by it; that is not so in the state of Bliss. Cold causes suffering, while the Bliss causes happiness. That happiness is such that one never likes to come out of it.

In the Beginning, the Original 'being' was alone and without a form; there was nothing to experience its blissful state. With a sudden inspiration in itself to experience itself, that Bliss began to descend - to evolve and arrived ultimately to the human state; the human form is thus nothing else but the solidified Bliss itself. It then undergoes the discipline of various rituals - the Brahma-kriya, and attains consciously its original state of Bliss - the Brahma. It is to know the formless, that the formless evolved itself into a form; in other words, the Brahma itself assumes the aspect of a form; it means that the formless is the same with the form and every form is in essence nothing else but the formless itself; that is the Nirakara is itself Sakara, and the Sakara is Nirakara - both are the same - both are one.

It is now clear why and how the Shudra becomes a Brahmana. Once the Shudra becomes a Brahmana i.e., attains the Brahma, though he ceases to be recognised as Shudra, yet he shows all those real qualities of the state of Shudra, i.e., actionless, egoless, conductless, thoughtless, etc., i.e. the state of "Be as it may"; a person who reaches this high state of 'Be as it may' is the Brahmana. In days of old hundreds had recourse to Brahmakriya which led them to that Bliss - to the state of Brahmana, and they are ever remaining in and enjoying that state.

A Shudra, who attains Brahmna and thus becomes Brahmana now marries a Brahmana kanya, who has attained a similar status and brings forth children; these children are said to have been born of Brahmana - Bija - the seed of Brahma. The state of Brahma being indestructible and the children being born of those who attained it, whatever subsequent generations are born of them, even if they may not attain Brahma, their Brahmanatva is never destroyed; this is the Siddhanta. That is how and why the Brahmana class came into and has been in existence from time immemorial; it is bound to remain so in future; in the same way, the Brahma-kriyas and persons who make use of them and attain Brahma, whatever the proportion be, are bound to remain in the future.

The Brahmakriyas and the actions and rituals thereof are obviously not meant for the one who has become a

Brahmana; of course Brahmana is that who has attained the infinite Bliss; those kriyas have done their work and are no more necessary for a Brahmana; those kriyas led a Shudra to the Brahmana state. Just as there are rules and regulations for a person to become detached, and once by their adoption he becomes fully detached, they are of no use to him, in the same way, once the Shudra has attained the Brahma, the Brahmakriyas followed by him are of no use to him. Those kriyas are meant for making one a Brahmana. Except for the Shudra state the Brahmakriyas are not useful. The Brahmana child does not know Brahma; in order that he should attain it, those kriyas are ordained; and since those kriyas are useless except to anyone in the Shudra state, the thinkers of old called the Brahmana boy as a Shudra - the primary human state adopted by the Bliss during its self-evolution; that is why it is said Janmana Jayate Shudrah, etc." These days, however, the pure state of Shudra is hardly seen; that pure state is normally implanted these days on a boy born in a Brahmana family.

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The pure Shudra and the pure Brahmana were the only two states to begin with. First appeared the pure Shudra; then he became the Brahmana with the help of Brahmakriyas. The other two common states of Vaishya and Kshatriya - to which the majority of the human beings belong in the world - are meant for the proper working - for stability of the human society. For attaining the Bliss the pure states of Brahmana and Shudra are alone qualified.

Right to begin with, thus, there were only these two states; later as the objects and affairs of the world began to affect them, many of these pure Shudras and Brahmanas could not keep up their level and began to degrade themselves; they lost their Brahmakriyas, and thus they and their descendents became impure and degraded. To establish proper order amongst the human beings under those circumstances the four-fold class system of Brahmana, Kshatriya, Vaishya and Shudra was instituted. If the human beings behave according to what is laid down for their class, they soon attain the pure Shudra or the pure Brahmana state. This happens by exchange of births from one class to another on the strict observance of the different rules meant for each class.

As a Brahmana whatever actions he may have done during his life-time, they lead him to his ensuing birth as a Kshatriya or Vaishya or a Shudra and accordingly he becomes a royal personage and rules, or becomes a business man or a servant. If he becomes a servant -- a Shudra, and he behaves as a pure Shudra is expected to do, he can have his next birth in the next higher class or straightway in a Brahmana family. If he becomes a businessman -- a Vaishya, it depends on his actions whether he would have the next birth in a higher or the highest or the lower class. If he becomes a king and behaves as a king is expected to do, he gets his next birth in the Brahmana class, or otherwise he descends to the lower or the lowest. In other words, it is his actions that control his ascent or descent. It is these classes, which got further subdivided into various castes in accordance with their work. All these are the original impure Shudras and Brahmanas. That is how the interactions and actions in the impure states are responsible for causing different classes and castes in this world. The four-fold class-system was instituted by the Almighty and if the people behave according to what is laid



down for their class, they are sure to attain the Bliss directly while in that class or caste only. Lord Shri Krishna has said - "Chaturvarnyam Maya Srishtam Guna Karmavibhagashah; Tasya Kartaramapi Mam Viddhyakartaramavyayam" - (Gita, Canto 4, Shloka 13). According to this, four fold class system in the society was inaugurated by the Almighty Himself; He has ordained the mode of life and behaviour for each class. To go against it is sinful and whosoever does it has to suffer for the same. There is a couplet about this -

"Adnyabhangat Vachobhangat Buddhibhranshobhijayate; Matri pitri kuladhvansi Tiryagyonishu Sansritih." It says that disobeying what is ordained by God leads to demented reasoning, destruction of both the parental families and to the lower strata of life such as birds and animals. Anybody belonging to any class will get the same that a Brahmana gets, provided he behaves strictly in accordance with what is laid down for him and if such behaviour is continued for generations. At least there should be an individual effort to behave strictly in accordance with what is ordained for his class; such an individual is bound to have a subsequent birth as a pure Brahmana, and the ultimate attainment of Bliss.

Any Shudra or a Vaishya or a Kshatriya, on behaving as laid down for him, can have a subsequent birth as a Brahmana, and attain that Bliss; on the other hand, a Brahmana, on behaving as laid down for him, can have a birth in any other class, and while in that class his behaviour as laid down for that class can lead him to that Bliss. Behaviour as laid down for a particular class leads to the pure states of a Shudra or a Brahmana. To ensure the attainment of one of these pure states for the attainment of Bliss the four-fold class system has been instituted.

Those that set aside the various rules and regulations and behave as they like in a manner against their Faith are the persons who are always born again and again in some class - in some family amidst all sorts of sufferings and pain; their whole life is always full of suffering and pain. The persons who are seen today physically and mentally degraded and ill are these very persons who had and are behaving as they like; they are the persons who not only do not follow what is laid down for them, but force others associated with them to behave like themselves, in a manner against their Faith, and thus put them in endless lives full of suffering and pain likewise.

The pure Shudras of the Beginning evolved into various types of Brahmanas, who in their turn passed into and formed the four classes Brahmana, Kshatriya, Vaishya and Shudra; in other words, all the human beings of today (all over the world) are the transformations of those Brahmanas. It is the Brahmanas who in accordance with their actions have become all these human beings from a mendicant to a king in different stages of suffering and pain. From the workers doing the lowest type of work upto the men of importance and status today are all those Brahmanas. In short all the human beings belonging to any caste, creed, Faith, or religion are all transformations of the Brahmanas. It is the Brahmanas who ascend or descend, enjoy or suffer in different walks of life according to their actions - their Karma. All human beings are the transformations of Brahmanas. Many a goldsmith, carpenter, smith, businessman, Kshatriya, Bhaiyya, Komati, Koshti, Kasar, tailor etc., are seen following the mode of life of a Brahmana, are seen to avoid meat and drink, and are seen to wear the sacred thread around their necks; there are others who do not wear the sacred thread around their necks, but who are seen to be particular in their mode of thought, life and behaviour resembling those of a Brahmana; many of these actually know the name of the original founder of their class as also of those that formed the

code for them. There are others in the still lower strata who show no sign of Brahmanatva; that does not mean they were not Brahmanas to begin with. It is seen today that some of the Shudras love to become Brahmanas; that they cannot be Brahmanas in that state is a different matter; but this is a sign to prove that they also were Brahmanas in the beginning. In short, every human being is a transformation of Brahmana.

Europeans, Americans, i.e., men of other countries do not show any external signs of being Brahmanas; but the qualities of the knowledge of Brahma and the power of penance of a Brahmana is exhibited by them. Look anywhere, to any country, all those human beings therein are the transformed Brahmanas. That they are not behaving like Brahmanas due to their actions - Karma and the Time - the Kala, is a different matter. The society of Brahmanas behaving in accordance with Brahmakriya existed only in the Beginning. With the expansion of diverse objects in the world, necessities to do various things cropped up, with the result that some of them began to perform a particular work which caused them to neglect and leave their original mode of life and code of behaviour leading to the formation of various classes, creeds, castes etc. But careful observation will show that there is always that tendency for that original Brahmana - attitude to rise to the surface. The fact that even the lowest Shudras of today somehow are always desirous of behaving like a Brahmana shows their origin from Brahmanas. There is a saying "Buddhih Karmanusarini", meaning, the reasoning follows the actions performed. It is the original Brahmana having done the Brahmakriyas in his life naturally loves to behave in the same way in his next life, in which, by certain wrong actions, he gets in a lower state - say the state of a Shudra; but that Brahmana mode of life comes to the surface even when he has become a Shudra as shown by his desire to behave like a Brahmana. This only proves the conclusion that all the human beings in this whole world are the transformations of the original Brahmanas.

In this world many a great work and inventions beneficial to the world have been and are being made. They can only be made by those who have attained the state of knowledge about that Bliss. It is the Brahmanas, who having attained Brahma, that are capable, due to their knowledge of Bliss and power of penance, of achieving such high things in all walks of life - political, social, business, worldly life, family life - which forms the means or deriving pleasure without much effort. In short, in all walks of life all the human beings we see are the transformations of the Brahmanas. A little deeper thought leads us to understand that what of the human beings only, the whole creation - animate and inanimate - is the transformation of the Almighty; the birds, the animals, the trees, the stones etc., are all, the transformations of the original Brahmanas. Again and again, by continuous exchange in those transformations, the Brahmanas form the whole creation. While in the human form, if a Brahmana follows what is laid down for him, he can become a great king in the ensuing birth; on the other hand, if he sets aside his Faith and behaves as he likes, he has his ensuing birth in a lower strata - the level of which depends on his actions. While in the lower human strata if he begins to follow what is laid down for that particular stratum, he again becomes qualified for birth on a higher or the highest level. If as a Brahmana or a highly placed king he does not behave the way he should, he will descend later to a lower stratum full of pain and suffering. It is the good or bad actions of the Brahmanas that transform them into different grades of life; the ascent and descent, i.e., the higher and lower strata only depend on the good or bad actions performed by them.

There are persons who are able to attain that Infinite Bliss without any effort; it happens this way. A Brahmana does all Brahmakriyas and attains Brahma. As he now becomes free - liberated, he gives up those kriyas as not being necessary for him anymore. The Brahma-kriyas are virtuous actions leading to Brahma; being virtuous they build a huge stock of Punya; being now liberated, that Punya is of no use to him, and this punya arising out of actions leading to Brahma is automatically distributed amongst those that are associated with him and that helps them on their path to Bliss. In a similar way, those - Brahmanas and Abrahmanas - who try to keep or help a Brahmana, who is not behaving as is expected of him, to follow and practise what he is expected to do, also get a stock of Punya capable of leading them to Bliss.

An impure Shudra, recognised as a Shudra today, being the transformation of a Brahmana, even though born in a Shudra family, should be taken as a Brahmana right from his birth; as days pass and he gets affected by various things in the world, he slowly loses his natal Brahmanatva, and in course of time becomes an impure Shudra; that is why such a Shudra does not become entitled to undertake Brahmakriyas. It may now be asked, that if the child born of a Shudra family is not allowed to behave like an impure Shudra but made to behave like a Brahmana, and thus prevented from being an impure Shudra is it qualified to undertake Brahmakriyas after undergoing of course the usual necessary rituals? The reply is an emphatic 'No'; and the reason for this 'no' is this; if he has been taken as a Brahmana at his birth, how can he once again be made to pass through the various rituals and the subsequent Brahmakriyas - things which make one a Brahmana. Another question that immediately comes forth is that since he has been taken as a Brahmana right from his birth, since he has not to undergo any rituals and undertake subsequent Brahmakriyas being already a Brahmana, will he be counted amongst the Brahmanas. The reply to this again is an emphatic 'No' and the reason for this 'no' is this; even though he has been taken right at his birth as a Brahmana, since he is no more entitled to the ordained rituals for under taking Brahmakriyas, since he has taken birth in Shudra family, he cannot be included amongst those who have to undergo the rituals for undertaking the Brahmakriyas; again, being born of impure Shudras, and at birth his not being a pure Shudra, he does not become entitled to the cogent rituals for Brahmakriyas; however, his being amongst the Brahmanas right from his birth, the qualities of Brahmana - purity will automatically influence him, with the result that he can attain that Infinite Bliss as he is without undergoing any Brahmakriyas and the rituals; or else he will have his ensuing birth in a pure Brahmana family and then attain that Infinite Bliss, leading all his forefathers - the Shudras in his previous birth - to the same state along with him. There is a typical example of this available today, and that is that of Shri Gulabrao Maharaja. Shri Gulabrao Maharaja is born of a Shudra family from Vidarbha; he came in contact with high class Brahmanas right from his birth; the qualities of pure Brahmana influenced him fully, and though not a Brahmana, he attained that Infinite Bliss; incidentally he was blind. In short, a Shudra child who is not influenced by the mode of life and behaviour of impure Shudras, but is influenced by and remains in association with pure Brahmanas, is able to attain that Infinite Bliss without undergoing the Brahmakriyas and its cogent rituals. Brahma-rituals are only applicable to the state of a pure Shudra, and to

none else. That is why, even though born in a Brahmana family, the child of that family is designated as in the state of a pure Shudra, and hence is made to undergo various rituals entitling him to undertake the Brahmakriyas. Thus it is only a Brahmana child in a state of pure Shudra that is entitled to become twice-born - a Dvija, by undergoing the cogent rituals.

You take a stone; as it is, it is but a stone. You now take this stone to be God, apply some red-lead to it, submit it to some rituals and everybody then regards that to be God and not a stone. Thus, though a stone by birth, it was submitted to some rituals and thus turned into an idol of God. Exactly like that a Brahmana child which is a pure Shudra at birth is submitted to undergo some rituals and thus turned into a Brahmana.

It is customary to submit a stone - an idol of stone to some rituals and then worship it as God. On the other hand, in forests a stone from a mountain or a quarry is taken as it is, submitted to some rituals and then treated as a Svayambhu - self-born - God; (Self-born – Svayambhu only indicates that the coarse stone was taken as it was and not turned into a beautiful idol). In the same way, a Shudra born as Shuddha Shudra is the only Shudra entitled to the rituals and none else. The Shudras who for generations have become men of the world, who are affected by desires, whose celibacy has been destroyed, who behave against the Faith, cannot be taken to be pure Shudras. They are neither entitled to, nor it is customary, to take them through the various rituals to make them Brahmanas.

Which is the Suddha Shudra entitled to these rituals? The Shuddha Shudra is the primary human form into which that Infinite Bliss evolved itself; it is that Shudra alone that is entitled to Brahma-rituals. Taking the over-all picture of the world, the great thinkers concluded that under the circumstances the human beings were placed, it is the child born of a Brahmana family that should be taken as Shuddha Shudra and that alone be entitled to undergo the Brahma-rituals. Even though the parents of a Brahmana boy do not resemble the Svayambhu stone found in forests, they do resemble stones of a quarry in that they offer the proper stones - the children capable of undergoing rituals and Kriyas for attaining the Bliss. Again, the impure Shudras who have done Satkarmas as laid down for them in their previous birth are born due to that Punya to their credit into the lowest type of a Brahmana family and these Shudras being originally Shudras have now to undergo the necessary rituals to entitle them to undertake the Brahma-kriyas; that is why the rule "Janmana Jayate Shudrah etc....." Thus this rule and the rituals mentioned therein are meant only for a boy born of a Brahmana family,

The Brahmanas, who work against their Faith, have to take their ensuing birth as a Shudra to absolve themselves from the effects of the bad actions they had done; from this point of view the Shudra family can be called as the quarry to bring out Brahmana boys. These Brahmanas having now come in the world as Shudras, behave as they are expected to do as Shudras and can attain that Bliss while in the Shudra state. The deduction from this comes to this, that the Shudra and Atishudra bodies are meant for Brahmanas or others, who have been working against the Faith, who were egoistic and vain, who have been the vicious rich or vicious men of position to absolve themselves of the result of the evil actions done by them in their previous birth; the Shudra and Atishudra States are meant for expending the fruits of Karma. The Shudras and Atishudras of today should not take themselves to be of independent origin; they are the transformations of Brahmanas and other higher classes, transformed into that state for expending the fruits of their previous faulty - sinful Karma. It should, however, be well borne in mind that these bodies, the bodies of Shudras and Atishudras, represent the fall from the

higher classes to expend the results of their faulty Karma only, and not for undergoing the Brahma-rituals by undertaking Brahmakriyas. The whole of the present Shudra class consists of the transformed Brahmanas. To regain their original status of Brahmana they must, while in Shudra state behave as is expected of a Shudra, at the same time help the Brahmanas to behave according to what is laid down for them and not allow them to degrade themselves in any way. It is this way; having done some of the rituals on a stone and turned it into an idol of God, anybody who goes on associating himself with that by Bhajana, Pujana, etc., eventually forgets that to be a stone and actually experiences the living presence of his Deity in it, which satisfies all the wants of its devotee; ultimately, he himself becomes charged with the qualities of that Deity. This has been the experience from time immemorial. Thus whosoever takes - charges that stone with the qualities of a Deity becomes that Deity himself; that charge does not help the stone; the stone remains but a stone; it is the 'charger' of the stone that becomes the Deity. This is the Siddhanta. The stone is 'charged' with the qualities of a Deity for one's own benefit and not for the benefit of the stone. In the same way the Shudra, who tries and helps to keep a Brahmana in his own position, attains that Bliss.

To print we compose the types according to the matter given for printing. After composing we take an impression on a piece of paper; we then read the matter printed on the paper. To read we require the paper - we use the paper; those types, their composing, the space they occupy, the printing, are no good to us; what is printed on paper we read. In the same way, the charge that is put on the stone is of use to us and not to that stone. Just as the composed material makes an impression on the paper, the 'charge' put on the stone comes back to the 'charger'. In the same way, people make use of that 'charger'; they do Bhajana and Pujana of that man and receive the benefit thereof. To charge the stone and associate with it, is only a means to the end by which the man attains all those qualities with which he charged the stone. This incidentally tells you the use and importance of a stone idol of God.

In the same way, to charge anything with the qualities of God, or maintain those that have already been charged, is essential to attain Godhood, the Godhood in such a case is automatic. This result one may experience in his life time; or, perhaps, in the present life he does the necessary actions and in his next birth he reaps the advantage thereof; that is all that is likely to happen; in any case the Godhood is absolutely assured.

The Brahmana class can be taken to resemble a 'charged' stone. If that class is treated as it should be, i.e. if the mode of life and behaviour of that class is not only never interfered with, but actually helped in its maintenance by anybody, who at the same time behaves as he is ordained to do - let him then belong to any class, creed, religion or Faith, - he will be the gainer of the Punya accruing from the Satkarmas performed by that (Brahmana) class - the Punya that leads to the knowledge and experience of Infinite Bliss - to that supernatural power, to that transcendental perception of time and space. This is the truth that should be borne in mind. The Punya is capable of giving him the worldly pleasures or the spiritual happiness or the ensuing birth in a high-class Brahmana family. In all this, the Shudra has done no particular effort; he simply helped the Brahmana to maintain his own level, and the result is that he becomes the automatic receiver of that Infinite Bliss. That is how things have been ordained so that the Shudra becomes the automatic attainer of that Infinite Bliss without any effort. For worldly pleasures, for attainment of Infinite Bliss, for attaining the state of a Saint for

the benefit of the world, for doing great works for the benefit of the country, the principal means is to make the Brahmana keep his own level, to make him do the Satkarmas and thus make him create a huge store of Punya. Just as on planting a high-class mango tree, one has to nurture it carefully for years before one is able to get its fine fruit, a fruit that is of no use to that tree, but is of use to others, i. e. who nurtured the tree, in the same way, a man charging the stone with the qualities of God derives the benefit from that stone. In a sacrificial fire the oblations are put in, which are of no use to that fire but are useful to the man who puts them in, in that they absolve him from his sins. As a form of worship articles of worship such as a sari, bangles, etc. are put in the Ganga, but these articles are carried away by the current and are of no use to the Ganga, but are beneficial to the offerer in that he is able to get that much of Punya. In a similar way, whosoever makes the Brahmanas do satkarmas, derives the punya thereof; this is so because unless the punya created out of the Satkarmas is discarded, the Brahmana is not able to attain the state of pure Shudra and thus the state beyond all the duals - the dvandvas; in other words, the punya arising out of the various Satkarmas done by him is of no use to him and hence it automatically passes on to those who serve him, help him, associate with him; it is this punya that is capable of giving anything to all others - anything from a worldly pleasure to the Infinite Bliss; this benefit without effort is available only to those who help the Brahmana to remain at his own level.

Because the Shudra is not entitled - is not qualified to do the Brahmakriyas, he helps - he makes the Brahmanas do them; this making him or helping him virtually means doing it himself as the punya arising from it becomes available to him. Bhagavan Shri Krishna wanted the Pandavas and Kauravas to attain the Infinite Bliss - to become one with himself; He wanted them to die in a war; He himself could not kill them because of his not being a Kshatriya but a Vaishya; He therefore made the Kshatriya Arjuna to fight in the war and kill them; the result of killing them was to make them one with Himself - which he did. Arjuna was thus made only the instrument to enable the Kauravas and Pandavas to join Himself. In the same way, the Shudras not being entitled to do the Brahmakriyas should make the Brahmana the instrument to perform them and get the benefit thereof, without any effort, the attainment of Bliss. It is thus in the interest of Shudras not to do anything, but only help the Brahmana to behave and work as is laid down for him; this is the way the Brahmanas should be treated by the Shudras; they must be careful not to intimidate, or infringe or obstruct the Brahmana in his duty.

A rich man has to do many a thing to have a certain standard of -pleasure and happiness. He now employs clerks, servants, etc. and makes them work to create the pleasure for him. He gets the work done very carefully and economically. It can be said that he himself works through them. The servants are nothing but the instruments to create the pleasures for him to enjoy. A king employs hundreds of officers and servants of different categories and makes them administer carefully and economically; it can be said that virtually he himself governs his subjects through them, who work as his instruments, and enjoys himself the princely pleasures of a king. These officers and servants resemble the Brahmanas who work and work and build a huge store of punya, the fruits of which are enjoyed by the Shudras - or by all other classes, who thus resemble a king. It has always been the arrangement of God that right from the king to the lowest Shudras everybody should be able to have every pleasure and happiness upto Infinite Bliss without much of effort, and this was made available to them through the various Satkarmas and Brahmakriyas performed by the Brahmanas; in fact Brahmanas

were created by God for this purpose - to give pleasure and happiness to all. It is thus very very essential, nay it is everybody's principal religion, to care for the Brahmanas and help them to act according to what is laid down for them.

- (5) -

The Brahmana class must never think of getting Brahmakriyas done by anybody else; they must do those kriyas themselves exactly as they are laid down; by these kriyas they must build a store of punya for the good of the world; they must always be performing Satkarmas at a sacrifice for that purpose; this is the duty of a Brahmana. If a Brahmana will not follow his Faith and do his duty, i.e. these kriyas, if he will not do self-sacrifice for the good of the world, but will get involved in desires, then, even though he is born in a Brahmana family he will be like the vermin in the sugarcane or a sweet fruit; he will resemble a piece of flint amongst the diamonds, or a sterile mango tree, or a parasitic growth; such Brahmanas are responsible for all suffering and pain in this world. It is but natural that such Brahmanas - the unfaithful sinners - should not get enough to eat, should be exposed to all sorts of troubles, sufferings and pain, so that they should have their subsequent births in the lowest strata and do very low types of works. As already told by me it is these Brahmanas that take birth as Shudras or Atishudras in their ensuing birth to suffer for their faulty Karma.

The four-fold-class system was instituted by God Himself and hence the Brahmanas, that went against it, had to take birth in the lower social strata as we have seen.

The Brahmanas must do the Brahmakriyas as laid down for them and subsist on what they get or have recourse to a begging bowl; this is how they are ordained to carry on. They have no right to do any other thing in this world - social or political. If they do so they will be committing a great blunder, that will lead to suffering, pain and chaos in this world. It is the duty of a real king or whatever the administrator, to stop this state of degeneration and degradation, and employ such methods - mild or severe - that will bring the Brahmanas to their senses and make them do their duty by the world; this is the only way to replace all suffering and pain in the world by both the temporal and spiritual happiness; this is the only beneficial method that will lead to all good. The Brahmanas must not be utilised for any other purpose except for doing their Satkarmas. If they do so, anybody who takes on himself the responsibility for their subsistence will derive the punya arising from their satkarmas.

That king or the administrator, who will not make the Brahmanas do their duty, as also all other classes to work and behave as laid down for them, will be behaving in an unfaithful manner, and will be equally responsible for the suffering, pain and chaos in the world and he will have to take many an ensuing birth in the lower strata and suffer; they have to pay for their actions; that is the truth.

In short, for arround good not only the Brahmanas but all other classes must work in accordance with what is ordained for them; this alone will ensure effortless attainment of both the temporal and spiritual happiness for all concerned.

- (1) Papa-Punya and Benevolence.
- (2) Our Mind.
- (3) The Visible and Invisible Papa and Punya.
- (4) Season of Punya.

- (1) -

There are many methods to attain God; one of the simplest, that eventually leads to that attainment, is not to allow the Indriyas (the senses) to do anything that is not necessary. All actions that are likely to cause pain and suffering, sooner or later, to one's self or to others, that impede the Satkarmas, that are not necessary for the maintenance of life and body, excepting, of course, the Satkarmas or those pertaining to God, are all unnecessary actions. All unnecessary actions are sinful. Lord Shri Krishna has said, "Shariram Kevalam Karma Kurvannapnoti Kilbisham", meaning - Actions that are done for self existence - for maintaining barely one's life and body are alone not sinful.

A great man has said, "Paropakarah Punyaya Papaya Parapidanam", this tells us that benevolence builds a huge stock of Punya, while the opposite - causing pain and suffering to others - that of sin.

Paropakara means Para plus Upakara, other plus benevolence, i.e. benevolence to others. But what is other-'para'? Para means whatever is different from one's self; all the birds and beasts, the human beings, the enemies, even God is 'para' and any benevolence shown to para is Paropakara; any action doing good to others is thus Paropagara and such actions result in a great store of Punya. Whatever is different from one's self is Para; and this definition tells us that one's body and mind also are para. The natural tendency of the mind is to roam about and worry unnecessarily and thus suffer itself; because of the unnecessary actions it does, the mind suffers. Any action - a Satkarma that helps the mind in not doing so, or prevents the mind from doing so and suffer thereof, is an important example of Paropakara; by this Paropakara and the Punya arising therefrom, one gets all happiness without any effort.

Whatever purifies, or leads to purification is a satkarma; that is punya. The word punya really speaking has no independent existence. Whatever prevents or leads to prevention of attaining God - attaining Bliss, all those actions are harmful - sinful - Papa; on the other hand, to remove the evil effects of such harmful actions and thus purify the mind, whatever actions are done along with their results, are benevolent actions - satkarmas - full of Punya; thus what is against papa is punya. The visible and invisible results of all such satkarmas constitute punya.

- (2) -

It is very necessary to do satkarmas and collect punya, because it is this punya that leads our mind to the original, pure, satvika state. The pure satvika mind, unafflicted by any Dushkarma (opposite of sat-karma), is the store-house of all happiness - from a simple worldly pleasure to that Infinite Bliss.

If we want to have water, we have to dig a well; we cannot have it till we dig it. The water is there within the earth; we have not to create water; we have only to remove all stones and earth that are covering it; they have to be removed till



we reach the water. The moment the covering hiding the water is removed, we get it. To dig and remove the stones and the earth is to remove the covering - is to remove the difficulties that came in the way of obtaining water, and this action naturally is beneficial - a satkarama - a punya. The more we dig the nearer the water. In the same way, all pleasures - all happiness - that infinite Bliss is always there overflowing our pure Satvika mind; we are only to remove the covering - the effects of sinful actions; the more they are removed, nearer the Bliss. You try to improve other's mind and your mind becomes purified; to fill other's mind with harmful actions - sinful actions and thought and thus taint it - make it impure, is virtually tainting or making one's own mind impure. It is like filling the well of pure water with all sorts of dirty things and thus closing it. If we close the well, we obviously cannot obtain any water; it is our own fault that we cannot obtain it. Once it is closed, we will have again to work hard, dig out all that we put in, and then alone we will again be able to get the water. When we dig the well, not only we get the water but it becomes available to anybody who wants it. In the same way, if we try to purify the impure minds of others, not only they are benefited but we also are benefited, in that we also become the attainer of Infinite Bliss that always pervades a pure satvika mind.

Now when does our mind become different - separate from us? It becomes separate from us when it begins to think about good or bad things of the world, of desires, becomes anxious and suffers, etc. When due to Satkarmas it leaves the affairs of the world, i.e. all desires, anxiety, cares, and so on, i.e when it reverts to its original state-pure shuddha satvika state, then it is no more separate from us, - it becomes one with us. Once the mind thus becomes one with us, then it automatically attains that supernatural power and gets all the happiness - from worldly pleasures to the Infinite Bliss. To make one's mind purely satvika, one has to try and make others minds pure. When one tries to make the mind of a Brahmana pure by helping him to do the suitable satkarmas, or of anybody else by helping him to behave as is laid down for him, it virtually means purifying our own mind. In the same way, to poison other's mind by putting bad thoughts into it is to make one's mind impure and sinful. To remove the bad effects of sin -papa is punya; punya thus has no independent existence. Any action that makes the mind purely satvika is also called a pure satvika action. The actions done as laid down for one's self and the satkarmas give rise to punya, and punya is the principal means for attaining real happiness.

- (3) -

Happiness is split into two groups - the endless Bliss and the limited worldly pleasures and Punya is essential to attain them. Any action that is done is obviously done by the gross physical body and is visible. But every action, whether complete or incomplete, always remains in two states - the invisible - unrevealed - secret -'Gupta' and the visible - open - 'Ughada'; out of these only the visible state is experienced by us.

Even though every action exists in two states, the invisible state appears first; this invisible in course of time evolves into and becomes visible. When it becomes visible it does not mean that the invisible has ceased to exist. Sometimes the visible is too little compared to the invisible. Whatever actions we perform, their results occur first in an invisible state and later they become visible. Whatever actions the gross body performs to absolve one's mind from the sin with a view to purify it, their results remain in an invisible state to begin with; these invisible fruits of those actions are called punya.

The greater the effort to absolve the mind from sin, greater the punya attained. If somebody thinks that he has no sin to his credit, or that he has too little, and he would do that much of effort to remove its ill effects, it will not do. As we try to absolve our mind from the sin and as our mind begins to get purified and become satvika, the sins of those, that are separate from us but associated with us, begin to enter our mind, and we have to go on doing our effort to absolve our mind from them as well. Even when a person reaches the highest state, i.e. becomes a saint, i.e. his mind has become pure and fully satvika, the sins of others always invade him; but having reached the highest state, as a result of that state, he has not to undertake any particular action to remove the effects of those sins; those sins automatically get absolved in him; his state is such that others should approach him and become pure and satvika automatically without doing any effort. If some dirt is thrown in the Ganga, for just a while the water at that spot becomes dirty; but in a split second it is washed away, and the water becomes once again clear at that spot; in the same way, due to rush of other's sins, for a little while the saint may look different from his normal attitude, but that pure satvika state is always there - it never leaves him.

During the winter a fire is made and so many sit around it, whether one or ten sit around, the cold that is removed by their association with that fire, does not affect the fire; the fire does not suffer from cold, does not get put out by cold; it remains as it is and protects all that sit around it from the effects of cold; the removal of that state of cold from so many does not in any way affect that fire; it remains as it is. In the same way, a saint being in that highest state is not affected by the sins of others, whose sins pass on to him and get absolved purifying their minds; the saint, however, remains as he was. If things are put in one after another, a small store of water or a well gets filled and becomes useless; but if similarly things are thrown into the sea, they do not affect it; the sea remains as it is. In the same way, in spite of all the sins of hundreds that pass on to him, a saint remains as he is - he is not the least affected by them; that is the peculiarity of a saint; he resembles the sea.

The fruits arising from the actions performed by the gross body always appear first in an invisible state prior to their being visible; we are able to see only the visible effects thereof. If this is true of punya, it is as much true of the papa. The visible fruits of punya and papa are the pleasures and pain respectively that one gets as a result of his own good or bad actions. Every action - good or bad - always bears its invisible fruit; it is this invisible that evolves itself into visible in course of time; this is the Siddhanta. The seed of a tree may get dried up; if not well nurtured it may not give rise to a plant; the seed may become destroyed - useless within itself; but the invisible result of any action that is done, unlike that seed, is never destroyed. The seed requires artificial environment for its growth; but the invisible fruits of actions - the seeds of visible actions of Papa and Punya are automatically nurtured. Due to this even an incomplete action leads to some result. Just as in that speck of a seed of a Banyan tree the whole tree is there in a finer state - Sukshma state - a fact that may not be grasped by an ignorant, in the same way; whatever be the invisible seed-like Papa or Punya, depending on the extent and completion or otherwise of any action, always leads to some visible result in due course. Just as one cannot grasp the extent of the tree from the seed, in the same way, the visible extent of Punya or Papa cannot be gauged from the invisible state of theirs; we only know the extent when they become visible. Lord Shri Krishna has said so, in so many words: "Avyaktadyaktayah Sarvah Prabhavantyaharagame". These words of God clearly tell us that it is in the nature of

things that the world first came into existence in an invisible state, which later evolved itself into a visible state. In the same way, the Papa or Punya arising from actions occurs in an invisible state first and then subsequently evolves into a visible state in the form of pleasure and pain; but the actions not being natural the results thereof have to be borne by those who perform them. It is said: "Avashyameva Bhoktavyam Kritam Karma Shubhashubham": it means that whatever good or bad actions are performed by the gross physical body are called Punya and Papa respectively and one has got to enjoy or suffer the results thereof.

- (4) -

I have already said that if our sin is completely destroyed, other's sin pervades our mind. Hence it is extremely necessary - in fact it is the duty of a human being to absolve the mind from the sin and to make the mind shuddha and satvika, not only one's own but those of other's as well. If you try to absolve other's mind from sin, it virtually becomes an effort to absolve one's own. It is like a cook who cooks food for half a dozen, which is not only enough for those for whom it is cooked but is enough for himself as well; he has not to cook for himself in addition; in the same way, when other's sins are absolved, not only our sin is absolved but we accumulate a stock of Punya as well. In this way, if the sins of hundreds are done away with, we accumulate such a huge stock of punya that it is attracted by the original limitless stock of Punya, with the result that our stock joins with that limitless mass and we become the attainer of Infinite Bliss. Why do we not normally derive the benefit from that limitless stock? We do not do so simply because our stock is too poor and that too is all expended in enjoying the fruits of that, that have evolved into visible state. It has already been told that the Punya leads to two types of happiness - temporal and spiritual; our stock of punya is too poor to join with that responsible for the spiritual.

Punya kriyas are only possible with gross physical body. There is however a state in which if the satkarmas done by the gross physical body remain incomplete, they can be completed after death by the Sukshma body, provided the person knows the how of it. In other words, the qualified person can perform satkarmas even while in a Sukshma body; but for that the gross body must have performed them previously, then alone they can be performed by the Sukshma body, not otherwise. From this one thing becomes clear that whatever satkarmas are performed by Sthula or Sukshma bodies, to begin with they have to be performed with a gross body, and therefore the presence of a gross body becomes very essential, and that till the gross body falls away a person must continue performing satkarmas.

The pleasures we are enjoying today are the result of the previous punya. Since no more punya is created, the pleasures out of the previous ones get exhausted, and hence before the end of one's life one has to experience pain. It is like the store of corn in the house; we store some corn and use it every day; if, however, it is not replenished in proper time before it is run out, nothing will be left after a time and we will have to starve; to prevent starvation at that time we will have to buy at any price, and when we have to pay more we naturally repent. A wise man is always on the watch; he buys when it is cheap, and keeps his store always full. In the same way, before the stock of punya and the pleasures run out, we must continue to replenish our stock, at suitable times i.e. go on collecting punya at a cheap rate and store it up, so that the pleasures continue to come to us throughout our life. Just as we try to earn money throughout our life, we must try to build

up punya throughout our life. If we have no stock of punya, how can we have money or pleasures coming to us?

If we go on adding to our punya continuously and spend as little of it as possible, our stock will be large enough to become one with that limitless stock responsible for the Infinite Bliss. Take any pleasure and analyze it, and you will always see the cause of that to be some punya. Some are seen over flooded with pleasures; they are the result of their huge stock of punya; some are seen steeped in sufferings; they are the result of their stock of Papa. Whatever actions we do in this life, generally we get the good or bad fruits thereof in our next. It is like our eating the corn of last year now and reserving the store of this year's for the next. If however the stock of punya or papa is added on to it at a rapid pace, it becomes so huge that it begins to fructify at an earlier date, with the result that some of those fruits we are able to have even in the present life.

A farmer ploughs his field and sows the seeds during the rainy reason. When the corn is ripe, the merchant buys it; that is the season for buying the corn. When anything grows too much it becomes cheap and that is the season to buy and store it. In the same way, there is a season for punya, i.e. when it grows at a rapid pace. If we collect the punya at the proper season, we get it cheap and in plenty and can utilize it when we like. The thinkers of old ordained that a small action done at certain times such as auspicious days and time, eclipse days, the extra month, the quartet of months (Chaturmasa), day of Sankramana of the sun, in a place of pilgrimage, or in the presence of a saint, leads to a comparatively large stock of punya; we can call them as the season for punya; there are of course rules and regulations that have to be observed pertaining to those actions. A little action at that time gives such a huge stock of punya that it is able to wash away plenty of sin - one's and that of our forefathers'. This consideration is equally applicable to sin. There are some apparently insignificant sins which are able to destroy huge stocks of punya; it is like a tiny spark of fire burning a mountain of cotton. There are substances a little of which is able to change the whole mass; a tiny crystal of salt turns a huge stock of milk useless, or a drop of a fine scent emits a pleasing odour to a large quantity of oil. In short, there are apparently insignificant punyas or papas that are able to destroy a huge stock of papa or punya respectively.

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### ENDURANCE AND HUMILITY.

If you are really desirous of attaining that Infinite Bliss, then you must develop two essential qualities, endurance and humility. You should always try to bear all things like heat and cold that affect the body. If you are not able to endure much of cold you can use some old or new piece of cloth just to protect yourself. Like heat and cold, you should also learn to endure hunger. Always satisfy your hunger, some time i.e. when it becomes unbearable with something, somehow and thus try to endure it. In this way try to endure and thereby increase your power of endurance. You must be able to endure. If you are however not able to endure much of physical suffering, you can use something to protect yourself; but when it comes to mental suffering you must endure. If somebody finds fault with you, defames you, dishonours you, abuses you, talks to you in a very bad, wicked and sarcastic manner, if your money and property is stolen, if you lose your wife and children, if you lose the things you love, if you are hated and envied, or if anything occurs that gives you a shock, or causes worry and anxiety - any such thing that upsets your mind, more or less, it must be borne in every way. What is the limit of mental endurance? If somebody throws night soil at you, dishonours your wife in front of you, you must be able to bear it; this can be taken virtually as the limit of endurance. Remember the story in which a Rishi asked King Shriyala for the flesh of his son, the king took out the flesh, the queen cooked that, and offered it to that Rishi; how much that king and queen endured. Such is the real limit of endurance.

The second thing is humility, i.e. pridelessness. We must have no pride at all about anything - good or bad, so much so that we must not be able even to remember our parents; we must be able to forget the presence of our body; we must forget whether we are a man or a woman; we must reduce ourselves to such a state that what we call 'ourselves', we must be able to contain in ourselves, with the result that we must have only the feeling of consciousness of existence devoid of the feeling of 'I'. This is the limit of humility.

There is a saying "Pashana Hridaya Nari Sa Dnyeya Jagadambika". The word Nari means a woman; it also means a person having neither an enemy nor a friend - (Na = no plus Ari - enemy - no enemy); the heart of such a person resembles the rock, which represents the limit of endurance and humility; such a person - a man or a woman - is the real Nari - a real woman; she is the mother of the whole world - the Jaganmata; this is the meaning of that sentence. The person who has that much of endurance and humility is the real woman - the man, amongst men; such a person is the one that is really qualified for the Infinite Bliss.

Why a woman is called Nari? Because she has the natural quality of mental forbearance. These days men are teaching them to lose that great natural quality of theirs; this is a different matter. But by nature they have no tendency of making any enemies or friends; this is the real sign of their being a woman. That is why the epithet Nari has been given her. A man who has in a similar way no enemy nor friends should also be recognised in fact as a woman - Nari. A Nari is always powerless in every way and as such she is called-no plus power: A plus Bala=Abala. Such a woman is always a Pashanahridaya (Pashalla-stone and Hridaya- heart= stonelike heart) i.e. she has those two qualities presented by a rock -

endurance and humility; such a woman becomes the Mother of the world. If a man presents these qualities he also should be called a Nari; such a man is the Sat-purusha - a Sadguru. Even if Sadguru happens to be a man he is always addressed as a mother, e.g. "Sadguru Raja Majhi Mauli" meaning Sadguru-my mother; "Datta Raja Guru Majhe Ai" meaning Shri Datta my Guru - my mother etc. A Sat-purusha is always addressed as a Mother, because he shows the qualities of a woman - of a rock - i.e. extreme endurance and humility. These being the natural qualities of a woman, in order that by associating with her one should be able to attain them, one marries a woman. By marrying and by absorbing those qualities a man becomes fully devoid of all desires and pride, and attains that infinite Bliss - the state of Parama Purusha - state of immortality. The object of marriage is, thus, to achieve Akhanda Saubhagya, i.e. unbroken good - whole good - endless good - and Amaratva i.e., immortality –

There is a couplet -

"Purusha Nahi Jananti Purushasya Padambujam; Abalaikaiva Prabala Prabalavah Praghatane". The man, being proud of his being a man, is not able to attain the state of Parama Purusha (1st line); it is hence that he has to marry a prideless Abala (woman). The woman is naturally devoid of pride and power, and hence she alone (Abala eka eva - Abalaikaiva) is able (Prabala) to destroy (Praghatane ) that powerful Maya (Prabalayah) which is the real impediment in the path of a man to attain the state of Parama Purusha - (the Supreme Onlooker). It is thus essential that the woman should always be allowed to remain in her natural state of being fully devoid of pride and power and not interfered with or not misdirected, so that with her help one could easily attain the state of Parama Purusha and remain unaffected by the Maya. Those that you know to have reached the state of Parama Purusha, attained the highest qualities of being devoid of pride and power, have done so with the help and support of the visible or invisible woman, and through her attained the state of Parama-Purusha. It is natural that a woman being called an Abala and Nari must show the qualities borne by those epithets. Men and women who show such qualities, God is always with them in a visible or an invisible state. Recollect the story of Arjuna. When Arjuna became devoid of hate and envy, he became absolutely powerless to fight on the battle-field, i.e. he passed into the state of Abala - state of a Nari. The moment Arjuna passed into that state Bhagavan entered his heart. At the end of His well-known advice (the Gita). He told him, that it was He who was destroying the whole army through him, that he was only the physical visible instrument through which He was doing what He wanted. Seeing his Abala-Nari state Bhagavan found him fit to receive the knowledge of Brahma - the Infinite Bliss and gave it to him. He gave that Dnyana only to Arjuna and to none of his brothers, only because Arjuna had qualified himself to receive it by passing into a state devoid of all pride and power - the state of Abala Nari. This example at once tells you that a man, desirous of attaining the highest state, must first attain the qualities of an Abala Nari. Because a woman shows these qualities, God is always associated with them. Women like Sita, Damayanti, Tara, Vrinda, Draupadi etc., showed the qualities of Abala Nari fully and hence God made their hearts His abode. Because of them it was that their husbands turned out to be great, powerful, and famous men. Because of the qualities those words possessed, they were chosen as the apt names for women. The real Faith of a woman is to behave accordingly and those that behave like that, God is always with them. Lord Shri Krishna has said: "Kirtih Shrivakcha Narinam Smritirmedha Dhritih Kshama". In this stanza particularly the word 'Nari' has been

used. The simple reason for using this particular word is to state, that women who behave in accordance with the meaning of Abala and Nari are the women who are always completely devoid of pride and power; and this is the reason why Lord Shri Krishna always resided in them. That state always shows fame, wealth, virtuous tongue, remembrance of God, virtuous reasoning, courage, compassion, calmness and similar other Satvika qualities, And all these Satvika qualities as also that infinite spiritual power, a man is able to attain through such a woman. That is the Siddhanta.

These days however the women are forced to leave their natural qualities and the virtuousness thereof, become like men full of pride and haughtiness and thus expose the whole family to sufferings and pain; such women, who are forced to leave their natural mode of life and behaviour, bring forth a progeny which is bad in every way - which puts the family including themselves and the world to suffering and pain. The present women are thus becoming - have become useless for spiritual gains. This has led the men-folk to be more proud and haughty and to the loss of power of endurance. It is however necessary that men should be devoid of the feeling of power and pride, and with this purpose in view the idols were brought into existence, by the Bhajana-Pujana of and association with which a man could attain those qualities for the attainment of the human ideal. The real course for attainment of these qualities for a man, however, is through a woman having those qualities.

There are some men who remain in solitude and perform the Tapascharya and various Anushthanas. By these means however they are not able to attain the two most important qualities of endurance and humility. By the efforts they make they are able to become rulers and kings; but those efforts are not able to give them that Infinite Bliss - a state devoid of all births and deaths. For the attainment of that Infinite Bliss, infinite endurance and humility alone are required. A man who is used to solitude is not able to stand the trouble arising out of facing others, and so it does not lead to loss of pride. It is therefore very essential to stay amongst many of different modes of life and behaviour, - of different natures to learn endurance and humility. To learn medicine or law you have to associate with different subjects and objects; in the same way, to learn endurance and humility you have to be in the midst of many subjects and objects; how can you learn them in solitude? When you are alone there is none to cause trouble; the question of endurance does not come. To learn endurance one must be surrounded by, associated with, related to many in many ways, capable of causing nuisance and troubles of all sorts; we have to stay in a society like that. People who defame for nothing, envy for nothing, hate for nothing, trouble others for nothing are the persons who teach endurance, who teach how to lose pride; they resemble the principal books of study; you have not to spend any money for these books which teach you utter humility and endurance.

There is a story about Natha Maharaja or some Satpurusha; as he was returning from his bath in the Ganga, a muslim fellow spat the gargle-water on him. The saint went back to the Ganga, had another bath and began to return; the muslim repeated his performance; the saint again returned to the river for a purifying bath. This was repeated that day for over hundred times. The saint was very thankful to that muslim for giving him opportunity for bathing in the sacred river for over hundred times on that day; the saint took that muslim to be a great book that taught him endurance. In old days the mother-in-law unnecessarily troubled the daughter-in-law and the daughter-in-law used to submit quietly to all those privations; that has been the natural attitude of both. The daughter-in-law was thus trained into endurance and humility.

The mother-in-law was careful enough to increase those qualities and stabilise them in her daughter-in-law. Such suffering on the part of the daughter-in-law washed away not only her sins but her husband's as well. As the daughter-in-law becomes the embodiment of endurance and humility, her husband becomes naturally infused with those qualities leading to the ultimate emancipation of that couple. It is for this reason, with this high motive in view, the mother-in-law always criticised and abused the daughter-in-law to increase her endurance; the son also used to feel for the unnecessary suffering his wife was put to by his mother, but he used to control himself and remain quiet and thus increased his own power of endurance; it is due to his wife that the boy learnt to endure. As a mother or mother-in-law, she had to be respected by both of them; she naturally had the best interest in her heart of both her son and his wife and hence she wanted her son and her daughter-in-law to learn to endure. For the son and his wife, the mother thus becomes a book to teach the lessons of endurance.

Unless we have some persons like the mother-in-law around us, or unless we stay amongst such men, how can we learn to endure and to lose our sense of pride and dignity. Unless such men constantly try to put us down, what means and opportunities we can have to learn endurance and humility? If we strictly follow what is laid down for us, we automatically get opportunities to learn endurance and humility on our path to Bliss. Because you people are not ready to learn yourself, the Government is troubling you and thus enabling you to learn them; that seems to be God's motive in making you suffer today. If, however, you revert to your normal mode of life, i.e., the mode that has been laid down for you, you will find that the Government will automatically cease to trouble you. In short, whosoever wants to attain Bliss, must behave strictly in accordance with what is laid down for him and attain the limit of endurance he must attain the state of 'Pashana Hridaya Nari.'

If a man does not behave as he is expected to do as a man, others at once say 'have you put on bangles?' This attitude at once tells us that a woman has to be devoid of independent actions, of enemies and friends, of any pride; it is the absence of these things that increases the power of endurance of a woman; as egoism decreases endurance increases; as endurance increases she attains the state of Abala; she now resembles a stone-image - she shows such Satvika qualities; it is God's will that a woman should have such qualities. In short, a woman has to be action less, full of satvika qualities, like a stone image, i.e., almost a mass of Chaitanya only. A person who is lucky to marry such a girl, who would be careful not to mislead her from her path, is sure to attain Godhood. These days, unfortunately, men do not allow women to remain like that; it is a blunder they are committing; they themselves are full of Rajoguna and Tamoguna, and force their women-folk to be like them; the net result is that none - neither the men nor the women - are able to get the natural advantages emanating from Satvaguna.

All this consideration leads to the conclusion, that for attaining happiness - spiritual or temporal, or that infinite Bliss, or passing beyond the state of births and deaths, or attainment of high mental and supernatural power, or the good of the world or the good of the country, or very sharp constructive intellect, in other words for happiness in every way and in



every walk of life the most essential things are those two - endurance and humility. By attaining these qualities one gets a huge mountain of Punya to his credit - a quantity the highest Tapascharya is likely to give, and as a result of this Punya all happiness - temporal and spiritual - becomes easily available without almost any effort.

To be actionless, to remain always calm and collected, to be fully satvika, to have all humility, to endure physically and mentally, are the qualities a woman is destined to have; and for a man to attain all happiness becomes a simple affair by his association with such a woman; that is the Siddhanta. It is the duty of the parents to cultivate these qualities in their daughters right from birth. It is the duty of a husband to cultivate those qualities in his wife from the time of marriage. It is then alone that the parents and husbands of that woman are able to attain the fruits of the Satvika qualities incumbent on endurance and humility and thus become qualified to have that Infinite Bliss. That is the Truth.

- (1) The Glory of Silence.
- (2) Method of remembering God.

-(1) -

(In the beginning Shri Baba addressed an old woman.)

My dear Grany, all this Kumkum, etc., that you offer here goes to God. All His remembrance you do also reaches Him. Whatever good or bad thoughts come in your mind become known to God. It is best then always to sit quiet and think of nothing. Always sit by the side of God or a Satpurusha with a clean mind. You should be clean from within and without. You can clean your body with water; the water whereby to clean the mind, however, is different. There is a saying "Maunam Sarvartha Sadhanam", meaning, silence achieves everything - silence is golden. Silence is the water to clean the mind. There are many other methods for cleaning the mind; but of all these methods silence is the best. I always like everybody to sit silent; then neither I talk nor you talk; all advantage lies in this. Simply sitting like a statue helps a great deal. At home when the children become rowdy, you say to them "What is it now; why can't you keep quiet like God?" That is, you advise them to sit silent like God. Better to sit silent rather than talk. Talking is of two varieties - physical and mental. You may close your mouth and not utter a word; but then the mind goes on talking. Hundreds of thoughts cross the mind. We always decide to talk i.e., mentally do so, and then alone talk through our voice-box. The great Rishis of old tried to remain silent. Because they succeeded in observing silence i.e., Mauna, they were called Munis. Real silence means silence of the mind. When we stop talking, the lips and tongue etc., do not move; in the same way when the mind observes silence, it does not move. When no thought of any kind crosses or comes in the mind, then is the silence of the mind effected. If thoughts pertaining to God occur in the mind, even then it is said to be silent. A person who is able to observe the silence of his mind this way is a Muni. Shastras have told a lot about the "Vow of Silence". Difficult Tapascharyas are enacted only to teach the mind to become silent. Silence is all powerful. Silence begets the supernatural power in its observer - he automatically becomes the possessor of all miraculous - mystic powers, - the Siddhis. If we want that we should have all Siddhis, or whatever we desire must happen, the only way to attain all that is Silence. When all thoughts about the world and its affairs are cut off from the mind, then nothing remains in it. When the mind thus becomes silent all powers automatically reside in you. Silence thus is able to satisfy all that the mind desires. It is this way; if a man wants to build a comfortable house to suit him, he has to demolish the old one, clean the whole ground, and then build a new one to suit him; or if a man has a piece of land full of shrubs and thorns, he has to burn it, he has to remove all those things and thus clear the whole ground, and then alone he is able to sow what he likes and reap the desired harvest; in the same way, our mind has to be cleared of all the thoughts that trouble us, that do not allow us the feeling of contentment, and then only one can sow in it a crop of new thoughts we like and reap their harvest. You can never build a new house on an old one, or sow in a fallow land; they have got to be cleaned first; in the same way, all the bad, crooked, worldly thoughts and desires have to be turned out of the mind - the mind has to be cleared of everything first. The Rishis of old

used to try to observe silence. Bhagawan also has said in Gita, "I am the Silence." We also must try to observe silence to attain the worldly pleasures now and the Godhood in the end. To sit silent like God does not mean that you have not to move your hands and legs; you have to be silent mentally - from within; no thoughts must cross the mind. Many remain in solitude or sit with a bedcovering over their head; but they find that their mind is talking - is always running about here and there and they try to prevent it from doing so. You cannot stop your mind from moving that way. When a stream is in flood, if you try to stop the water running in one direction, the water forces its way in another direction, or breaks through the barrier you put in; that water cannot be controlled. Same is the case with the mind. What has made the mind resemble a flood? It is our desires and passions from time immemorial that have made it like that; it is such a powerful force that it just cannot be controlled like the flood water, it has gone beyond our control. There is only one method of controlling it; and that is to associate it with and make it follow whatever a Sat-purusha directs. With the help of a Sat-purusha the flow of the mind begins to go down by and by, slowly, and ultimately, it just calms down by itself - does not flow out - does not move - becomes all silence. A man who follows a Sat-purusha can alone attain it this way. The simplest procedure is to sit by him, do as he directs and just keep quiet - not say a word about anything pertaining to your past, present and future. It may be asked as to how can we carry on - live in the world without talking? I may ask in return as to how a dumb and a deaf can carry on in the world? Does he not eat? Does he not work? Are not others taking any work from him? It is not that one must talk; one can easily do without talking. At home one should utter a word or two when absolutely necessary. So far one is within the limits of the Darbara of a Sat-purusha, or is doing worship or a satkarma etc., one should never talk - at least not talk about any worldly affairs. Always try to observe silence physically and mentally. The more one involves himself in unnecessary talks and actions, the more the mind begins to run about. The more you give up unnecessary talks and actions, the more the mind begins to calm down.

You should not talk yourself and not make a Satpurusha talk as well. If you keep silent, the Sat-purusha begins to act. There are four ways of effecting motion - the gross i.e., physical, the Sukshma i.e. finer, the Karana i.e., causal, and Mahakarana the original causal. Any talk first of all is formed in the last three before it is out through the mouth. The Sadguru always touches the last - i.e. the Mahakarana body - i.e. he stops all the movements in that body; that leads the mind slowly to silence. The mind that is used to move about so much, is seen to go here and there after that for some time; but ultimately it stops all movement, and just becomes silent. If you observe silence, then the Sat-purusha acts this way. Whatever he plants deep in, takes some time to filter out - to evolve itself - to show its effect externally. Very slowly bad thoughts, wicked thoughts cease to cross the mind, and are seen to be replaced by good and virtuous thoughts. The invisible higher thoughts about God begin to come to the surface; words about the experience of Infinite Bliss begin to occupy the mind. This is the ultimate result the silence leads to. The attempts to stop all bad thoughts coming in the mind constitute the study of silence. To study silence by keeping quiet is one of the methods of Yogabhyasa. When good thoughts begin to creep in the mind, one is sure that the study of silence is bearing its fruit. Talking about Sadvichara (virtuous thoughts) is also studying the silence. To talk about worldly affairs is to break the silence. If a Sat-purusha is made to talk, the advice that one gets, no doubt, gives a feeling of betterment; but it is very temporary; the moment the

gate is crossed, its effect is over. But what he plants within is of lasting nature and puts you on the path to Godhood. Just as when we are hungry and do not get any food, but we get some money, we at once feel pleased, because with that money we could procure food; in the same way when virtuous thoughts begin to occupy the mind, one feels pleased, because one feels sure of attaining Godhood. If the words - the advice given by the mouth continued every day over a fairly long period of time, then it is able to infiltrate slowly within upto the -Mahakarana body; hut to remain in personal contact with a Sat-purusha for such a long period is not practicable; very few are lucky to have it.

We plant trees and water them. There are two methods of watering trees; one is to put the water at the stem, and the other to spray it over the leaves; the rain supplies water in the second way. We know the roots to be lying deep in the soil. If the rain-fall is enough, then the water is able to reach the roots of the tree by percolation and is of real use to the tree. If it is just a light shower, then the leaves only get a wash and the tree presents a lively appearance. If the roots do not get any water for a long time, then the tree dries up. The other way is that we bring the water from a well or a river etc. and put it around the stem, so that it can percolate through the soil and reach the roots. As the food dissolved in water is absorbed by the roots, after some time they begin to look lively; they look lively after a fairly long time; but this liveliness is not superficial like the one it shows with a light shower of rain. This liveliness is of lasting nature. The effect of the silent action that a Sat-purusha takes at the Mahakarana-body-level is like the water reaching the roots of the tree which has a lasting effect, while the physical talk of his causes liveliness resembling that a tree shows with a light shower falling on it. From this it becomes clear that it is better to keep quiet and allow the Sat-purusha go act on the Mahakarana body and thus have a lasting effect, than to make him talk and have a superficial effect on the mind. When he talks openly it has a bracing effect; but this is temporary; very soon the mind reverts to its old habits of having desires and think about them. On the other hand the effect of his secret action on the Mahakarana body is of lasting nature, though it takes time to reveal its effect; but then the mind begins to lose interest in all worldly affairs automatically. Sometimes people say that Baba is not talking; yes, it is true; but Baba remains busy in effecting his secret actions.

Think of the fire. To burn is the characteristic of a fire. You cannot have fire without its burning effect; if you do not want the burning, you will have to give up the fire. The mind that has become unstable due to immense number of desires and passions resembles a live fire; it is bound to give pain. So far the mind is there, one has to suffer from all sorts of troubles. To be unstable is the nature of the mind. Unless the mind is done away with, that instability - that fickleness - that suffering will not be stopped. But if the mind disappears, how can you carry on in the world? The senses alone are not able to work without the mind supporting them. Unless the mind is there, nothing can be done in the world. The more the fuel added on to it, it is bound to give us more troubles - instability is bound to be on the increase. If we feel hungry, then we have to take all the troubles to cook the food on the fire; if we want to eat, we have to do all this. If however we have no hunger, we need not have a fire. In the same way, so far there are desires, the fire in the form of the mind has to be utilised to satisfy them; the mind has always to think and plan - it has to be on the move - it is bound to remain unstable. If we do not want instability of mind, then we have to give up the desires. Many people say that for themselves they now require nothing; but they have to do so many things for the family; it is their duty. This is true: it means that even if one

has attained detachment, the old habits of the mind do not disappear immediately: those old habits always cause trouble for some time. You kill a centipede and yet its body is seen to wriggle. Even when the rain stops, there is wetness experienced for some time. Even when the fire is extinguished, the heat is seen emanating for some time. In the same way when the mind is made defunct, for some time it is seen to show its old habits; soon however they all stop. We cannot have a defunct mind and have desires at the same time. There is worldly life if there is the mind. Nothing happens - nothing can be done in this world without mind. Every action is first contemplated in the mind and then it is put into effect physically. You do not want to give up the worldly affairs and yet you want the mind to be stable - mind to be defunct. I can make your mind stable just now; but then do not complain that you cannot take any part in the worldly affairs. The moment the mind becomes defunct - stable, the person concerned becomes mad; but the mind does not become stable at once. It is better then to utilise the mind in a way that will give the experience of Infinite Bliss. If the mind is engaged in things pertaining to God, one gets the fruits of Silence. That is why it is always advised to take the minimum part in the affairs of the world, and spend the rest of the time in thinking about God.

- (2) -

Nama-Samarana - remembering the name of God is not talking - not prattling. Recollection of what we have seen before is called remembrance. Remembrance is done by the mind and not by the mouth. Because people do not try that with the mind, remembrance that they do becomes faulty. You do not have to take a rosary to remember your parents, children or the pets; the moment the name is uttered, that person with all his peculiarities at once stands before your eyes - you remember the person and everything about him. In the same way the moment you take God's name - Krishna, Rama, etc., all the qualities pertaining to that name must stand before your eyes. You may say that because the parents are seen, no sooner the name is uttered all the qualities of those parents you are able to recollect; but since Rama and Krishna have not been seen, you are not able to recollect anything about them. You know that names are given according to the qualities presented by an object. You have seen sugar; so when the word sugar is uttered all the qualities of that object such as sweetness etc., stand before you; this is the remembrance of sugar. Somebody has said -

"Rama Nama Saba Koi Kahe, Thaga, Thakura Aura Chora; Jisa Namase Dhruva Pralhada Tara Gave, Vo Rama Nama Kuchha Aura" It means Rama nama is uttered by all - wicked, rich or thieves; but the name of Rama with which Dhruva and Pralhada got liberation is something different. Utterance of the name of God once that way is enough. If the name of one of your family members is uttered only once, you at once remember him - recollect everything about him; in the same way the name of God should be taken in such a way that uttering it once should be sufficient. Everything one should do once only. One should die once only so that one has not to die again. Once we should have such a birth that we do not have to take birth again. We feel this to be difficult; but really it is not difficult. If you associate with a Sat-purusha, you will not find it difficult. The whole position is like that of a mountain behind a thick forest; so far we do not know the extent of the forest, we are not able to appreciate the presence of a mountain beyond it. If somebody shows us the limits of the forest, then we actually see the mountain lying behind it. In the same way, in the association of a Sat-purusha, this huge

Bhava-Samudra (the sea of worldly affairs) looks thimbleful. People bow down hundreds of times; you should bow down once only in such a way that you should have no necessity of bowing down again. But how to attain this? One recollects what one has seen; but since Rama or Krishna have not been seen, one cannot recollect them. What is to be done? What can be done is this; take the name of any form of God you like, and fix in your mind the form of a Sat-purusha in whom you have full faith. Datta is presumed to have three faces. Who has seen whether he has three faces or one? We see the picture and then imagine. Then why not take any of our forefathers or a Sat-purusha we know well as a form of God? Even though my form looks ugly, try to bring it to your mind. Ashtavakra, the Guru of Janaka, was bent in his body in eight places i.e., obviously ugly; even so he gave the experience of Infinite Bliss to Janaka. We always remember what we see; the moment you remember this place, this cage, this crooked-ugly form of mine, this gunny piece I wear etc., you will at once recollect. Take anybody's name; but you being coarse in your development you are bound to require a gross form for recollection; you can imagine your forefathers to be in that form. For a son his parents are God; he should behave with them as he would with God. You have only to imagine and you can see any form here - that of your forefathers, or of Rama, Krishna, etc.; after all this form is theirs; there is no difference between this form and God. It has been said -

"Sadguruvachoni Sanpadena Soya". The key to Infinite Bliss is entirely in the hands of a Sadguru. We should behave as he directs; never think of pleasure and pain. I do not say that I am taken as a Sat-purusha; wherever your mind feels reverence or you recognise the state of a Satpurusha, put your mind there. Sat-purusha is like a soil; whatever you sow you reap. These days association with a Sat-purusha is the only method. You people today are not capable of performing any Tapascharya; in days of old, men performed Tapascharya for thousands of years; you won't be able to do likewise even for ten days. You cannot perform any Yadnyas as well. That is why to stick to a Sat-purusha is the easiest and simplest way these days. Your duty is to lead your forefathers to a higher status. If you treat a Satpurusha as if he represents the forefathers they will attain his status. When your forefathers reach that status, you are bound to go the same way; all of you will be alike. If it does not become possible to recollect the form of a Satpurusha or the God, you can at least recollect the form of the letters of the name of that Sat-purusha. Keep those letters in your mind - recollect them - at least remember them, and at the same time repeat that name physically i.e. with your mouth. I hope that at least this last alternative will be taken to.

## Self-purification.

The function of the soap is to clean things by removing dirt i.e. 'Mala'. The duty of Sat-purusha is to take away the 'Mala'; either he takes it away as it comes to him, or he forcibly takes it away; in other words a Sat-purusha is like a dhobi - a washerman. The Sat-purusha does not ask anybody to come to him; others go to him. He does not come to you; but if you approach him, then it becomes his duty to take away your 'Mala'. It is we who make a Sat-purusha work like a dhobi for removing Mala from us. Just as we make a soap or make a person a sweeper for our need, or sometimes there is the natural cleaning agent like the soap-nut, in the same way, we have to use naturally born or artificially created Sat-purusha - created like the stone being turned into God - to remove our 'Mala', exactly like the Dhobi or a sweeper or a soap or a soap-nut. If you associate with them, then alone they will do this work. Now what is 'Mala'? Whatever comes in the way of self-realisation is 'Mala'; in other words, it means the sins accumulated in many a previous life. Self-realisation means to see - to know - to understand one's own self; self-realisation is the duty of a human being. Why then one is not able to realize himself? Because that self - the soul is covered over by the sins - by the 'Mala'. A Sat-purusha removes the sins - takes away the 'Mala' from over the soul - the Atma; as the 'Mala' begins to be removed, the soul begins to shine and ultimately one day one is able to experience himself his soul - his Atma. Somebody has said -

"Sadguru Dhobi Dnyanajala, Sabu Sarjana Hara; Surata Shilanpara Dhoiye, Nikase Jota Aparā". Who does not want that Bliss? Everybody is desirous of having it. Because we are not able to have that Bliss, we take the various worldly objects, call them ours, love them and try to derive pleasure out of them; if there is something coming in the way of this procedure, we feel unhappy. If the clothes are dirty we do not feel happy; we then give the clothes to the Dhobi and get them washed and cleaned and then we feel happy. If a pot is dirty we clean it first and then use it for drinking water. We clean the rice before we cook. To enjoy our own beauty we use the mirror; we call the mirror as ours, and we love the mirror; if the mirror is dirty we wipe it clean and then see our face into it and enjoy ourselves. Just as if the objects are dirty we cannot have any enjoyment, we have to clean them first; in the same way, because of the sins, because of the 'Mala' covering our real self - the Atma, we are not able to enjoy ourselves. If the mirror is dirty it has to be cleaned and we do clean it; the mirror is not able to clean itself; in the same way, we are not able to clean ourselves. If, however, we ourselves could work like a soap, we can clean ourselves. The soap is of many types - such as toilet soap, washing soap etc. Which is the soap to wash away the sins? Sticking to one's Faith, Bhajana, Pujana, etc. form the soap for that purpose. If we can use this soap and clean ourselves, well and good; if not, we have to approach a Sat-purusha for that purpose. This means the Sat-purusha is to be used like soap. But it is upto you to make use of him to make you clean and lead you to

self-realisation - to that Infinite Bliss.

The objects seen in the world have a gross form; we see them with our physical eyes; the dirt covering the objects is also gross, and has to be removed with similar gross means. As opposed to this, even if the state of Jiva is a gross type, it is invisible. Jiva cannot be seen with the gross physical eyes, and the dirt covering that is also invisible likewise. Because this dirt is not visible we are not able to remove it. It is like some dirt lying on our back, which we cannot see nor can we remove it; we have to approach 'another' to see it and remove it. It is the Sat purusha that is able to see the dirt covering the Jiva. Whosoever associates with a Sat-purusha and pleases him, the Sat-purusha removes all that dirt covering him.

Lord Shri Krishna has said - "Pariprashnen Sevaya" meaning that one has to please the Sat-purusha with questions and with service, and then he removes all that dirt in some way or another; he has that power. When we behave with him in a way that he begins to take some interest in us, we have virtually reminded him of his power for our own sake, and with that power he is able to remove all the dirt. Just as the reflection in the mirror does in no way disturb the mirror, in the same way the pure Atma of the Sat-purusha is never disturbed by any impression of our bad deeds. As a matter of fact our soul is equally pure; but because it has been covered by the dirt we are not able to see it - experience it. It is like the oil and water which never mix with each other; they always remain separate. If both are put together, the oil floats above the water; if we now want to see the water we have got to remove the floating oil first. The more we remove the oil, the more clearly we are able to see the water; when all the oil is removed, water is very clearly seen. Our soul is exactly like the water; it is always pure; it does not mix with anything. It is the oil-like dirt - the sins of ours from time immemorial that are hiding our Atma from our view. Once all that oily stuff is removed by the Sat-purusha, then the water-like Atma becomes clean - becomes pure; it is then like the clear water or pure gold that can be mixed - added on to the stock of water or gold, that the Atma - our Atma is able to, join with the pure Atma of the Sat-purusha, and we are able to experience our own Atma - we are able to see him, i.e. we attain that Infinite Bliss.

It is due to the various desires to have various worldly objects, that the Atma gets covered with 'Mala', and hence some of the Sat-purushas always demand such objects from those that approach them. We should always feel obliged if those objects are demanded and accepted by him; it is virtually the bestowing of his Kripa. It is much better if we offer him ourselves, to our capacity, all such objects that we love, without his asking for them. The state of affairs in this place is similar. I never ask anybody to give me anything; I always avoid accepting; I have no use of any of these things. All of you are seeing this state of affairs here for the last so many years. It is you people, to absolve yourself from the sins, that you offer many things and put them in the cage; in return God is bestowing on you the real good. Whatever objects come here, along with them the impure Jivas of those that offered those objects also come here. It is like the clothes that come with you when you come here. Whatever is put in running water is always carried away by the current. Amongst all objects of desire, money stands the highest, because it is with money that one can have almost all those objects. Along with the money the desires automatically follow. Removal of money thus leads to the removal of the desires - the dirt covering the Atma. A drunkard always visits a liquor shop; if the liquor shop is closed, automatically the drinking-habit of the drunkard leaves him; if there is no other liquor shop within a fair distance, how can he drink? The drinking habit automatically



disappears. If the things that form the 'Mala' over the Atma are removed, the Atma gets automatically pure. You may say that the old impressions are likely to cause trouble; true; but as the things forming the 'Mala' are removed, all the old impressions like the drinking habit, automatically disappear. It is like the fire that is automatically put out when the fuel is stopped. For a little while the old impressions may have their hold; but that hold is soon lost; the desires are burnt away. Once the fire is completely put out, addition of fuel does not cause it to burn. The state of a Sat-purusha is like the completely put out fire. Whatever desires come to him are not able to affect him - make any impression on him. Your Jiva will equally calm down in association with him; but you have to check the desires when they attack you; that means whenever a desire occurs in your mind, you should try not to support it, you should try to strangle it - to nip it in the bud; while doing so, of course, you will have to suffer, but you have got to bear it; such suffering increases your power of endurance.

To experience and to enjoy that Infinite Bliss, solitude - unhindered, absolute solitude is essential. When a Sat-purusha asks for objects - asks for money etc., behaves in an annoying manner, the people begin to avoid him, with the result that the Sat-purusha now is able to enjoy in his solitude. If in spite of his demands and his annoying attitude and behaviour, somebody sticks to him, quietly bears all the troubles and difficulties, he is put to by him, i.e. his devotion becomes unwavering, stable and pure, then the Sat-purusha bestows his grace on him, and then the devotee is able to experience all his desires fulfilled. This clearly expounds one principle that if a devotee sticks to a Sat-purusha, in spite of all troubles, difficulties, insults, etc., then only the devotee gets the benefit; if, on the other hand, the devotee gets tired and leaves him, in no way is the Sat-purusha affected; on the other hand, he is happy, because he is able to enjoy his solitude; it is the devotee that leaves him who suffers. In short, to purify one's soul, one should bear every variety of trouble, including an attempt on the part of the Sat-purusha to make him lose his Faith and just stick to him like a leech. The Sat-purusha, having reached the highest, without caring for honour and dishonour, always tries to create distrust in him to test his devotee - of course in his own secret way.

When could it be said that Atma is purified? Lord Shri Krishna has said - "Tulyanindastutirmauni", meaning, that when one does not feel pleasure on being praised or pain on being defamed, that person alone is able to experience that Infinite Bliss. The sin in the form of money is taken by the Sat-purusha; the sin along with it is washed away and then that money is given to the poor and the needy by him; by giving this money to them he is able to wash away their sins; in short, through their money he is able to wash away your sins and their sins as well; at the same time, he gives you the benefit in the form of punya by offering your money to them. It is like the sun which turns the dirty water into pure steam and through rains i.e. through pure water, helps you to quench your thirst. In the same way, a Sat-purusha turns your sin in the form of money into punya. In short, whether good or bad, all actions done by the Sat-purusha always lead to good results - and they do those actions for the good of the world; they never act to please anybody; they never act in a way that he should be appreciated or thanked; many a time they actually behave as opposed to the canons of the world. Just as the offering of the objects one loves, leads to purification of Atma, in the same way, if the pride - Abhimana - Ahankara is destroyed, the Atma gets purified, and the person attains the Kripa of God or the Sat-purusha.

If one associates with a Sat-purusha for the whole life, one is able to experience that the Atma is getting purified at least one month before his death. Purification depends on the amount of dirt covering the Atma. Some are able to have that experience much before the time of death. Actually at the time of death, or just a couple of days before, one gets that experience. The truth is that whenever it may be, one experiences the purification of the soul. The depth of experience depends on the depth of the 'MaIa' covering the Atma. If he fully experiences, and lives instead of dying, then he becomes the "liberated" - Jivan-mukta; if he, however, dies, then he gets that "bodiless liberation" - Vaideha-mukti.

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- (1) The creation in relation to Human Being.  
 (2) Rajoguni Jiva. (3) Man as God.

- (1) -

Amongst all the Indriyas (sense organs) which are the principal source of the Origin and systematic working of all affairs and actions whether temporal or spiritual and which are the enjoyers of whatever fruits result therefrom, the mind is the undoubted chief. It is necessary, hence, to know what is mind. Deep reasoning and thinking lead to the conclusion that the mind is not a separate, independent entity, but is only a form of that blissful energy which has assumed the state of Jiva. To define the mind thus means to define the Jiva. Let us consider what is Jiva.

I have once said that when that Infinite Bliss feels inspired to see - to enjoy itself, it descends to the state of Ishvara - God, with the help of the Maya; He then begins to evolve Himself into various forms till the last stage of evolution - the human form is reached. He first evolves Himself into the Pancha Mahabhutas - the five Great Elements, from which arises the whole animate and inanimate creation, i.e. the 84,00,000 of species - the human form being the last. The human species, being the last - the ultimate product of evolution, has to pass automatically through all the other previous stages. Every species exists on the support of the original energy - the Chaitanya. In fact that invisible original Chaitanya solidified first of all into the Maya, which then evolved itself into all the 84 lacs of forms. Throughout the evolution, the first stage is always lower than the next. The human form is the progressive outcome of 83,99,999 forms, or it could be said that the human form contains the qualities of all the 83,99,999 forms within it. Since every form exists on the support of the original Chaitanya, it could be said that all the 84,00,000 of forms are the different aspects of the same Chaitanya - that invisible formless Infinite Bliss. In other words, the whole world including the human form is the 'formful' aspect of the formless God. The gram flour, ghee and sugar treated in a particular way form the Besana-Ladu (a sweet preparation); when we utter the one word Besana-Ladu, all these things are automatically included in it. When we utter the word tree, it includes all the parts of the tree, from its roots upto its fruits. When we utter the word Sharira (body), all the parts - hands, legs, face, neck etc. are automatically included. The words Ladu, tree or Sharira are thus symbolic of all the respective constituents of it. In the same way, the word human form automatically includes all the 83,99,999 forms or stages of evolution; in other words, the human form is the accumulation of 83,99,999 objects of desire. It means prior to the assumption of the human form, that Chaitanya has passed through all the stages, whether it enjoys or remains in them or not, and then assumed the human form capable of experiencing itself for the simple reason that in its own original formless state it could not experience - enjoy itself. That Chaitanya thus is existent in all these forms including the human form. In accordance with the simple rule that like attracts like, the Chaitanya forming the basis of all forms automatically passes towards the Chaitanya of the human form. Even though the human form is such that it does not feel like enjoying, along with its Chaitanya, right from the beginning, the Chaitanyas of all the other forms which form its basis, the Chaitanya of all these forms automatically passes towards it - into it.

When the river flows, it is the water that flows towards the lower level; it is not that the ground attracts the water.

If there is an obstruction met with, then the water begins to accumulate behind it, leading to the formation of a lake; as the water comes there, the force of its flow decreases, and as it enters the lake, it is fully ceased; as more water accumulates in the lake causing the rise of pressure, a time comes when the water as it is coming, is actually forced back - a sort of reverse current is seen to occur. In the same way, the flow of that blissful Chaitanya through the different stages of evolution goes on till it comes to human form, where it ceases to flow further. The human form is like the lake. That Chaitanya during its evolution upto the human form gets used to the various objects - desires in a natural way, and while in the human form it expands and adapts itself to the various desires and thus stabilises itself. It is this -stabilised form of Chaitanya that is now called Jiva or Jivatma. This state of Jiva is not harmful; this state exactly resembles the state of Jiva of the lower forms or the state of Jiva in infancy or early childhood. If this state, with the aid of the mind and senses, begins to desire incessantly and cause complications - desires transcending the bare necessities of life, then this state as entrapped in desires becomes harmful. At its origin the river consists of a thin stream; but as it flows ahead, it is joined by various other streams and streamlets, rivulets and small rivers, etc. causing it to assume immense dimensions, and it reaches its highest state of growth or development as it opens out into the sea and mingles into it the store of the water brought by it. Whatever be the path of the river, right from its origin upto its end, the water flowing through it is the same. In the same way, the Chaitanya, having formed, or turned into the first form - first species, begins to flow through the different stages of evolution, assuming different forms, and ultimately expands itself into the sea-like human form, where its flow ceases. Just as the river is not able to progress beyond the sea, in the same way, the Chaitanya is not able to flow onwards beyond the human form; it has reached its last stage of progress. Human form thus is the last that the Chaitanya evolves itself into. It is in this form that the Chaitanya, the Jiva, receives its maximum growth and since further progress is stopped here, for some reason or other, sometimes, it has to flow in the reverse direction. The reason for thus turning back, we will know when we shall study the definition of the mind.

As the Chaitanya flows from one form to the next, this second form automatically possesses the qualities shown and possessed by the first. It is due to various previous forms - forms of desires or forms of the objects of desire that the last human form grows. In other words, it is the desires that grow into the Jiva, and as it enjoys and consumes the different objects to satisfy itself, it thrives on them, and feels satisfied. It means all the previous forms are meant for bringing out culminating into the human form; all of them are in an incomplete stage of development, which in the evolutionary process reaches its highest in the human form. In the same way, the quantity or rather the mass of the Chaitanya in the first form is too small; but as the Chaitanya further evolves, this mass of Chaitanya also increases, expands till it reaches its maximum expansion or quantity in the human form. This at once explains that all the other forms leading upto and into the human development, - that all the Jivas in all those forms are the incomplete forms of the human Jiva, that is to say, all those forms and Jivas reached their highest development in the human form and Jiva. In other words, the whole creation is concentrated inside the human form - human Jiva; it is due to this aspect of development that that well known maxim came into being "Pindi Te Bramhandi". The saints are able to experience it - i.e. he sees the whole world into himself, and himself into the whole world.

While in the human form or any other form that the Chaitanya takes, if the Chaitanya feels, even to a slight extent the awareness of existence, that very Chaitanya assumes the state of egoism- Ahamkara; the symbol of this state of Ahamkara is the awareness called 'I'. With this egoism (I-ness), when that Chaitanya begins to think about or remember about its existence, it assumes the form of the mind. With the help of the mind when that Chaitanya begins to desire for the bare necessities of life, without understanding the various other objects of desires, it receives the name of Jiva or Jivatma. When this Jivatma, for having the bare necessities for his body, begins to act with the help of his mind and senses, that very Chaitanya becomes the "Doer". Till this stage the Chaitanya is not cognisant of the other different objects of desire. This state of Jivatma is called Satvika, and the Jivatma is recognised as Satvika. Prior to its undertaking any action, as the Jivatma thinks what to do - how to do - why to do and so on, i.e., thinks in an indecisive state, it assumes - i.e. the Chaitanya assumes the state of 'Chitta'. When the decision is taken regarding an action, it assumes the decisive state of thought - the reasoning - the Buddhi. This means the Jiva, Ahamkara, Mana, Chitta, and Buddhi are the different (functional) aspects of the same pure Chaitanya. In short, that blissful Chaitanya first became the Maya. It is that Maya that later turned into so many objects. The 'objectful' state forms the pure human Atma, which with the association of the human body becomes the 'I'; this 'I' assumes the form of desires; it is the 'desireful' state of 'I' that becomes the mind; the mind eventually becomes the 'Chitta' and the 'Chitta' becomes 'Buddhi'; that Buddhi becomes the 'worker' ('doer') human being. It is this 'worker' that gets lured by various desires and objects of desire and, due to them, becomes the sufferer of pleasure and pain, and is now called the 'Jiva' engrossed in desires - 'desire-ridden Jiva'. It is this 'desire-ridden' human being that forgets his original state of blissful Chaitanya, becomes fully entrapped in desires, becomes the sufferer of pleasure and pain, and ultimately gets into the endless chain of births and deaths. The forms - aspects of Chaitanya, I just told you, are the main ones; there are various other intermediary forms that have been described.

Let us think over this subject in yet another way. What forms the growth of Jivatma? The inanimate forms of Chaitanya such as stones and trees and the animate forms like the birds and the beasts are all the previous forms or species of Chaitanya. Whatever names we give them or just call them by the word 'objects' to denote all of them, when the Jivatma desires to have them and does not get them, then the Jivatma feels like hankering after them; when he becomes conscious of 'desiring' them, the 'mind - form' of Chaitanya 'thinks' of obtaining them; the reasoning i.e. 'Buddhi - form' of Chaitanya then decides to have them. But now, whence is he to get them? He cannot, i.e. the Chaitanya cannot obviously go ahead, as human form is the last one it assumed; it is natural then for him to turn back to its previous forms for the purpose. It is like the reverse flow of water as I have explained. The Jivatma then turns backwards i.e. in the reverse direction. If this Jivatma now only acts to have the bare necessities of life and bear good thoughts, he remains as a satvika Jivatma. It is this satvika Jivatma that does not get involved in Karma and becomes qualified to enjoy that Infinite Bliss; and to enjoy - to experience that, this original state passes into his original state of Sat - (consciousness of existence) along with his fine - Sukshma Sharira, and in that state stays continuously enjoying its pure state of Infinite Bliss; and, when he does so, he has achieved the aim for which he i.e. his pure original form evolved through so many

stages into human form.

- (2) -

If the Jivatma does not remain in the satvika state, but takes to the Rajasa one, then he begins to desire for various objects, more than what are necessary for his bare maintenance. Like the water always flowing towards the lower level, the Jivatma tries to run towards the various objects being lured by them, which he feels he is lacking in and which he must have; as he gets them he becomes intimately associated with them. If now he dies prior to his having enjoyed those objects as he liked, then he gets his ensuing birth in that form which he had last before his mind, i.e. at the exact time of his death. He thus begins to do various actions in various births, and thus goes on forming the 'Prarabdha'. This means he gets out of his natural state of the flow of the Chaitanya of which he is formed, and gets into the rut formed by his own Prarabdha - the result of his own desire-ridden actions. In accordance with his Prarabdha, he may now go to heaven or hell, or may return into this physical world in some form or other, to continue to expend the old Prarabdha and add to it in that present birth. In short, after the mind was born, the Jivatma with that mind of his chose to become the 'Doer', with the result that he got out of the groove of his natural progress, began to act and form Prarabdha for himself, and now began to be led by his Prarabdha. This Karma - Prarabdha cycle is called Bhava-chakra - the Sansara. This consideration explains the theory or rather the modus operandi of rebirth as well.

With the help of the gross physical body to get out of this Sansara, i.e. the Karma - Prarabdha cycle the God appeared as an incarnation, and, for the emancipation of the human being, set forth a set of rules and regulations - constituting what is called the 'Varnashrama Dharma' (fourfold class system and the religion). When any person behaves in accordance with the Faith and its injunctions for the particular class to which he belongs, i.e. performs the relevant sat-karmas and thus accumulates punya, then the Ahamkara pertaining to the various ephemeral objects begins to go down; this lowering - this decrease of Ahamkara is called as Vairagya - spirit of detachment. As the Ahamkara disappears, the person is able to get a Sadguru. With the help of the Sadguru he is able to return to his state of the original flow; he thus becomes the receiver of Satvika Dnyana, and ultimately becomes the enjoyer of his own original state - that of Infinite Bliss. When we say that a person has attained that Infinite Bliss, who has really done it? It is that Infinite Bliss - that Shuddha Chaitanya - that God, which evolved itself into the human form, that attained the infinite Bliss i.e. returned to his original state, by behaving himself according to what is laid down for him as suitable for his particular class, and thus by liberating himself from the Rajoguna state into which he had fallen as a human being. It can as well be said that the person thus got out of his Jiva state and entered the state of that Infinite Bliss.

- (3) -

A few years ago it was customary to marry a girl at an early age of eight or so. Till then she remained always in close association of her parents. After marriage, as she had to go to her husband's house, she used to feel very much to give up the close association she had with her parents right from her birth; it was a painful experience for her. But how long did she experience this painful state? As she began to associate with her husband, and got a couple of issues, she forgot her parents, and became engrossed in her own family life. She might now visit her parents off and on, that was all;

she had now developed all interest in her husband's house. Now take this world to be the parental house of the girl; it becomes naturally a very painful process to leave the world with which one is closely associated for all the previous births one has gone through; one does not like to get out of this firmly established close association and form a new association like that with the husband i.e. with the God - the Infinite Bliss. But once one establishes his contact with God, like the marriage of the girl, and once one passes a few days and gets his new association firmly established, like the girl associating with her new surroundings and getting a couple of children, one loses all interest in the world like the loss of the girl's interest in the parental house, and one gets fully interested and engrossed in his new setting of Infinite Bliss, like the girl getting wholly interested in her own family. Once one thus gets interested in that spiritual - Godly happiness, one automatically loses all his interest in the world.

It is but natural in the beginning to feel pain - to feel it difficult to sever the bonds of this world and go to that Infinite Bliss. After marriage, that little girl is forcibly sent to her husband's for some time; then she returns to her parental house for some time; again she is sent back to her husband's and so on. In the same way, to attain that Infinite Bliss, in the beginning one has to force himself to perform the satkarmas to decrease one's interest in worldly life, and increase it towards that Godly state. Take another example.

In the beginning a child does not feel any interest in the school; at that time he is forced to visit the school by the parents; the child frets and fumes all the while as he is forced to do so. Once, however, he begins to appreciate that the education leads to acquisition of money in the end, then as a boy he refuses to remain away from the school. In the same way, once the interest in that Godly state is created, one begins to feel disgusted with the state of the world. The more he feels disgusted with the world, the more he becomes qualified to attain that Infinite Bliss. However it always happens that as one hankers after the Infinite Bliss and runs away from the objects of the world, those objects of the world, i.e. the pleasures of the world, begin just to run after him; that is why the saying - "Na Mage Tayachi Rama Hoya Dasi" meaning the wealth runs after the person who does not want it. Such a person thus automatically gets all the worldly pleasures, and due to the various satkarmas he performs according to his Faith, and due to his persistent efforts for attaining that Godly state, he becomes the possessor of that Infinite Bliss. In other words, when a person sticks to his Faith and behaves accordingly, he is able to have both the temporal and spiritual happiness without any particular efforts. If, on the other hand, he does not follow to his Faith and runs after attaining the worldly pleasures only, he has to undergo a great labour to get any pleasure, which again is far too little compared to his extensive and hard labour; and then again those pleasures are not of lasting quality - they are just temporary and for a time only. If by chance his long hard effort is able to secure for him quite a good stock of worldly pleasures, well, it is generally experienced that death overtakes him prior to his being able to enjoy all of them, or that those pleasures are soon exhausted and in the end he is again in strained circumstances; in this too the increase in the number of his family members and the immense number of problems arising out of them he has to face, as also his attempts to maintain his so-called dignity of position - rather his vanity - all this makes him simply miserable in the end. Thus most of the people are neither able to have sufficient worldly pleasures nor the spiritual; they just die like that; this is called the state of Ignorance - Adnyana; this constitutes the attitude of Tamo-

guna. Such men can aptly be described as blind. Those that become rich and remain rich in the world as a result of their Prarabdha and remain engrossed purely in the worldly pleasures, in their pride and vanity, can also be described as blind.

There are only a few that are wise who stick to their Faith and behave accordingly, whose eyes are easily opened by the sincere advice of their Sadguru and through which they are able to attain the Dhyana, and that unending Infinite Bliss.

All this consideration makes one think clear that it is that Infinite Bliss - the Almighty, that transforms itself into Ishvara, Jivatma, Ahamkara, Mana, Chitta, Buddhi etc.; that it is He who evolves into a human form, through which, with the Kripa of his Sadguru He is able to see, to experience Himself as the Infinite Bliss. The effort to know and experience that Infinite Bliss is called Dnyana. The Sat-purusha who is nothing else but a sea of that knowledge, knows that Almighty, experiences that Infinite Bliss which pervades and manages the whole universe. He can be given any name - Vishnu, Shankara, Krishna, God, etc. ; He is found in all these states and beyond them as well. Such a Sat-purusha is recognised by the world as the 'Liberated Soul' - the Jivan-Mukta.

Anybody who finds such a Sat-purusha should stick to him with all Faith and devotion. If anybody has the same faith pertaining to this Cage, then he should take me as everything. He should take me as Brahmadeva, Vishnu, Shankara, Datta, Rama, Krishna, Maruti etc., as also all the lower and higher grades of Deities; he should take me to be the various sanctified waters such as Ganga; he should take me to be all the sanctified places - places of Pilgrimage such as Kashi, Rameshwar, etc.; he should take me to be all the Gods and Goddesses, all the incarnations and all the saints that existed before, are existing now and will come into existence in future. Just as you would take me to be in all the good states, you should bear in mind that I am equally present in all the so-called bad states as well. You should take me to be a donkey, a swine, night-soil, burial place, cremation ground, dead bodies, diseases, difficulties, troubles, catastrophes, intractable diseases, wicked men, enemies, friends, defaulters, defamers, all the lower class or higher class of persons, etc. From a sweeper to a rich man, from a mendicant to a king, I am. All good and bad are myself. I am the day and I am the night. All the sufferings I am. Men and Women, birds and beasts, stones and trees, planets and stars, all the animate and inanimate creation is all myself. Bear this simple important Truth in your mind. I am experiencing this from within and without and I am putting this hard truth before you as a matter of personal experience. If you worship me as Vishnu you will attain the Vishnu-Loka. If you worship me as Shankara, you will attain the Shiva-Loka. With whatever attitude you will look to me, you will attain those respective states. Even if you take me as a bad person and try to remember me as a fool, as an ass, as a sweeper or as one in any other lower denomination, you are bound to attain a higher status. In short, you will attain good or bad states according as you take me to be. Remember well that whatever state you reach, I am always there.



- (1) Easy method of becoming a Jivanmukta.
- (2) The real Bliss of a couple.

- (1) -

For attainment of Godhood i.e. self-realisation, one has to learn to experience that one's body is non-existent. If we want to give to or take from somebody liquid substances like water or milk, we have to use a container; such liquid articles are able to remain steady due to the support of the container; their give and take is possible only with the help of a container. Milk cannot remain without a container; but milk and its container never join together - cannot mix with each other, howsoever the milk & its container are closely associated with each other; the milk cannot feel conscious of its existence without its container. If somebody asks for milk, its container is taken for granted. Imagine for a while that milk has the feeling of consciousness, that it understands that it is due to the container that it is able to experience the consciousness of its existence, that but for the container it would not experience the consciousness of its existence even though it actually exists, then it is bound to reason out this way: "For consciousness of my existence, the container is essential; I cannot remain - exist - without being supported by a container. Even so, because of my constant association with a container, I must never think that I am one with the container; I am absolutely independent of the container. If I think otherwise, I will be nothing else but an ignorant fool. If I am not in a container I would not be conscious of my existence; but the fact remains that though supported by a container, I am absolutely independent of it and hence I must not take into account the container, but think of myself only; then alone I shall be able to realise my own real status."

Like the milk and its container are our Atma and our body. Being constantly associated with the body, the Atma thinks that he is one with the body, i.e., he is the body. Even though he is in fact quite different from the body, he is not able to experience his own independent existence due to the wrong impression caused by continued association with it. That person who experiences his Atma to be completely independent of the body, separate from the body, beyond the body is called a Jivan-Mukta.

There is yet another reason for not being able to experience one's existence independent of the body. Consider the example of the milk a little differently. Suppose the milk is boiled for a long time and ultimately turned into a solid state; from this dried milk a container is fashioned; and now the milk is kept in this new container; the container is made out of milk and now contains milk; how difficult it would be for the milk to experience its own real status independent of the container? Exactly like this, the Atma itself got solidified to form the gross physical body and now he begins to stay within that body; the Atma naturally feels itself one with the body. This state of the Atma, taking itself to be one with the body, is that of a human being. While in human state, as it does not become possible for the Atma to dissolve the body that is the solidified Atma into its own original formless state the Jivatma feels great pain at the time of leaving the physical body, and after his leaving it, the body becomes useless. Even though the body is the solidified form of the Atma, the human being is not able to dissolve his body into a formless state - the natural - primary state of the Atma; that

is why the human body does not remain under the control of the human being. A human being thus knows that his body is going to die and become useless. Is it not then better, while remaining alive, i.e. while-within the body, to study and realise that we are really separate from the body? Such a study to remain beyond the body is called Yogabhyasa or Viyogabhyasa. While in the body, the attempt to make the restricted state of ours that we ourselves imagine, one with that of the Universal soul i.e. the pure Satchidananda Atma - the Infinite Bliss, is also called Yogabhyasa. If somebody thinks that after death the Jivatma automatically becomes one with that Infinite Bliss, well, it is very wrong. If while in the body the Jivatma becomes affected by the various actions he does, the Satchidananda Atma is always beyond the state of any affection; and that is why the Jivatma cannot become one with the Satchidananda Atma. In accordance with the faulty impressions due to his previous actions, the Jivatma fashions every time a new body for himself and comes to birth with it again to suffer the pleasures and pains thereof.

Those persons who study Yoga always aim at experiencing that they are not the body, by remaining aloof from all objects of desire from their early life with the help of the Sadguru. AS long as one is within the body, the study of one's existence as being independent of the body can be done. If this study is completed while in that body, then the results of various actions done by the gross body become null and void and as a result of that they attain Dnyana. After this, the Jivatma has never to suffer from the results of various actions done by the gross body; the Jivatma remains pure and unaffected. Even while in the body the Jivatma is able to become one with that all-pervading Satchidananda Atma; that is, he experiences everything to be the Atma - to be himself and this is the state of Jivan-mukta. To attain this state one has to learn and practise detachment from all objects of desire and the affairs of the world. As one learns this bit by bit, he begins to become inattentive towards his body. As he develops this inattention all-round and increases the remembrance of God and he continues this for four years, then he begins to forget his body. If he persists in this study like that, in course of time, while in his body, he begins to see himself standing in front of himself; he begins to see his body lying in front of himself as a separate entity. As this experience is oft repeated and extends over a longer period he attains the state of being independent of the body. If he dies at this stage, this experience is not lost; he attains a higher status in his ensuing birth in a very high family of a ruler or a Yogi, meets with his Sadguru, continues his study and completes it. No satkarma completed or otherwise is ever wasted.

- (2) -

If, in a properly married couple, the husband and wife intensely love each other, do not misuse their love in procreation, but increase their love with maintenance of full celibacy, they are able to have that pure happiness in their mutual association and love. The pure happiness they enjoy leads them to that Infinite Bliss and they automatically become the possessor of that supernatural power. Their love does not allow them to think of leaving any progeny; a child is taken as a source of interference in their love by that couple. If the husband and wife really love each other they never think of having a child. They think that a desire for the child is a proof that they do not really love each other; in that case they think that in such a couple the husband and the wife look upon each other as partners to satisfy each other's lust and the satisfaction of that lust leads to the birth of a progeny. That couple, where the husband and wife intensely love each

other without ever thinking of producing any progeny, is recognised as Lakshmi-Narayana or Uma-Maheshvara by the Shastras, and actually, after their death, such a couple attains Vaikuntha or Kailasa and permanantly remain there enjoying that Infinite Bliss.

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- (1) The world as a family.
- (2) Method of riddance from debts.

- (1) -

There is a saying "Vasudhaiva Kutumbakam"; Vasudha means earth - the world; thus it means the world is but a family. The world is a family of the Satpurusha. The father, mother, the children and all other relatives constitute a family in the worldly sense. There are families consisting of one hundred members. The head of the family has to care for all the members. God or the Satpurusha similarly has to care for the whole world. God is invisible; it is through the form of a Satpurusha that He is seen in the world. The family of a Satpurusha thus is not limited; all the animate and inanimate creation in this world forms the members of his family. In all this creation he is particularly careful about the human beings. He always desires that all the human beings should be happy in the world and all of them should attain higher status in the end. All the jivatmas have to take birth again and again to suffer the pleasures and pains resulting from their actions. It is hence that even if a person dies, the Satpurusha never takes him to have gone beyond his family; he has equally to care for the dead persons; when however, the jivatma dies then the Satpurusha leaves to care about him. This way of showing care is different from that of the world. In the world when a person dies, the rest of the members of the family never think about him - they forget him; they think that he has become free; but a Satpurusha ceases to care about a person only when he has gone beyond the cycle of births and deaths.

The Satpurusha is always anxious that a human being should take such a birth that in that life his jivatma should die; such a birth of a human being is considered as a fruitful birth by the Satpurusha. The death of the Jiva in a living human body is the real - final - death a human being has to achieve. Such a death leads to Godly birth and eternal happiness. That is why a Satpurusha is always anxious to see that a human being achieves his final death; and why so because every human being is a member of his family. In routine life a family is always anxious to have a birth of a child in its midst while the Satpurusha is always anxious for the final death of every member in the family.

In the precincts of a Satpurusha, where hundreds come to him, according to their development, automatic invisible actions are being done on each for his attainment of temporal and spiritual happiness; it is the inherent quality of that place that such actions take place. Little by little the spirit of foreign feeling, feeling of being separate from each other, disappears. If all are on the same level, have the same desires in a family there can be unity; but everybody has different desires; this leads to natural separation from each other. But due to the association with and advice of a Satpurusha the desires begin to decline in quality and quantity and slowly one attains the state of desirelessness. Originally every human being was without any desire and that time all human beings were one; as the human beings began to take to desires, they separated from each. All of you will unite once again when you become devoid of all desires; then alone that feeling of separateness from a Satpurusha, or God will disappear. Unless that feeling of

individuality, separateness disappears, one is not able to attain real happiness. A shower-attachment is fixed on a pipe in a tank in the garden; when the water now runs through it, there are so many jets of water. Each jet thinks itself to be - independent, they compete with each other as to who rises to a higher level. The water below knows that all these jets are but portions of itself and laughs at their spirit of competition. As there is no stability to these jets, they cannot enjoy, nor do they become of any use to others. The bigger the openings in the shower-attachment thicker the jet, as the jet rises it becomes thinner. The water below tells them that the higher they rise, the greater will be their fall. Moreover, the stock of water below is there to attract them towards itself. When the jet falls down, then it begins to feel that it was unnecessarily proud of rising higher up; "Now what an expanse we have and what happiness?" The Satpurushas in the same way attract human beings with similar unnecessary, insignificant pride and give them all happiness. Everybody on the spiritual path is always anxious to lose his smallness, - his individuality and become one with the state of God. As their desires get less, they begin to experience the membership of the world-family; the qualities of a Satpurusha begin to fertilise in them and they begin to enjoy that real happiness.

- (2) -

Around a Satpurusha sometimes persons thinking and working against him are seen to stay; this adverse attitude of those persons is, of course, due to the will of that Satpurusha. These adverse people help others who adhere to him; the opposites help each other in removing the faults and ultimately both become qualified for the state of Sat. The Kauravas and Pandavas were so much opposed to each other, but in the end both the groups merged into Shri Krishna.

Whatever happens near about a Satpurusha is never bad, - never wrong; from the worldly point of view it appears to be so; but really it is not like that. The wheels of the sugarcane crusher always move in the opposite directions; but their opposite action gives us the sweet sugarcane juice. You have to lower a pail in a well and raise it up again, these two opposite actions give you water. The pairs of opposite are thus essential. The people however do not behave as is laid down for them, nor do they behave absolutely in an independent manner; this haphazard behaviour does not give them any happiness. Those that pass through the lower standards are alone able to acquire the higher standard. Those that have done Bhajana, Pujana etc. of an idol of God in their previous life with full faith and devotion and have thus performed various satkarmas, it is they, due to the relation they had established with God, that rise to a higher status and meet the living-state of God in the form of a Satpurusha; it is they alone who feel pleasure in associating with a Satpurusha; it is they who become qualified, by service of and association with him, to attain knowledge and to gain access to the secret moves made by the Satpurusha for the attainment of that In finite Bliss. This is what happens to those who have already established their association - their relation - their Rinanubandha (relation due to give and take) with God.

Those that have established some relation with God should always try to cultivate it, - increase it. The -word Rina (debt) does not mean only monetary debt. Right from birth upto death, everybody is going in for so many debts of diverse types; taking something is going in for a debt and giving something is repaying a debt. It is the give and take in all matters that constitute mutual debts. It is these debts that determine the 'relations' of an individual in the ensuing birth;

it is these ties that affect a person much more than a simple monetary debt, because money is just the means to carry out the affairs in and of the world. Serving somebody with food, abusing somebody, preventing somebody from behaving in accordance with his Faith, interference in any satkarma, helping somebody in a bad cause, giving or taking something due to pressure, helping somebody, seeing something and desiring to have it, and so on - all these things are covered by the word Rina. All these things happen through the agency of our body, mind, reasoning and Jiva, and it is these debts that affect a man much more than money. One has to take a birth to pay off these debts & while doing so one automatically goes in for new debts; to pay them off, again one has to take a birth, and so on. It is due to such debts that a man never gets out of the circle of births and deaths.

The great thinkers and Satpurushas have indicated many methods to get beyond these debts. The simplest of all these methods is to establish a relation - association - with God in some way or other; a satvika association is much better in this respect. Persons like Kansa, Ravana, etc. established a Rajas and Tamasika association, -- i.e. they hated God; such association also made them merge in Him in the end. Such an association however does not beget pleasure - does not give happiness. With Tamasika association, the Kauravas merged into Shri Krishna; but they had had no happiness throughout; on the other hand, due to satvika association effected by the Pandavas, they attained all the temporal and spiritual happiness and they were conscious of the happiness they were enjoying. Thus the Tamasika association no doubt leads to the same result - the attainment of Godhood, but it is without happiness; it is like being in the state of deep sleep without any consciousness. The satvika association however leads to the attainment of the same Godhood; but here in, they, as Gods, or through the agency of Satpurushas, or through their own Sukshma or Sthula body, in full consciousness, enjoy that Bliss, - enjoy that supernatural power capable of achieving anything, achieving the good of the whole world and the like.

If one wants to get away from all such relations – debts - the Rinanubandhas and attain Godhood - the Infinite Bliss, one should establish association with God of whatever depth one can. One has to begin this association prior to one's death. Either make Him your debtor or a creditor; out of these two aspects you should accept one and charge the God with the other. It has been told that relation with God should be established. No doubt God is invisible; but the moment you begin to do something in His cause, you have established your contact with Him. Even though He does not take anything, we should perforce leave - surrender our property - property by way of money, mind, buddhi and Jiva - to Him, fully if possible, or in an incomplete way. In other words, we should offer our 'all' at His feet and then do Bhajana, Pujana, Tapa, Japa, Anushthana, etc., as laid down in one's own Faith. Whatever satkarma we do, we should offer it to Him by saying "Tatsat Brahmarpanamastu", - meaning, offered to that Sat Brahma; as we do this, He gets tied down to us; of course, the strength of these ties is commensurate with what and how much we offer. No doubt, He is in no need of it; but we have to force it on Him. In worldly life a creditor finds out a good client and perforce offers him some debt at a smaller rate of interest; he thus increases his business slowly and surely. In the same way, we should offer our 'all' to Him by force; if it is given to Him like that, well, the poor God has to accept it. The more we give, the better He is tied down. He has got to redeem this debt of ours, some time or other. If this debt is huge, then he takes an incarnation and

serves in your house. This is the subtle method the great thinkers have laid down. In the worldly life the creditor goes to the debtor, or calls the debtor to his place to return the money. In the same way to return our debt, God may either call us to His place or come to our place; anyway we come face to face with Him, while He returns our debt. And once we have met Him, how can we remain within the circle of births and deaths? Out of love or hate - in whatever way one meets Him, one's births and deaths come to an end, once and for all. Because it becomes difficult to get out of the worldly debts, the simple method of associating with God, somehow or other, was enunciated by the great thinkers of old-for that purpose.

Pandavas had deposited a huge stock of punya with God; and that is why Shrikrishna had to serve the Pandavas. God says that as He has nothing with which to pay off the debt, He has no other alternative but to serve. Shrikrishna groomed the horses, washed the clothes, etc. in the Pandava's house. He did so much for Draupadi. When Bhishma took a vow to finish off all the Pandavas, then Shrikrishna played the role of an attendant, accompanied Draupadi to the tent of Bhishma, and got the Blessing "Saubhagyavati Bhava, - meaning, Be with your husband" for Draupadi from him; the killer gave the blessings to Draupadi, -and so the Pandavas could no more be exterminated. When he gave his blessings and then looked up to see as to whom he gave the blessings, he saw Draupadi; for a moment he felt stunned, and then he said, "This is not your doing; that 'Blackia' (meaning Shrikrishna) must have suggested this; where is He? Show me." When Bhishma saw Him, he asked Him as to why He had taken this form of the attendant? His reply was simple, - "For the protection of my devotees." To pay off His debts, Shrikrishna thus labored at the Pandavas.

The saint Chokhamela was a Mahara by caste; but the Lord was in his debt; and so He had to serve in his house, skin the animals, sell the hides, etc.

The saint Sajjana Kasai was a butcher; he used to sell mutton. The Lord had to sell mutton in his shop as his servant.

The saint Damaji had deposited plenty with the Almighty; and He had to approach the ruler of the place in the form of a Mahara to settle the account of Damaji. Damajipanta was a sort of revenue officer. Because of complete famine in his district, he opened and made available all the government godowns of grain freely to the starving and famished public. This was a great pious act done by him for the good of the public, and not for himself. The Government lost all the money and the stock of grain. The punya thereof was too huge; and the ruler automatically received a share out of it with the result that the Almighty had to give darshana to that Muslim Ruler. Why so? All the government grain was given to the famine stricken, poor people, and God was thus bound in debt to the Ruler. Through the agency of Damaji the Ruler attained Godhood. Thus Satvika association with God always breaks away the bonds of worldly debts; God becomes bound down with debt, and somehow or other He comes forth to redeem it.

Think of a big creditor - a banker. He stays in one place, and opens his branches all over. Each branch is managed by a manager, and only the accounts of each are seen by him. If a debtor is not able to pay in time, the manager asks him to sell his house; he says that he is but a servant and has got to realise his master's money. The debtor says that he has only a dilapidated house and there is nothing else left with him for his wife and children; he says that he would serve and

pay off. The manager says that he is not the owner and it is no use serving him. After much urging and requesting, the manager says that he should approach the boss and if the boss is pleased, he could be served and thus paid off. The debtor then goes to the place of the chief and without telling how and why he had come begins to serve him. He serves him so well that very soon the chief gets attracted to him. The chief inquires who and what he is. He replies that he is his man and is staying with him and serving him. He does everything without any feeling of dignity and with all sincerity. The chief becomes attached to this man. As days pass the chief becomes very much pleased and seeing him serving without taking any emoluments, one day says that he should accept some present from him. He keeps quiet, says nothing and just goes on serving. When again the chief talks about a present, then he says that he does not want any present; he only wants to be discharged from his debt. He then tells the whole history. The chief becomes very pleased, and orders his manager to cancel all his debt. Thus not only he is discharged of his debts, but he gets a nice present from the chief in addition; then again the master does not allow him to go away, but keeps him in his own house like a member of his family.

In the same way, if the service in the cause of God is done its full measure, so much that the God becomes pleased and satisfied, then the question of debt is solved; because when God is pleased He cancels all those debts., and then keeps him with Himself as a member of His family, i.e. in His own status. Thus the debtor becomes God. Where is the question of give and take then?

It is this state that is called Moksha - liberation. It is not an easy affair. To attain that, the bonds of the world have to be torn asunder; to achieve it association with God must be established. We must work in such a satvika way, without any other motive in the mind, that our relation with Him becomes firmly established.

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Meaning of

- (1) Satchidananda and
- (2) Maya.

- (1) -

I will try to give you an idea of what is meant by Satchidananda and Maya. Somebody has said - "Santhavila Hari, Jene Rhidaya Mandiri; Tyachi Sarali Yerajhara, Jhala Saphala Vyapara." It means, - one, who accommodates Hari in his heart, goes beyond the cycle of deaths and births, and thus completes a successful deal. I cannot tell you in a poetic form like this, but I can say what I have experienced. Once God is permanently enthroned in one's heart, then the Sukshma Jivatma begins to enjoy that eternal Infinite Bliss, while one remains within the gross physical body. That Bliss is, of course, without any form. It is that formless Bliss, that takes the animate or inanimate forms and thus becomes visible through them. The visible human form or the invisible mind, reasoning power, the power of decision, the ego, the Jivatma and Shivatma are all the forms of that eternal Bliss – the Infinite. The inner Sukshma Jivatma collects various articles of food, objects of enjoyment, etc. with the help of his gross body and enjoys the happiness arising therefrom. The happiness arising out of these gross perishable things is far too superficial and not of lasting nature. Because the gross physical body, even though it is the solidified form of that eternal Bliss, depends on these gross perishable articles, it also becomes perishable. If the gross physical body and the gross physical articles are perishable, there must be the opposite - the invisible imperishable body and articles; and I can say from personal experience that such invisible imperishable body and objects do exist. Once it was experienced that these things existed in such form, to attain these imperishable things and the imperishable happiness out of them, the thinkers of old laid down many a method thousands of years ago. What are they? Well, Rama, Krishna, Hari etc., - i.e. the names of God, the Nada that is emitted on uttering these names, the praise, Bhajana, Pujana etc. of those Gods, and the various forms of God Himself are all the solidified forms, of a lower or a higher order, of the same unending Infinite Bliss; but what is the extent of happiness available from them? Well, it is so much that its extent is so far not known to anybody; it can only be said as unending, limitless, infinite, and immense. It is to attain such happiness that the great thinkers laid down that one should store in his heart the Nada - the sound of God's names while carrying on what is laid down by one's Faith; in due course the Jivatma begins to enjoy that Infinite Bliss and, after leaving the gross physical body, attains an invisible Sukshma (subtle) body to go on enjoying it for good.

Originally all things - everything is a form of the same Infinite. To experience the Bliss there must be consciousness - feeling to do so. That consciousness - that Chit – that feeling to enjoy, is also the form of the same Infinite. It is this 'feeling' that has been called variously as 'Kalane' (to know), Samajane (to understand), Chit (consciousness) or Dnya (knowledge); the Chit and the Bliss i.e. the Ananda are thus both the same. When the question of experiencing the Bliss comes, that Infinite takes the form of Dnya - i.e. Chit; or it could be said that at the time the feeling i.e. Chit comes into being, along with it, it itself takes the form of Ananda.

In other words, the 'Chit' means 'Ananda' and the 'Ananda' means 'Chit'; they are not two different things; they are one; and because they exist they are Sat (existing); Sat also thus means the same thing. So what is Sat, is Chit, and what is Chit is Ananda. Even though, apparently they seem to be three things - Existence, Consciousness and Bliss - Sat, Chit and Ananda - they are all one, or they are the three names of the same one. When one of them begins to make its appearance, all the three appear at once - simultaneously and automatically on the scene. When the Sat appears with the qualities of existence, that very Sat becomes the Chit and Ananda; if the Chit appears with its qualities, then the Sat and Ananda also simultaneously appear; in the same way if Ananda appears, the Sat and Chit are always there co-existent with Ananda. All the three are one. According to the way the infinite is looked at, these three epithets, Sat, Chit and Ananda, came into existence. Just as one man plays three different parts and receives three names, these three epithets are given to the same 'one'. When the man does not choose to play any of his three parts, he only remains 'just a man'; that is all; in the same way, when that Infinite does not appear with any quality - any one of the three - Sat, Chit and Ananda, - then it is none of these three separately or together; then it just 'is'; one has only to say that 'it is', without referring to any qualities; that 'it is', - that 'it exists' means it is Sat. How else - in what other simple way - could we express ourselves? But the moment it is recognised as Sat, the Chit and Ananda aspects of it automatically come in; the Sat Chit - Ananda thus virtually express the existence. When the Sat - Chit - Ananda began to manifest in the Beginning, it was called Para-Brahma. When that Para-Brahma is devoid of the qualities of Sat-Chit-Ananda - it is in the state of 'only'; that is all we can say about it. Thus when it is 'Only' like that, what is its utility? that 'Only' is there; to express it in a better way we call it Sat; but it is really not in existence in the sense the word existence is understood; so it is virtually 'not there' even though actually it is there. Thus when that Infinite showed some qualities it was called Sat-Chit-Ananda; when no qualities were shown, it was just called 'only'; and because of the apparent quality of non-existence that that 'only' remains in, it was called 'not there'. This explains what is meant by Sat-Chit-Ananda.

- (2) -

That 'Sat', thus is ever existing - eternal, and yet it is in the implied state of 'not there'; because we could not describe the state of that 'Only' prior to the appearance of Sat-Chit-Ananda, we described it as 'Not there' or 'nothing'. If the existence as such is described by the word Sat, this state of nothingness has to be called 'Asat'-A plus Sat i.e. not plus existing- or nothing, i.e. Asat. Asat will thus show all the qualities opposite to those of Sat. Asat shows the qualities of Nothingness, and that is why it has been called as Maya, meaning Ma plus ya i.e. not plus which, i.e. which is not, i.e. nonexisting or nothing. The state of Asat thus is seen to cover the state of Sat prior to its appearance as Satchidandanda; this primordial state of Sat i.e., 'Only' does not serve - is not seen to serve any purpose. Even though that Sat is Ananda, it is not able to experience it - feel it. To enable itself to feel - to experience its Ananda aspect, the necessity of a suitable form - the human form - arose. To bring this form into existence the Sat gave rise to the state of Asat, having the opposite set of qualities i.e. the state of Maya. When that Sat came to the state of Asat, along with it its original or rather its primordial qualities also followed. With its four qualities Sat, Chit, Ananda, and 'Onliness' - the formless Sat gave rise to a form, or to put in common parlance, it solidified - condensed into a form. How did the formless come to have a

form? When anything occurs in excess it condenses - solidifies. That is how those qualities of Sat which were - which are infinite, condensed the formless Sat into a form; it is like the water condensing - solidifying to form hails or snow or ice in extreme cold. The excessiveness of those qualities of Sat, with the help of Asat, made the, Sat to take - to have a form and thus the world with a form - the visible world came into existence. In that too it evolved itself up to the final human form, the only form that is able to find out - to know its real formation - its real origin; it is through its human form that the Sat is able to experience its own state of infinite, formless Bliss - the state of Sat-Chit-Ananda.

The world, - the human form, due to the qualities of Asat, came into existence, which is the state of Sat. To experience itself, the 'Sat' had the need of a human form; to have the human form the qualities of Asat were necessary; thus the state of nothingness - a state which is non-existent in and for the state of Sat -- was put upon the state of Sat, or it could be said that it was brought into existence. The original formless Sat-Chit-Ananda has had no feeling of enjoying or rather had no purpose - no utility, and hence even when it was there-i.e., in the state of 'Only', virtually it was non-existent -- or what we have said 'Not there' or 'Nothing'; it was now being useful- in enjoying itself - experiencing itself - through the human form born out of the state of Asat. It is like the water which transforms itself into a lotus and through the form of the lotus enjoys its own watery state. In the same way, the Sat-Chit-Ananda transformed itself into a human form and all the other objects, and then through this human form, enjoying all those objects, began to enjoy its own blissful state.

The state of 'Asat' having come out of the state of 'Sat', the qualities of Sat naturally pervade the state of 'Asat'. On the strength and support of the positive qualities of Sat, the state of 'Asat' maintains the qualities of 'is' and 'is not' i.e. nothingness in itself; in other words, whatever comes into a form subsequently becomes formless; it is this - what we commonly express by saying, 'everything having a birth has a death'. All the forms that appear out of Asat do so obviously on the strength and support of Sat, and hence all of them show the quality of existence, but being born out of Asat they also show the quality of nothingness. The state of nothingness is really non-existent; and yet it is as it were shown by the Sat; after all 'Nothingness' or 'Not there' was dubbed on the Sat itself, and thus it became the state of Sat; in fact to describe the primordial - the fundamental state of the Infinite, prior to its self-transformation into Sat-Chit-Ananda, we used the epithet 'Only' and that 'Only' having no purpose - no utility as such, was dubbed on with the epithet 'Not there' or 'Nothing'; it means that by 'Nothing' we obviously mean 'Sat'. It is thus that the Sat and Asat are constantly seen transforming themselves into the world and cause the transformation in and of the world. Just as non-existence as opposed to existence is experienced, similarly absence of consciousness, knowledge or pain - as opposed to Chit and Ananda are also experienced. All these opposite states seen in and of the world are the results of the same Sat and Asat. It is the Asat that has been designated as 'Maya'; it is also described as 'Prakriti'. This Maya or Prakriti thus is in no way different from the Sat; in fact the state of Maya is the state of Sat itself prior to its self-transformation into Sat-Chit-Ananda. Once through the human form born out of 'Maya', the knowledge about Almighty is attained, then that 'Maya' naturally and automatically disappears (after all it is non-existent), and what remains behind is the Sat-Chit-Ananda itself; or it can be said that the state of Maya merges into the state of Sat; once that human form is manifested the event

of human being experiencing the Sat-Chit-Ananda and thus becoming transformed into Sat-Chit-Ananda takes place; what remains then is only that much part of the pure Maya - of Asat (pure in the sense that it is in no transformed state) just enough to enable the self in the form of consciousness to experience itself; what and where is the limit to such an experience of Bliss?

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- (1) Some information about himself.
- (2) Suffering - artificial and natural.
- (3) Working of Jivatma through the human form.
- (4) Man as the origin of pleasure and pain in the world.

- (1) -

Due to one's Prarabdha, as the time of attainment of Godhood comes near, a person begins to experience pain and run into difficulties around; his happiness, his pleasures naturally dwindle away; suffering and pain come to him in quick succession. As he submits to this suffering, he gets habituated to it; in due course he becomes indifferent to them and ultimately he ceases to worry even about his body and Jiva. When he reaches this limit, then those sufferings and pain appear to him as pleasure - as the Ananda. If then some day there is no pain to suffer, he gets upset and begins to feel for not having his quota of pain. It is like an addict who does not get his quota of Bhang, or Ganja etc. Just as the addict, on not getting his quota, feels unhappy even though he is showered with decent and sumptuous articles of food or enjoyment, this man without his quota of pain begins to feel for it and is not able to enjoy or appreciate any pleasure coming his way; in fact he avoids, hates all the pleasures. I am telling you this from my personal experience. I used to feel the day devoid of pain as a very tiresome one. I constantly used to try to have pain; pain had become a source of enjoyment to me. While sitting in the Khandoba temple at Shirdi, many a time the scorpions used to sting me, but I had got used to enjoy that pain. I used to hate pleasure. If somebody brought food, I used to throw it away. I felt pleasure in fasting. I did not take any bath for years, as I felt tired to have one. A thick layer of dirt was formed over my body. I felt pleasure in lying - in wallowing in dirt and night-soil. Menial labour and hard work in the sun I used to enjoy. I felt pleasure in tasting urine, night-soil etc. In short I had become addicted to pain; and even now I like it. The Lord has said:

"Yattadagre Vishamiva Pariname Amritopamam" - (Gita, Canto 18, Shloka 37), meaning, what is painful to begin with leads to pleasure in the end; and I used to remember this sentence. I used to feel that it may be that I was destined to have that Amrit in the end, and that is why I was getting all the pain then; that is what led me to invite pain, and even today I am having all pain. That Amrit-like end, of course, is not or cannot be experienced by the gross physical body. The gross physical body is meant to suffer, to prepare one's self for that ultimate joy. The body for enjoying the Amrit-like joy is different from the gross physical body; that body is made of stuff that is immortal -- eternal. I am today in that body enjoying the Sat-Chit-Ananda. How much it is, how it is, what it is, well I cannot explain; I can only say that I am experiencing that Bliss. How are you to know that I do it? Well; the proof of that lies in all the unusual that is seen to occur here. Hundreds of people are seen to come here without being called; each of them according to his capacity is getting benefited, of course in an invisible manner; many are able to get what they want. That is the only way to know my state. I am, as I am taken to be by anybody; that is what is meant when I say that I am found in an invisible state; and

you people become inspired to feel that way.

The time and the state of the body for a particular work is not the time and state for enjoying the fruits thereof, the time and state of work and the time and state to enjoy the fruits thereof, are different and not the same. The time for study and the time to earn money as the fruit of that education are different; the former is the state of childhood and boyhood, while the latter is the state of advanced youth. In the same way, this gross physical body of mine is meant for suffering and pain; and to enjoy the Amrit-like fruits thereof, I have that invisible, luminous, blissful body through which I am ever enjoying that Bliss. I am always in that body; but occasionally I come down into the gross physical body for your sake. If any of you desire to associate with me while in that celestial body, you can do so only through this gross physical body of mine. As this gross external form gets well planted - well fixed in your heart, in course of time you will be able to see me in that celestial body. There is virtually no difference between that body of mine and the real Godly form - Godly state; both are just the same - they are just one.

At present the Rulers of this country have got bodies and Jivas which enable them to enjoy the princely pleasures; the actions which led to these fruits were done by them long ago with another set of bodies; those bodies of theirs suffered doing the penance. In other words, with one kind of body you perform certain acts, and to have the fruits thereof you have to have another kind of body; that is the rule.

When things became intolerable for me while in Shirdi, one day, I said to Sai Baba that no more was I able to suffer. On this he replied that I should suffer all that I could now, as after that, there was all eternal happiness for me, that my state was the highest, without comparison. With these words in mind I began quietly to submit to all the suffering that came my way. It has been said –

"Kashtat Kashtataram Dukhham Yo Madbhaktah Sada Bhajet; Sa Eva Mtatpadam Yati Punarjanma Na Vidyate"  
- it means: - That devotee of mine who is ready to submit himself to the most difficult amongst all sufferings, alone gets over the cycle of births and deaths and attains me.

In short, what you should grasp is that, while in worldly life, when the Jiva, instead of enjoying pleasures submits itself to all sorts of suffering and pain, and virtually dies under that sufferance, but although it remembers God, that Jiva alone becomes qualified to attain that subtle celestial body for enjoying the princely pleasures or the Infinite Bliss. It means, while in the world, while doing the satkarmas as laid down by the Faith, one should quietly suffer with constant remembrance of God, like Pralhada or Pandavas, i.e. without ever leaving, ever forgetting even for a moment the God-like Sadguru. Somebody has described this in a couplet which means –

Somehow bide your time and quietly suffer the Prarabdha, and be devoted to Hari; ask for suffering; leave the pleasures, leave desires, and only stick to a Satpurusha. Those that do this way are the real amongst the men. Those that are influenced by desires only degrade themselves.

- (2) -

If a person is destined to attain the Bliss through suffering and pain in this world, then it is God that is responsible for that suffering and pain. The suffering and pain the Pandavas or Harishchandra, Pralhada, etc., suffered was at the will

of God Himself; that is why at the end of the suffering they all attained that Infinite Bliss. How does this pain emanate from God? When one goes on performing satkarmas in the cause of God, then that person is forced to undergo suffering at the Will of God. Such suffering and pain is not of artificial type; it is natural but unique in its origin. How can it be known that such suffering is of natural origin? The only sign to know it to be so is, that what ever the sufferings one meets with, one after another, one does not get disgusted with them, but derives a certain amount of pleasure from them; simultaneously he feels pleasure in talking about God and His deeds; it is such suffering that leads to the attainment of Infinite Bliss. The sufferings that come while doing things laid down by Faith should be taken to be of uniquely natural type. When Damajipanta opened the government godowns of grain, the suffering he had to undergo as its result, was of uniquely natural type, it is that suffering that led him to the attainment of Infinite Bliss. The suffering and pain in worldly life are not engineered by God, and hence they are artificial in nature; they are the result of one's own karma-prarabdha, sinful actions, desires, artificial hypothetical pleasures, etc. Such 'artificial' suffering does not lead to the attainment of Infinite Bliss; it only leads to disgust; no pleasure is felt in such sufferings; a person always tries to avoid or do away with such sufferings; while undergoing such suffering no attention towards God becomes possible. To relieve one's self from them one does further sinful actions or behaves in a manner opposite to what is laid down for him, and so on. In short, all such sufferings are artificial and do not lead to the attainment of Infinite Bliss; they are caused by the artificially enacted deeds for seeking worldly pleasures.

The worldly pleasure is that which is considered as pleasure by the mind. Whatever desire or passion the mind considers as pleasurable is the human pleasure. The various actions that are undertaken to satisfy a particular desire and thus to the creation of pleasure, also lead to pain; no separate or different actions are required to be done for creation of suffering and pain. To become attached to something and try to derive enjoyment from it, and the actions done for the same lead to suffering and pain in the world. Such artificial suffering leads oneself towards that endless chain of births and deaths. The same mind, however, when it begins to suffer in the cause of God - in performance of satkarmas, then that suffering becomes of natural type and leads to the attainment of Infinite Bliss. It has been said in Amrit Bindu Upanishad –

"Mana Eva Manushyanam Karanam Bandha Mokshayoh", meaning, that the mind alone is responsible for the bondage or liberation of man. It is the mind that puts the man in pleasure and pain; the whole thing is the play of one's own mind. 'Mana' is the form of Vishnu, or rather Vishnu incarnate. It depends on how it is used. If that mind is used in a virtuous way, it leads to that unending Infinite Bliss; however, if it is used in a vicious way or for satisfying passions and desires, it leads to endless pain for births on end. If the mind is made to get engrossed in God or Vishnu, it will transform itself into that. The whole world is a form of the mind or, what is better described, as projection of the mind. The whole world is a part of God, and that is why it has been said "Sarvam Vishnumayam Jagat"; it means, in the heart of every individual in this world the God - Vishnu resides in the form of the mind. It is you who put your mind in vicious ways and make it work on wrong lines; how can you then expect to be happy? Pain and suffering is bound to be your lot. Think of the example of the fire. If Yadnyas etc. are done as laid down and thus the God of fire and other Deities are

pleased, one is able to receive all happiness; that is what the Shastras have said; that very fire, well used, cooks your food, gives you light, and so on. If that fire, however, is used improperly it causes havoc; it burns down everything. In the same way that Vishnu is residing within you in the form of the mind; if you then try to keep your mind in the state of Vishnu and use it well, it will lead to the attainment of the qualities of Vishnu; you will attain the unending infinite wealth and greatness. If however you choose to use that Vishnurupa- mind in an unholy and vicious way, it will lead you to the attainment of suffering and pain for births on end; it will be like using the fire to burn your house and property, leading to disaster both for yourself and your country.

When the mind begins to get engrossed in something, constantly contemplates on something, in course of time, it assumes the form of that thing. We get a dream; during wakeful state the mind has been contemplating on so many things, - has been assuming so many forms; in the dream, when all the other senses and the body are at rest, the mind projects itself into so many forms and that is what we see in the dream. Whatever the Jiva enjoys through his mind during the day, he enjoys at night during his sleep, his mind taking all those forms. It is the mind taking the various forms that we see in the dream; or it could be said that the Jiva enjoys during the dream the various transformations of the mind. The whole world thus is the projection or transformation of the mind and the mind, in its turn, is the transformation of one 's own self; and that self again is the transformation of the Almighty - that Infinite Bliss. In other words, the whole universe is transformed God, or the transformation of One's own self. As one gets the real knowledge, one begins to grasp, understand and experience this truth. Jiva is the name given to that pure celestial soul identified with projections of the mind; if this identification is done away with, then the mind returns to its original status, - status of Vishnu, status of the Infinite Bliss; it is then that one appreciates and understands that the mind is the transformation of Vishnu or rather Vishnu Himself, as has been held by the Shastras; and with this experience the mind or rather the Jiva returns to its own original state, that of Infinite Bliss.

- (3) -

The invisible pure Atma of the individual resides on the support of the animate and inanimate creation which in its turn is evolved from itself. If that atma or the mind takes the form of Vishnu or similar other higher Deity, then it will be the possessor of the supernatural power and qualities of that particular form. The mind, the reasoning and all the other visible or invisible forms are all the transformations of the same - one atma. It is these visible and invisible forms of atma that have been named as Prakriti by the Shastras. It is on the support of the atma that all the forms i.e. the Prakriti carries on the affairs of the world; the atma does not play any part in them; it only remains as a passive observer or On-looker. Lord Shrikrishna has said –

"(Prakrityaiva Cha Karmani Kriyamanani Sarvashah". (Gita, Canto 13, Shloka 29).

It is the various forms of Prakriti that play all the part in the affairs of the world. The mind, the Buddhi, the Jiva etc. are the transformations of that pure atma brought about by Prakriti of which they are the invisible fine forms. It is with visible and invisible, i.e. the gross and fine forms, that the Prakriti has pervaded the whole world; the pure atma, on the other hand, remains both formless and actionless all-through the play of the Prakriti.



The atma underlying the whole creation, inanimate and animate - from stones, soil, etc. to trees, dogs, cats, human beings - is the same. But due to the affectation caused by the different forms, that very atma within gets renamed as Jiva; the Jiva is thus a transformation of atma; it also means that the Jiva is the invisible finer form of the Prakriti; that very Jiva manifests different qualities due to different forms it takes. The Jiva of an ass, i.e. the pure atma, being affected by the form of an ass, behaves in a particular way; the same thing holds good in case of dogs and cats; it is the same atma, which pervades, in a similar way, in the trees and stones; it is the same atma which resides within all the human beings of different types. The Jiva that is formed from the atma by the affectation of desires behaves as a human being of higher or lower order of intelligence, etc. The atma in a servant and a master is the same; it is the Jiva within that behaves in a particular way according to the form it has taken. This holds good in the case of all the human beings - a carpenter, a cobbler, a maratha, a kunabi, a business man; an intelligent man, a Brahmana, a Muslim, a Christian, a European, a king, a ruler, a woman etc. In short, in the whole creation the underlying atma is the same. But as it is afflicted by the Prakriti the transformed atma, the Jiva, behaves in a particular way; and that is how he has to behave. If the atma in an ass or a human being is the same, so also it is the same in a Deity like Vishnu; however, the atma recognised as Vishnu, being devoid of desires, of all affectations and impressions of the Prakriti, i.e., having lost the state of Jiva and having returned to its original pure status, behaves in accordance with the celestial form of Vishnu, becomes the possessor of that supernatural power, and by performing various types of miracles remains ever enjoying that Infinite Bliss within and without the world.

In short, whether a male or a female, a tree or a stone, a man or a Deity, atma throughout is the same. But in accordance with the various forms that he takes, even though he is One, he attains the state of so many Jivas in those forms, and behaves in accordance with the qualities inherent in those forms; and having taken those respective forms, having got entangled in them, he has to behave like that.

As the forms, the castes, the Faiths differ from each other, the Jivas placed in those situations have to behave in accordance with what is laid down for them. If the Jivas strictly behave that way, the affairs of the world go on in a smooth manner. In order that the whole world should go on in a smooth way, the atma appearing in the form of God, has, from time to time, laid down the various injunctions for the benefit of different forms, castes, countries etc. It is these injunctions that have been called collectively as Varnashrama Dharma, which ensure stability in and of the world. Apart from human beings for whom the Varnashrama Dharma has been laid down, He (the Almighty) has laid down similar rules of behaviour for all - the soil, the trees, the birds, the animals etc.; all these forms of being always follow what God has ordained for them; they do not behave against them; they do not mix up the different modes of behaviour; even cursory observation will show, that the whole creation, excepting the human beings, is behaving exactly according to what He has ordained, that is to say, in accordance with what are taken to be the Laws of Nature. Even the sun, the moon, the stars are seen strictly following the rules ordained for them; that is why the whole universe is going on in a smooth manner.

The irregular behaviour, the so-called free, i.e. irresponsible behaviour, i.e. behaviour- against their natural way is found only in the human beings. If there is anything that obstructs and interferes with the smooth working of this world, it is the human beings. All others - the animate and inanimate - behave in their natural way, and that is why they are never seen to suffer. It is the human being, with his intelligence and free actions, which has led to all the suffering in this world. In order that the human beings should not suffer, God has ordained sets of rules and regulations, as He has done for all the remaining creation. The human beings, however, due to freedom of action and pride, behave in an unnatural way, false way, in an irresponsible and imaginary way; and thus they have brought on themselves all sorts of difficulties, suffering and pain; the human beings have now become used to behave that way; there is nothing to prevent them from doing so and make them behave in a way ordained for them. It is the incarnation of God alone that can set right these affairs - the irregular and irresponsible behaviour of the human beings; nobody else can do it - succeed in doing it. Today the position, thus, is that either the human beings should behave in accordance with the Varnashrama Dharma or quietly wait for the incarnation to appear to set them right. If with the help of his idea of false freedom, man wants to set right the irregular and irresponsible behaviour, it will only lead to further complications and deterioration; and that is what we are witnessing today at the hands of the reformers.

Whether it be in the political or social or religious field, whatever reform is tried, is leading only to further deterioration and disaster. Just half a century ago when there was no question of 'reform', there were not so many factions quarrels, troubles, difficulties and such immense suffering. The present reforms virtually seem to aim at allowing everybody to behave in any way he likes; such an individualistic, irresponsible and independent behaviour can never lead to happiness; it can only lead to alround disaster. This shows that but for an incarnation this terrible and disastrous state of affairs amongst the human beings can never be stopped and order re-established. God gave intelligence and freedom of action to a human being in order that he should be a help to Him in the normal working of the world. But the human beings not only are not helping but are actually obstructing the normal mode of life laid down for them, and thus creating all sorts of difficulties and troubles. It is the human beings thus that are responsible for all the suffering and pain in the world. If the human beings begin to behave in a natural way - normal way, there will be no suffering nor pain in this world. The human beings not only create suffering and pain for themselves, but become a source of trouble to everything else in the creation. Just as suffering and pain is experienced by the human beings due to their own fault, the pleasure and happiness also is experienced by them. It is the human beings alone that are capable of giving pleasure and comforts to all others in the creation. But all this pleasure and happiness they can ensure by only following what is laid down for them.

What is Sat-dharma? Sat-dharma is that wherein a human being tries to imbibe his mind with the qualities of the Almighty - the eternal source of all happiness and contentment. To behave in the 'natural way', i.e., in the way laid down for them, is the religion of a human being - the Manushya Dharma. When human beings behave that way, they can be said to be helping the Almighty in the smooth unning of the world. It is the principal duty of a human being to keep his

mind always ready to receive the Kripa of the Almighty.

If you people try to put into practice little by little whatever you listen to here, it will lead to your own good. To get beyond all the difficulties, sufferings and pain, and to qualify yourself and your children for the attainment of that spiritual happiness - that Infinite Bliss, should be your goal in coming to this place. Those that approach this place with sincere faith and decide to do whatever satkarmas they could, will not only have their worldly desires fulfilled, but in the end they are bound to attain that Infinite Biss.

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- (1) The relation between the Jivatma and the Indriyas.
- (2) Simple method to attain destruction of mind and desires.
- (3) Advice to Jivatma by the Indriyas.

-(1) -

(As usual the devotees were worshipping Shri Baba; suddenly he began to address them.)

When one has got servants, and if they are absent when required, one gets very much upset, because the work suffers. In the same way, the different parts of the body - the hands, legs, eyes, etc., are the servants of the jivatma, and if they are absent at the time of work, the Jivatma gets upset, because the work he wants to be done remains undone. It is not that these parts have gone away; they are there, but they have lost the power to function; and hence they do not work. It is like the labourers going on strike; those that go on strike do not work, those that do not, work. When the labourers do not get enough or are not looked after well, they go on strike. In the same way some parts of the body go on strike, and refuse to do the work of Jivatma; why? Because the Jivatma does not treat them well; sometimes he gives them good food, and then suddenly starves them. He treats them badly, i.e., makes them work in a wrong manner; they begin to suffer and become incapacitated, i. e. they are no more able to work. This is what I meant when I said, 'they go on strike'. I am these days exactly in that position. All the parts of my body have given up obeying my orders; I have also given up ordering them. From the worldly point of view, due to this, I am out of the affairs of the world. The parts of my body have gained full freedom, and you people are now attracting them towards you, seducing them. Due to this, even though I have all the Indriyas, they have become of no use to me. Whatever I had, pertaining to the world, has all disappeared; nothing remains of mine or with me; and due to the kripa of the Almighty, I have started having things from His side. Now these Indriyas are of no use to me from the worldly point of view, and hence they are being of use to you. Some of you knead my feet; some apply Chandana to my head or offer flowers. Even when I do not require, you make me eat. Just as you treat your servants, you treat me and my parts of the body as you like. Some treat them with derence, some play with them, others trouble them, and I have to bear all that. When I complain about them to the Indriyas, they say, "While in your service, you troubled us; you never gave us food nor comfort, you made us do laborious, menial and dirty work. Now bear everthing yourself - good or bad." All these Indriyas now make it a point to trouble me, and I have to bear it.

Your Jivatmas feed your parts of the body, and look after them well. You eat butter, fruits and so on; you rub nice oils to the body; how you coax, tickle and cajole all these Indriyas! But after all they are servants, and servants are dishonest, and they give you a slip, i.e. the body leaves you. At that time they say, "We will return to you later in a form suitable for you to enable you to suffer the results of your actions - your karma-prarabdha." Everybody cares for them so that they should not leave him; they feed them; they look after them; if they become a little unwell, plenty of money is

spent for their treatment; and yet they suddenly leave one's self like dishonest servants. Why then make these dishonest fellows work unnecessarily. The best thing is to care for them just enough; when the work is done they should be treated as if set aside. Never put them to any unnecessary work; otherwise they may take advantage. Just as we appoint the servants on certain specific terms and pay, in a similar way the Jivatma should employ his Indriyas on certain terms; - they will do whatever work is given them; the rest of the time they will not hover around; they should never behave in a way that would reflect badly on the owner; they should serve sincerely and honestly; they should never pose themselves as the master any time, etc. Usually what happens? The Indriyas are ever ready to put down the Jivatma; bit by bit they so behave that the jivatma begins to play in their hands, he cannot do without them, he has entirely to depend on them. They so behave that they make him feel to be one of them, with the result that he forgets that he is the master, and actually becomes one of them. The jivatma begins to feel that he is the body - he is the Indriyas. The Indriyas thus become the winners. At the time of death these Indriyas leave him; and while leaving him they promise him that in the next birth their descendants would serve him like themselves.

Now which are these descendants of the Indriyas? The actions they have done, the impressions they have created always remain with the jivatma as the descendants of the Indriyas when they leave him; it is the karma-parabdha that provides a new body to the Jivatma suitable to suffer from its effects; the Indriyas of this new body thus form the descendants of the previous set of Indriyas. By now the Jivatma has completely forgotten his ownership and independence; he has become used to identify himself with the body; the Indriyas and its descendants have turned the Jivatma into a doll as it were in their hands, and now they play with him as they like for births on end. As the Jivatma submits to all the suffering, sometimes it comes to his mind as to why he is suffering like that. As this thought recurs again and again, the Jivatma begins to think further, and slowly it dawns on him that he has been wrongly playing into the hands of his Indriyas, and that is why he has been suffering. He now feels for his mistake, and begins to behave in a way to re-establish his mastery. It takes some births before he is able to subdue his Indriyas, and treat them and make them understand that they are but his servants. He tells them that so far they have been deceiving him and taking advantage of his goodness, and as a result he has been suffering for long. He now changes his attitude and begins to treat them in a very strict manner. He does not feed them properly; he does not look after them and care for them. The result of this treatment is that the Indriyas lose their strength and soon become powerless. The Jivatma is now revengeful; he always says to them "You fellows have treated me like dirt all these births; you are absolute rascals, no more could I believe in you. You must know your position and I will make you understand it and keep upto it."

- (2) -

The mind as the leader of all the Indriyas is most mischievous and tricky. It is the mind that seduces all other Indriyas against the wishes of the Jivatma. When the Jivatma begins to understand that it is the mind that has caused the revolution amongst his Indriyas, he now begins to fight with it, and begins to utilise various tricks and methods to subdue it - to destroy it; fast and penance the Jivatma now undertakes for that purpose. Lord Shrikrishna has said -

"Vishaya Vinivartante Nindharsya Dehinah:" (Gita, C. 2, Shloka 59.) Whenever the function of each Indriya is

stopped, the desires automatically leave the person. To prevent each Indriya from doing its function is to starve it. Not to hear anything is starving the Indriya of hearing; not to see, not to talk or taste is starving the eyes and the tongue, and so on. It is the mind however that makes the Indriyas act. The function of the mind is to think, decide about some action and then make the Indriyas carry it out. To stop the mind thinking in any way is the ideal mode of starving it; if this cannot be fully achieved then the other way is not to allow the Indriyas to do what the mind desires or orders them to do; this also leads to the starvation of the mind. And this is what is meant by Nirahara - Upavasa - starvation. If anybody observes Nirahara this way even for a few days, he succeeds in starving - destroying the mind, and as a result he becomes relieved of the results of all his faulty actions and attains self-realisation - attains the Infinite Bliss. Those that cannot destroy the mind this way, should make all the Indriyas including the mind to work in the cause of God; he should undertake any work - simple, or difficult, dirty or nice, small or big in the cause of God and do it honestly and sincerely and with full devotion; in doing this, he acts as if he is accepting food barely to subsist somehow, and that leads him to the fruits of Nirahara.

Mind is the most powerful amongst the Indriyas. Why is the mind so powerful? It gets its strength by constant thinking of desires and getting them satisfied. It is the mind that takes a faulty attitude and makes other Indriyas commit faulty actions. When the Jivatma understands this truth, then he begins to get out of its clutches by starving it and by not listening to it. He forces the mind and all other Indriyas to work in the cause of God. The Indriyas then find that their tricks have now become known to the master; and that is why this change in his treatment to them; then they also begin to think it better to remain in the service of God. The Indriyas now try to please the jivatma by doing this new work; they think that in course of time the owner will be again pleased, and then again they will be able to have their say. But now the Jivatma is on his guard. Even while the Indriyas are working incessantly in the cause of God, he does not believe in them; he knows that the mind is very tricky, and he is over-cautious that it does not give him a slip. He now gives them just enough to subsist, no more does he cajole them - tickle them. In course of time the Jivatma tells them, "Look here my men, you will hardly get any food henceforth; you have to suffer from hunger, and yet do my work in the cause of God. If you cannot manage, and you want to go away, you can; I do not care if you stay or quit. I have lost my faith in you. Till you are with me, henceforth, you will be treated like this. There are many servants like you serving many like me. You have always been deceiving your master; that has been your Faith. I have come to know what you people are; others like me do not know yet your prowess; you can bring those owners under your control; but you can no more play with me like that. It is better if you people do not behave like that. You should of course please your owner so that he looks after you very well; but you should behave in a better way so that you will also get some punya from whatever your owner gets; that will keep you always in a comfortable status. As far as I am concerned, I am of course going to control every action of yours and not allow you to fool me. If you decide not to trouble anybody, and not to take anybody's help in your own work till I reach my ideal of Godhood, I will not come in your way". Keeping this clearly in mind, the Jivatma now behaves in a way so that he does not become a source of nuisance and trouble to others and hence, even if the Indriyas are with him he does not give them any work nor allow them to do any work. When the

Jivatma fully behaves like that, he attains a state wherein the Indriyas do not remain as servants nor the Jivatma as the owner; he loses his epithet Jiva and returns to his original state of pure Atma. It was the pure atma that got associated with the mind and the Indriyas and thereby came to be called a Jivatma; but as soon as he gets disentangled and goes beyond the body, he becomes once more the pure atma; he now attains the state of Jivanmukta.

- (3) -

The body of a Jivanmukta is looked after by devotees like you. As a result of serving his body - which is of no more use to him, you people begin to imbibe the qualities of that pure atma of the Jivanmukta; these qualities wash away your sins pretty quickly, and in due course you are able to attain that Infinite Bliss along with your forefathers.

One cannot do without servants and one has to keep them; but they should be so kept, that they do not try to rule over you; they should be so treated that you can establish very good relations with them, so that they like you as their owner and behave in the proper way becoming a servant. The Jiva is the owner, and all the Indriyas including the mind are his servants. These should have healthy relations between them, so that both sides are able to enjoy and be happy. Good servants say to the owner, "We are glad that you are happy; you are our master; you are the master of the whole world; we are your confidantes. We do not want your greatness. Our duty is to ever remind you of your state of happiness; that is why we are here. We trust you, - respect you, because of your state of Bliss. If we are not there you will not be able to enjoy that Bliss. To keep the state of your Bliss, you require us. Without servants and subjects there can be no king. To remind you of your state of Bliss and make you enjoy that Bliss, our services are essential. You should look after us well as your servants; otherwise you will not be able to enjoy. You should never mix with us; you should always keep up your position as distinct from us. You should only supervise our work and direct us; for the rest, you should go on enjoying your state of Bliss". The Atma hears this and says to them, "How true, what you say. But then where did you learn all this?" They reply, "You are the Blissful God - our master. It is from you that we learnt all this; we are only telling you what we learnt from you. If we are not there as your servants, who will remind you of your Blissful state? If you have no servants, how can you be the master? If you call yourself the Master without any retinue, the question comes as to whose master are you? You should understand that because of us you are the master. As pure Atma you are the one master of us, the Indriyas. We will work as you direct us. If you teach us nice things, we will be able to serve happiness. If you teach us bad ways, you will get pain and suffering from us. It is thus in your interest that you give us the pure blissful directions; and we will do our duty by you and always remind you of your pure blissful state. That is our work." The blissful master feels pleased and says, "Alright; take me as your Master and make me always happy." The servant on this say, "yes, Sire, we will be doing our work; You should not interfere with our work and give us wrong directions, and put us in a bad way. That will never make you happy and then both of us shall have to suffer. If you mix with us, you will look as though you are one of us; and once you do that, we will keep you as one of us. We are clearly giving you a warning. We do not deceive you; it is you yourself that deceive yourself and become one with us, and then we are helpless. You enjoy your Bliss and put us in the cause of God. This way we shall always bring to you that Godly state and the supernatural power. So far both of us have been acting wrongly and suffering; now both of us have

improved; both of us are now able to enjoy that blissful state".

This is the conversation that occurs between the purified Jivatma and his purified Indriyas. It is thus essential that we and our Indriyas should mutually teach each other that knowledge about God; we and our Indriyas should be the mutual Guru of each other and attain that Infinite Bliss. Lord Shri Krishna has said - "Atmaiva Hyatmano Bandhuratmaiva Ripuratmanah;" (Gita, Canto 6, Shloka 5.) In our own interest, for our own good, we ourselves have to play the role of our own Guru. The real Guru of ours is ourselves. By associating with others, we become our own enemies and cause suffering and pain to ourselves. We are able to attain the ideal quicker by becoming ourselves our Guru. Everything else in this world except the human being is a Guru. A human being requires having a Guru. If any human being leaves the qualities of a human being and takes to the qualities of any inanimate object, that human being can attain the state of a Guru. If your mind and the Indriyas will take to the qualities of any inanimate object, then that mind and its Indriyas will serve as your Guru; it is through them that one is able to enjoy that Infinite Bliss. We have to teach our children the methods of attaining Bliss, and those children then help us like a Guru to attain that higher status.

In the world, no sooner one gets beyond the impure state of worldly affairs, the pure state automatically becomes apparent in one's self; the virtuous actions automatically begin to occur at one's hands. We have to be the Guru and teach our Indriyas like our children, to perform virtuous deeds and satkarmas; it is the Indriyas then that help us to attain that higher status of Infinite Bliss. Where is the necessity of making somebody else a Guru for this purpose? When we make our mind and our Indriyas our own Guru, then God Himself enters our heart, becomes our Guru and gives us the pure knowledge - the Infinite Bliss. This is the simplest method of making God enter and reside in our heart.

Personally I am nobody's Guru and I had made none my Guru.

I am your servant and you are my master; treat me as you do a good servant of yours, and I am ever there to give you your Blissful status.



## THE GLORY OF POVERTY.

God is always seen to reside amongst the Poor. It is a Siddhanta; and Bhagavan has said that he is always to be found amongst the persons of lower grade, persons who have hardly any desire and who take part in worldly affairs just enough to have bare maintenance.

Even though the real poor are suffering due to their prarabdha, they have no desire to be rich in any way; even thou they are paying for their sins, as their sins are being washed away, they come to such a state that they desire to have only the bare necessities of life. If anybody gives them food and clothing taking them to be the forms of God, the sins of the givers get washed away; the persons who receive these things also do not commit any sin in accepting them. If a rich man does not make any use of his riches, his sins are washed away. When a person has plenty in every way, and yet he does not use anything from it for himself, it means that he is voluntarily remaining in the state of poverty. Poverty is to be courted to do away with the enjoyment of restricted happiness and to enable oneself to enjoy the Infinite Bliss. To disregard everything available at beck and call and to take to poverty and simplicity leads one to the ultimate fruits of poverty and simplicity - the Infinite Bliss; that is the Siddhanta. A rich person who cannot take to poverty and yet who is desirous of attaining Infinite Bliss and having more of worldly riches at the same time, should always give food and clothing to the real virtuous Brahmanas, i.e. those who are strictly following the injunctions of the Faith; he should spend in building many a temple, Dharamshalas, public wells, etc.; he should give all help for the well-being of the Brahmana class; he should contribute to all the satkarmas in all ways possible; this will lead him to the fruits of real poverty and to both the temporal and spiritual happiness in his present life. Temporal happiness and riches never lead to Infinite Bliss. Many a rich, instead of spending their money in satkarmas, in helping the poor, in helping the Brahmanas etc., spend their money to earn a name in the world, and in spreading the foolish methods of education that lead to suffering and pain; such rich ultimately go to lower states, and never do they get beyond the cycle of births and deaths. The Infinite Bliss is available only on courting real poverty. In Bhagavata the Lord has said, "The real poor is liked by me most and he is my real devotee; I am always within him." Those poor who are satvika, who are the limit of humility, who are virtuous, God is always with them. Satvikata, humility and virtuosity in a poor are the signs that God is within him. To help such a poor is to really serve the God. Virtuous Brahmanas who strictly follow their Faith are always that poor. Poverty is the Faith of a real Brahmana. The highest state is always found in dire poverty. Who is the real poor? The real poor is that who is detached completely from everything in and of the world; the idea of temporal happiness never crosses his mind even momentarily; such a real poor is always fully qualified to have the Infinite Bliss. Dire poverty is the real estate of a true Brahmana; the real, dire poverty always results in a real Brahmanatva. Such a Brahmana has overflowing Tapodhana (riches in the form of Tapa) with him. The virtuous and really poor Brahmanas, who are engrossed in their own Faith, who hate every temporal pleasure, who are happy in dire poverty should be taken as Gods incarnate. Such Brahmanas alone are called Bhu-deva (God on earth). Just as in the world many are seen engaged in

continuous effort to be fabulously rich, the Brahmanas of old used to make all-out effort to remain poor and penniless and used to compete with each other in performing Tapascharya. The greatness, glory and power of the Brahmanas of old were always seen concentrated in their dire poverty. The Brahmanas of today have lost their power and respect because they gave up respecting and attaining poverty. There are many a Brahmanas who have become rich with all sorts of desires, pride and accumulation of objects of enjoyment; and that is why they have lost their real power and respect of other for them. Even if today the Braharnanas begin to respect and attain poverty, they are bound to regain their old glory, power and respect. Such accumulation of power is the real Svarajya. Those Brahmanas, who are ever after fulfilment of desires and accumulation of objects of enjoyment, can be taken to be accumulating stock of night-soil with them. Why should Brahmanas enter into the affairs of the world to earn worldly reputation like the politicians or business-men or rich persons? The Government should force the Brahmanas to behave in accordance with their Faith, prevent them from following foreign mode of life and behaviour, and make arrangements for their subsistence to enable them to do their real duty. Such is the real duty of the Government. If the Government does not make it obligatory for everybody to behave in accordance with his Faith, it fails in its real duty - it fails in following its own Faith; such conduct is a faithless conduct on the part of the Government. If everybody follows his Faith in a kingdom, that kingdom always remains prosperous, contented and happy. If the Government carefully looks to this, it will lead to its own good.

Real dire poverty is the means to untold real wealth. Suchh poverty and intense suffering during the penance is the real wealth of a Brahmana and leads him to unending wealth and happiness; to behave otherwise is very disgraceful and harmful to him.

The politicians and the businessmen - the non-Brahmanas, with the help of their Faith and the satkarmas, must always try to earn riches and temporal happiness. Those Brahmanas who suffer from poverty today are the kings of tomorrow. The present rulers are the Brahmanas of old who had behaved like that and had accutumitlaied huge stock of punya. This explains clearly the glory of poverty.

God is within those who are absoltitely poor and destitute from within and without; that is the Truth. Whosoever experienced God, if you look at their lives, they have always been very poor. Dire poverty in all the ways means Godhood. It has been said - "(Jene Sarvasva Mukave, Tene Harisi Jinkave)"; - if we want Hari (God) to be within ourselves, i. e. if we want to win over Hari, then we have to leave 'all', i. e. we have to be poor in every way. To attain such poverty even when one is rich, one has to give food and clothing to virtuous poor Brahmanas and other really poor people to satisfy their bare necessities of life. By such Dana both the giver and the receiver are able to absolve themselves from their sins. Annadana in particular is of great importance. Anna-dana - offering of food to anybody - done without any motive whatever and with the idea that it is given in the cause of God, gives one the fruit of having observed Nirahara. What is really essential to be given to God is one's own body, mind and jiva; but since this does not become practicable, the things that are responsible for the origin and upkeep of the body and the Jiva, such as food and clothing, have to be offered in the name of God; it virtually means that one's body, mind and Jiva have been dedicated to God.

- (1) I am as you think.
- (2) Satpurusha as a mirror.
- (3) Signs of a Jivanmukta.
- (4) Some important rules and how to observe them.

- (1) -

(One of the devotees at the time of darshana said that he had read a good bit, but his mind had not calmed down; he could not understand anything about God. Shri Baba began to speak to him.)

"Bharabhara Vachile Grantha, Pari Na hale Tyacha Artha; Na Suche Atmakhunecha Pantha, Upaje Janta Punah Punah."

Those that love to see Satpurushas always feel that they should have actual darshana; they should have some spiritual experience; they should know something about God. It is for this that they go to a Satpurusha or somebody who has become like God. They take me to be like God and approach me and ask me about Him. I, then, according to his capacity, tell him and show him something which I receive from him; because I have nothing of my own with me. I am just in the state of 'only'. I am like an empty pot; whatever you keep in a pot, you can get back from that pot; if you keep milk, you will get milk; if you keep some dirt, you will get dirt; if you keep something scented, you will have that. In the same way, this head of mine is an empty pot. How can I, who just 'is', can call anything as mine; who can see anything - and what in me? Whatever comes in this empty pot is returned to him from whom it comes; and whatever thus I return, he experiences in course of time. The fact being like that, I happen to do various things in this world according to whatever circumstances or persons make me do them; if there is none with me, I have nothing to do with the affairs and ways of the world; then I just sit like that. If this state of 'onliness' be called as the highest state, then whatever use you can put it to, you may.

Anything empty like, that can be used by anybody in any way. Think of a fallow land. If you sow wheat in it this year, you will have the harvest of wheat next year; whatever you will sow you will have its harvest; if you sow fruit trees, you will have fruits in course of time. In the same way whatever you sow in this empty state of mine, you will get that in plenty even in this life if you are a person of determination, other wise after death. If you want to have Vaikuntha, then you should take me to be Vishnu and this place of mine – the Jhopadi (the hut containing the cage) as Vaikuntha; once you determine like that, you have sown the seed of Vishnu in this empty pot of mine; as your Sadhana reaches its limit, according to your qualification, either in this very birth or just prior to your death or after death you will attain Vaikuntha. You see me like this here; but remember that in Vaikuntha, I remain in the form of Vishnu. For the attainment of Vishnu thus I serve as a medium. Like that I can be taken to be Shankara or any other God you like; and you will experience me to be that in due course. That is the truth. Whatever God you think of, I am that; through me those Deities help their devotees. If thus you treat me as a particular form of God you like, and do your Sadhana, you

will attain the state of that particular Deity.

In the same way, those that will take me as their parents, forefathers, or near relatives, past or present, and behave with me in a suitable manner, then they, with all their forefathers and those relatives, will attain the state of Infinite Bliss; and there they will meet them in celestial forms. It has been said -

"Tvameva Mata Cha Pita Tvameva, Tvameva Bandhushcha Sakha Tvameva; Tvameva Vidya Dravinam Tvameva, Tvameva Sarvam Mama Deva Deva." According to this if you decide that I am yourself and your all, and since I am in the state of 'only', i.e. of Para-Brahma, you and all that is yours are bound to attain Godhood. Where else can you go? It has also been said -- "Mata Ramo Matpita Ramachandrah, Svami Ramo Matsakha Ramachandrah; Sarvasvam Me Ramachandro Dayalur, Nanyam Jane Naiva Jane Na Jane."

According to this shloka, a person, who has decided that I am the Ramakrishna and all his relations and his all, will attain the state of Ramakrishna with all his relatives and his all. I am all other forms of God. This observation is for those who have faith in me, who are real devotees. I being in the state of 'only' can be used in other ways also. If the wicked think me to be otherwise, then they will attain what they take me to be, and will be the sufferers.

I am like a mould; to make a concrete pillar you make a Wooden mould and fill it with the necessary cement mixture; after a little while, the mould is undone, and there appears a well formed cement pillar. The same mould is utilised to cast hundreds of pillars. In the same way, whatever attitude you will have about me, you will be like that. Think over this the other way. Take your body to be a mould and pour God within it; that will fill your mind with God or with me taking me to be God, provided you do this with all determination; as you fill your body-mould fully, and as you leave or do away with the body-mould, you will become God yourself; so far your gross body is there you cannot see the inner form of yours, i.e. the form you have now become, because your gross senses have no capacity to see the fine invisible form of God. Even when you fix in your mind my external form, since I am full of Satchidananda from within and without, as you lose your gross physical body you will experience yourself to have been transformed into Satchidananda. Thus I only serve as a mould; no change is effected in me; to be at a profit or loss by associating with me, entirely depends on you, and not on me.

- (2) -

Being in the state of 'only', if you desire to take me to be God or a Satpurusha, well, it is your affair; how could I say what I am? I cannot say if I am 'this or that'. I can say and prove that you yourself are God or a Satpurusha. As I am just 'only', what can you see in me, or rather how can you see me? When you look at me, it is not that you see me, but you only see what you are; your qualities - good or bad - are reflected in this 'only' and you are able to see them; and as you see that, due to your ignorance, you think that you are seeing me with such & such qualities, but actually you are only seeing your own self - your qualities and not me, since I am in the state of 'only' and so virtually in the state of nothing. So when you call me God, it is your own reflection you see, and due to your ignorance you charge me with your qualities and call me God. If you are a wicked man, I look a rascal to you. My form only shows you what you are. The state of 'only' is like a hollow - like the sky. The sky or a hollow contains nothing; if you go inside it with whatever you

have, you will only see what you have and nothing else. The state of 'only' is like the mirror. When you look in the mirror, you see yourself and nothing else. The mirror just represents the state of 'only' in this world. Instead of looking at the mirror, you look into it, and you will see your own reflection. You do not call your reflection as the mirror, do you? As you see your face in the mirror, you do not call the mirror your face. If you do not look into the mirror, the mirror just remains there where you have kept it; that is all.

You have a face, but you do not know how it looks; that is why you take a mirror and see into it, and then only you know how your face looks. I am exactly like that - a mirror. Due to my state of 'only' - the state of a mirror, you can only see your own qualities reflected in me. When, thus, you call me God, it is your own reflection as a God that you see in me. You do not call the mirror your face; in the same way, you cannot call me God. When you call me God, you should know that you yourself are that. You have to take a mirror to see your face; in the same way, you take me to see what you are. Why should you call me God or a Satpurusha? If I were a Satpurusha right from the beginning - then everybody in the world - the virtuous and the vicious - would have called me - would have recognised me to be the same - the Satpurusha. Take a mango tree; right from the beginning it is a mango tree and is recognised by everybody as a mango tree. Does anybody call a mango tree a Babhula tree? It is not that some call it a mango tree and some the Babhula tree. The fact, that I am called virtuous by some and vicious by others should convince you that I am not an 'original' Satpurusha; otherwise everybody would have called me the same, as in the case of the mango tree. Since different qualities are seen in me by different persons, it means that I am in the state of a mirror - the state of 'only' which is utilised by you. If I were a Satpurusha everybody would have called me by that epithet and I would have been of no use to anybody to see himself reflected in me. Since different persons feel differently about me, it means that I am in the state of a mirror - in the state of 'only' in which anybody could see his own reflection. If you paint a picture of Vishnu on the mirror, you can no more see your face in it; when now you approach the mirror, you will see the picture of Vishnu. By painting the mirror this way, you have removed the quality of reflection from it. Unless you wipe out the picture from over the mirror, i.e. unless you bring the mirror into its original state of 'only', you cannot see your reflection into it. If I were only a Satpurusha you would not be able to see yourself reflected in me; I would then resemble a mirror on which a picture is painted. So you should not take me to be anything - God or a Satpurusha or even a human being; you should take me to be nothing - to be a hollow - to be a mirror; and I am exactly in that state. If you charge me with your qualities and then call me a Satpurusha, it is your affair; I am just in the state of 'only'. That is all.

Whatever is held in front of a mirror you are able to see its reflection. The mirror does not complain if a bad thing is held in front of it. The mirror is never affected by what you hold in front of it; it being in the state of 'nothing', it only reflects what is held in front of it. That is all. In the same way, if some of you call me a wicked man, a fool or a rascal, it means that it is you who are that, and not I. I cannot be anything, good or bad, since I am only in the state of 'nothing', - in the state of a mirror. The function of this form of mine is only to show you what you are. If you call me a Satpurusha, then this idea you have formed by seeing your own reflection in me, should be held firmly by you, and it shall lead you, in due course, to the same state - the status of a Satpurusha - the state of Infinite Bliss.

Just think of an infant; it has got eyes, ears, mouth, hands, feet, etc.; it, however, does not know that it has got so many organs and parts. At that age of the infant, if you hold a mirror in front of its face, as it sees its reflection, it has no idea that it is its reflection; it feels it to be a wonder, - its reflected face; it takes that mirror to be the face; it tries to touch the mouth or the nose. All these movements it sees in the mirror, make it laugh. It goes on constantly trying to pull at the nose of the child seen in the mirror, and it goes on laughing. And thus it plays. In Short, it has no idea that it is its reflection; it thinks that it is somebody else's face, or that that mirror is some child, and it goes on playing and laughing with it – it is enjoying that sight - the reflection of its own self; the only thing worth noting in this is that the child is not cognisant of the, fact that it is its own face, that it is seeing in the mirror. As the power of understanding of the child increases, in due course it begins to understand that what it sees is not something 'another' but its own face; it means that with proper understanding the child forgets about the mirror and looks at its own reflection in it, & it begins to know how it looks itself. The relation between us is somewhat of this type. You come to me and trouble me as you see your own reflection in me - to enjoy your own self as you see yourself in me, who serves the purpose of a mirror for you. Just as the child is not able to pull the nose of the child in the mirror, because of that mirror, i.e. because of the glass, in the same way, even though you are able to see your own Godly form in me, you cannot have it because of a transparent glass like partition between you and your reflection in me. This transparent glass like partition that separates your real form from yourself is called Maya. The question that comes next to our mind is as to when and how this partition will disappear to enable you to attain your real form of Infinite Bliss?

Think of the child again. In the beginning it is not able to appreciate that it is its own reflection in the mirror; but as the understanding grows it begins to understand that what it sees is only the reflection, and that what it sees in the mirror is not itself. If it wants to touch the nose, it has to touch its own nose and the reflection will show that the nose is touched. That action it has to do on its own body. In course of time it does not require any mirror at all to touch its nose. It knows that it has its nose and it can touch it when it likes. If you believe and practise with determination that I am the Satpurusha, in due course you will begin to understand that I am in the state of 'onliness', and that you yourself are the Satpurusha. Incidentally, you will understand the state of 'onliness' in which I am.

- (3) -

It is customary to call him a Satpurusha, who has attained the state of 'onliness'. Such a Satpurusha is seen to behave like all other jivas to spend the Prarabdha that comes to him for the good of the world; or else he is seen to behave as he likes; but whatever they are seen doing, they are never attached to it or affected by it; because during all those actions, they are always beyond the state of the gross body, i.e. they are in a state of liberation; it is such persons, who are always in the state of liberation, that are called Jivanmukta. The essential point in their behavior - in their actions is that they are never attached to anything or affected by anything. They know for a fact that the world is really non-existent; they know it comes into existence in one's own imagination, they can bring it into existence like that, make use of it and become useful to all in that world. They can make any changes they like in it. They can also behave on their own taking the world to be non-existent. They experience that they are the whole world, or they experience that the

world is not there and they are beyond that state. These are some of the signs of a Jivan-mukta.

To attain the state of a Jivan-mukta, one has got first of all to behave in accordance with what is laid down by the Faith and go on performing satkarmas and through them increase satvaguna in himself and attain purification of the mind; having attained that the person should associate with a Satpurusha and do whatever service he could by him; behaving this way leads him in due course to the state of a Jivanmukta.

- (4) -

What is meant by observing rules, or a Vrata? Throughout the period of Reading any Grantha (book) such as my Pravachanas or Bhagavata, Ramayana, etc., as far as possible one should avoid the affairs of the world. Observe silence as much as possible. One should get up early in the morning, take his bath, do the routine Sandhya, Japa, Puja, etc. and then commence the reading. A ghee lamp should be kept burning; this is preferable to an oil lamp; if it is not possible, an oil lamp will do. The whole reading should be done in the same place every day. If possible, observe fast throughout the period: if physically not possible, have some frugal articles used on fasting days; if not, have some food once a day; the food should consist of simple frugal dishes. The wife also should observe the same rules. Observe celibacy throughout the period particularly.

A special room, a corner in a room, near the family Gods, in a temple, under the specially advised trees, along the banks of a river, or sea-shore, etc., is the places that should be selected according to one's circumstances. A person who can control his sleep should have a bath at night and commence reading, etc., from midnight onwards; this is the ideal time. If night-bath is not possible, the sanctified ashes should be applied to the whole body; if not, change into a washed an clean dhoti. These are the rules observed generally for any Anushthana.

If it becomes impossible to observe any such rules, then one should read the books as and when he could every day; after all it is a satkarma and is bound to bear its fruit; it would at least absolve you from sins. If systematic Anushthana is done, then the atma gets purified and the person attains the Infinite Bliss. This is the truth.

- (1) Importance of Sadguru Mantra.
- (2) Association with a Sadguru.
- (3) Dhyana-Dharana.
- (4) Importance of association with a Sadguru.
- (5) The Real Mother.

- (1) -

(Shri Baba uttered the following Mantra with folded hands.)

(Gururbramha Gururvishnurgururdevo Maheshvarah; Gurussakshatparabramha Tasmai Shrigurave Namah.

Having said it, he bowed to all and then began to speak.)

I herewith advise you all always to recite and repeat this Mantra. If you consider every day to be Thursday i.e. Guruvara (day pertaining to the Guru) and repeat this Mantra, you will be able to reach your goal very quickly. At least every Thursday you should repeat it day and night for all twentyfour hours, preferably with full concentration of your mind; if, however, you are not able to concentrate your mind, it does not matter; you should go on repeating it; you should not worry about your mind roaming away during the Japa of that Mantra. It is ideal to repeat it at thousand times per letter of the Mantra, i.e. 32 thousand times a day. If you cannot do that, you should do at that rate per word of it, i.e. 14 thousand times; of course this is not ideal. If this also you cannot arrange, you should repeat it seven thousand times. If this also becomes difficult for you, you should do it at four thousand times at the rate of a thousand per line of it. In the same way, apart from Thursdays, you can do so on all other auspicious and special days like the Sankranta day, or an eclipse day etc. If you like you can sing that Mantra with the use of cymbals. If you could do like that on all the days, or at least on all auspicious days, regularly for a period of four years, then without any further effort on your part, you will meet the person who is destined to be your Sadguru; he will come to you automatically, unasked; he will lead you easily and slowly along the path to that Infinite Bliss, which pervades the whole world as also remains beyond it. This has been experienced by many. I will now cite an example I have personally seen.

Somebody had advised a young man to repeat this Mantra and had explained to him the cogent rules and regulations. This young man had kept a huge stone resembling the well known phallic sign - the Linga before him and used to do the japa with due observance of various rules and regulations. As days passed the effect of the japa was seen affecting that stone. As the period of four years was coming to an end, the stone began to raise itself from the ground, remain suspended in the air for a while and then descend on its seat; it was as if the stone was trying to fly. This new development made the young man do his Japa for a longer period. As time passed this flying tendency as also the height of the flight of the stone began to increase rapidly. Now the young man feared that the stone before him may actually fly away one day; so he began to hold it within his arms at the time of repeating his Japa; due to this whenever the stone lifted itself, he was also lifted along with it. With this new experience he began to do his Japa with great fervour and for a still longer period. Ultimately came a day when the stone, along with him, flew away and landed itself in the middle of



the stream of the great Narmada, flowing along the borders of a place of pilgrimage. He now sat in the middle of that stream along with the stone and his fervour for the Japa now reached its height. As days passed his body and mind were able to sustain all ravages of Nature and attain that dual quality - hard like stone and soft like water. Ultimately, in due course he attained that state of Bliss existing within and beyond this world. He thus experienced what Tukarama had said - "Sadgurumahima Aparā To", meaning, 'the greatness of the Sadguru is infinite'.

This story I had just told you is not hearsay; I have seen this happening with my own eyes.

The Japa of this Mantra thus imparts such a hardihood to the body, that it becomes the hardest like the Vajra (a weapon borne by Indra, the ruler of the heavens), and the person concerned becomes Amar i.e, immortal. He is able to enjoy all that is of and in the world as also all that is beyond. He is able to become one with all the animate or inanimate creation at his will. Such is the wonderful capacity of this Mantra.

Who can describe the greatness and the glory of the Sadguru? Tukarama has said - "Loha Parisachi Na Sahe Upma; Sadgurumahima Aparā To"; it means that the simile of the iron and the touch-stone falls far short of describing the greatness of Sadguru, which is infinite. Some people use the word Saje in place of Sahe in line one. This change gives this meaning, - the touchstone is able to turn iron into gold, but is not able to turn the iron to its own state, i.e. of the touchstone itself. The Sadguru makes his disciple like him self, i.e. turns him into an all-powerful Sadguru like himself; Sadguru can remain in all the animate and inanimate creation in this world as also beyond it - beyond everything.

This Sadguru-Mantra is able to confer on its repeater the capacity to become one with the whole Creation. If you want to be like that, you should do the Japa of this Mantra. I have only narrated what I have actually seen - experienced. It is this very Mantra which enabled the Nava Nathas to attain greater strength than that depicted by the state of the stone. It is with this very Mantra with the name of Rama, that Maruti attained that infinite hardihood and strength, and became known as Vajradehi (possessor of a body like Vajra).

- (2) -

(At this juncture some woman-devotee approached Shri Baba, who began to speak in his usual way addressing her.)

Always do good to others. Always try to reduce the pain - the grief and faults of others, gently and methodically. Your husband is revered by everybody. Once you win God, you have won everything and everybody. Your husband is respected, because he has fully associated himself with the God; he has effected Sahavasa (association) with God. This word Sahavasa is a very good word. But the meaning of this word that I prefer is very much different to that that is commonly held. Some people advise "Stay with a saint; associate with him"; what they really mean by this is "live with the saint, and do your duty by him". But by this only the external association is indicated. What I mean by Sahavasa is the inner - the mental association. What is meant by inner association? It is like this. We see an object; we like it very much; we think of having it. Our attention is now constantly drawn - forced by it to itself; very soon, no other thought remains in the mind; we fully get engrossed in thinking of that object - how to get it, what should be done to get it, what

methods should we adopt to secure it. Even when our physical work forces sleep on that sleep we get is not a sound one, - it is full of dreams pertaining to that object. We now so much get engrossed in it as if that object is controlling our life.

It is exactly like this that we must completely give up ourselves to God, so much so that it must appear as if our life is entirely controlled by him. Full internal association like this along with the external is the only method to achieve that end. Constant remembrance means full internal association. The mind must ever be busy in finding out and following the methods to achieve that object. Remembrance of the form of the object also means internal association with God. We must establish full internal association with God. We cannot feel any interest enough to establish any such association to begin with, unless we are introduced to Him, unless we know Him.

How can we develop that urge to see God? Now, God is not visible, but He is found to reside in full measure in a saint; that is why a saint has to be approached. We cannot recollect anything unless it has been seen by us; hence unless we have seen God, we cannot recollect Him -remember Him. The form of the saint is the form of God. Taking the saint to be God we should try to recollect Him - remember Him. The moment we begin to recollect, we have commenced the internal association. To establish the internal association on sound footing, it is necessary to study his external form, his various actions, etc., i.e. to develop proper external association to enable ourselves to recollect him in the mind. Once having stayed with a saint, studied his external form and physical actions, we can conveniently stay at home, and then go on recollecting and remembering him and thus develop the internal association with him.

- (3) -

To remember, to recollect, to reproduce in mind - all mean the same thing - the internal association. The ever increasing liking or love leads to constant remembrance; such a remembrance is called Dhyana. When it becomes very deep, so deep that if one is advised to forget it and tries his best to do so, he just fails - he is unable to forget, then that Dhyana is designated as Dharana. The study of Dhyana, thus, leads to Dharana. As the Dhyana of a saint in the form of God develops, it leads to the Dharana about him. As the Dharana develops, one can feel confident about one's internal association with the saint. At this stage, one feels really tired of the worldly mode of life and dislikes all the objects of desires and passions. One now begins to feel happy only in that inner recollection; it is at this stage that he does not care for any external contact with the saint. But to have this much of internal association, in the beginning the external association is essential. That is why the Shastras and Puranas have stressed the importance of both the external and internal association with a saint. Because we are used to think in terms of the gross physical body, we have to establish Sahavasa with the physical form of the saint and develop love within our heart about him. As this external association increases, the love becomes deep.

The word Sahavasa denotes contact, association for fairly long time. Think of an employer and his servant. As they remain together for a long time, they develop mutual attachment and begin to care for each other. If one is separated from the other for some time, they feel anxious about each other. If the employer is on a visit to another town, the servant begins to feel - what food he had? Could he relish it? Is he in comfort, and so on. In the same way, the employer becomes anxious about the well-being of his servant, when he goes away. This anxiety about each other denotes mutual

attachment. Such a state cannot be experienced without love and does not develop without association with each other. It is this way that one begins to feel love for a saint by association with him. Once the physical association is there and love has appeared on the scene, then even after separation, the constant remembrance i.e., the internal association is there. Just as the employer and his servant cannot do without each other, in the same way the devotee and the saint, in course of time, cannot do without each other. They continuously become anxious about each other's welfare; it is then that both the external and internal association begins to bear fruit; it is then that the devotee is bestowed with the Kripa of the saint or God, with which he is able to achieve his object. He is in such a state, that even if he tries to do away with the form of the saint from his mind, he is not able to do so. It is at this stage that he begins to forget the existence of his gross physical body. When the feeling, consciousness of the existence of the body begins to disappear, the qualities pertaining to God begin to enter and occupy his mind. The Dhyana and Dharana thus lead one to forget about himself, and the devotee begins to feel himself to be the saint to whom he was devoted. In course of time, even if he regains consciousness about his body, the experience that he himself is the saint does not leave him - is not forgotten by him.

Once this state is established, who can describe the Bliss the devotee enjoys? How can that Bliss be described? As Tukarama has said - "Bramhanandi Lagali Tali, Kona Dehate Sambhali", meaning, that once a person enters that region of Bliss, who cares for the gross physical body?

If you like you can call this as the state of Samadhi. It is now that the devotee tries to remain in that state of Bliss. Due to loss of consciousness of the existence of the gross physical body he has attained and due to the form of the saint once and for all established in his mind even if he loses his gross physical body at the time of his death, he remains eternally in the form of that saint; that devotee then has become God himself; the only thing is that now he has no physical body which others used to see.

- (4) -

Even if one remembers the form of his Sadguru only at the time of death, one attains the state of Sat. But the one who always remembers within his mind the form of his Sadguru enjoys the state of a liberated soul - the state of a Jivan-mukta. The importance of the inner association is thus greater than the external. When the inner association is complete, the mind is destroyed, i.e. it becomes completely inactive - defunct, as if it is not there - it is non-existent. We obtain something for a particular purpose e.g. a glass for drinking, an umbrella to ward off the rain etc., and then set it aside after that purpose is served; in fact one does not like to look at it after its purpose is served; in the same way, so far the body is there, when some work is to be done, the mind should be used and the moment its work is over it should be set aside. The man who is able to behave like that is called Jivan-mukta. All things end in that state. This is the result of Sahavasa. The person whose mind becomes defunct while alive, is able to see himself to be the Sadguru. But so far the mind has not become like that, one is able to see only his gross form; he feels that he saw his Sadguru at this or that place and had his darshana. Sometimes he sees him in front of himself, sometimes within himself. When his internal association becomes very thick, he is able to see him often; but when it reaches its full measure he himself becomes him - he is no more able to see him without in a gross state, but only within and that too in an invisible state. In fact now he is

not able to see anything of this world; he is only able to see him, that is all. Even when he looks at his own gross physical body, he is not able to see it; he is able to see his Sadguru only in his own gross physical form. So far one can see - identify his own external form, he cannot see the Sadguru; the moment he becomes unable to see his own external form, he is able to see the Sadguru in its place. Once he is able to see him in place of his own form, then he is not able to see the different objects, but only the form of his Sadguru in every object around him - every object in this world. This is the importance, utility and the ideal of Sahavasa. It is said -"Santasamagame -Sarvabhava Hari", meaning, that Samagama with a saint leads one to see Hari (God) in every form - every object. The word Samagama in this means full internal association. Full internal association leads to such a status and one is able to see only Hari everywhere.

- (5) -

The mother who gives birth to the gross physical body of ours, in the beginning, always feels that we should be with her for all the time to feed on her love and her milk. In course of time she finds that she is not able to supply the necessary food for long; she then says, "Now, leave me and find out your own way". The mother who really loves her child teaches it like this; - "I am not able to supply you the milk you are now having from me for long. So please leave me. Now find out a mother who will be able to feed you on milk and love for the whole of your life and go to her. I love you and hence I feel that you should always remain happy and that is why I am advising you to find out such a mother".

The child then asks her as to where it should go. She replies, 'Go to find out a mother who can give you endless love and elixir-like milk'. If the child says, "How can I go to somebody else and take her as my mother? If you say that there is such a mother, you show her to me". Thus it falls on her to introduce him to that real mother - the permanent Mother. To give correct advice and lead their children on the right path is the duty of the parents. If the parents do not show the right path along which the children shall be able to have real love and happiness, elixir like milk, etc., but show them instead the wrong way leading to endless suffering and pain, then it means that these parents do not really love their children. If the mother is really wise and knows the source of permanent love (and should really know it), she will be able to show it; but if she does not know, she will only say, "My child, there is such a source is all I know; where it is I do not know. Go to so and so, i.e. the Sadguru, who knows all about it. Take him as your real mother. He will show you the place. If, however, he does not know it well, he will be able to tell you where to go, and you should go there." She thus takes him or tells him to go to the Sadguru. Sadguru is the real mother; or it could be said that real mother can be approached through the Sadguru. You know the story of Dhruva. As his mother could not supply him with all the love, she told him that she was not his Real Mother and showed him the way that would lead him to Her. With her guidance, Dhruva obtained the Real Mother in the form of God and through Him the unending Infinite Bliss.

Those parents that want their children to meet the Real Mother - the God, and guide them along the right path, are the parents who can be said to be really loving their children. The way in which the children are educated these days - the education that leads not to permanent happiness but to false pleasures and endless suffering - is not the correct way; and yet the parents force their children along a wrong path. They themselves run along such a path and lead their children as well. Such parents cannot be said to be really loving their children; they do not serve as the real friends of their children

but their enemies. Remember this well. Where is the mistake in calling such parents, who lead their children to suffering and pain instead of that infinite Bliss, as enemies of their children? Have these parents over done any Satkarmas, or a penance, or a Yagy and thus exerted to have good children? How can such parents ever lead their children along the right path? The children they have are really the uncalled-for by-products of the sensual desires they were trying to satisfy; how can such persons guide their unwanted progeny along the right lines? They are bound to lead them on, like themselves, to the path of endless pain and suffering.

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- (1) The signs of pure and impure soul.
- (2) The story of a virtuous woman from Rangoon.
- (3) Dreams.
- (4) Difficulties and troubles as the chief means to attain Godhood.

- (1) -

It is good to have the punva accruing from fasting. Punya means the purity of atma. The various means that purify the atma such as Nama-smarana, etc., are punya themselves. The various satkarmas giving rise to punva are all punya themselves. The invisible results arising out of various satkarmas are also punya. The pleasures or happiness, the result of punya, is also punya. On the other hand, impurity of atma means sin - papa. The various objects, the various means, etc., that give rise to papa are all papa. The invisible arising out of the Dushkarmas, the suffering and pain - the end result of that invisible, is all papa. Various desires, troubling others, etc., are all papa. To give rise to harmful progeny is also papa. Pure atma is itself punya - happiness. Suffering and pain - physical and mental, i.e. papa, means the impure atma. To keep the atma always pure, all things that make it impure have to be avoided.

All the things in the world can be classed into two groups - those that purify and those that make atma impure. If atma is never impure, where is the necessity of purifying it? If our body is not soiled, where is the necessity of the soap? But in worldly life as we use the clothes they get soiled and because they get soiled, soap and water become necessary to clean them. In the same way, while in the world we use the mind and desire for various objects, and it is due to them that the atma gets soiled. It is hence necessary to keep the atma pure, to make use of things that remove the impurity on it, such as Namasmarana, satkarmas, behaviour according to svadharma or association with Godlike Satpurusha; these things have the natural quality of keeping the atma pure; if atma is kept in pure state how can it be soiled? How can difficulties, anxiety, ailments will affect us? Physical and mental ailments and difficulties are only due to atma being soiled; pure atma always gives happiness.

- (2) -

I remember a story from one of my previous births. In Rangoon there was a lady belonging to the family of a Kanoja Bramhana. Her husband was a businessman dealing with rice. That lady was a great pativrata. Her husband had taken to a Sat-Guru; both the husband and wife used to serve him. They never thought of any other God except him. Whether in business or otherwise, he always remembered the Sadguru, and she always thought of her husband and served him in every way. In everything including her husband, she saw nothing else but the Sadguru. The business had made them immensely rich. They had no child. The Sadguru had told them that those that attain Godhood or who are destined to attain it, do not have any children. In due course, both of them began to see their Sadguru in everything in the world. In course of time, the man died. The woman never thought for a moment that her husband was dead; she used to see him always as he had become Ishvara-rupa.

She continued the business after him. Some years later, the country was struck with dire famine. People used to go to her to have rice in those days and she used to give it to them. She just slightly raised the rate and, began to sell; beyond that slight initial rise she did not increase the rate further. She was the only woman by then who could sell rice; no other shop had any to sell; everybody naturally rushed to her for buying rice.

I was one of her four servants. I am telling you this story as a chapter in one of my previous lives; it is not a hearsay. If one has attained the final state of Infinite Bliss with the sadguru kripa, it can be known by many a sign; one of these signs is that, that person is able to see everything - what of himself alone - but events of hundreds of years before and after. I was the person who served the man sincerely in his last illness; he attained Godhood in the end. Any way, I continued my service with them. I was liked by the mistress more than all the rest of the servants. None of us servants had seen their Sadguru. I personally got employment with them after their Sadguru had entered into samadhi.

Any way, the position was such that everybody rushed to her for rice. In course of time, her stock also was exhausted; not a grain of rice remained for sale. Then I asked her -

I-What is to be done now?

She-We will now sell what we have.

I-But what is there to sell?

She-Well, the rice is finished; but all our gunny bags are full of something, is it not?

I-The bags are full of rupees only.

She-If not rice we shall sell the rupees.

I-But how and at what rate?

She-At the same rate as rice.

I-We sold rice at 2 rupees a payali (a measure about 4 lbs.)

She-Well, then we shall sell rupees at 2 rupees a payali of rupees.

I-I can't think of this; I never heard anything like that.

She-You will get more customers than what you got for rice.

And the business went ahead. I began to fill the payali measure with rupees instead of rice, and sell them at 2 rupees a payali. The rumour spread. Thousands came to our shop. She had become Satpurusha; she was Adimaya herself; where was the dearth of rupees then? Somehow all gunny bags always remained full of rupees; how, I did not know. One may as well ask as to why the bags could not be full of rice instead of rupees; rice would have been more useful. Yes, a good question; but who can fathom the ways of a Satpurusha? It is not possible to know the how and why of any action of a Satpurusha. Even if the action of a Satpurusha apparently looks against the world, it is always meant for and leads to the good of the world.

Here, she first supplied rice to everybody and now she began supplying rupees to everybody. The famine struck the country for nearly three years; rupees were being sold like that for so many days. Every house became full of rupees. People began to store rupees; but no rice was available; eventually, they all died with thousands of rupees stored in their

houses; how could they eat the rupees? It is at this time that I spoke to her-

I-Ma, what is this? If instead of rupees you would have obtained rice from God and sold it, they would have been able to live.

She-There will be plenty of rice now.

I-Will these dead return?

She-Thousands will be born to eat the rice.

Well; all died in that place with every house full of rupees. The king took away all that every house contained. The famine was likely to be over by now; the rainy season was approaching. In the meanwhile the king died and what remained behind were rupees. Then again I approached her and said -

I-Ma, the rupees were taken away by the king; he is also dead. What is the use of all this money?

She-This money will be very beautifully and usefully utilised. You will soon see.

I-What was the intention of selling rupees at the rate of rice - one payali of rupees per two rupees?

She-You will understand in due course. I took two from them, and gave them One. You will understand this later.

At that time she did not say anything more. What could I understand, a mere servant?

What she did was that she took two from everybody, i.e. took away their dvandvas and gave them one - the advanda. Whosoever got that money, including the king, lost his dvandvas and got that One - the Infinite Bliss. That is what she did.

Whosoever has his atma soiled Suffers from pain, difficulties and troubles. Whenever the atma is pure, there is nothing else but happiness. You may think this story I told you, is unbelievable. You may say that this must have been seen by me in a dream. I don't mind if you say so; take it to be a dream. But there must be some truth behind this dream, is it not? Whatever in wakeful state we actually see, we see in our dream, is it not?

- (3) -

You have experienced so many dreams; tell me if I am wrong when I say that what we never see in the world, we never see in a dream; if you have experienced something beyond it, tell me and I will explain to you what it means. It is the siddhanta that what you experience in a dream must have been experienced in wakeful state. The dream is nothing else but remembrance of whatever we have seen, done or experienced in wakeful state. Can we recollect or remember anything that we have never seen, done or experienced? We always recollect or remember what we have done, seen or experienced either through the sthula or the sukshma body of ours. The remembrance of things done by the gross body is done either by the gross body in a wakeful state or by the sukshma body in a dream; this happens because the atma underlying all the three or four types of our bodies is the same. It is the atma that goes through so many births. What has been experienced or done in previous births is recollected by some persons having some punya to their credit. It is then that they get wonderstruck with unusual things that they see in their dreams; but they have experienced all that previously, i.e., in their previous births. Those that have plenty of punya to their credit can even see in a wakeful state sometimes what they have experienced in their previous births. It is the atma, who has undergone so many births, that is



able to experience and remember variously in a wakeful state or in a dream; it is his memory that collects and keeps all that experience. To experience various things in a gross body, he takes on gross bodies, one after another.

- (4) -

Physical ailments and afflictions, really speaking, oblige a person a good deal. Our real friends in this world are ailments, afflictions, difficulties and troubles of all types. Nobody in this world is able to lead you to God except ailments and difficulties; they can directly lead you to Godhood. People have no idea about it. You all belong to God, you are all liked by God; He is ever impatient to see you. You are not impatient to see Him, but He is. How, then, to make you meet Him? To do so, He puts you in all sorts of ailments and difficulties. When God becomes very impatient to have somebody, He at once throws in his way all sorts of unsurmountable difficulties, one after another, in quick succession; the person simply gets tired and disgusted of everything. In fact, it is God who meets him first in the form of all the ailments and difficulties. Ailments and difficulties are very essential for a person who is sincerely desirous of attaining Godhood. Even a Satpurusha cannot take you to God. From my personal experience I can tell you that greatest pain and difficulties - physical and mental - alone are able to take anybody straight to God. Those that have attained Godhood and are enjoying that Infinite Bliss, have the same experience. Pandavas, Dhruva, Pralhada have had the same experience. In recent times also there are many who have had the same experience. When God takes pity on His devotee, He sends various ailments and difficulties to help him to attain the Infinite Bliss. Thus, when God is desirous of meeting you, He sends these messengers of His to you, and takes you away to meet Him. If, however, you have no ailments or difficulties, and you are desirous of meeting Him, then you will have to bring on yourself some ailments, difficulties and troubles in the cause of God; that is the only way without which you cannot attain Godhood.

Those that were impatient to see God took to great sufferings and troubles by themselves; these sufferings go under the name of Tapashcharya. To face and sit in the sun, to bear hunger and thirst, to fast, to pass days somehow in difficulties, and so on, are the means to attain Godhood. You do not get guides from God to take you to Him; you have to find out and walk your way to Him. People come to me and ask me to show them the way. But they forget that the path to Godhood, is simply strewn with difficulties and troubles. I say so because some new persons have come here taking me to be God - to be Brahma; who made them come here? It is their ailments and difficulties that have brought them here. If they had no such afflictions they would not have come here.

Those that have no difficulties or troubles and ailments, and yet come here and take me to be a Satpurusha, are nothing short of Vibhutis - forms of God - of course of a lower grade. They come here to increase their association with God. Such men, who in addition go on doing satkarmas according to their capacity without any motive whatever, are really great men. It is common experience that well-to-do people hardly ever turn towards God and they have no desire to do any satkarmas; due to some punya they remain in an enjoyable position; these people have vanity and are very proud of their position; thereby they expend their punya now and get ready for suffering and pain in their ensuing birth.

Anybody who comes here is bound to be benefited. If you however take the darshana of God or of Satpurusha with Faith and devotion, with a satvika state of mind, associate with him with your gross physical body, then that very

darshana and association penetrate through all the coverings, all the bodies - (Sukshma, karana and mahakarana) to the innermost core of your being. God pervades all the four bodies and lies beyond it. If you come here with all Faith and devotion, then your virtuous behaviour is bound to infiltrate through all the body-coverings and reach God. Your desires then are bound to be fulfilled. It is your troubles and ailments that lead you to this result; is it not?

The sufferings and pain were not there in the beginning and are not going to stay when you reach what lies beyond. The suffering and pain do not leave you till you do not become ready to reach God. Some diseases and difficulties lead you to Vishnu, some to Shankara and some of them to Yama. There are diverse types of ailments and suffering; they have all an invisible form. They purify the Jiva and lead him to that respective state. That is why if you get into difficulties, ailments, troubles, you should not get upset; all of them lead you to your good. I suffered a great deal; I am under great obligation of various ailments and difficulties.

Ailments and difficulties - the real ones - normally do not come to you; what you get is the result of your own papa; we should try not to have suffering and pain arising from papa. The difficulties and ailments we get in doing satkarmas, in absolving others from their papa, are the ones that lead to God; that is why the necessity of doing satkarmas continuously. It is always better to completely surrender one's self at the feet of God and go on doing satkarmas.

- (1) Attachment to God through detachment.
- (2) Love even can lead to God.
- (3) Signs of real love.
- (4) Ours is always good to us.
- (5) Virtues of a person doing Kirtana.
- (6) Experience of death of Shri Baba while alive.
- (7) Importance of birth anniversaries of Incarnations.

- (1) -

(One Swami Mangalamurti came for darshha, and praised Shri Baba in accordance with Vedas. Shri Baba asked him if he knew anybody there; then he said that perhaps he must know somebody; and then he began to speak -)

Even if you may not know them, they must know you. Whosoever delivers lectures or sermons to the public for their good is always known to all his listeners, even though the lecturer does not know them. You are in the same boat. It is quite good that you have now taken Sanyasa; but before this, you used to do Kirtana, and hence many, who have heard you, naturally know you.

The case of God or a Satpurusha is just opposite to this state of yours; many do not know God or a Satpurusha, but He knows all; they can know thousands just in a short while; even if they thus know many, they never show that.

(At this juncture Svami's eyes were full of tears of love; Shri Baba began to speak about his state.)

When one gets a gush of that pure celestial love, it brings tears to one's eyes; one is moved beyond control; one is not able to utter a word; these are the signs of high grade devotion. One gets similar bouts of sorrow on the death of one's wife or a child, etc. This is of course the state of mind and the tears form its external sign. The fact that one suffers from sorrow to such an extent means that that person must be very much near and dear to one like an ideal. The surge of emotion, the tears, the overpowering feeling leading to inarticulation, etc., are states more or less common to love and sorrow. Such a state occurring in the cause of God is however the sign of high grade devotion. The sorrow due to loss of the dear and near one is really due to the feeling of intense love towards them; and such a state of love and sorrow becomes very useful in attaining real devotion to God; they are to be interchanged; that is all. The external signs of the state remain the same, the feeling within, however, is different. The tears flowing with the love of God form the stream of intense devotion. The sorrow for the dear ones always helps in the attainment of intense love towards God.

- (2) -

Why so? It is like this. When one suffers from sorrow due to the loss of the near and dear, i.e. of the gross objects of enjoyment, and if the sorrow continues to affect one for a long time, then the atma of the bereaved joins with the atma of that object; if the atma of a person begins to unite or has united with another atma, the state of Godhood appears in him; the united atma becomes the atma of God; that is the Siddhanta. With this union of the two, the feeling of sorrow

becomes automatically replaced by the celestial happiness, because of the united atma being the atma of God. There are examples where intense sorrow has led to the attainment of God. Bhartarinatha, Tulasidasa, Suradasa, etc., are the examples of this Siddhanta in recent times. God is not visible directly; without seeing Him the feeling of love towards Him cannot thrive, and as a result of that, one is not able to attain that spiritual happiness. It is therefore essential to know the state in which God comes into being. When one's atma unites with the atma of any form or object, the state of God is created there, - God comes into being there. According to this Siddhanta one has to have something or somebody for loving intensely. If God or a Satpurusha becomes dearest of all to us, it is ideal. If the height of love is attained in the living presence, then in this very life while the body is alive, as also after its death, one is able to have that Infinite Bliss; there is nothing more to be done to attain the Infinite Bliss. If the height of love towards an idol of God, or God, or a Satpurusha is not attained in one life, the efforts are never wasted, as in the ensuing life one continues to achieve it, and attains that Infinite Bliss.

Due to bad Prarabdha if one is not able to develop any love towards an idol or God or a Satpurusha, nor develop any Faith or devotion towards them; but if one is able to feel intense love for any other object or form in this world without any selfish motive in it, - such as wealth or wife or a child etc., and if one is able to derogate everything else in favour of that object or form of love and one is able to remember and recollect that object or form although the wakeful and dreamy states not being able to bear the least separation from it, and not being able to detach from it or leave it even for a split second, i.e., one has developed such intense love towards it, - and if this feeling lasts for a pretty long time, then, even though that object or form is not an idol or God or a Sat purusha, as the atma of the lover becomes united with that of the loved, the state of God begins to appear in proportion to the strength of their union; with full union one is able to attain that Infinite Bliss. If, however, this love is of a selfish type or only an exuberation of passion, then, it only leads to papa and more papa, and in the end to endless suffering and pain.

- (3) -

What is the difference between selfish love and unselfish love? Take the example of a cow; generally so long as the cow gives the milk and begets she-calves, everybody looks after her with all the care. The moment she becomes old, then nobody worries about her. Many people put her in a cattle pound. Similarly, so far a horse is useful, he is properly fed and looked after; the moment he becomes old and useless, his diet is cut off. Similar is the conduct towards the members of a family; so long as a wife is capable of giving enjoyment she is fed well, given good clothes and ornaments; the day she does not serve that function, she is overlooked; if she becomes diseased, or gets some defect after bearing a child, or is ugly, or does not satisfy the expectations of her husband and so on, she is overlooked. These are the examples of selfish love; such love is always of temporary nature, and only leads to further suffering and pain, and never to celestial happiness.

I will now cite examples of unselfish love. Once one loves a member of his family, whatever happens to that member, the love never decreases in its intensity. Whether the wife is able to satisfy the passion or not, whether she develops an illness or a bodily defect or a mental instability - whatever be her state, love towards her remains just the

same under all circumstances; on the other hand, her incapacity increases the intensity of that feeling; if she is a sufferer the lover does not feel any taste for his food. If unfortunately she dies, he does not marry again, but goes on thinking about her only. He dies in her remembrance. The atma of such a person always joins the atma of his wife in the end, and thus he attains the state of Godhood.

On the other side, whatever be the husband, may he be old, cripple, ugly, full of diseases, not caring for her, disregarding her, a woman who simply loves him, never leaves him, cares for him, looks after him under any circumstances, never retaliates or finds fault but just goes on serving him with ever increasing feeling of love, is the woman with unselfish love. If the husband dies, such a woman loses interest in everything around - even in her own self; she only thinks of him in her wakeful state or in her dreams; she in the end joins with the atma of her husband and attains that Infinite Bliss.

It all the pets in the house are cared for whether they are useful or not, or a servant is cared for till his death whether he is able to do his duty or not - all this love towards them leads to the same result.

These are the examples of unselfish love. Such love is rarely experienced. Mostly selfish love is seen exhibited everywhere. It is better therefore to associate and develop some love towards God or a Satpurusha; even if this love be not unselfish, or true or intense, it never leads to suffering and pain; it is never harmful; it always leads to good result- in the end.

- (4) -

Until the feeling of 'mine' is not developed towards an object, or a form, or a person, the feeling of love does not arise within. Anything that one does not feel as his, cannot be loved by him. Once the feeling that it is mine develops, love appears on the scene. Just as so long as one has not seen a girl, or so long as a girl does not become one's wife, there is no feeling of love towards her; the moment she is married to one's self, one begins to love her. A girl may be seeing a boy many a time; but she does not feel any love for him; if however she is married to that boy, immediately the feeling of love develops in her. In the same way, whenever any thing is taken as belonging to one's self, one begins to love it. Once we begin to really love anything, however it may look or be or behave, one always feels pleased with it; in fact, this is the sign of love. It is so because it is property of one's atma to join with the atma of the other thing or form, that one calls as his. The greater the love between any two, more the experience of union between their atmas. Creation of God is dependent on the union of any two atmas; for such union of two atmas love between the two is necessary; and the mutual feeling of love depends on the feeling of belonging to each other. If this feeling of belonging to each other is not of sound nature, then no further progress is possible, or the progress that one feels is not of a permanent nature. Wherever mutual feeling of love is absent, their minds are always at variance.

Really speaking, for the attainment of Infinite Bliss, there is no necessity of another; one can do so on his own. But hardly anybody knows the art of attaining the Infinite Bliss on his own - by himself - without the help of another. It becomes easier to join another and attain the Infinite Bliss.

- (5) -

(Shri Baba began to speak about the Svamiji.)

This Svamiji is a great man. I have seen him in his former profession. He was behaving as a man is expected to do in accordance with Grihasthashrama. His occupation and work became the purity of his family, and was such as to enable him to attain spiritual happiness along with the temporal. He used to perform Kirtana (a sermon strewn with songs sung in accompaniment of the common musical instruments; it consists of two parts; the first contains abstract thought, while the second explains the same with an illuminating story. Some highly learned persons take to this as a profession.) By Kirtana he got enough for his own subsistence, in addition to which he put many a person on the path of devotion. All the qualities required to perform kirtana were seen fully developed in him. What are these qualities?

First of all the person concerned must have full faith in and devotion towards God. He must have both the external and internal purity. He must be the strict follower of svadharma. He must be a Sanskrit Pandit, and must know well the different schools of philosophy. He must have a silver tongue. He must be able to leave an indelible impression on the minds of his listeners. He must be able to sing well. He must be able to act well. He has to be a gentleman to his fingertips. There are some don'ts also that he has to observe almost unconsciously. His language must not be harsh, bitter or slangy. His dress must not show any vanity. His talks should not induce the listeners to sleep. He has to perform his kirtana without any expectation, i.e. he must not be avaricious.

All these positive and negative qualities were fully seen in swamiji while in that profession. His virtues have lured some Satpurusha to give him Sanyasa (life of renunciation), and he had the good fortune to have it. I like him very much, and he has devotion towards me. Even though he has given up Grihasthashrama (family life), there is no harm in his continuing Katha-kirtans on suitable occasions; it should not be done with the idea that he should be appreciated or honoured or getting anything out of it; as a Sanyasi he has got to leave all this.

- (6) -

The sanyasis are called Hansa (state of a swan) by the Shastras. The Parama Hansa (highest hansa) state is beyond this state. In the Hansa state the Grihasthashrama is left and Sanyasa taken; in the Pararna-hansa state, everything is left spontaneously and automatically; the give and take of anything is not done; it is just left out unconsciously. Ashtavakra Gita describes it in words "Heyopadeyata Nahi" meaning, there is no give and take. Since long, I am in that state. I do not try to do any action, by myself; I submit to any action that spontaneously I am made to do. A few years ago I used to try to have some food; but nobody gave me any food; on the other hand, everybody used to hate me. If I went at somebody's door, they used to drive me away; then I used to go without food. Ask Mr. Vasukaka who was there that time. He used to say that he would go out for alms for my sake; I used to prevent him. I used to tell him that absence of any food would bring on death and that, was what I wanted. According to medical opinion absence of any food or water for three weeks brings on death; I always wished then that I would have it. Instead of falling ill in bed and go without food, why not go without food like that for three weeks; with this idea I left all food. I used to tell Wasukaka that if I became unconscious during an illness, and died I would not experience the state of death; but if I remained without it like that on my own, I would be conscious at the time of death, and experience that state. Formerly many have gone without

food like that and experienced the state of death; I am now going to do the same. Let me experience the state of the stomach and the accompanying signs and symptoms, as it is kept without any food. If I become unconscious, it is a different matter; but till then I can experience whatever happens. Once I had to be under chloroform; at that time also I experience how it worked on me; therein I found darkness coming on and pervading everything; as the darkness comes nearer, there is sudden lustrous light appearing in the centre. When the sphere of darkness begins to contract, that light also is enveloped, and then comes on total darkness. As the pangs of hunger began to have their bouts, I began to experience the signs of approaching death. Later I began to feel that so long as I was experiencing something, I was not getting out of the world. Subsequently, when I forgot the world completely and began to feel the experience of standing outside the world, then I knew and understood that I am quite separate and aloof from the world.

I would like to give you a warning, that because I did it, none should do so on his own. It is true that one does experience death while alive, and it is absolutely necessary to have that experience while one is alive. From my personal experience I can say that the state of life is dependent on death, and death is dependent on the state of life.

- (7) -

Lord Shrikrishna has said -- "Jatasya Hi Dhruvo Mrityurdhruvam Janma Mritasya Cha." (Gita Canto 2, Shloka 27.)

Whosoever takes a birth has to die, and whosoever dies has to take a birth. To get beyond this interlinking of birth and death, it is customary to observe and celebrate the birth anniversaries of the Incarnations of God. A couple of days ago you celebrated the birth anniversary of mine; from your point of view it was beneficial to you. But I personally don't like this to be done in my cause. I know that you love to dub all greatness on me; but I do not like it. You should always celebrate the birth anniversaries of Incarnations like Rama and Krishna; no doubt they are beyond the state of birth and death; and so the celebrations of their birth anniversaries will take you beyond both those states, and you will be able to reach the place where they reside. If at all it becomes incumbent on you to have a subsequent birth, then you will have a birth in the form of an incarnation like them for the good of the world. This is the principle behind the observance of their birth anniversaries.

(At this juncture one of the devotees said-)

Devotee - We have not seen the incarnations of Rama and Krishna. We are seeing you, an actual incarnation before us, for doing good to the world. We all feel that your birth anniversary must be observed. If the observance of birth anniversaries would liberate us from the chain of births and deaths, then, in our interest, why are you prohibiting us from observing the birth anniversary of yours? We do not see any difference between you and the Rama and Krishna. Please, therefore, do permit us to observe your birth anniversary.

Baba - If that be your sincere thought, it is bound to liberate you, and take you to the state of Rama and Krishna. If that be your idea definitely, you can observe that day; I cannot object to it. But those who feel like that only should do so; and that too should be done in their own places.

Devotee - Those that cannot come here at that time will do so at home; those that can come here will do so here.

Baba -Why do I say that it should not be observed here? Because, as you come here, you offer some money and other things here, and that I do not like; I feel for that very much. It would appear as if this was a method employed here to collect money and all that. But if you do not keep anything or offer anything here and then celebrate it, I have no objection.

Devotee - You do not want us to offer any money and other objects here. But all these things are paparupa, and where else can we throw our papa? It is natural for everybody under the circumstances to go on offering whatever he could.

Baba - do as you like; whatever be His will is bound to happen.

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## SIMPLE METHOD FOR PURIFYING THE MIND.

A human being is known by his gross body which has a mouth to eat and an anus to throw out excreta. He has also another subtle body within him, which has a mouth but no anus. The mouth of this subtle inner body is a huge one, and ingests far too much of food. Due to absence of anus the excreta formed within gets naturally accumulated there. The organ or rather the sac to contain the excreta is far too small, and naturally that sac has to go on dilating to accommodate its ever increasing contents. As the quantity of the excreta increases the subtle body demands more food, and more the food more the excreta; the whole thing works in a vicious circle. As the excreta cannot be thrown out it falls to one's lot to use it, and one does it by taking one after another, many a birth, - many a body of different types, ranging over the whole animal kingdom, suitable to consume that excreta. Every human being thus possesses such a body, and as a result of that undergoes a long repetition of births; that man, however, who does not eat any suitable food-stuffs (in the form of vicious desires and passions), which form any excreta, does not get any other gross body, the home of endless suffering; such a man resembles God.

Which is this anus-less body every human being possesses? It is his mind. The primary invisible body of a human being is his mind. What is the food for this peculiar anusless body - the mind? It is the various vicious desires leading to action a human being does to satisfy them. The mind continually devours the endless desires and gets fattened on it. In course of Time, it assumes such a huge form that it appears to be almost limitless. The gross body of a human being falls away - dies; but not that inner body - the mental one; so long as there are desires, the inner body - the mind is there. It is like the fire which never dies down so far the fuel is added on to feed it. Consumption of food is bound to form excreta, which goes on accumulating as there is no opening to throw it out.

Even though the inner body has no anus to discharge Its excreta, which goes on ever accumulating, if a man decides with full determination to throw out the excreta and clean his inner body, he can do so. As there is no anus, the excreta has to be taken out the same way the food gets in, i.e. through the mouth. The mind is so habituated to have its food - the desires, that it refuses to throw them out. The man who is, however, determined to clean his mind has to find out some suitable methods to do so. The chief amongst such methods is to find out which desires fatten the mind, and then systematically, with very grim determination, try to force them out or starve them to death by stopping all actions required to satisfy them. In addition, he has to force his mind with the same intense spirit of determination to aspire for virtuous desires, such as doing good to others, to think well of others, to stick to some rituals laid down by his Faith etc., and with the help of these to rout out all evil desires and passions ingested by the mind.

"Nischayache Bala Tuka Mhane Techhi Phala", meaning, determination can achieve anything. So, if one behaves like that in a determined way, he can clean his mind, and then his mind will be automatically filled with very high thoughts capable of leading him to that Infinite Bliss.

To do this one requires nobody's aid; one can do it entirely on his own, by himself.

This, however, can be achieved a little quicker with the help of, say, an experienced learned man or a saint, or by serving and worshipping even a tree, or a stone; or an idol with all faith and devotion assuming it to be God. Even if one goes on continuously doing good deeds the mind becomes pure.

Sticking to one's Faith is the prince of remedies for attaining purity of mind.

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- (1) The invisible body-power.
- (2) Illnesses as the agents of God.

- (1) -

(While advising a boy about partaking of food, Shri Baba spoke about the visible and invisible -)

No doubt this gross physical body requires the gross food; but the necessity for it can be curtailed to a great extent by practice. As a boy I never ate for more than twice a day. If little by little one begins to postpone the period of one dinner, one can begin to subsist on one meal a day, and yet not experience any loss of physical strength. Subsequently, one can begin to decrease the quantity of food little by little; a time comes when no food becomes necessary. I am telling you this from personal experience. According to one's capacity one can undertake this practice at a very low speed. While practising this, one should go on performing satkarmas according to one's Faith; that punya materially helps one in one's practice.

When we first begin to put this method into practice, the space that remains empty due to the lessened quantity of food is occupied by the invisible nutritive power. The invisible articles of nutrition are pervaded by that infinite and hence its power is great. The gross body is used to derive nutrition from similar gross visible articles only. It has been said - "Jivo Jivasya Jivanam, means, life nutrifies life." According to this the visible gross articles or objects or Jivas serve as nutrition for the gross physical body; those Jivas, according to their nature, also receive their nutrition through other Jivas. The articles of human diet are such as to suit the human body; it is not that human body subsists on human beings, or a tree on eating a tree, and so on. The dietary has been fixed to suit individual Jivas of different varieties; the power derived from these nutritious objects naturally is limited; relatively, the power of the mind also is limited to that extent. This limitation of power obviously does not apply to invisible objects or articles; the power of the invisible is unlimited. If the empty space begins to be filled by the all powerful invisible, the gross body will not fatten but become lean; that means the invisible is not able to add to the gross body; it only adds to the strength of the sukshma (subtle) body, and the person begins to become conscious of the advent of supernatural power within himself. This of course happens automatically due to the satvika qualities and the punya arising out of various satkarmas.

For days on end - for many a month when I was sitting in a mountain-niche or when I was sitting in the temple at Shirdi, I was without any food or water. My body was reduced to mere skin and bones, but my inner strength had increased. I was doing hard, laborious menial work such as breaking the stones, ploughing the field, drawing the water, milling sugar cane, etc., alone, all by myself. For hours on end I used to do such work without any rest. I was able to walk very fast. This has been seen by many. Prior to this I used to do all the satkarmas as laid down by shastras without any motive and without the least pride.

But why am I telling you all this? I am doing so to impress on you that the visible articles of diet impart limited strength to the gross physical body only; the invisible elements do not support the gross physical body but add to the

power of the invisible inner body, - represented by the mind; it is the powerful mind - the powerful inner invisible body that is able to do feats of strength with the help of the lean and weak gross body. There are many an example to explain this. For instance; take the wood-cutting with an axe. The axe or the body is not able to cut the wood by itself; the body has to take the axe into the hand, transmit the power of the body into the axe, and then through the axe the wood is cut. In the same way, the invisible nutrition increases the strength of the invisible body; the gross body being kept without food loses its strength. The gross body is then used like the axe by the invisible body to do the work. An observer thinks and wonders at a lean, famished and weak physical body doing feats of strength; he does not know the strength of the invisible body; he does not know that the physical body is only the means like an axe.

All this is achieved with practice. When one begins to remain without food on the strength of his punya, God or a satpurusha is automatically able to know it, and then in their secret way they supply the invisible nutrition to the invisible body leading to increasing strength of that body.

What is visible? The gross body and the work and affairs of the gross body are all the visible. The invisible consists of the Sukshma, Karana and Mahakarana bodies and whatever is achieved and experienced by them; it is called invisible, i.e., unknown simply because the proud Jiva knows nothing about them.

- (2) -

There are some diseases, the suffering from which adds on a good bit of punya, which attack a person with a good amount of punya to his credit; e.g. tuberculosis, asthma, dysentery, cholera, leprosy etc. - diseases which affect the gross body of punyavan persons and make it leaner and leaner every day; although however that invisible power is slowly adding on to the strength of that inner invisible body. Due to their association with a Satpurusha in their previous lives, these persons attain Godhood in the end.

Some of the diseases are caused by punya and some by papa; their characters naturally differ from each other. The diseases which make a person go back from gross into sukshma body and then into karana and mahakarana bodies are those caused by punya and naturally are the result of the previous satkarmas. Whatever are the diseases, each of them has an invisible form; these forms are different in relation to their origin - papa or punya; the forms belonging to the former are all ugly and cruel in appearance while those of the latter are gentle. All these invisible forms have been called Deities; according to one's papa and punya they are created out of ourselves and give us the fruits thereof. A person who becomes qualified to see the invisible is able to see the form of the state of any person after his death. In short every disease should be dealt with as one's friend and a well-wisher; in fact, for our own good it is that we ourselves have created these Deities according to our past karma. It is these Deities that lead to the expenditure of, i.e., to the destruction of our own karma. It is hence beneficial to take all the diseases to be rather our friends than foes; actually those who are desirous of attaining the Infinite Bliss treat every affliction as their friend, well-wisher and Guru.

Like the physical diseases, the difficulties that one meets with according to one's past karma should also be treated as Deities. If the physical afflictions are called Vyadhis, these mental ones are called the Adhis. The mental afflictions come forth as one's enemies in this world. Tukarama has said - "Nirvanicha Eka Panduranga". It means that in times of

one's difficulties, no relation - father, mother, brother, sister, wife, son, etc., is able to help; one gets the support and help only from Panduranga (alias Vishnu). I go a little further and say that even Panduranga is of no use then. It is true that in the end He is there; but 'He is there' for whom? 'He is there' for those who have made Him his own previously. For all others the Vyadhis and Adhis alone meet in the end. Generally a person dies bawling out his mother's or father's name; these men, in the end, meet with all these afflictions. Really speaking these afflictions are the Guru who oblige a person by liberating him from the endless troubles of the sansara with which he is afflicted; it is these afflictions that become his well-wishers as they liberate him from the fetters of sansara.

No Satpurusha has been able to liberate his devotee without making him suffer from both types of afflictions. Even in the case of a perfect devotee, when the bodiless state or jivanmukta state is to be grafted on him, a Satpurusha is able to do it through the medium of afflictions only. Even for the attainment of Infinite Bliss, a Satpurusha always presents his devotee with afflictions. From this it becomes clear that it is the afflictions that lead a person to his ultimate goal; and, as such, these afflictions shall have to be recognised as the agents of God. Even though our own karma is the creator of these afflictions, the Deities of affliction, these Deities only work under the instructions of the Almighty for the good of the person who created them.

Who is there who has attained Godhood without suffering from these afflictions? Who has been able to attain the state of Brahma, of Infinite Bliss, directly without their intervention? None. It is for this very reason that in days of old many a thinker avoided taking any medicine for getting cured from various diseases affecting them. Their medicine was the name of God, and with that medicine they used to get cured of their diseases. The shastras also have named various Deities presiding over such afflictions. There were Yogis and others, to whom the diseases never approached due to their punya; such persons had brought on themselves various mental and physical afflictions by undergoing severe penance, lengthy anushthanas, fasting, hard pilgrimages, etc., and had thus made their Jiva suffer.

The various afflictions that affect a person absolve the person from his sins; in addition, to get rid of them, many of them take to satkarmas. The satkarmas have greater power of absolving a person from his sins than the afflictions; and, as such, the satkarmas not only cure the various diseases but absolve a person from sins which are responsible for them.

The simple village folk believe in the Deity of cholera; and when the cholera breaks out, they at once worship that Deity and try to please her. In the case of small-pox, similarly, a Deity is always seen worshipped by these simple folk. Various Deities are thus believed in and worshipped by the simple minded people.

While I was in my former state of Grihasthashrama in Amraoti, some persons were very much devoted to me; obviously these were the simple folk. During a plague-season, once, some of these people could not afford to leave their residence and to stay out. Out of these was a songster named Namadeva; this man used to consult me on many occasions and follow my advice. There were a few cases of plague in the house he was staying in; naturally, except this man, everybody had left that place. He got upset and frightened at this, came to me and asked for my advice. He said that if I advised him he would go out, not otherwise; he said that anybody would gladly accommodate him; but everything

depended on my advice. He was a man with pure mind and was used to do satkarmas in very strict manner. When he came to me, the inspiration made me tell him, that, if others have gone away, he should not; without fear he should undertake to do some satkarma to propitiate the Deity of plague which would be beneficial to the whole public. I told him to take the disease of plague as God Himself. I said, "It is God with infinite forms that works in infinite ways for the betterment of the world. What looks to be bad to us is not really bad; it does lead to our good in the end. It is for the good of the people that God is killing them. After all, as He is the creator, He is also the destroyer. From this point of view you should take the plague to be a form of God and, with your external and internal purity, commence some Anushthana. Rudravartana would suit the circumstances." (Rudravartana means pouring water in a continuous thin stream on the Shiva-Linga - the phallic sign representing Shankara while reciting the set of hymns called Rudra in commemoration of Shankara). On his further request, according to what occurred to me, I told him about the installation of idol, process of worship, etc. He at once put this into practice with all faith and devotion. Within a few days the great epidemic subsided, and the people began to return to their homes. This story adequately explains that every affliction is a form of God - a Deity, of course in an invisible state; they serve as the agents of God.

The forms of these Deities are infinite, and are based on their qualities. Some have one hand, one foot, and others many hands and feet, one or more eyes, and so on; some look gentle, while others look cruel; their colours also are different from each other; their food consists of sins performed by human beings. So long as they get their food they remain associated with the inner invisible and the outer visible bodies of the persons concerned. Due to this association one begins to suffer in various ways like the suffering one experiences due to bugs, flees, mosquitoes, etc. When their food is cut off, they leave that person, i.e., when a person becomes sinless, they leave him. Thus they absolve a man of his sins.

It is for this that many an ill person undertake to do satkarmas, which absolve them of their sins, with the result that those Deities begin to get starved in him and naturally leave him. If a man goes on doing satkarmas in accordance with his Faith, he collects no sins, and as such does not create these deities to afflict him; if there be a few sins left, the satkarmas do away with them, or the diseases attack them for a short while and, without troubling them much, leave them.

One suffers from different afflictions in relation to his karma; if the end comes during that affliction, they get into a suitable ensuing state. If these afflictions are a result of punya, in the end they begin to see very auspicious scenes before them; they are able to see the agents of Vishnu or similar other forms of God, and they experience to be living with them. If one has to return to the world at His will, he gets his ensuing birth in a happier situation such as a royal family or a very punyavan rich family, and so on. Having thus returned at His will, he does not gather any sin in spite of his enjoying and he is able to attain Godhood in the end. On the other hand, if the afflictions are the result of papa, the man suffers heavily and is presented with very wicked and cruel scenes in the end; he meets with the cruel and ugly agents of Yama Raja, who are nothing else but the transformations of his own papa; they take him away, make his invisible sukshma body suffer in various ways, and put him into a suitable physical form to pay for his sins; such persons

pass into the state of spirits, ghosts, etc.

When one becomes qualified to see the invisible, then all these good or bad scenes and states become visible to him; this invisible is a part of creation by itself.

In short, the forms of various afflictions are in an invisible state and that is why they are not commonly seen; they should, however, be taken as agents of God meant for liquidating the sins; and for that purpose only they associate with the external gross physical body and the inner sukshma body of an individual.

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(1) Useless persons are God.

(2) God within Shantararna (one of the devotees).

- (1) -

If a person i.e. a Jivatma wants to be something special in life, or wants to be nothing at all and hence breaks away from all that is likely to bring him back in the world, the principal means to attain that is his gross physical body.

If a Jivatma wants to be a medical person, he will have to train his mind, buddhi and body suitably; if he wants to be a teacher, he will have trained these that way; similar will be the case for any profession he likes to enter. As a human being, to feed the body well, to decorate it, to do various other things, the Jivatma has to utilise his mind and buddhi accordingly, and for all this the physical body is essential. So far the body, the mind and buddhi are utilised for human purposes, God is not able to make that body as his abode, and that Jivatma cannot attain the state of Godhood.

If anybody desires that God should make his heart His abode, that he should be conscious that He is within him, that due to Him he should have supernatural power, that his Jivatma should be the atma of God, then, but for the bare subsistence of his body, he should not utilise his mind, body and jiva in the common human way; he must make his body, mind and Jiva useless for the worldly affairs and ways. Anybody who makes his body, mind, and Jiva useless from the worldly point of view, in him God is always seen to reside.

It is the Siddhanta that whatever - a human being with his mind, buddhi and Jiva, or any other thing in this world - becomes useless from the worldly point of view, God always resides in it. According to this rule whichever mind becomes useless from the worldly point of view, God always resides in it. Once a human mind becomes actionless and God resides in it, even if that person is seen to behave according to the ways of the world, he does not lose his Godhood; he does all those things for the good of the world. Whatever is useful in the world in the human way, belongs to a human being, while whatever is useless in the world for a human being belongs to God. A person, who knows this simple principle, and so makes his body, mind and buddhi useless, and which are recognised as useless by the world, becomes God Himself. If one trains his body, mind and buddhi always to work in the cause of God, in due course they lose their human qualities and belong permanently to God; and with this change that person attains the state of God. If it does not become possible to behave this way, then at least the body, mind and Jiva should not be utilised for the affairs and ways of the world as a common human being does; by this method also the body, the mind and the Jiva, in course of time, becomes God's. That is the Siddhanta.

- (2) -

Look at this Shantarama. He has become unfit to do anything. He has become useful only for leprosy, a disease which takes one to God. At His will he is suffering from leprosy. A disease attacks a person in two ways - as a result of his papa and when sent by God; the difference between the two is that in a disease sent by God, the person suffering



from it hardly ever feels interested in sticking to any medicines; he always feels interested in doing something in the cause of God, stays in a place of pilgrimage or the place of a Satpurusha and remains satvika by temperament. Those that suffer as a result of their sins, never think of God, but always roam about to find out some treatment to get themselves cured; even when in the grip of the disease, their minds are always busy in satisfying low desires, and remain fickle; they still feel interested in wicked thoughts.

Shantarama is not a man of this type; he is satvika and since he has come here, he has given up all hope of cure, and is serving God; he spends all his time in the cause of God. Even though his body is affected by this fell (terrible) disease, his atma has become pure and is almost in Godly state. His very darshana absolves a person of his sins. He is inspired to sit at the outer gate; whosoever comes here first gets the darshana of Shantarama and gets his sin's washed away. I also take his darshana every day within myself. I always revere such persons.

While in Shirdi I had seen a man in the worst stage of leprosy; he had almost lost his fingers, pus was oozing from them and so on. I used to bathe this man, and wash his clothes; that dirty water, thickened with all that muck, I used to drink; I was in such a state then.

Persons suffering from such diseases are useless for the world in every way; and hence they should be treated as God. People who revere and respect such persons always attain Godhood. Darshana of a leper and service to him is the simplest method to make one's mind and buddhi pure and to attain the state of Vishnu.

If a person, suffering from such diseases - leprosy, tuberculosis, etc., as a result of his papa, gives up running after doctors and medicines as also the hope of his life, remains in association with a satpurusha or God, goes on doing some satkarmas or other, and thus utilises his life usefully, then he either gets cured of his disease, or definitely attains Vaikuntha.

Right here is the Sat-chit-ananda Atma.

(Shri Baba is generally always awake; the moment sleep overtakes him, he begins to get a sort of shock; somebody asked him the cause of these shocks. Shri Baba began to speak on the topic.)

Generally I never get sleep. The body does require sleep, and it does overpower it; but as the sleep embraces the body, the atma within shakes her out, and that is why this body suddenly gets jerks like that; the strength of the jerks depends on the strength of sleep that powers the body. By forcing out the sleep this way, the atma always remains in its normal wakeful state.

After the birth of this body, due to intense suffering it had to undergo, the Jiva lost its state of Jivahood and left this body. Where it has gone on leaving this body, I know; but I cannot tell more about it. When that dead jiva, dead because of having lost its Jivahood, left this body, the body was worth being taken to the cremation ground for disposal. At that moment, however, it so happened that some bodiless atma saw this vacant body and entered into it, with the result that due to his entry into it, the body continued to live. That bodiless atma may have been one with a body previously or might be one who had never entered into any body, and he entered into it - may be to experience some things, or to do some particular thing in the world, or for some other motive of his, known only to himself. Anyhow, such an atma entered this body, which then continued to live.

Because of you I have to call this body as mine and thus differentiate it for your understanding. Now when I talk to you, it is that atma that talks to you. Having entered this body, he always remains in a wakeful state. The state of sleep is one of the natural states of the gross body, and when it over-powers the body, the atma also gets affected by it; it is then that the ever-wakeful atma shakes it off causing these jerks to the body of varying intensity.

This body however does not belong to the atma that has occupied it, and that is why it always remains aloof from it. He being self-evident, self-existent, and self-knowing or knowledge itself, the different states and affections of the body are not able to affect him. He uses the body only when he finds it necessary. There being none as the owner of this body within it, all the physical states and conditions of this body have ceased to exist. Not only that but this intruder atma, being knowledge itself and ever wakeful, has turned this body to his own state. In other words, that ever-wakeful atma - the Parameshvara - joined with this body; union of this body with that of God has thus been established. This body, therefore, has become the body of God. Anybody can now use it to attain Godhood in any way he likes.

In a deserted house, if somebody - say a vaidya arrives and begins to stay, that very house begins to be identified as the house of that vaidya, and hundreds begin to go there and use it. That is the exact position of this body.

Just a few days ago I told you that when a human body becomes useless for the human affairs, then, it is utilised by that pure, ever-wakeful, knowledge-ful Godly atma; it commences to reside in it; thence that body does not remain as a human body, but becomes the body of God. And that is why some of you who harbour virtuous thoughts utilise this body for your benefit on the path to self-realisation.

Whenever that pure atma becomes one with such a body, that person can be called Jivan-mukta, or God, or Sat-chitananda, or pure knowledge or a perfect Yogi. Call it what you like. He experiences that he is the creator of and one with the whole animate and inanimate creation; what does it matter then by what name you call him? You can give it any name you like, or not give any; it is immaterial.

This body of mine thus may be recognised as anything, within or without this world, or even as nothing.

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- (1) The bad effects of flattery.
- (2) Signs of a sinful person.
- (3) To know is to become like that.
- (4) Guru-Shishya.
- (5) Emancipation through a satpurusha.

- (1) -

There is a saying: "Jo Dusaryavari Vishvasala Tyacha Karyabhaga Budala" - meaning, a person who depends on others always loses.

I am all naked from within and without. The only thing I fear in this world is a human being. The birds, beasts, wild animals, even serpents do not trouble me or frighten me. A person who loves a human being will never attain anything. A human being is always full of faulty - wicked impressions (Sanskaras); that is why Yogis always avoid human beings. Whenever one feels pleased with one's praise and flattery, one should always think that he is regressing. But a proud man can never think this way. They always like flattery and virtually demand it from others; it means they are collecting various means for attaining pain and suffering subsequently; their parents had given them that training.

Even if a wealthy man does not invite any flattery, people around always flatter him whenever possible and that wealthy man has to submit to it; that is his luck. But there are people, who without having any qualification or capacity, always invite flattery and love it. To sow this seed of undeserving greatness and the pride thereof, even in some middle class families, the parents are seen to address their children as Bapusaheb, Bhausahab etc. Even if these children turn out to be useless, they are being addressed as Bhausahab, etc., by the servant class; the servant class is trained to address like that. Such treatment from childhood makes them foolish and useless in the end. Some people who can afford, always engage servants for such a purpose. The paid servants naturally do their job; but this habit of loving flattery is very harmful, and leads to disaster in the end.

In course of time after being grown-ups, if these people go somewhere else, and if they are not addressed that way, they get very angry; they feel insulted. Here hundreds are coming every day and I cannot address everybody that way. Where is the time for me, and why should I go on addressing you like that? I have always avoided flattery from my childhood; even now I do not like it. For the last few years I am being addressed as God; how much I feel on being treated this way, I alone know. Whenever I am flattered, I feel greatly troubled; I feel as if I am shoe-beaten. If somebody gives me a name, or blames me or defames me for nothing, I never mind it. Even reasonable, authentic and due praise is bad and harmful. But remember, whosoever wants to attain Infinite Bliss has always got to avoid any association with human beings; this is of course meant for students, and not for those who have completed their studies. One should behave in accordance with what is laid down in Gita "Aratirjana Sansadi", - meaning, one should have no interest in human

beings. Avoid human association.

- (2) -

Every human being is heir to all faulty sanskaras. Nobody performs a satkarma. Sins are plentiful and luring and that is the cause of all the trouble. Those, having too many sins to their credit, and having wicked nature, always take birth as birds and beasts or trees and stones etc.

Those that have punya to their credit always take birth as a Satpurusha or in celestial body, and they help others having punya to their credit, and lead them to Infinite Bliss. The virtuous persons not only affect the virtuous but the vicious ones as well, with their association the sinful persons are absolved of their sins, and they are able to collect punya. It is in their own interest that the wicked, the haters, the enviers, and others, who only add on to their sins, even if they do not like to associate with a Satpurusha or do anything in the cause of God, should force themselves to associate with a Satpurusha and always listen to whatever advice he gives; this will absolve them of their wicked and sinful reasoning and will give rise to punya that will lead to good Prarabdha and happiness.

After all every Jiva is always sinful. To desire and to increase desires in itself is a very great sin. It is the desire that makes a Jiva to take a birth; the make-up of a Jiva is sinful; naturally a Jiva is always bound to commit sins and suffer. When suffering comes to him, it is then that the Jiva thinks of doing something to create punya. If the Jiva has not had to suffer, he would never perform a satkarma that would give rise to punya; he would not even take the name of God. How can such a Jiva ever get even the temporal happiness? What of spiritual one then?

There are many a sign by which such sinful Jivas can be known. The most important of all these signs is that they always unnecessarily trouble others, and thus suffer themselves and make others suffer. They are all full of Abhimana, unreasonableness, foolishness, envy etc. Such Jivas always take birth in lower grades of animate or inanimate life and suffer. To cajole a Jiva or try to please him is to support him in continuing to remain sinful. Not to cajole him, i.e. not to make him more sinful by increasing or satisfying his desires and by keeping him in the state of 'Be as it may', the Jiva would lose his sinful state, and in due course would attain the state of Shiva. By turning the Jivatma into Shivatma, even the body of the Jivatma is able to exist for a longer time. Even to say this would not be quite correct. That body originally belonged to the pure atma, and not to the Jivatma; but the Jivatma began to claim it. As the body does not really belong to the Jivatma, he loses it. Once the Jivatma turns himself or is turned into Shivatma, then it becomes immaterial whether the now purified Jivatma stays in that body or in a celestial body or outside a body; he can do as he likes.

- (3) -

If a person has put into practice his first lesson, 'Never to trouble anybody', then here is the next lesson for him, and that is 'By undergoing suffering one should always be useful to others'. The next lesson is to remain always contented, i.e. be in the state of 'Be as it may'. A person who digests these three lessons becomes famous within and without this world; he becomes qualified for all types of pleasures and happiness. It is worth remembering that to trouble anybody, however slightly it may be, is virtually hitting at your own favoured form of God - the Ishta Devata; he

acquires the sin of killing or hitting somebody. Here is a very important maxim: "Ahimsa Paramo Dharmah", meaning, Not to kill is the greatest of all religions. The Shastras have defined Himsa to mean 'not to trouble anybody in the least'. To trouble anybody is to become heir to sin. That is why it has been ruled that three rules - not to trouble anybody in the least, to suffer for and be useful to others, and to remain contented i.e. remain in the state of 'Be as it 'may' - should be observed sincerely; to observe these rules is to lead a life worth living. It is to understand this that one should come here; otherwise none should unnecessarily come here, and trouble me and trouble themselves. None should listen to what is being told; those that are qualified alone should listen to the talk going on here. Many people read many a book; but nothing is put into practice; what is the use of all that reading? Some begin to decipher the meaning of a book and assert their own interpretation as the correct one. But they should remember that a man who really understands becomes like that; that is the sign of real understanding. I have many a time quoted a couplet-

"Bharabhara Vachile Grantha, Pari Na Kale Tyacha Artha; Na Suche Atmakhunecha Pantha, Upaje Janta Punha hunha." You can keep a library; you can read a library; what use is it? It is useless to feign that one understands. To understand is to become like that. Whenever a person is seen improved, it can safely be taken that he has understood the real meaning of some word. So long as one is conscious of having understood, one has not really understood. Read if you like; interpret if you like; but never be conscious of having understood it. The moment, however, one becomes conscious of it, one is gone.

Some of the sadhus love to have hundreds around them, and perform some miracles. They have attained some siddhi (power of performing miracles) and people run after them. Some have not attained that even; they just lure people by sleight of hand. It is the means to make fools of others. Does a real Satpurusha ever show any miracle? Can a person who shows a miracle be ever called a Satpurusha? A person who performs a miracle should always be treated as a man of the world; he has attained some siddhi; that is all. This is one of the subtle things in the world. In spiritual line, sometimes the siddhis automatically approach a student (a sadhaka) and trouble him. Those that are intimidated by siddhis, never utilise them; still some miracles spontaneously take place; such spontaneous happenings even are harmful; but then what can the poor student do about it?

- (4) -

To have many Shishyas (disciples) is not good. Many times it is asked regarding a saint, "Oh, how many disciples has he!" By the word Shishva I understand only one thing and that one is explained in this verse -

"Bhu Jala Teja Samirakha Ravi Shashi Kashtadiki Ase Bharala; Sthirachara Vyapuni Avagha To Paramatma Dashangule Urala," meaning, Having pervaded all the states of the five elements and everything animate and inanimate in this universe, such as the sun, the moon, the trees etc. that Paramatma remained over ten digits (meaning infinite). Having pervaded everything he remains over; obviously, He has not remained in the form of many individuals. None knows how much of Him remains left over. That 'remained over' is one (in Sanskrit) - the Shesha. That person who has attained the state of Shesha through his sadguru-kripa is called a Shishya - a disciple. The shesha being one, shishya also has to be one. Really speaking Guru and Shishya are not two separate entities. For the emancipation of human beings the

pure One Sat, transforms itself into two - the Guru and the Shishya. Whatever is known as the universe is the Guru and what 'remains over' after pervading it, is the shishya.

A very small part of the original Sat transformed itself into the Universe, and hence the Universe is identified as one, and all that 'remained over' of the Sat is the second; one sat is thus divided into two. In order that all human beings should be able to attain the Infinite Bliss - their original state of Sat, two individuals have to become Guru and Shishya respectively. The shishya first of all attains, with the help of his Sadguru, the state of being consciousnessless of everything; the reason for this is that the state of original Sat - the 'remained over' part of Sat, is consciousnessless; the state of Guru, on the other hand, is the state of being conscious about everything within and without the Universe.

The human beings in the world are all engrossed in the duals of this world; out of all of them the one who exerts for births on end and ultimately passes beyond the state of Dvandva and Advandva is the Guru, who always remains engrossed in the state of Shishva - the state of Infinite Bliss. The real Bliss lies in the state of the shishya - the 'remained over', and hence the Guru becomes the enjoyer of the shishya. The sadguru thus enjoys that Infinite Bliss through his shishya, attains that celestial immortal body to enjoy that Infinite Bliss for all the Time, and becomes all powerful. He then transfers his state into his shishva who subsequently works as the Sadguru. This newly formed sadguru does the same and gives rise to the next sadguru. And this goes on indefinitely. Such is the established tradition of Guru and shishya going on from time immemorial. The various Gurus and shishyas met with are the transformations of the Original pair of Guru and shishva.

I am nobody's guru and I have no shishya. If I am beyond the state of Guru-shishya - i.e. beyond the Dvaita and Advaita, how could I be affected by the Dvandvas? How can I have a state of Guru or a shishya? I only know one thing and that is that at the time of the Upanayana - thread ceremony one Mantra is given to one's self by one's own father; that Mantra is the only Mantra and that is the only Guru. Even now I do japa of that Mantra only. Many come here and request for initiation and try to make me their Guru. But I just do not do it - that is not my business. Whatever I talk here in a stray manner is the Upadesha (advice). You can choose what you like from it and improve yourself. If somebody likes this defiled, dirty, ugly state of mine, and takes me to be his Guru, it is his affair. I do not initiate anybody in any way.

- (5) -

The Jiva within this body has become pure, and is now remaining in an immortal celestial state and enjoying that Infinite Bliss; it is that very Jiva that is staying in this body and helping you in your emancipation. The family which gave rise to this body is fully liberated. There is a very important sentence stating that the family that brings out a Satpurusha, the parents that give rise to his body, all those that are related to his parents, whether dead or that die within his life time, all those that get devoted to him with all the members of their family, all those birds and beasts that come in his contact, all those who die in his place or heard of as dead by him, and so on – all those automatically attain a higher status in their ensuing birth and eventually attain the Infinite Bliss; that means they, according to their qualifications, got their ensuing birth in a rich or a poor family or a royal family or in the family of Yogis and similar other punavan

persons, and having enjoyed all pleasures, ultimately attain the Infinite Bliss. That is the Siddhanta. After the demise of the Satpurusha, however, those that survive him have to exert themselves for their liberation; if they remain devoted to that Satpurusha and go on serving him, they attain a higher status in their ensuing birth.

All of you that come here really belong to the family of a Satpurusha who has gone into an invisible state; even though you may not be actually related to him, you must have been associated with him; that is why you come here. All those of you that have been enjoying your karma-prarabdha - good or bad - having taken births in diverse places, have come here for getting beyond all the karma-prarabdha, to him (to whom you have been related or with whom you were associated) - the original head, who has attained the state of a Satpurusha. What of you? Those that have taken birth in the animate or inanimate life such as birds, beasts, trees, stones etc. come here for their emancipation and they also are liberated.

I will do good to all of you that come here and are doing satkarmas with all faith and devotion; I will do such good by you as none else could. I will not just lure you and leave you like that; remember it well. But you have to be firm in your faith and devotion. Sai Baba used to say, "I belong to those who have firm faith and devotion; God will take them in His charge."



- (1) Eating a sin.
- (2) Fasting.
- (3) Convergence of divergent love.
- (4) Various signs on Baba's feet.
- (5) Punishment in hell.

- (1) -

(Shree Baba was suffering from cough; a woman devotee hence brought some hot milk for him. Seeing that he began to speak -)

I take milk only when I feel constipated, otherwise not. To eat or drink in the presence of anybody, I do not like; I feel very awkward to do so. One feels awkward to do anything that is not considered decent. You consider it indecent to pass a stool; that is why you arrange for solitude for the same. I do not consider it indecent. If I suspect that somebody is coming to me at that time, I cry out that I am passing a stool; I do so not because I feel awkward if he sees me, but because he feels it indecent to see it. Once, while I was passing a stool, in spite of intimation, some persons both men and women - came to me and told me that it is considered fortunate to have the darshana at such a time and they were glad of having it. Just as you feel it awkward and indecent to pass a stool in somebody's presence I feel like that in eating and drinking. I do not like anybody by me at that time. My Jiva has decided that eating is an evil act. Even in my childhood at home I avoided taking food in the presence of somebody. They used to keep my food in a corner, and when everybody had left the kitchen, I used to go and eat that cold food. I used to feel ashamed to have food in a company. To eat in solitude has been my nature. Later, I learnt that eating is a sinful act. Nobody likes to do a sinful act in the presence of somebody.

In old days parents used to be very careful to see that their children did not get into any bad habits. I remember an incident that explains this.

We were staying in the house of a decent gentleman. The gentleman was advised to smoke to relieve him of his bellyache. Smoking was considered very indecent then - almost a sin, and hence he used to smoke in solitude, so that his children would not know anything about it. Once by chance we and his children while playing suddenly went to the room where he used to smoke; he was smoking there. The moment he saw us he quickly extinguished the smoke. We all asked him about the smoke in the room and he replied that he was burning some herbs. This explains that whatever is done in solitude is always an indecent act - a sinful act. Spontaneously I used to dine in solitude, it means eating must be a sinful act; anyway that was what I felt about it. But why so?

If eating was not sinful but a virtuous act, then it ought to have led to pleasurable and virtuous results. But it only leads to the formation of night-soil. If the night-soil is the end-result of food, what is wrong in calling eating a sinful act?

Some might say that no doubt night-soil does result from food; but the food nurtifies the body also. True; but a fattened body only helps in performing vicious acts, in increasing desires and thus in increasing the influence of the Shadripus! How can eating then be called virtuous? All the more reason to treat eating as a sinful act.

- (2) -

To absolve one's self from the sin of eating, the Shastras have recommended various fasts such as Ekadashi, Shivaratra, Chaturthi etc. It is essential that these fasts are observed; and there are some who do observe them. As the food is cut down and fasting increases, plenty of punya is automatically accumulated. Because eating is sinful it is customary to do worship, Japa etc, prior to taking any meals.

Since food is eaten through the mouth, in order to absolve the mouth from the sin of eating, while doing so the name of God is repeated. It is said that because it ingests food, the mouth gets habituated to tell a lie, to blame or defame somebody etc. When a man gets plenty to eat he is given to do sinful actions. If eating was not sinful, where was the necessity to utter the name of God while eating it? Because food is injected by the mouth, i.e. because of doing a sinful act of eating food, the name of God is uttered to absolve the mouth of the sin it commits while ingesting it.

To escape this sin many try to remain on fast, i.e. without food. Some only subsist on neem leaves, some on milk, some on vegetables, or dry fruits and so on. Those that find it difficult, eat a few special articles of diet advised for the purpose. Somebody might say as to where is the difference between those special articles and the food proper? Apparently there is no difference, yet in principle it is there. To maintain the importance and value of fasting, these special articles have been recommended. Some people are seen to observe Chandrayan Vrata.

What is this Vrata? It lasts over a month from full moon to full moon. On the first day the full moon day - nothing is taken by the mouth - not even water. On the second day one morsel of food consisting of a particular grain only is taken at a particular time during the whole day. On the third day two morsels; on the fourth day three morsels are to be taken, and so on till the new moon day. On the new moon day again complete fast is observed. On the next day the number of morsels taken on the previous day are taken, and from that day one morsel is cut down every day, so that on the day prior to full moon day only one morsel is ingested; on the full moon day complete fast is observed again. On the next day a Brahmana couple is fed, abhisheka is done, etc. and thus the celebration of the vrata is completed. One can do this as many times during the year as possible. It can be done by anybody; particularly Brahmanas are advised to do this Vrata.

To get the fruit of Fasting even after eating the common food there is a prescribed method. The power the body gets or ingesting common food should be utilised in the cause of God, in performing satkarmas, etc., if the body, the mind, the buddhi, the indriyas are all utilised this way, one gets the fruit of observing fast throughout.

- (3) -

(At this juncture a woman devotee brought some crystal sugar, and offered it to Shri Baba; he began to speak pertaining to it.)

God loves soft and delicate things. Pure love - pure devotion is the most delicate thing in the world, and that is all that God wants; He wants nothing else. Pure love as it is, cannot be given or taken; one has to offer or receive it through some object. It is like water that has to be given in a utensil. Somebody might say that he could drink water from a river; yes, but then you use your hands for the purpose. As it is, water cannot be handled; it can only be handled when supported with something. In the same way, God says that He is only fond of - hungry of Bhava and Bhakti. Everybody has got Bhava and Bhakti; if Bhakti is to be given, then it has to be given through something - on the support of something, i.e., Bhava.

Bhakti is formless, and being formless it has to be given through or with the support of Bhava. The word Bhava covers all the objects. When we offer an object loved by us to God, we offer both Bhava and Bhakti to Him. Now what is it we love most? Tana-mana-Dhana is the most loved by us. When we offer our Tana-Mana-Dhana to Him, we fully offer our Bhava and Bhakti to Him. Because our love is spread out on so many things, we are not able to offer it all to Him. Hence we have to concentrate - converge all our love, before we could offer it to Him.

- (4) -

(Artist Dhurandhara wanted to draw a diagram of the signs seen on the sole of Shri Baba's foot, and requested him to show them to him. On this he said - )

What can you know about the different signs on the foot? There are some signs which look to be different when viewed from different angles. Such a sign which depicts diverse appearances is the sign of God. The state of God appears in him who bears such a sign. Whatever sign you desire you can see in it. You can draw any sign you like. You can copy down all the lines you see. In the beginning I used to object to these things. I was not allowing anybody to touch my feet. Once somebody said to me that the "horse has already been sold away; why these objections now?" I said, "It is alright that the horse is sold; but where is the price and who got it?" By horse he meant my body. Is this body given away as an offering, or is it sold away? His reply was that it has been sold away. Then the question comes as to who bought it and who received the price of it? He said that I was an object, the owner of which was not visible; it is He who has sold my body away to the world, and has received all the Jivas in the world as the price for the same. He turned the Jivas into his own state and thus emancipated them. It is through my body that the Paramatma attracts the Jivas and transforms them into His own state. It is like the food we eat that is transformed into our body. It could be said that the body is the transformed state of food, or the transformation of the ultimate products of food; in other words, the rice and dal form the body. In the same way, God says, "If your Jivas are utilised by Me, they become like Me. But if you eat Me, i.e. you accommodate Me in your heart with devotion, then I will also accommodate you within Myself and make you like Myself." This is exactly like the give and take of the world. The rice and dal first eat a human being, meaning, they make him exert for their own production, and it is then that they are eaten and thus are transformed into a human being. It has been said "Apana Sarikhe Kariti Tatkala" – meaning, they make like themselves at that time. The word Tatkala here means, 'at that time' when they accommodate Sadguru or God within themselves, that the God makes them like Himself; once one

attains that state, how can Kala (meaning death) affect him? Everybody goes to God and requests him to excuse for all his faults, to accept him and to make him like Himself. God says that if you feel that you should become like Him, then you will have to accommodate Him first within yourself with full faith and devotion, and then alone you will become like Him.

When we serve and thus try to make God or Satpurusha as ours, he does not become ours and like us, but we become theirs and like them. There are many examples in history about it. Take my own case. Everybody knows that while in Shirdi or here on the cremation ground in the beginning, I used to live anywhere in dust, all naked, without any food. As you come, you try to make me like yourself by serving me, i.e. a man of the world, and apparently you think that I have become like that; but the state I am in by His will remains unchanged, with the result that with the apparent change you think you have made in me with your service and devotion, it is not that I change, but it is you and your forefathers that change, on account of your service, into that state of Infinite Bliss.

In 'order to elevate you to the state of God, if you are not offering anything on your own, some of the Satpurushas demand of you various things - or money in lieu. , Sai Baba, Yashavantarao Maharaja, Svami of Akkalkota and others used to demand money and other things from the persons who went to them; they used to accept anything pertaining to the sansara that was offered to them. To take false things and give real things has always been done by the Satpurushas from time immemorial. I always try to avoid to take anything; I always protest if somebody offers; but it seems that I am destined to receive these things. What can I do if somebody begins to envy me because of these things coming to me. Whosoever is responsible for all that happens here has also kept me fully detached from everything; how can those that envy understand it?

- (5) -

In this world one has to face the results of virtuous and vicious deeds - the satkarmas and dushkarmas. As a result of satkarma one enjoys the fruits of punya and attains the Infinite Bliss in due course. As a result of papakarma, one has to face suffering and pain, and in the end in his sukshma body he has to go to Yamapuri, - to hell, to undergo all sorts of sufferings and pain. It is described in mythology that sometimes a person is put in boiling oil and boiled. You might say that the person would die at once; how can this be called a punishment? Well, the Jiva does not die like that; it is put into boiling oil and boiled for a particular period. The Jiva riggles, frets, cries, and suffers. You might say that the jiva may get used to it; but no; he goes on suffering. One scorpion bite and one suffers from the pain for the whole night; there, thousands of scorpions bite at one and the same time, and the Jiva goes on suffering. Have you seen the pictures of Yamapuri? When I saw that, I resolved not to commit any sin. You should be on the alert in the same way. All these sufferings described are true and not imaginary. Maharshi Vyasa did not come on the earth to tell some yarns or something bad and indecent. He described all that because he could see it; you cannot; I am able to see all that, and hence I am giving you a warning. In hell one has to go on suffering; one does not die in Yamapuri. It is the sukshma sharira that suffers there. Whenever dushkarmas are done in this world with the help of the gross body, the sukshma body is a party to it, because everybody has got that sukshma sharira within the gross physical body. The suffering that one undergoes in

this world is done by the sukshma body, and it is the same body that suffers in Yamapuri. At the end of that suffering one gets his ensuing birth in lower grade of creation. In the same way, as a result of punya a person enjoys all sorts of pleasures with his sukshma body in the heaven, and in the end takes birth on the earth in a suitable punyarupa body.

There are many a dushkarmas of all grades. Out of all of them to hate and envy a person and trouble him in every way is the greatest dushkarma. As the heavens are meant for punyavan persons, Yamapuri is meant for sinful persons. It is thus necessary that one should do satkarmas and behave in accordance with one's Faith. Never hate nor envy; one should not even associate with those that hate and envy. This is the best policy one could easily adopt.

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Anushthana and all about it.

(It was raining; it was all wet everywhere. Seeing this Shri Baba asked Svamiji "How is it?" He replied "It is alright." On this he began to speak.)

It is all wet everywhere. You have a seat and your book also has a seat. But what about all these listeners: they have to sit in mud. Most of them are naturally sitting on their toes. Everybody always tries to find out a way. (Then he addressed those sitting outside the mandapa.) If there is mud, you can come and sit inside.

Svamiji is reading the Mudgala Purana and you are all his listeners. Both the readers and listeners have to observe some definite rules, because this reading is an anushthana. Anushthanas are of various types. To read a book i.e. Parayana of a book is also a variety anushthana.

Anushthana consists of two components, Anu plus Sthana; (According to grammar Sthana becomes Shthana). It means a place - sthana that is to be followed; that is the place of God with its inherent qualities that are to be followed. To try to bring those qualities into practice, and for that to choose a place away from the affairs of the world, to perform some satkarma in that place in the cause of God to establish association with Him with full faith, devotion and determination, such as reading a sanctified book, performing japa or dhyana-dharana, worshipping God, doing abhisheka, etc., for some definite period at a particular time every day, is called an anushthana.

Take for instance Ganapati; now nobody has seen Him; but there are descriptions of his appearance and qualities in some books. One now chooses a place or a corner in one's own house and then one charges an idol or a stone etc., with the qualities of Ganapati, keeps it in that place, tries to imbibe those qualities, and does japa, puja, parayana etc., there, pertaining to Him; in course of time one's mind begins to take to those qualities, one begins to experience the presence of Ganapati within one's self. This is an anushthana. By this process many have succeeded in having their desires fulfilled.

Whatever satkarma or japa, etc., done by this process of anushthana slowly causes one to forget the external objects, i.e., objects of desire and passion; the mind becomes strongly attracted to the form of God one has installed, and slowly begins to become stable; in course of time, one begins to forget one's own body, and experiences the attainment of that celestial body to experience that Bliss; this state is described as samadhi by some people. As this study is increased, in the last moment of leaving the body, one's mind remains engrossed, and hence after leaving the gross physical body one remains in that eternal celestial body and through it in that state of Infinite Bliss. Prior to death, if the state of samadhi is attained, then even after coming to body-consciousness, as one experiences the world, one does not lose but always remains in that celestial body and in that Infinite Bliss. For the attainment of that state one has to follow some rules with full faith and determination, and perform the satkarma; this is what is meant by anushthana.

Anushthana can be done with the help of an object of desire or passion; but then one has to reach the limit of one's love for it. If the feeling of love remains incomplete, then that love is classed as love of worldly type, and leads one nowhere. On the other hand, if an anushthana remains incomplete in the cause of God, it does not matter; it goads one to

it in the ensuing birth. To transform one's mind into the state of God, many a method have been recommended. One should follow some method with full determination and devotion till the Mind attains the state of Godhood. To do this at a particular time everyday for a particular period without fail is performing anushthana.

If the mind is fully saturated with the affairs of the world, and thus engrossed in a state opposite to that of Godhood, then to do away with all these bad and harmful sanskaras and make the mind pure and engrossed in the state of God, continuous effort for a period of sixteen years is necessary. If an anushthana is done with all determination and strict observance of appropriate rules, for a period of sixteen years, any mind becomes purified and attains the state of Godhood; that is the established rule. If the mind is not fully engrossed in the affairs of the world, one requires less time; according to the state of one's mind, the period of attainment of Godhood varies; thus some may require 12 or 10 or 8 years. If the mind is fairly attached to God and does not take much of interest and actually avoids to take part in the affairs of the world, it is able to attain Godhood within a period of four years. In other words, the period varies for each individual according to his capacity and, qualification. Even the lowest mind can attain Godhood within sixteen years. If a person performs some anushthana for this purpose, and meets his end in the middle, the time spent in it is never wasted; this period is taken into account in the ensuing birth, in which he continues it and attains his goal. In the same way, once an anushthana is commenced with a definite time limit, and one is not able to continue for the stated period due to some unavoidable reasons, whatever portion is done is not wasted away; after the unavoidable circumstances are over one can continue doing it and complete it. For this very reason many people undertake anushthanas running over smaller periods, say of 7, 14, 21 days, month and a quarter and so on, and they go on repeating them in succession. Those that can afford should take to longer periods of 4 months or a year or four years and so on. To do any satkarma regularly in the cause of God, i.e. to perform anushthanas regularly like that is a type of tapashcharya.

(At this juncture some people came inside the Sabhamandapa as there was too much of mud outside. Seeing these people coming in he said-)

If you would have heard in full what I have been saying, you people would not have come in the mandapa. Anybody is ready to obey an order that suits him. Now if I ask you people to go outside you will feel it; you may actually say, "What a troublesome fellow:"

(On this, those that had come in, again went out of the mandapa in the open.)

Few days ago I used to go from Rahata to Shirdi and Shirdi to Rahata. Once, while on this journey, somewhere in the middle of it, I sat down by the side of the road. People that time used to know me as a naked, beggarly fellow. On my sitting, many a person sat around me; some of them were good and some bad; some were gentlemen, some officers and some just onlookers. Along the road some were walking on foot, others were in Baila Gadis (bullock-carts) or on cycles, or on horse-back. That was the day of Avidhava Navami (9th day of Dark Half of Bhadrapada). The sky was clear and cloudless; no rain was naturally expected at the moment. Men like Shankarrao Patil of Sakuri were amongst the sitters. When I sat alone, first I had some thoughts going on in my mind. But when people sat by my side, some talk automatically commenced. I casually said, "You are going to Shirdi; then why waste your time here?" Some said, "We

will be going; let us sit here for a while." In a short while, hundreds collected there; some dismounted from a horse, others from their cycles, and so on. I said to them, "Why are you sitting here? You are men of work; it is getting hot; you better go for your work." They said, "We have not got much of urgent work." Some said, "Today is Avidhava Navami." "My wife has been dead." "My mother is dead and I have to observe this Navami; preparation is afoot at home; I can go after a little while." It was past twelve; it was past one a little later; but nobody moved from there. I began to speak about Avidhava Navami.

It was now nearly two O'clock, nobody moved. I told them to disperse, but they would not. Even though there was no sign of rain, I said that if rain comes you people will be troubled; you better disperse. They said that they would disperse when I would move from there. Some of them were Muslims who said, "You are like God; wherever you are, we feel happy". One of them said, "If rain comes, you also will be troubled". I replied, "If rain comes, I have no clothes on that that will get wet. You have so many clothes and caps. I can sit here till the sun set early. But your wife will wait for you at home and then go away; what will you do?" Some said, "Why would she go home? She must have come here to listen to your nectar-like words." Suddenly the clouds appeared, and it began to pour. I was quietly sitting. All those around also quietly sat there in the rain; they did not move. One of them opened an umbrella and held it over me; I protested, and so he took it away. For over two hours it rained heavily, and none moved. As evening approached, I felt that I should not trouble these people anymore, and hence I moved to a nearby hut shown to me. Even though those people were not used to bear the rains, all the while they were sitting there in the pouring rain as if in a trance. They did an anushthana for that period. I tell this story because you people moved in the mandapa frightened by just a few drops of rain.

During the period of a well-planned anushthana, many difficulties are always seen to crop up. If one disregards all the difficulties, and continues his anushthana with determination, then it can be called as a successful one. The reading of Mudgala Parana is an anushthana you are doing, and this rain is a hindrance in its way. If you now leave your place and take to another because of rain, it cannot be called anushthana. The original state of Brahma – sat-chit-ananda is stable; no movement or discontent is able to affect that Bliss. To stick to that quality of stability, one has to stick to one place and perform the sat-karma there only; then that satkarma can be labelled as anushthana. Reading of Bhagvata, Ramayana, Gurucharitra, etc., is always labelled as anushthana.

Anushthana is meant for purification of Chitta. If the mind and Jiva are purified, all the temporal and spiritual objects of ours are achieved. Just as impure gold, dust-laden corn, dirty apparel, a dirty house infested with bugs, fleas, mosquitoes etc. never help in any way in attainment of happiness; on the other hand, such things always increase one's suffering; in the same way, the mind and buddhi that are engrossed in desires, passions and affairs of the world, that are engaged in hating, envying and troubling others, that are proud and so on, if allowed to continue in the ways of the world, become more impure, dirty and sinful. That is the Siddhanta. They only add on to the suffering in the world and ultimately lead to Yamapuri. Those that are always suffering from something or other, both physically and mentally, to a lesser or greater extent, or those who feel discontented, well, their mind, buddhi and Jiva are always sinful and soiled.



If the articles of food are dirty, we always clean or cure them prior to their use. In the same way, to attain any temporal or spiritual object, to ensure success in any undertaking, to solve all one's difficulties, to get relieved of physical and mental illness, or to attain that Godly state of happiness, one has to purify one's mind, buddhi and Jiva; unless they are purified nothing can be gained. It is for this very purpose of purification of mind, buddhi and jiva, and for attainment of permanent happiness, that the great thinkers of old advised people to utilise them in behaving according to one's Faith, in performing various satkarmas, Parayanas, anushthanas, vratas, penance, worship, service in the cause of God and so on. If the mind, buddhi and jiva are constantly utilised this way, they not only become purified, but all the sins get absolved, leading one to both the temporal and spiritual happiness, and to the state of Infinite Bliss in the end. That is the established truth.

Any anushthana for this purpose can be undertaken by anybody, i.e. belonging to any caste or creed; he has only to behave in accordance with his own Faith; any digression from one's Faith and creed will only lead to disaster. Always remember what Lord Shrikrishna has said-"Paradharmo Bhayavahah" -meaning, foreign Faith is dangerous. By following any other Faith we only put ourselves in difficulties, danger and suffering. It is important to note that no mistake is allowed in the performance of an anushthana or a satkarma; even a slight mistake in the procedure brings on great suffering for even generations to come. Hence the anushthanas advised for the Brahmanas should only be done by them and by none else; because nobody else is capable of observing the various strict rules in reciting and revealing the meaning of the different Vedic Mantras; a slight mistake in uttering a Vedic Mantra leads to disaster; the tongue and body of Brahmanas alone are well-developed and qualified for the purpose. Even if the satkarmas be motiveless, slight mistake in them leads to disaster. Everybody hence must only perform satkarmas that have been advised for his particular caste, creed or Faith.

The satkarmas and anushthanas based on Vedic religion such as Yadnyas, Avartanas, Abhishekas, Parayanas of particular books like Saptashati or of books written in Sanskrit language have only to be done by Brahmanas and none else.

God has always a leaning towards persons of all castes, creeds and Faiths except the Brahmanas. For the Brahmanas very difficult rules and regulations have been formulated, which they have to observe strictly and critically before they are able to attain the state of God; that is not the case with all the others. Ordinary worship, Bhajana, Nama-smarana, etc., done with all devotion by anybody else satisfies God, who satisfies their desires.

The purity required to be maintained in propitiating Deities like Ganapati with His trunk directed to the right, Maruti facing south, etc. is very exacting and difficult. Slight mistake in the procedure of worshipping them leads straightway to disaster. Similar other Deities like Datta, Rama, Krishna etc. in whose case very strict purity has to be maintained are meant for propitiating by Brahmanas. If anybody else tries to deal with such Deities, it will only lead them into disaster. If they want to worship such Deities they have to do so through the agency of Brahmanas only; then alone they will get the right fruits thereof. If they themselves want to do the worship, etc., then they have to find out such temples which are not owned by anybody, or where definite rules of purity are not laid down for the purpose; this can be

done by all except the Atishudras and Antyajas. Anybody can worship Maruti especially in the temples on the outskirts of a town or under the sanctified trees, or do the pradakshanas, Namasmarana of any Deity they like. Any Deity installed under any tree outside a town can be propitiated by anybody.

The Antyajas, Atishudras, Mahars, Mangs etc. can follow the occupation laid down for them. They should never interfere with the Brahmanas, and the Deities, etc., utilised by them; they should do whatever satkarmas, bhajana, pujana, etc., that is laid down for them. If they are desirous of temporal and spiritual happiness, of attaining the state like Rohidas Chambhara, Chokhya Mahara in the present life, of attaining the Infinite Bliss in this very life, then they should do bhajana, pujana, etc., in a simple way as laid down for them by the Faith, in their own way, where they stay beyond the outskirts of a town; their simple method and procedure is liked by God, and by following it in that way, God becomes pleased with them in a short while, and they are able to attain that Infinite Bliss. This is best exemplified by the instances of Chokhya Mahara, etc.

God is one for all; all are the same to God. There is no restriction put on anybody to propitiate, to touch and to worship God. If one is desirous of having His Kripa, and both the temporal and spiritual happiness, one has to do bhajana, pujana, etc., as is laid down for him by his particular Faith; then alone he will be qualified to receive His Kripa and His blessings. If he follows some other procedure laid down for somebody else, then he will only displease Him and will be responsible for His anger and curse. That is the Siddhanta. Take an example of a peon. A peon cannot occupy the chair of his officer; such behaviour will only bring harm to himself. In the same way, to follow what is laid down for somebody else also becomes harmful. There is no restriction in worshipping God. But once a temple is erected with a certain procedure, and the idol of God is installed within, in a similar way, then the social and religious restrictions are brought into being. These restrictions are laid down by the Shastras. Definite rules are laid down as to who should enter into the temple, who should go within what distance, who should deal with the actual idol and so on. If people of all castes observe these rules, and it is better that they do so, then alone all concerned get the fruits thereof; breaking the rules is to commit a crime against God Himself. It is hence essential that the Antyajas, Mahars, Mangs etc. avoid the temples and idols erected by Brahmanas and others; they should install any stone under any of the sanctified trees and charge it with the state of God and do bhajana, pujana, etc., before that idol as is laid down for them; this alone gives them not only the temporal happiness but even that Infinite Bliss.

Anybody belonging to any caste, creed or faith should select a place of solitude for his bhajana, pujana, etc. of the form of God he likes. Then one should select a particular time for that purpose, as if that time is reserved for God; nothing else pertaining to anything else should be done during that period. During that time only satkarmas pertaining to God should be done. Just as whatever money, fruits, objects etc. are offered to God or a Satpurusha are never utilised by the donor again, in the same way once a particular time is given to God, that time should not be utilised for anything else except in the cause of God. If during this reserved time somebody dies at home, and if somebody is available to look after the necessary arrangements for the dead, one should not leave one's place of Anushthana; if, however, there is none else, then one has to leave that place. On subsequent days one should continue his anushthana along with the rituals for

the dead; this ensures higher status for the dead.

When one is not engaged in anushthana and somebody dies at home, then during all the subsequent ritual days, the person who performs those rituals should sit at the place where death occurred or where the body was burnt or buried or near a river or a store of water, and do as many parayanas as possible of things like Vishnu-Sahasranama, Rama Gita, Bhagavat Gita etc. with all faith and devotion. If one restricts his food or observes a fast and some strict rules of behaviour during this period it would be ideal; at least one should try to observe silence as much as possible. This is virtually an anushthana for attainment of better status for the dead; and in his own last moments such an anushthana done by him helps him to get a better status in his ensuing birth.

If during the period of anushthana, there is none else in the house and it becomes necessary to serve and sit by the side of a person on death bed, on doing so the anushthana is in no way taken as interrupted; it is not considered as a time spent in the affairs of the world; it is considered that the time is spent in satkarma. This helps in decreasing the suffering of the sick and in the end in the attainment of a higher status. If one sticks to this line for years on end, then one meets his death during that very time, and one automatically attains a higher status in the ensuing birth. To have one's death at a particular time, one should reserve that time from the beginning to be spent in the cause of God - in anushthana, and go on performing only satkarmas during that period. Even if one has to change the place of residence or even the town, the time reserved for the purpose and the form of God liked by one's self are always there, and one can always continue the bhajana, pujana, etc., as settled, during that period. One should always do these things during that time. Just prior to the settled time one should go to the place settled for the purpose, and then commence the anushthana. If during the anushthana thoughts about the affairs of the world cross the mind, one should try to waive them away, and control the mind. Generally many thoughts about the affairs of the sansara do not cross the mind at that time. Even if such thoughts continue to cross the mind inspite of one's attempt to waive them away, one should not feel much for it; one should not worry about it. One should sit facing any direction except the south. There is no particular restriction on sitting. The routine crossed-leg squatting position is the best. A particular pose of sitting is meant for the students of Hatha Yoga; but for that, one has to have an instructor, and where to find an instructor? The man of sansara cannot take to Hatha Yoga practice; the simple squatting position is the best.

The thoughts and actions in sansara are fully opposed to those undertaken in the cause of God. In order to keep them separate and not give them a chance to be mixed up, it is customary to perform satkarmas in the cause of God in sanctified places and temples situated outside the town. Even in one's house it is customary to reserve a place of God. Even in such a specially reserved room for God, a particular spot should be selected for the anushthana. Particular time during the day should be earmarked for the purpose. With the customary external purity one should perform the anushthana sitting down in that ear-marked place at the appointed time. Till the time is over one should not even change the posture if possible without proper cause; if it becomes difficult to sit in one particular way for the whole time, one may change the position of the legs in that posture.

During the time of anushthana, while engaged in it, if the mind roams about, it should be allowed to do so; but

because of it the satkarma should not be stopped; it should just be continued. One has to disregard whatever difficulty comes in the way. To disregard a difficulty is the essence of tapashcharya; it is also a satkriya. Whatever difficulties come in the way have to be disregarded and got over. It is to test our determination that the difficulties crop up in our way. A difficulty like a severe physical illness however cannot be disregarded; it has to be looked to; because of illness it becomes impossible to continue the anushthana. Under the circumstances one has to discontinue it for the time being, and take the proper treatment. On becoming normal one should commence the anushthana from the beginning. Whatever was done prior to the illness is not wasted. If by chance that illness during the anushthana brings on death, then it ensures a higher status in the ensuing birth. It has been told in Gita: "Na Hi Kalyanakrit Kashchit Durgatim Tata Gachhati." This sentence means that anybody who does a satkarma never gets into lower grade of life. If one has to have another birth, one gets it in a rich or princely family, or he comes forth in the form of a Satpurusha.

In a similar way, if a difficulty is put in the way by the Government, one should try to get out of it by reasonable means; such a difficulty cannot just be disregarded. If one is punished or one is forced to do something, that is whatever good or bad one is put to by Government, one has to submit to it. At the end of that one should recommence his anushthana. But for this type of difficulty and the severe physical illness, every other difficulty such as soyara (10 days are observed after a birth in the house), sutaka (days observed in conducting rituals for the dead), monetary troubles, marriages and similar other ceremonies, a scorpion bite, some unnecessary trouble raised by persons within or without one's family members, etc., should just be disregarded and the anushthana should be continued. If by chance to meet with such difficulties the anushthana is temporarily discontinued, it is not that whatever is done prior to it is wasted, but then the anushthana does not lead to the desired result.

It has just been told that the soyara and sutaka should be disregarded during an anshthana. The satkarma that is done in the anushtrana is meant for removing all types of impurities affecting one's self. If then somebody dies in the family during the anushthana, it will effect purity in the dead and the dead will attain a higher status. In the same way, a child born in the family during that period will get a better status in its subsequent life. Of course all other members in the family have to observe the days of soyara and sutaka.

With staunch determination one should disregard all the difficulties, and continue the anushthana. Tukarama has said: "Nishchayache Bala, Tuka Mhane Techhi Phala." The terminal part of determination bears nectar-like fruits. Determination in any cause, worldly or otherwise, always leads to fruitful result. Anushthana is only an action that one performs, when it is done with determination; it is the determination that leads one to the fruitful result of anushthana. God always helps those who help themselves, i. e., who try to continue with determination. I will cite a story about staunch determination.

In one family the husband had ordered his wife to give alms. Once Shankara appeared in a beggar's form; he was given the alms by the wife. That night one of the sons became ill. Next day Shankara returned the same way and received the alms. The son became serious and died on the third day. Shankara continued His practice of begging at his house and he started losing his sons one after another like that. Ultimately his wife died one day. When the dead body of the wife

was being removed from the house Shankara came forth in the form of the beggar. The gentleman said to the beggar that there was nothing that he could give that day. The beggar pointed out to the cooked rice - which was cooked for the rituals of the dead, and said that that rice can be given if desired. The gentleman at once gave away that cooked rice to Him. That is how with staunch determination the gentleman continued his vrata of distributing alms. Needless to say that the whole family of that man attained Kailasa - the abode or state of Shankara.

What is the greatest difficulty - greatest hindrance likely to come in one's way? It is death. After all we do not want to have or rather we do satkarmas to lose our jivadasha. Death then should always be welcome if it comes in the anushtana. If the jiva is lost in the cause of God one attains the state of Shiva. When the anushtana is continued with determination, then in the end the Deity appears in person before one's self. It appears in two ways: either one experiences himself to be that Deity, or the Deity stands in front of one's self. When one begins to experience one's self to be the Deity, then one forgets one's self completely. In the beginning, one experiences this momentarily and that too in an indefinite manner; one just feels something like that for a moment. In course of time one begins to forget one's self and experience the transformation more definitely and for a longer period. This also should be treated as a hindrance and overlooked. This leads to better results. In the end one experiences that in one's place the Deity is sitting and opposite to one's self, one's own self is sitting - this peculiar transfer of places is experienced; it is in this position that Upadesha etc., may be given by the Deity.

This explains that the Deity one sees before one's self is not brought from anywhere else; it is brought out from within one's own self, i.e., one's self forms the Deity. It may be that this Deity may appear in front of one's self, or as explained, a change of places is experienced, or it may appear within one's self leading to loss of body consciousness, i. e., one feels one's self full of those qualities, i.e., experiences one's own transformation into the Deity. Sometime after this experience one regains the body-consciousness; but then one does not forget the experience gained. One now knows the process of having that experience, i. e., of passing into that state. One does not require any Guru for this purpose. One has just to know how to get about a little in the beginning, and exert with staunch determination, and without any further guidance from anybody, one achieves the result without much of trouble and hindrance in the way. It is entirely in one's own hand to do this. All this practice has to be done during the time reserved for God; that is ideal.

- (1) The Atmanatma thought and its study.
- (2) The name and form of jiva according to desires and satkarmas.
- (3) Is there Punarjanma and Swadharma (rebirth and self-Faith).

- (1) -

A person who sits in darkness, experiences darkness, and the one in the sun-light experiences that light. A person who sits neither in light nor in darkness experiences that interme diary state where there is neither sun- light nor darkness but where there is only self-evident - self-existent luminosity. Whoever stays in that, remains in his original state; and that is the real original state of ours - of our pure atma - the principal state of the Almighty. In that state neither the presence of sun light nor its absence, i. e., darkness is experienced. This has been described in Gita - "Na Tadbhasayate Suryo Na Shashanko Na Pavakah; Yadgatva Na Nivartante Taddhama Paramam Mama." (Canto 15, Shloka 6. For meaning see any commentary). In some other books it has been described: "Tamasah Paramuchyate; or Tamasah Parastat". Lord Srikrishna has said, "Where there is no light of the sun or the moon etc., where there is no darkness of any type, such self-luminous place is My place;" our place also is the same. To know this place is called Atma-Dnyana (knowledge of one's self - of the soul). That place is full of Infinite knowledge and Infinite Bliss. Once that place is attained, then one gets beyond the state of birth and death, and one attains that infinite supernatural power and the Infinite Bliss. Wise persons are always after attaining that state.

There are various methods of study to attain that state. Some study this way: If all that is experienced by the eye, the ear etc., i. e., by the various senses, in short if this world were to disappear completely, what will be one's state? What experience one would have? What would happen if the sun is not there? What would happen if there was no darkness? If there were no trees what would have happened? If there was no sky, no wind, i.e., the Panchamahabhutas, what would have happened? If there were no legs and hands, etc., i. e. if there was no body, how would we remain? If all the gross that is experienced by the gross body was absent, what would be there? In such contingency what would be our state? And so on. One thinks of every detail and then begins to think about himself and his state if all that was absent. Such a study is called the Atmanatma Vichara. One that is constant eternal is atma; one that is not so is Anatma. This is a good method of studying the subject; it is very simple as well.

As one progresses in this study and as one completes it, he fails to see anything of and in the world; he experiences the pure sat-chit-ananda from which evolved this world; that is the place of Lord Shrikrishna. Our real place also is the same. Experience of this state is Atma Dnyana. By this study in the end one experiences nothing of the world and the body but only the pure state of sat-chit-ananda and then merges into that state; or one experiences the particular form of God - which is the transformation of that sat-chit-ananda, and through it merges into that original state of Infinite Bliss,

For this method one should observe external purity, and then sitting in solitude one should begin to repeat the name of the form of God one likes, and then begin to destroy with the help of one's mind, whatever thoughts come into

it. When the thought of the enemy, etc., crosses the mind, one should begin to think that if this enemy was not there, or if there was no field of action to work, or if there was no money or pleasure or pain, what would happen? Such thinking leads to the disappearance of everything in and of the world, and one begins to experience some sort of darkness only and nothing else. As this study is persisted in, then one begins to experience that luminous state that lies beyond the darkness experienced first. Or with the experience of all-round darkness one should do the Dhvana of the form of God one likes; then that Deity comes forth in its self-luminous state. One should always continue to do this study regularly. If all this could be attained in this, i.e., one life, well and good; otherwise one should do whatever one could in the present life, and continue the study in the ensuing life. One can do this study without anybody's help - without an instructor - without a guide - a Guru, while carrying on in this world in a normal manner. This study liberates the jiva of all desires - of everything in and of the world, and leads him to his original state of Infinite Bliss.

- (2) -

A person goes to Bombay for doing business. He stays there for a good many days; he begins to feel home-sick. He thinks that he would return home for good. If he so decides, can he leave Bombay at once? He has to work to close up all his business before he is able to leave for good. If he goes when the thought comes to him, he will not be able to remain at home for long, as the business would require him in Bombay; his attention is bound to be attracted by the business he left half-done in Bombay, and he shall have to return to Bombay. If his parents request him at that time not to go, he will have to say to them that he could not stay at home; how could he? What about the give and take of money in Bombay; so and so may sue him for non-payment; he has to go once to finally close the business. And with these words he will have to return to Bombay. If he closes up everything completely before returning, he need not go again; he can stay at home at ease. He can go again there to enjoy if he likes. In the same way, if a man has increased plenty of desires, created many a sanskara and thus created a very wide field of action for himself, unless he closes all that how can he attain liberation? If he closes all the business, then he need not take any birth again. One gets the body-form for satiation of desires. Objects of desire have a form, i. e., they are sakara, and they cannot be attained or enjoyed by the formless. If the jiva desires to eat a mango, he cannot do so unless he has a body with which he could do it. The jiva can only desire and think of the various means to satiate them; but for actual satisfaction of a desire he requires a form - a body. Jiva being Nirakara, he has to have a mouth to eat, hands to hold, legs to go to bazar to bring a mango, a stomach to store the juice, the tongue to test it, eyes to see how it is, and an anus, to throw away the useless portion of it; in other words, he has to have a body for satiation of any desire. As the desires multiply and become strong, the jivahood of jiva increases, and to satisfy different desires he has to take different forms. Body is the means of satisfying desires. If however there are no desires, where is the necessity of a body form then? If a carpenter desires to do some carving, he will have to collect various special instruments and special wood for the purpose. But collection of instruments and wood is not sufficient; he has to have a body to do that work. It is the jiva that desires to be a carpenter. The jiva lying within the body desires for certain things and uses that body to satisfy them. According to the work done by the body, the jiva gets the name. Thus a jiva becomes a gold-smith, or a blacksmith, a tailor, a businessman, a government servant, etc., in

accordance with the means he collects to do that work and the body suitable to use them. A jiva that commits sins becomes a Papatma - a sufferer; the one that performs punyakarma becomes a punyawan - an enjoyer.

In the same way, with the body, if the jiva performs satkarmas in the cause of God, he receives sanskaras of that type, and eventually begins to be identified - to be known as God or a Satpurusha; and thus he attains that infinite supernatural power, that intense satvika state, that state of Infinite Bliss. According to the different desires and the sanskaras it is that the jivatma thus receives so many names and forms.

- (3) -

Supernatural happenings can take place through the human body. When all desires will have left, or all desires will have been fully satisfied, there is no necessity of a body. When the jivatma realises this and desires that way, he will pass into that pure state; but so long as he does not desire that way, he is bound to have his births and deaths. If somebody will say that after the body leaves him, he will give up having desires, well, that cannot happen, because unless there are desires there will be no body-form; it is the desires that evolve into the form of the gross body. For satiation of any desire, some form is necessary. The desire of being desireless also will require a form to fulfil it: of course, such a desire will have a suitable body for its fulfilment, and with such a body the jiva tries to be desireless in accordance with the methods laid down by the Shastras; such a jiva eventually becomes a Yogi or Satpurusha. It is for this, really speaking, that one has to have a body, that is why Gita has said: "Prak Sharira Vimokshanat." meaning, prior to leaving the body. If you can be desireless now, then you would not have any birth hereafter. That is why every Faith has advised to become desireless and have recommended many a method for the same. Everybody should strictly follow his own Faith: then he would not suffer from the effects of desires, even though he would be actually having them, and attain liberation from the cycle of births and deaths.

When a person is born, he is bound to have desires affecting him and to play his part in the affairs of the world accordingly. It is during this behaviour that faulty actions are committed by him, which enchains him in the cycle of births and deaths. It is hence always harmful to have a birth. To absolve oneself from all this, the behaviour according to one's Faith has been advised. This is the simplest means to get beyond all the faulty actions and the karma-prarabdha, in spite of playing one's part in the affairs of the world; with strict behaviour as laid down by the Faith anybody can do anything he likes in any way in this world.

A train is able to reach its destination safely due to the rail road laid down for it. In the same way, to attain that Infinite Bliss, while playing one's part in the affairs of the world in the normal manner, the Faiths have advised mode of life and behaviour like the rail road. If the rail road is dislocated in its course, it endangers the train; similarly, if the mode of life and behaviour as laid down by the Faith is interfered with however slightly, it always leads to suffering and pain; that is the Siddhanta. Whenever a person gets any physical or mental disease, difficulty or hindrance, it only means that he has committed some breach in his Faithful behaviour.

The result of Faithful behaviour is the escape from the chain of births and deaths. Why did so many Faiths - Christian, Muslim, Parsi etc. - come into existence? They were just ordained to enable persons of different religions to



become desireless, and thus escape the endless chain of births and deaths. A person who sticks to his Faith is the Faithful person and it is he who goes beyond births and deaths. Some persons say that their Faith does not say anything about rebirth; they do not believe in rebirth. Yes, that Faith is not wrong. But have you to have a rebirth or not? Those that say that their Faith does not recognise rebirth, do not say so from personal experience; they simply quote the book of the Faith. Every Faith has its own thinkers. It is these great thinkers who appreciated that a person cannot be fully desireless all of a sudden, that a few desires are bound to remain in the end, and in order that he should not be affected with these desires and have a birth for their satiation, they advised some rules and regulations for the mode of life and behaviour of an individual; it is these rules and regulations formed by them that constitute a book of Faith of that particular Faith. Those that strictly behave that way are left hardly with any desires in the end, and they have not to come back for those few insignificant ones. All Faiths are meant for making a person desireless and escaping the chain of births and deaths. Any person who sticks to his Faith strictly, i.e. strictly behaves in accordance with what is laid down for him, never has to have a rebirth; those that do not do so nor follow some other Faith, have to take a rebirth. Does the book of any Faith that does not recognise rebirth, say that any person belonging to it could behave against it, or need not behave according to it, or can follow any other Faith and yet have no rebirth? To escape the cycle of births and deaths is not the effect or the result of the book of any Faith, but it is the result of strictly behaving according to it.

If a person takes some other Faith as superior to his own, in that case he can pick up many a rules, regulations and rituals from it that would fit in his own Faith; but he must behave in accordance with his own; he should never mix up the two and follow something hybrid.

Not to have non-vegetarian diet, to have purity of mind and body, not to commit a sin, to do virtuous actions, never to cause any trouble to anybody, to have no enmity, not to hate and envy, to believe in and worship God, to undertake fasts, to behave with respect and humility, to remain aloof from unnecessary desires and from unnecessary objects of desire and passion, to try for alround purity, to behave in a guileless way, etc., are all the virtues belonging to the highest Faith. These virtues can be taken to by anybody belonging to any Faith. One can always adopt these virtues while following his own Faith; but he should not mix the two Faiths, or leave his own.

If anybody constantly ruminates over this talk, he is bound to attain all happiness, to be desireless, to be famous, to be beyond this world, to experience the state beyond the body. Such is the power of this thought if followed with faith and devotion. It has been said – "Adnyashchashraddadhanashcha Sanshayatma Vinashyati; Nayam Lokosti Na Paro Na Sukham Saunshayatmanah"; (Gita, Canto 4, Shloka 40. For meaning refer to any coromentary)

Those that are Faithless, foolish, dubious never attain any happiness - temporal and spiritual, and always have to suffer and take recurring births and deaths.

- (1) The traditional evolution of a servant and his employer.
- (2) The Illusory Prakriti.
- (3) The Infinite Bliss through the Illusory Prakriti.

- (1) -

When a servant serves his employer honestly and loyally, and the employer also treats him with all care and deference, they soon become attached to each other; they begin to appreciate and realise that they cannot do without each other; they feel that they should be together for all the time. With this feeling of mutual attachment they naturally come together in their next birth, not necessarily in the same relationship; they may exchange their parts. As their attachment grows into a feeling of love, in course of time, the employer may become the wife and the servant her husband; as husband and wife they love each other intensely. This deep mutual love intensifies their original feeling that they should be together for all the time. In this new relationship, by exchanging their parts in subsequent lives, they experience and fully enjoy the dual aspect of love.

As this mutual love, i.e., the spirit of mutual self-sacrifice, steadily grows, after a few births, they evolve themselves into the next higher stage of a Bhakta and Ishvara. In this relationship the Lord feels that he would never get a devotee like that, and hence is ever ready to bear all on his account, who in his turn desires nothing else but only the service of his Lord. In this relationship they have to exchange their parts in their subsequent lives to experience and enjoy the dual aspect of their mutual love, i.e., the spirit of mutual self-sacrifice, or rather the spirit of self-surrender. As this spirit matures, they reach the highest stage in their evolution, and get the parts of a disciple and his master - the shishya and his Guru. In this new setting there may not appear any external manifestation of love, and yet from within their love remains so deep, that it knows no bounds. In this state, with several mutual exchanges in their parts, a time may come when both of them may have the form of men, and yet they would show the same mutual affection. There is nothing surprising in this for the simple reason, that after all, fundamentally both of them represent the two primary divisions - the Prakriti and the Purusha - of that One Whole - the Brahma. Due to this original nature of theirs, with the mutual spirit of complete self-surrender, it is that they are able to merge their minds together. This merger can only be understood by a common man with an example familiar to him, in that the Guru assumes the form of a wife and gives the experience of Bliss to her husband - the shishya, and vice-versa in their subsequent lives.

In the worldly life a couple cannot enjoy unless they are together; it is not so in the case of the disciple and his master; both of them may be far away from each other, and yet with that distance between them, they are able to enjoy that Bliss mutually. After all Bliss is not limited in any way; it is infinite - all pervading; it is that 'One Whole' itself. The common man is able to enjoy only with the aid of another physical object - body, and hence his happiness is obviously limited to that extent; that is not the case with the Guru and his shishya. The moment the Guru remembers his shishya, who may be near or far away, the shishya simply stands before him as a mass of Bliss, as he exists in both the states - with or without a form. Really speaking, the word shishya means that state of shesha - the 'left over' part of that One

Whole, on forming or pervading the whole Universe; the limitless, unending, ever existent, Infinite Bliss is ever found in that 'left over' part only. The shishya thus is nothing else but that formless - Nirakara Infinite Bliss. Hence whenever his Master remembers him, he at once approaches him like a high torrent of Bliss. Think of the atmosphere; it is always there, and yet only when it transforms itself into a breeze that one is able to feel it - to experience it.

Due to this reason, for enjoying the Bliss, the Guru never feels the necessity of having near him his shishya - the person who has attained that state, may he be in the form of a man or woman. Men and, women who have attained such a state of development are able to enjoy that Bliss without even touching each other; where then is the necessity of a physical union? Even when one is far away from the other, they feel to be quite near each other; and sometimes actually when they are together, they feel to be away from each other. Think of the common pose of Lakshmi-Narayana, in which Lord Vishnu is quietly reposing on the soft coils of that unique thousand-hooded Shesha - the Ananta, and his spouse – the Lakshmi sitting at His feet gently squeezing them, with all her attention centered on Her Lord. In this pose one presumes that they are quite near each other; but in reality each of them is located at either end of the Universe, and yet they mutually enjoy that eternal Bliss resulting from the existence of the Universe or from the infinite -- the shesha lying beyond. These two can mutually exchange their parts at their sweet will; but while effecting this, they have not to pass through any process akin to human birth. Their innate Bliss is naturally drawn together by that Illusory Prakriti; in fact that Bliss lies in their mutual attraction, and this attraction signifies the very nature of the Prakriti. This kind of Bliss should not be confused with that limited Blissful happiness resulting from mutual physical union of a human couple; this Bliss is nothing else but that One Whole itself - the Brahma.

It is thus that the evolution of a servant and his employer leads them to a final state of that Illusory Prakriti and the On-looker Purusha, blending them together once for all, into that formless eternal Infinite Bliss. It is after that they fully unite and pass on to that singular state of a Satpurusha.

The state of a Satpurusha is thus not limited to one or the other; he ever remains in that Infinite Bliss - either with in the universe or in the Infinite beyond.

- (2) -

In the world the gross material objects are taken to be the only source of happiness, and hence the happiness derived through them is of a very limited nature. Just as a huge lump of ice melts into a relatively small quantity of water, that Infinite Bliss looks to be very restricted - limited when experienced through the limited material gross objects. What is then essential to have that Eternal Bliss?

We know that similar things do not attract each other, and hence the formless cannot attract the formless. The material mind and the body cannot hope to achieve that Bliss through their material attempts. That eternal immaterial Bliss can only be achieved with the aid of that illusory Prakriti. That prakriti can only be experienced and not seen as it has no form; it is not a material thing like the human body. The material gross body has to join hands with the immaterial formless prakriti to attain that immaterial Infinite Bliss. From the selfish point of view one could say that that prakriti is

there to enable a material person to attain that Infinite Bliss.

The prakriti has been there right from the Beginning. She evolved herself - expanded herself in the form of this material universe till the highest stage of evolution - the human form was achieved. From this highest stage if she turns back, and by dissolution of all the intermediary stages, step by step in a reverse manner, she returns to her original state, she once again becomes capable of being one- uniting with that Infinite Bliss. Every human being, thus after all, is a tiny speck of that original Prakriti; that is why many persons try to turn backwards in that way to attain that Infinite Bliss. They are, however, not able to do so fully on their own, without being led by their master - the Sadguru.

That Bliss pervades everything. Inside and outside this universe there is nothing else: Some of those that have studied philosophical books may ask, "You talk of Bliss only; is there only Bliss? What about Sat and Chit? Are they not co-existent with Bliss?" The reply to this is, "Yes; all the three the Sat, the Chit and the Ananda are there together as inseparables." Those that have reached that primary state of the prakriti know and experience that all the three states the Sat, the Chit and the Ananda are co-existent. The word bliss expresses a certain feeling, and unless there is some such thing, how can it be experienced? That is, it must be existent, and that is the state of Being - the Sat. That it can only be experienced proves it to be formless, i.e., it is in the state of energy - the state of consciousness, the Chit; and what is actually experienced as a feeling is the Ananda - the Bliss. How can one adequately express anything that is only a matter of experience? The words Sat, Chit and Ananda are thus only symbolic of that state like the symbolic letters 'a', 'b', 'c' etc. in common parlance. These symbolic expressions Sat, Chit and Ananda have been given or chosen only by those who have been and are in that state. How can we, and who are we, to choose or question this nomenclature? Let us have some examples to understand this better.

A bus or a train is always full of people. It is a few out of those sitting inside who are bold and clever enough to sit in the open door of a moving train by just holding the handle bar and with a foot on the foot board; he can just lean out of the door of the compartment, and enjoy the outer scenery and fresh air. Those that are sitting inside on the benches can only see the outer scenery to a very limited extent through the door or the window provided it is open; otherwise they have just to sit like that quietly facing each other. As they have not got that boldness to leave the company and lean outside, they cannot enjoy the outer scenery and fresh air; they have got to spend all their time just sitting like that. The one who can stand like that in the door, not only enjoys the outer fresh air, but also can enjoy, if he feels like doing it, what is going on within the compartment - the sight of some smoking, some enjoying a pana, some joking, laughing, some discussing and quarrelling. To begin with, he was sitting along with everybody else within. Very soon, however, he felt tired of sitting like that, and knowing his capacity to sit in the open door without a mishap, he left his place and landed himself comfortably in the open door; now he is able to enjoy fresh air and also able not only to see the outer scenery but what is going on within as well.

Think of the human body as a train. The owner is within the body along with many others, who are really speaking the creation of his Shadripus. If the owner is like all others around him, he just puts his lot along with them, and does not feel tired of that company - of that vitiated atmosphere. If the owner, however, does not like the company and

feels tired of them, but if he is not bold enough to leave them and sit in the door, he just has to remain sitting like that though now unwillingly; he now frets and fumes. On the other hand, if the owner is that bold and clever, the moment he feels tired of the company, he leaves them and lands himself in the door. He may now be criticised or may be advised by others not to do like that for fear of a mishap. Suppose this owner was an authorised person like the guard of a train, can the inmates then criticise him? Can they object to his sitting in the door? This means that unless the owner is duly authorised - qualified, or develops that boldness and cleverness, he must necessarily remain in the vitiated atmosphere whether he likes it or not. And this world mostly consist of such men.

If such a person is ourselves in this body of ours, then all other inmates will be the creation of various actions, reactions and interactions of our Shadripus, and unless we get duly authorised or develop that boldness to stand clear of them, we shall ever remain in the vitiated atmosphere of that company, and suffer from all the actions, reactions and interactions of the Shadripus, whether we like it or not. This boldness to stand clear of them does not obviously pertain to the physical removal of one's self on the worldly plane, but it really means the mental detachment from one and all, the sheetanchor of spiritual development.

It should be borne in mind that a traveller in a train is an independent individual, and has no relation at all with any other sitting around; as such unless he chooses to be one of them - get entangled with them, he could remain an independent observer. Similarly, in this body of ours we are an individual entity, and unless we choose to join others - to get entangled with them, and suffer from all the various actions and reactions caused by them, we can remain independent of them.

Take another example. If a person stays in the company of the drunkards, eventually he becomes a drunkard himself. Amongst such men, however, rarely though, we get a person who does not drink even though he is fully associated with drunkards. Even though he does not touch a drop, he is always labelled as a drunkard by the public. This man, when so accused, always says with confidence, "Call me a drunkard if you like; remernber, however, that I do not touch a drop even though I am in constant company of the drunkards". Such a person is no doubt a very good one. If this person at the same time does not hate or shun the drunkards, but behaves cordially with them, he would be an ideal person.

These two examples clearly bring to one's mind that on broad consideration, all human beings can be grouped into three main classes.

The person who does not touch a drop while living amongst the drunkards, who does not hate or shun them, but cordially behaves with them can be said to belong to class one.

The person who does not touch a drop under similar circumstances, but who not only does not like the company, but actually tries to avoid it, can be said to belong to class two.

The person who, to begin with, does not touch a drop, but eventually succumbs to that company and begins to drink, and thus becomes one of them belongs to class three. This man is not able to stand aloof; he falls a prey to the vice; when asked about it, he replies, "Oh, even now I do not drink; I just take a little to keep the company."

In a similar way; the man who dislikes the company around him in the compartment, who does not like smoking or chewing a pana, but who eventually succumbs to smoking and chewing when repeatedly urged by his neighbours, belongs to class three.

The man who does not like the company, but who does not fall a prey to their repeated requests for having a smoke and a pana, but who at the same time desires to avoid the company, and tries to approach a window or a door of the compartment, belongs to class two.

The man who enjoys the fresh air by sitting in the door of the compartment, who also enjoys all that is going on inside the compartment without being affected or influenced by it, belongs to class one.

In the same way, a person who remains unaffected by everybody and everything around him, i.e., the various actions and reactions of his shadripius, in fact a man who knows nothing at all about the shadripius belongs to class one.

The person who understands all about shadripius and manages to steer clear of their actions and reactions, but who fears and prefers to avoid everybody and everything around him, belongs to class two.

The person who prefers to avoid everybody and everything around him, i.e., the actions and reactions of his shadripius, but eventually falls a prey to them and ultimately becomes one of them belongs to class three.

This class three individual, i.e., the person fully drawn into and engrossed in worldly life, in course of time, begins to feel tired of his mode of life. He begins to complain, "Oh! these worries and these persons around me! How can I take my thoughts - my mind away from them? I am fed up." As he finds that he is not able to stand clear of his surroundings, he begins to think of running away from them; he resembles a person running away from his enemy when he cannot subdue him. He finds that he cannot subdue his desires and passions, he cannot avoid them attacking and affecting his body and mind, and hence he wants to run away from them - i.e. his surroundings - the source of his desires and passions. If by chance - by luck - he now comes across somebody - a master - a Guru, who can tell him the methods of standing aloof-from everything - the way of knowledge, devotion, etc., he picks them up, practises them and in due course succeeds in standing aloof, i.e. unaffected - detached from all the desires, passions and surroundings. He then resembles a man enjoying the inner or outer scenery by sitting in the open door or standing on the foot board of a running train. Just as that person has to have a foot board to stand on to enjoy both the inner and outer views, this person also has to have the gross physical body to be within his surroundings and yet remain unaffected by them. If that person leaves the foot board, no more could he enjoy both the views; similar is the position of this person; if he leaves the gross body he is not able to enjoy that dual status of being within and without his surroundings.

The person on the foot board is able to enjoy the varied scenery because of the moving train. In other words, it can be said that experience is gained only through the movement - through motion - through action. For enjoying a variety of scenery one has to have recourse to a moving train - a train in motion - in action. In the same way, to experience worldly pleasures or spiritual happiness or that Infinite Bliss, one has to have a vehicle capable of motion and action, and that vehicle is the gross body of ours. If the person in the train does not wish to see anything, he just gets down from the train somewhere, and quietly sits in a place. Similarly, if the person who does not want to have any ex-

perience, he can just get outside the body, and go into that state of quietness - state of inaction - state of Samadhi. If that person in the train having left the train and sat quietly somewhere for some time, again desires to enjoy the varied scenery, he can have a ticket once again and board the train to have that enjoyment. Similarly, for some reason or other, if the person who has gone into Samadhi wants to return to his surroundings, with the help of a ticket - a licence in the form of Sadguru-kripa, he can do so and carry on in the world as before within and yet without; the moment he finishes the work he can get out and remain in that formless state of samadhi - the state of the 'left over' Bliss.

This person who has attained the state of samadhi, why should he feel of returning back? It is because he has some slight desire left in him that of enjoying the entry into and the exit from this world, and this desire of his keeps up his body. If no desire is left in him, i.e. he becomes void of all desires, then the body becomes a useless thing for him, and so he casts it away and enters into that state of Infinite Bliss. If after that, it becomes necessary for him to return to this world, for say emancipation of mankind, then he has to come back; but then he does not take another body, i.e. does not take a birth in the usual way, but makes use of somebody else's body by entering into it, and remains there till his work is over. He is now that powerful that he can utilise somebody's body, and after his work is over as he leaves this body, he also takes the owner of that body along with him into that state of Infinite Bliss. In short, through the material gross body such person is able to enjoy the events in this world, both pleasurable or painful, without being affected by them; this of course pertains to a person who has reached the state of remaining outside the body.

Thus it is that in accordance with their destiny, i.e. the law of karma, all the three classes of persons, in course of time, get tired of this world, and if by chance they are able to secure the help -the kripa of the Sadguru, then they are able to attain the state of remaining outside the body; or else commencing from the stage of a servant and his master, and passing through the four main stages, they reach the last stage of the Disciple and his Guru, and ultimately attain that primary dualistic state of Prakriti and Purusha, and then through the help of the Prakriti they are able to enter and stay permanently in that all pervading, unending, immaterial, absolute, Infinite Bliss.

In short, this body of ours, and to a certain extent ourselves also, consists of matter - the material transformation of the original prakriti during the process of evolution. When a person loses all interest in all the affairs of the world, where the various indriyas and organs of his body cease to play any significant part in the worldly mode of life, when he becomes completely careless of his own body, it is then that the matter of which the body, and to certain extent himself, is composed of, returns to its original state of prakriti, and through the help of that establishes himself permanently into that state of all pervading, unending, immaterial, absolute, Infinite Bliss.

- (3) -

In the world pleasure is derived with the help of the gross body from similar gross and material things and objects; this pleasure is of limited nature and duration. As the body, the chief apparatus of deriving pleasure, is destructible, so is the pleasure derived with its assistance. That Infinite Bliss is experienced only in a formless state, and if one wants to avail of it, one has to have recourse to some formless source. Even though the Bliss is in a formless state and has to be attained through a formless source, something more substantial - say a subtle body - is very essential to

experience it; it is like the formless water requiring something to hold it. That Infinite Bliss cannot be experienced through the gross body, and hence to achieve it, the only course open is to fall back on the help of the original Prakriti. For even desiring the pleasures it is not only the body, but the mind also has to play its part. Even though the mind is composed of the matter, this matter is not as coarse as that of the gross body; one could say that if the body is formed of coarse and visible type of matter, the mind is formed of very fine, invisible and subtle type of matter. The mind, thus, being of a finer constitution, is able to achieve many a thing, which the gross body could never do. The mind can think of thousands of things, can cover unimaginable distances in a split moment; it is not so with the gross body which has fairly narrow limitations.

The gross body as it is, is not able to withstand that Bliss; but the gross body is the only apparatus a human being has to achieve whatever he desires. One has therefore to strive hard and practise some methods, exercises, rituals etc., with the aid of his gross body to attain that state which is formless like the mind, which is capable of providing an apparatus in the form of a sukshma (subtle) body for experiencing that Bliss, and then with its aid one is able to enter into the reign of that absolute Infinite Bliss. In fact, it could be said that life has evolved to the highest stage of evolution - that of a human body essentially for the purpose of turning and going back in a reverse direction to its original state of Prakriti for attaining the state of that all pervading, unending, absolute, Infinite Bliss.

Along with the body one has to think of the mind encased in the gross body. With its finer texture the mind forms or is a creative force; it, however, remains in a formless state; as such it is capable of experiencing the formless. Being invisible the mind is only experienced through the various actions performed by it through the agency of the gross body, in which it stays. The fact that gross actions are performed by the mind leads one to think that though it is invisible it must have such a subtle form as can only be experienced and not seen. Such a state of existence is described as illusory in common parlance. Mind thus depicts an illusory state exactly like that of the Prakriti capable of reaching one into that state of Infinite Bliss. In short by various methods and practices and exercises the Prakriti has to be entwined into the gross physical body for experiencing that Infinite Bliss.

Let us understand this with an example. Draupadi was faced with the most difficult problem of serving food in the dead of the night, and she had none with her. To get out of this difficulty she naturally appealed to Lord Shrikrishna, who at once appeared on the scene. On His arrival, however, He told her He was intensely hungry, and wanted to have something to eat to satisfy His hunger - to feel contented before he could undertake any work. This hunger of His was not the common hunger for bread and butter; it was a hunger to become contented; it was a hunger for that Bliss which she had attained in the form of intense devotional love.

Bliss is not a substance that could be exchanged by give and take, or be had with a gross body whether His or hers. Shrikrishna then had to have recourse to fine subtle material - something in to formless to obtain that Bliss from her; hence with the aid of that unidentifiable, insignificant and minute speck of vegetable, symbolic of an immaterial and hence formless or illusory substance, He obtained that Bliss from her and immediately became fully contented; it is then



that He said to her "Now, tell Me what you want Me to do."

That speck of vegetable did not resemble something gross that Shrikrishna accepted, nor it was the Bliss that He partook of, it represented that illusory state with the help of which His gross body obtained that Infinite Bliss.

Take a simpler example of a mango. The skin and the stone represent the gross form, the fibre, the parenchyma within, the finer subtle form, and the juice pervading it, the Bliss. To obtain the mango-juice one has to have its gross form, and then only with the help of the finer subtle inner form one can enjoy its juice. One cannot have any juice without the finer subtle formless part.

The finer the intermediary subtle formless state, the greater the Bliss is experienced. The Alfanso mango gives greater pleasure than an ordinary one.

In short, when one's gross body is completely separated from the worldly things, influences and modes of life - the shadripius, one attains that formless state of Prakriti; it is then that that Prakriti is able to infuse the gross body, and with the occurrence of this subtle union it is that one enters once for all into that state of Absolute Infinite Bliss.

- (1) Is it better to know or not to know?
- (2) 'Not to know' means the Dnyana (knowledge).
- (3) The origin of 'Not to know'.

- (1) -

(During darshana time Shri Baba looked at a woman who was not on her senses and began to speak.)

What is better - to know or not to know? Of course there will be two replies to this question; some will say that 'to know' is better; some others will say that 'not to know' is better. But to find out what is really better, we must know what is meant by 'to know' and 'not to know'. Whether coarse sugar is good or fine sugar is good can be known only by seeing and tasting both of them. Again it depends on ourselves to say which is the better of the two. The owner of coarse sugar will say that coarse sugar is the best of all, while that of fine sugar will say, that his sugar is the best; both are sweet; the fine sugar is the transformation of coarse sugar. Without tasting both one cannot differentiate between them; one have both both before him for differentiation. It is commonly understood, that 'to know' means knowledge and 'not to know' is ignorance. Let us think over both of them to find out what is better.

The world is blind. People come, and say to me, "We are engrossed in ignorance; please liberate us from it, and give us knowledge." I say to them, "That you do not know, is better; or do you think it will be better if you know?" Let us see. When a person is in deep sleep, if a serpent crawls across his body, he does not know it, and naturally he is not frightened of it. On waking up if he sees the serpent, or if somebody who had seen the serpent crawling across his body tells him about it, he feels frightened. Why should he feel frightened now? Why should he run away with his bedding? There is no serpent seen any more. So long as he was in deep sleep, even when the serpent crawled across his body, he was not frightened; he was enjoying his sleep; but the moment he awoke, even when the serpent had already disappeared from the place, the mere mention of the word - the mere idea of a serpent frightened him. So long as he was in the state of 'Not knowing', in spite of his being in danger, he was happy.

The moment he came to the state of 'Knowing' - he was frightened, even when there was no more any danger. Tell me now, which is better - to know or not to know?

This story at once tells us that the state of 'not to know' is better. Somebody may question, "Do you mean to say one should always remain in deep sleep? 'To know' is essential; without it one cannot work; one will not be able to earn his living." Another might say, "If you won't know hunger, where would be the necessity of eating?" If 'to know' is not advantageous, why not accept the state of not to know? The state of 'to know' brought forth the sense of hunger; pangs of hunger make us know that something adverse is happening; as opposed to this naturally there will also be something, advantageous to know. On satisfying the hunger by eating something, one has a feeling of betterment; one knows that he feels better on eating. This knowledge also comes within the state of 'to know'. That one is hungry and that hunger is satisfied - both these feelings come under the same heading 'to know'. To satisfy the pangs of hunger one has to get food - collect food; but why? Because he 'knows' he has become hungry.

To know means having the knowledge - the understanding. For the time being I will not use the word Dnyana. If one had no knowledge of hunger, why would one go about for food? It is the knowledge of hunger that makes one seek for the articles of food and cook them for himself; he has to have knowledge of articles of food - knowledge of how to cook; how would he otherwise collect those articles and cook them? He knows he is hungry, he knows the articles of food; he knows how to cook; he knows that on eating food his hunger is satisfied. All these different 'knowledges' come under the same state - the state of 'knowing'. Under the state, 'to know', comes the knowledge of both good and bad - advantageous and disadvantageous, etc. To eat food and to do the opposite - to pass the night soil, one has to have the knowledge of them both. If one knows that he is hungry, if one knows that there is nothing to eat, then it is the same knowledge that makes him steal. He is then caught by the police. He is frightened. This fear also came on to him due to the same 'state of knowing'. To suffer the punishment thereof was also understood by him due to that very knowledge. Everything - every knowledge of what one does, sees or experiences comes under the state, 'to know'.

See, how the state 'to know' is exhibiting itself? Is not the state of 'not to know' better then? One knows that his wife is in labour; then he comes to know that she gave birth to a son. A few days hence that child dies and he knows that the child is dead. It is this knowledge of all the things of and in the world that makes one enchain himself to the cycle of births and deaths. Everybody tries to know throughout his life. If a good object comes before one's self, one has to know that it is good; one has to know how to derive pleasure from it. If one does not know how to do it, one exerts to know how to do it. All thought about it is the knowledge of that object and all about it. Somebody might say that we learn this with buddhi; but what does buddhi give? It gives knowledge about it.

Suppose there are many an object lying around. One of these articles is a mango. When you know that the particular article is a mango, then you desire to eat it. It is the good part of the mango - the juice that made you desire to have it. Because you know definitely all about the juice of the mango, the desire to have it is intensified. Because you had the previous knowledge about it, when you see it, you desire to have it. When you saw the mango, that state of 'to know' within you entered into the mango, and when you partook of the juice, that state of 'to know' returned to you along with the knowledge - experience of that mango; that is one's own state returned to one's self along with the qualities of the mango.

Think of a tree with scented flowers. As we walk across the tree, the breeze charged with the qualities of those scented flowers enters our nose, and that gives us the idea that there is such and such a flower-tree; we are able to know that to be a particular tree, because we had previous knowledge about it. In the same way, with previous knowledge - experience, we can know if the bad smell is due to a dead animal near about or to night-soil. In this very way, our state of 'to know' enters a particular object, and returns to us along with the qualities of that object. The state, of 'to know' has no capacity of motion (gati) by itself; it has to remain associated with some form - some body, then alone it becomes known, i.e. it gets into motion (gati). As a matter of fact this state of 'knowing' is all pervading.

A form is necessary to experience the state of knowing, and it can be said that that form also is formed of or from that state; we will find out the truth about it later. The state of 'knowing' comes into motion through some form. It is

this form of ours - the body formed by the Pancha mahabhutas that is able to impart motion to the state of 'knowing' (the action of motion depends on Vayu out of the five mahabhuta)s. This tells us that the moment a form comes into existence, the state of 'knowing' automatically gets associated with it; because it is this state that gave rise to that form; in fact, it is this state that transformed itself into that form and then remained within it. The proof for this is, that it is on the support of this state of knowing, that the form, in which that state lies, comes into existence, and one is able to know that form only through that state.

This makes it clear that the state of 'knowing' remains associated with a form, and the form itself is formed from that state. It is with the aid of the body and the state of Knowing associated with it that we are able to 'know' the various forms. It means that all those forms possess within them the state of 'knowing'. It means that that state lies within all the objects - both animate and inanimate; after all these (forms and names) are transformations of that state. Just as the cooking range, the house, and the idols are built of the same mud, in the same way, all the animate and inanimate forms - objects are formed from that state, and all of them contain that state within themselves. Our body is formed from that state, so is the object lying before us formed by it; when that state within us joins with its counter part in that object, then alone we come 'to know' that object. The state of knowing as it is, is stable; but because of its transformation into all the forms, and because we come to know about them, we feel that that state from that object came to us - moved towards us; but this feeling is obviously illusory.

As it is, the state of knowing, 'to know', is not capable of any motion or action. Think of a moving train. The persons within are dozing off on the benches; they are not moving and yet they get the fruit of movement having seated themselves in a moving train. In the same way, the original formless state of 'knowing' transforms itself or comes into a form, takes on the qualities of that form and then through that form we are able to know that state of knowing; or it could be said that having imbibed the qualities of any form the state of knowing becomes known to us through that form; it does not strike anybody that it is the state of knowing lying within us that has taken that form which is now standing, before ourselves; on the other hand, we give, this form, a new name according to the qualities it presents; and it is thus that we get engrossed - engulfed in many such forms, which really speaking are transformations of the state of 'knowing' lying within ourselves. The lotus is born of water; it could be said that it is the transformation of water. Once the lotus blooms forth, the water enjoys that lotus, i.e., enjoys itself through the form of lotus born out of itself; but that lotus has no idea that it is the transformation of the same water on which it is leisurely blooming. In the same way, the whole creation including ourselves - the human form - is the transformation of the state of 'knowing'; but the human being has no idea that he is nothing else but a transformation of the state of 'knowing'. Between that abstract state of 'knowing' and the human being as a transformation of that state are hundreds and hundreds of forms which are also transformations of that same state, and the human being gets engrossed in the happiness - in pleasures emanating from them. The lotus is able to straightway enjoy that state of water, because between them lies nothing. Here, (in our case), of course, lies the whole creation between the original state of knowing and its ultimate transformation - the human form; but if the human being does not look to any of these things lying between himself and his original source, then like the lotus he will

straightway be able to enjoy his real - his original state of which he is a transformation. Because the Yogis disregard all the objects of desires, passion and enjoyment, they are able to enjoy their original state - remain for good in their original state of that Infinite Bliss.

The state of knowing thus, if appreciated and hankered after, leads to suffering and pain; the same state of course can turn into the state of Sat, and lead to Infinite Bliss. Thus remaining in the state of 'not to know' is without any fright. If one knows to be hungry, then would come all the farther exertion and trouble of securing of articles of food, etc. Somebody might say, "Should we be like the dead then?" If you would not know that you are dead, where would be the pain or pleasure thereof? If one thinks over accurately in this way, one at once comes to the conclusion that the state of 'Not knowing' is preferable. After all the whole world is the transformation of the state of knowing. The illusory Prakriti is useful in attaining that Infinite Bliss; it means the illusory Prakriti is useful 'to know' the Infinite Bliss. The state of knowing in its true state is the original state, the state of Infinite Bliss; that is what one comes to on accurate thinking; however, the state of knowing as is experienced in and of the world becomes harmful and useless, since it leads to suffering and pain.

If one does not know death, then how would one experience it? If 'knowing' is not required, one can just discard it. How does one know? When the state of knowing joins with its counter part in something else, then one comes 'to know' about it. If this something else that is to be known is discarded, then nothing need be known about it. It means, when one does not want to know, one has to discard everything that is to be known; and that can of course be discarded at will. If all be discarded, how would one know if he be dead or alive? If one knows about birth, then one has to know about death. Such reasoning leads to but one conclusion, that in this world 'not to know' is better than 'to know'.

Somebody might ask me as to how to attain this state of 'Not to know'? They say, "Baba, give us knowledge. This world is full of ignorance. We are all ignorant. Just liberate us from this ocean of sansara, and show us the path of knowledge." This demand of yours is reasonable. But your understanding about it is just the opposite - just wrong. What do you understand by the words 'path of knowledge' - the Dnyana-marga that you ask for from your Sadguru? It is to ask for the state of 'Not to know'; that is what is to be attained. When the shishya says that the Almighty is the ocean of Dnyana, He is Dnyana incarnate, and that he wants to know Him, the Sadguru says to him, "I am giving you the same Dnyana; but this dnyana will give you the state of 'not knowing' - 'not to know' from the worldly stand-point. That is what you will get by following the path of knowledge." You might ask, "Is this for what we have come here?" Well, then, you have just agreed that the state of "Not knowing" is better and that is obviously what you want.

The word Dnyana means 'not to know' anything about the world - in and of the world. When one asks for Dnyana he is asking for the state of "Not to know"; and you want to have Dnyana, is it not? Some may say, "Baba, people open schools and try hard in hundreds of ways to know, to have Dnyana, and does that Dnyana mean "not to know?" If that is what he is going to tell us then we do not want such a sadguru." On this I say, that if you want 'to know', you are already having it. You know how to eat and drink, you know mischief, you know how to procreate, you know what is good and bad for others, you know the ways and affairs of the world, you know how to do business, you know many an object in

this world, and if you don't know some, you open the schools to know about them; virtually you have already all of that state of 'knowing' - that knowledge about all-round you; you are experiencing it; but this knowledge and experience is seen to lead to suffering and pain only; and that is what you are having - enjoying - experiencing - knowing; what more now remains for you to know? If you are tired of this knowing, which you are having in plenty, then try and begin to appreciate the state of "Not knowing"; and demand it of your sadguru.

Unless one attains the state of 'not knowing' one can never be happy. One is able to have both the temporal and spiritual happiness, only when one uses the state of 'knowing' for bare necessities, and otherwise remains in the state of 'not knowing'; such attitude always gives necessary inspiration to the buddhi which is able to conceive many an easy path of pleasures and happiness. If hundreds of thoughts - good and bad - about the various things in and of the world begin to encroach upon the head, then one begins to feel confounded, tired and disgusted, and one is not able to conceive of any path to happiness; the brain becomes confused and the mind unstable. This is the experience of those that are so-called thinkers, i.e. who are constantly seen to think and think about the things in and of the world; their mind is full of these thoughts; their mind is never calm; they can never attain happiness. If, however, these people leave all thoughts and sit in solitude, and associate with or think over a Satpurusha who has attained the state of 'not knowing', then after some days, as the thoughts about the affairs of the world go down, i.e. the state of (so-called) knowing goes down, that is to say, these thoughts get disregarded - discarded, then the state of 'not knowing' pertaining to the world increases and their heads calm down and they get inspired to follow the path of happiness spontaneously.

For attainment of temporal and spiritual happiness, 'not to know' pertaining to the world is essential. Having worked the whole day a person feels absolutely tired in the evening; i.e., he knows he is tired. For getting out of this feeling he has to attain the state of 'not knowing', and so, to get over all that happened during the day, he goes to bed i.e. enters the state of 'not knowing', and having remained in that state the whole night, he gets over the feeling of tiredness.

This at once tells us that the state of 'not knowing' relieves pain and gives happiness. And that is the Siddhanta. It is in accordance with this Siddhanta that, in order that a patient should not suffer from, i.e. 'to know' pain, the doctor puts him in the state of 'not knowing' by keeping him under an anaesthetic. Normally, to be in the state of 'not knowing' is to eat well and then quietly lie down in bed where nobody will cause any disturbance. A man lying in this state says even to his wife, "Now, please, do not trouble me; let me lie down quietly. If at all you want to squeeze my feet, do it in a way, and gently, so that my sleep is not disturbed." If some friend comes to him at this time, he says to him "Now, no disturbance please; I want to have a sleep. If you have brought any work, it will be done tomorrow." Thus he avoids 'to know' anything new. This explains how the state of 'knowing' brings on trouble. By going to sleep the person enters into the state of 'not knowing'. When he gets up a few hours later, his brain is calm and cool, and he feels pleased and calmed with himself. This means that he felt pleased and happy after having gone into the state of 'not knowing' during his sleep. If one gets all he wants without any effort, who would not always like to have sleep? 'To know' is troublesome; that is why hunger is troublesome. To avoid all 'knowing', one sleeps off. However, the sleep that you go in for for avoiding 'knowing', is not within your hands. Full control on sleep, i.e. the state, when one can sleep whenever he wants,

is ideal. If you want to get up at a certain time, you must be able to do so spontaneously, by yourself; in the same way, you should be able to sleep whenever you want to do so. If you decide not to sleep for a few days, you must be able to remain without sleep, without the least exhaustion, i.e. without any after-effects of not having any sleep for some days. If one can control himself this way, he can work for a few months at a stretch and then sleep off continuously for a month or so at a stretch, and get up again on a certain date. People who study this way can remain awake for a year at a stretch and sleep off for a year at a stretch. Kumbhakarna was like that.

In short, controlled sleep and wakefulness is desirable. Sleep and wakefulness depending on some other agency is no good. Even if 'knowing' about the world be bad, it is there; and so long as one remains in the state of 'knowing', one has to suffer. An object to be known and the knower of the object look as two different entities; but both of them are transformation of the same state of 'knowing', virtually it means that the knower and to be known means one and the same thing. The knower in the form of 'knowing' becomes 'to be known.' The state of 'knowing' as it is, is beyond pleasure and pain. It says, "I am beyond both the pleasure and pain. It is you that become 'the knower' and 'to be known' due to me. Since I exhibit neither pleasure nor pain, as a matter of fact, you, the 'knower' and 'to be known' (formed from me), should also be beyond the pleasure and the pain." But when and how is this experienced?

Commonly the knower makes use of the state of 'knowing' for understanding gross objects with the help of his gross body. Indeed, what the knower has to do is to stick to the consciousness that he has, or he experiences at the time of 'knowing' any gross object, instead of trying to know it. That consciousness (awareness) must not be mixed with the 'knowing' of the gross object. That is, the state of 'knowing' as it is, is to be made an object 'to be known', and try to know it with the help of the state of 'knowing'. It means, 'to know' the consciousness of one's own existence beyond the gross body is to be taken as 'to be known', and to become one's self the knower; in other words, one has to experience, i.e., to know the state of 'knowing'. Such a study leads to Atma-dnyana and atmananda; it is called Brahmananda. Here are a couple of quotations pertaining to the subject - "Yad Bodhamatram Tad Bramhetyevam Dhirbramhanishchayah; or Gurave Buddhibodhaya Bodhamat-rasvarupinne." These sentences mean the same thing that I have spoken. The pure state, of 'knowing' is the same thing as 'Bodha-matra', and 'bodha-matra' means pure 'Brahma'. It is that what we really are and that is what is Infinite Bliss.

When 'knowing' transforms itself into the knower and to be known in the form of a gross object, then the knower and to be known become responsible for the apparent pleasure and pain. Since the pure state of 'knowing' does not concern itself with anything gross to be known, it is automatically referred to as the state of 'not knowing.' It is this "referred to state of 'not knowing' " that transformed itself into the 'to be known' gross objects in and of this world. Pure state of 'knowing' is thus the state of 'not knowing' anything in and of the world; in other words, 'knowing' and 'not knowing' become one and the same. Of course, this looks like a puzzle; but the world itself is a puzzle and we are here to solve it, and here is the way to do it. The knower has to stop - disregard - discard the knowing of the gross objects, and has only to look to the 'knowing' part of it, i.e. the consciousness of the state of 'knowing'; then that very state of 'knowing' gives the experience not only of 'not knowing' anything in and of the world, but also of knowing 'the state of

knowing' of one's self without any knowledge of anything gross. What is there then to interrupt the Bliss? This is the state of all Silence. One has to approach the Sadguru for attaining that Bliss emanant from the pure state of 'knowing' as also the state of 'not knowing' anything in and of the world. The state of 'knowing' and that of 'not knowing' as also that of Infinite Bliss is ever-existent with the sadguru. He helps to attain that to any one who associates with him with all faith and devotion. All this leads to one conclusion that one who accepts the state of 'not knowing' anything pertaining to the world becomes God himself, and enjoys that Infinite Bliss.

- (2) -

The word Dnyana consists of two words - Dnya and Na, meaning 'to know' and 'not' respectively; Dhyana<sup>1</sup> thus means 'to know not'. When one wants to attain Dnyana from Sadguru, he wants to attain the state of 'to know not' anything pertaining to the world. Commonly the word dnyana is taken to mean to have knowledge - 'to know'; in a way it is true, because 'to know not' pertaining to the world leads to the pure state of 'to know,' i.e. to experience the consciousness of that Infinite Bliss; that is why dnyaila is also taken to mean knowledge even though its actual root meaning is 'not to know'.

The Satpurusha is always in the state of 'not knowing' and that is why he is described as Dnyanarupa. Just as the lotus always enjoys the water, the Satpurusha, being in the state of 'not knowing', always enjoys and remains in that Infinite Bliss.

Dnyana and 'no knowledge' of anything pertaining to the world mean one and the same thing. To have dnyana i.e. to become a knower means not to be proud of - not to be conscious of 'knowing'. That is why the word dnyana is constituted with 'Dnya' first followed by 'Na'. Dnya means only 'to know'; the state of only 'to know' is not able to experience itself. 'Not to know' can only be conceived when there is already something to know, that is why 'Na' is put after 'Dnya' in Dnyana; this order of letters means that the one who is conscious of the 'not being able to experience' the state 'of knowing' is Dnyani - one who knows - the knower; and to be in such a state is virtually to know - to experience everything - to experience the pure state of 'knowing', i.e. to experience the Infinite Bliss. One who attains the state of 'not knowing' can alone attain that pure state of 'knowing'. To do that it is essential to undergo all the suffering and pain that is emanant from 'knowing' of all that is in and of the world; it is then that with the help of Sadguru-kripa he is able to attain the state of 'not knowing', and through it he is able to join the pure state of 'knowing'; or he could remain in the state of 'not knowing', and enjoy the Bliss, - i.e. the pure state of 'knowing'. If one remains purely in the pure state of 'knowing', he can know nothing - can experience nothing. Everybody says that this world is fully in the state of ignorance. To show negation the letter 'a' is prefixed to any word; if it is prefixed to Dnyana it will be adnyana meaning 'no' (negation) of the state of 'not knowing' - i.e. 'knowing'. When one says he is adnyani, he means that he is not in the state of 'not knowing' anything in and of this world; and that is why he says "Give us Dnyana", i.e. "give us

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<sup>1</sup> It is spelt in the book as dhyana, while the text refers consistently to Dnyana. Quite obviously it is a typing mistake; it needs to be checked against the Marathi version (E.B.)



the state of 'not knowing' anything about the world, which will lead us to that Bliss contained in the pure state of 'knowing'."

In the Beginning there was only the state of 'knowing'; but it could not be known; it means that from that very time the state of 'not knowing' also was there - i.e. the Dnyana was there, i.e., the illusory Prakriti was there. It is on the support of that illusory Prakriti, - i.e. the state of 'not knowing' that the atma descended down to the human form, and in that form began to experience the false state of 'knowing', i.e., 'knowing' all that is in and of the world. In the reverse way, through the state of 'not knowing' anything about the world, the atma is able to reach his origin, and experience the pure state of 'knowing'. Thus to begin with there was only 'knowing'; because, as it was, it could not be known - experienced, this state of not being able to know came into existence; and once this 'not knowing' came into existence, the world came forth, i.e. the state of 'false knowing' came forth. Now to go in the reverse way by attaining the state of 'not knowing', one can remain in it, i.e. become the knower - the Dnyani, and thus experience that pure true state of 'knowing'. And that is all one has to do. Once that is done, there is nowhere to come and go.

'Knowing' i.e. 'Dnya' is all pervading; there is no place without it; its nature is all Bliss; you call it 'Dnya' or you can call it Bliss. Attainment of the state of 'not knowing' pertaining to the world means the attainment of the pure state of 'knowing', i.e. 'Dnya'. Being blissful, anybody who attains it enjoys that all pervading Bliss. As the Bliss is interminable, it is always existent - i.e. it is Sat. To be permanent means Sat. Due to consciousness of 'knowing' it is called Chit. Its nature is Bliss Ananda. All these three aspects of the same pure state of 'knowing' thus mean Sat-chit-ananda.

- (2) -

To attain, - to experience the Sat-chit-ananda, it is necessary to attain the state of 'not knowing' - of course anything pertaining to the world; it cannot be had without it. The state of 'knowing' - is all pervading; whence to obtain 'not knowing' then? If one is pervading everything, whence and how can another come on the scene. This is no doubt true. But as already seen it is necessary to have the state of 'not knowing'; and so let us see whence and how it came forth. Since the state of knowing is all pervading, there can be no 'knower' nor anything 'to be known'; how can one know that what is all pervading is the state of 'knowing'? There is no means to know that there is a state of 'knowing'. Unless some 'knower' comes forth, how can that original all pervading state be known as that of 'knowing'? If that state remains only as it is, what is its use? If it remains as it is, it can neither be called known or unknown; that means in that case 'knowing' or 'not knowing' cannot be known; in other words, both become virtually one and the same. If it remains as it is, since it is of no use, even though it is the state of knowing, it virtually becomes the state of 'not knowing' - i.e. the state of unknown. (further talk is better arranged in conversation form).

Listener - Yes; if only the 'knowing' be there, even though it is 'knowing' it is virtually 'not knowing'.

Questioner - Are you convinced that 'knowing' virtually becomes 'not knowing'?

L. - Yes.

Q - What, yes?

L - There is only 'knowing'. There is no 'knower' to know it; obviously 'knowing' virtually becomes 'not knowing'.

Q - So you are convinced.

L - Yes.

Q - So you know how 'not knowing' came into existence, are you convinced about it? Everywhere there is only 'knowing'; there is nothing like 'not knowing', and that 'not knowing' has come into being. You yourself arrived at that; is it not?

L - Yes: it is so.

Q - You were already knowing that 'knowing' pervaded everything, and you -were sure of that, is it not? No space is vacant without it; are you convinced about it now?

L - Yes.

Q -Not knowing' came into being; you know that now, is it not?

L - Yes, I am sure that 'not knowing' has come into being.

Q - Now, if there is no space vacant that is not pervaded by 'knowing', then where does 'not knowing' remain?

L - I can't say where. But on consideration of the matter I find that there is nothing like 'not knowing', and inspite of there being no space for it, it has certainly come into being; in other words 'not knowing' seems to be another name for 'knowing'.

Q -'Not knowing' thus becomes just another name for 'knowing'; that is the state of 'not knowing' is put upon, - charged upon 'the state of knowing'; that is what you mean; is it not?

L - Yes; call it a second name, or you can as well say that it is put upon as a charge on 'knowing': or 'knowing' is charged with the state of 'not knowing'. As it is, 'knowing' is of no use; why call it 'knowing' then; why not call it 'not knowing'? We can as well do so. If at all there is no knower, and there is nothing to be known, 'knowing' or 'not knowing' is all the same.

Q - That is exactly what I say. But one more question comes forth from this, and that is, - "Is it really so, or you are just saying that?" As it is, there is only the state of 'knowing'; inspite of its being there, it is not being experienced. That means you do say that it is not being experienced - not being known. You have understood that nothing is experienced - nothing is known. It means in spite of your being here (in the world) you are experiencing that state, and that is why you are saying that there is nothing; that means you are experiencing the state of 'not knowing'. That means you appreciate that there is somebody, i.e. yourself, who are experiencing that there is nothing; that means you experience - you know that you are existing. You are thus having two experiences – one of 'not knowing' and another of your own existence; due to what - on support of which, are you having this dual experience? Obviously you are experiencing that due to the state of 'knowing'; that means that state of 'knowing' is with your ownself, and it is due to that that you are having that dual experience. You have not attained that state from anywhere, nor the means to have the

dual experience you have obtained from anywhere, nor that you have come here from somewhere and associated with this 'knowing'. All this means that you yourself are the state of 'knowing'; that state then cannot be separated from you, nor can you be separated from that state. All three of you are thus one and the same thing. You are that 'knowing' and that 'knowing' is yourself. It is that 'knowing' that has thus received another epithet - you or I. But why? And who experiences - knows that there is that state of 'not knowing'. This experience is obtained due to 'knowing'. When thus the state of 'not knowing' was charged upon the state of 'knowing', then that 'knowing' transformed itself into the knower of that 'state of knowing', and began to identify himself as something different – 'the knower'. It is this 'knower' that is further identified as 'you.' and I.

L - You mean that having experienced my own existence, by myself, I would have seen if there was anything more about the 'state of knowing'. But I am myself the state of 'knowing'. That is what you mean.

Q - Exactly.

L- But then you said that 'knowing' is all pervading; it means that I am all pervading; that is what you mean.

Q - I never said that you are not all pervading. 'Knowing', i.e. your-own self, is all pervading. But when? When you, i.e. that 'knowing', i.e. to be all pervading, will have that 'all' to pervade. You must have 'this and that' to pervade. When this something (other than you) to pervade will come into existence, then alone you will be able to pervade that.

L - But there is nothing more than myself, i.e. that 'knowing' here; whence is this 'all' to be had?

Q - If you want to experience the fact of pervading everything - all, that everything, - that all, is nowhere beyond you; you yourself will have to become that 'all', and then with that 'knowing' you will experience pervading all from within and without. In other words, whatever you will become, you will pervade all that and yet you will be remaining over as separate from that part of yours that will be pervading all that you become.

L - It is alright what you have said; but at present I understand nothing, I experience nothing; where be the 'all pervading' then?

Q - I say the same thing. If you experience 'not knowing', it means first of all you yourself become that 'not knowing' and then you not only pervade all that 'not knowing' but actually you remain over; and that is why, though lying beyond it, you are able to experience 'not knowing'. It means since you experience yourself your own form of 'not knowing', your 'all pervading state of knowing' is proved in your 'not knowing'. It means that 'knowing' pervades all that 'not knowing'. It means that if there came into being right in the Beginning that primordial thing responsible for the universe to come into being prior to all in and of the universe, it must be the state of 'not knowing'.

The knower of 'not knowing' belongs to the state of 'knowing;' it is he, experiencing his existence, with the support of and taking the qualities of the state of 'not knowing', evolves himself till he attains the human form. In evolving and arriving to the ultimate form of a human being, he has been doing so on the strength of and imbibing the qualities of 'not knowing', with the result that he became the 'not knowing' himself; and having passed into the state of 'not knowing', he feigns - fakes that he 'knows', and thus begins to look about with that feigned state. As a result of that state he passed through the 84 lacs of Yonis, enjoying the mortal gross forms in each, till he arrived in the state of 'not

knowing', maintaining his original state in the form of his existence only. It is the 'knowing' that evolved itself into all these gross mortal forms till it arrived at its last - the human form; and then the state in him joined with its counter part in the different gross forms and thus he began to know them.

The state of 'knowing', through the agency of 'not knowing' evolved itself - descended to its last - the human form. If the same 'knowing', i.e. -the human form now returns through Sadguru-kripa to the original formless state of 'not knowing', then what will it meet with in that opposite position? It will be able to see the infinite luminous light. The original formless state of 'not knowing' is all darkness; while the pure state of 'knowing' is all light. When one experiences the state of 'not knowing', i.e. arrives in the state of all darkness, then he is able to see nothing else but the infinite luminous light.

I have talked a good deal and you have listened. Even if you read this talk again and again without any experience for a while, in course of time it shall lead you to experience that state.

Of course, this is a difficult and subtle subject. It can be fully understood only when one reaches that highest state. But those that have read books on Vedanta, or who feel much interested in this subject will begin to grasp it on constant reading and thought. Constant reading even without understanding will ultimately lead one to experience it.

Reading, thinking and putting into practice constantly whatever is laid down in these books is the simplest means of attaining all temporal and spiritual happiness - that Infinite Bliss, for those who desire to escape the cycle of births and deaths they lie in, with all types of suffering and pain.

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- (1) State of 'not knowing' poses to be the state of 'knowing' in the form of this world.
- (2) The mutual relation of 'knowing' and 'not knowing'.
- (3) Importance of 'not knowing'.
- (4) How to return to one's original state.
- (5) Dnyana through Sadguru.

- (1) -

I have already spoken about the origin of 'not knowing' yesterday. It is the state of 'not knowing', on the support of and on imbibing the qualities of the pure state of 'knowing', that hides its own state and poses to be the state of 'knowing'. When 'not knowing' poses that way or rather feels proud about knowing the 'state of knowing', it turns into the state of Ahankara. There can be no consciousness without Ahankara. When consciousness such as 'I am somebody', 'I know something', 'I am the state of knowing' etc. - comes on the state of 'not knowing', then it is that that state transforms - comes itself into the state of a 'knower'. To begin with there was none to know the pure state of 'knowing'; that is how the state of 'not knowing' was charged on it. The state of 'not knowing' is not an independent entity; it was only an epithet given to the state of 'knowing'; thus both mean one and the same thing. Due to the proximity of these two states, instead of experiencing its own state, the state of 'not knowing' imagines itself – takes on itself the consciousness - the ahankara, and calls itself as the knower of the state of 'knowing'. And from this stage the tripartite nature of all things in the world - the known, the to be known, and knowledge of it - came into being i.e. the world came into existence.

The state of 'not knowing' makes an apparent show of 'knowing'. In a drama a boy plays the part of a girl. On what basis could he play this part? Because of the sari, choli, bangles etc., the signs of womanhood are existent in the world, he could use them to play that part. If men and women were remaining without any clothes, or if a separate type of dress was not worn by women, then how could this boy have played the part of the girl? How could he have hidden the signs of his being a man? Because of the separate dress he could pose as a woman; but how long could he do it; how long can he hide his original state of a man? Even if he shaves off fully, next day there will be stubs of hair, and they would expose him to be a man. In the same way, the pure state of 'knowing' is infinite, and on the strength of that, the state of 'not knowing' plays the role of 'knowing'; but how long can it play this role? A time is bound to come when its real state of 'not knowing' will be exposed; after all 'knowing' is 'knowing'; and it cannot be hidden for long. Gita has said the same thing this way - "Nasato Vidyate Bhavo Nabhavo Vidyate Satah." (Canto 2 Shloka 16; for the meaning see any commentary.) That is why all objects are mortal - destructible. When Yama begins to deal with the jiva, then all the apparent appearances he has put on just disappear, and whatever is the original remains behind, and that is the Sat.

- (2) -

If all the Ananda pervading the world, or the existence, or the knowledge thereof disappears, whence could it be had again? Well; the original ananda is unlimited - infinite; it is always there; how and whence can it disappear?

Thousands of years may pass - yugas after yugas may pass, that pure state of 'knowing' and its existence is always there; it being always there 'not knowing' never finds it falling short to play upon. If one attains the pure state of knowing then that experience is everlasting and permanent. The experience, through the human body is not permanent as the quality of disappearance of not knowing' affects it, and it does so because it is the state of 'not knowing' that is the mainstay of that experience.

It is 'not knowing' that plays the part of 'knowing'; that means that it has got everything including all mystic powers, that it dishes out things here and there to the different forms in the creation according to their karma, and thus brings the world into existence and maintains it; but it does not know that it itself is the state of 'not knowing', that there is the 'knowing' which is infinite, and that on the strength - on the support - on the basis of 'knowing' alone, it is able to play the part it does. Similarly, the pure state of 'knowing', does not know that it has been given another epithet of 'not knowing' i.e., 'not knowing' is born of it, and that on its moral support, the 'not knowing' has brought out the universe and is maintaining it: That is the peculiar and funny situation. As the whole creation is brought forth, - based on something non-existent, every article pertaining to it exists apparently for some time and then disappears, and that is what is experienced in the world. When both the appearance and disappearance (i.e. birth and death) are not experienced, i.e. are disregarded - discarded, then one goes to the real basic thing which is infinite and on which both the appearance and disappearance have their play.

- (3) -

The ultimate result of the false part of 'knowing' played by 'not knowing' is the human form; it is mainly meant to experience the pure state of 'knowing' through its origin the 'not knowing'. The 'not knowing' was to experience 'knowing', and to do so it began to evolve into different forms one after another, and ultimately arrived at its last product - the human form; the result was the creation of 84 lacs of Yonis; the Jiva went through all the yonis till it entered the human form, and in this he descended., i.e. worked in the opposite direction from his real source of origin. The human form being the last, the Jiva got stuck up in it. The human form being the last product, it is the mixture of all the previous forms, and hence the Jiva has full knowledge of all the forms and becomes conscious of truth and untruth. 'Not knowing' is a very important means to know the pure state of 'knowing'. But the Jiva got stuck up - forgot about his origin, and got himself involved in the different forms, i.e. in trying to 'know' the different objects born out of the state of 'not knowing', and the apparent, i.e. false pleasures - false happiness emanant from them. This happiness - these pleasures being based on the state of 'not knowing' are not real, and that is what is experienced. If they were real they would be permanent - everlasting. Being born of 'not knowing' they cannot last as much as the 'not knowing' itself would do; 'not knowing' is thus comparatively permanent. When the pure state of 'knowing' is experienced through the help of 'not knowing' then 'not knowing' automatically disappears, and only pure 'knowing' remains to experience. Pure 'knowing' means Para Brahma - the Place of Satchitananda - the real unending Infinite Bliss, while 'not knowing' means the Maya - the Adya Prakriti - Adishakti.

To begin with there was only the pure state of 'knowing'; it was charged with 'not knowing' subsequently. 'Not knowing' began to play the part of 'knowing' with the result that it began to be known both as 'knowing' and 'not knowing'; to experience itself, it began to evolve itself, step by step, till it arrived to its final stage - the human form; the human being thus is a complete combination of both the 'knowing' and 'not knowing'. It is the knower, who ultimately evolved himself into the human form to experience all the dual states such as being and not being, pleasure and pain etc, and is actually doing so; it means he is playing the part of knowing both the states of 'knowing' and 'not knowing'. In spite of all this experience, he does not know his own source of origin, and this is the result of the state of 'not knowing'.

When the Jiva, the product of 'not knowing', now a proud possessor of a human form, fully understood both the states – 'not knowing' and the apparent 'knowing' taken on by the former, he found that both were destructible; naturally he began to think if there was something different from these two states; he began to think as to how the forms come into existence from himself and subsequently merge into himself? As he goes on thinking on these lines being tired of destructible pleasures and happiness, he feels that there must be something indestructible beyond these two states. He begins to wonder as to how to experience it? He felt that as it is he himself, who has experienced the various dual aspects, he must now try to find out as to who he is himself.

One should first of all understand and experience that he himself is all this world - all the creation, and is playing himself the various parts simultaneously; then he should think that since all the creation is born out of himself, that since it depends on the various duals, and that since all the duals are false - not true, he himself similarly must be untrue; he will or rather he has then to understand that both the true and untrue states are within himself; as this gets fixedd in his mind, he begins to feel or rather to get ready to experience that he is independent of both those states, and that he has to find out and experience his own original state on which his existence is based. He has to study - to realise that at the bottom of those two states lies the pure state of 'knowing', that that pure state is the unending infinite Bliss and, existence, and that it is the same as Sat-chit-ananda. If one trains his mind to think over this way, eventually he experiences the state of Sat-chit-ananda within himself.

When one is fully able to experience this independent Bliss, then he has attained the pure state of 'knowing', which is nothing else but the primordial Prakriti; it is this state that gives him the experience of Suddha Brahma. It is to experience Suddha Brahma that the human form has been brought into existence. It is this state that is the highest to be attained, and that serves as a link between the world and the pure Sat-chit-ananda. The Siddhas and Yogis always remain happily in this state of the (original) link - the primordial Prakriti; and being in that state they are able to go anywhere, take any form at their will, and yet remain in that state. One who attains this state is the real all-powerful person. But when can all this happen? It can happen when one experiences all the duals, treats them as untrue, treats his Jiva-state and the associated ahankara as untrue, leaves them both to attain the truth, begins to feel that he must experience his own original status, and then experiences the pure state of 'knowing' based on his awareness of the state of 'not knowing.'

When one experiences the state of 'not knowing', he is able to see the whole world in a new perspective, and when

he feels tired of it, he fails to see it. Why can't he see the world then? because he himself experiences to be one with it. Suddenly, as if he wakes up, he begins to experience the pure state of 'knowing' with its unending Infinite Bliss and existence, i.e. he himself becomes the world and experiences that unending Infinite Bliss. This state is obviously beyond all description. One who is in that state tries to describe sometimes that indescribable and inarticulate state in some way or other.

All this boils down to one thing and that is that it is very necessary to attain the state of 'not knowing'. From the primary state of 'not knowing' the sat-chit-ananda aspect was apparently experienced by the human being, but being only apparent, it did not last long. The original singular state of 'knowing' is called the sat-chit-ananda. The state of 'not knowing' posed itself as sat-chit-ananda, and that is why the three aspects of it - existence, consciousness and bliss are experienced in this world. To begin with was all satchitananda -pervading all; and on its moral support the world came into being. The state of 'not knowing' posed to be the state of 'knowing' and thus posed itself as sat-chit-ananda. The moment this apparent state of 'knowing' is dropped by a person, he comes to his original state of 'not knowing', and thus through that state begins to experience the sat-chit-ananda; he finds that state to be the truth. Why should he run after any untrue or apparent state then?

When a person drops that impersonation, he is able to see the Sat-chit-ananda, and then he begins to experience it while in the human form by passing into the state of 'not knowing'. At this stage he is able to experience that state - the truth, and the world - the untruth as well; he sits between them - sits on the border-land between them. When he experiences the sat-chit-ananda, he does not experience the world, and vice versa. He thus experiences both alternatingly as he likes. It is like the hypothetical single pupil for two eyes of a crow; it is presumed that a crow has two eyes, but one pupil; whichever eye the pupil goes in, the crow is able to see through that eye only.

The creator, the maintainer, and the destroyer of the world is beyond both the smallest and the biggest in the world. When one attains this state he himself becomes the creator, the maintainer and the destroyer of the world. On one side the world and on the other the sat-chit-ananda does he experience. When he looks to neither side he is in the state beyond both - the state of 'Only'; that is, he himself becomes the sat-chit-ananda and in that state he knows nothing as to what is happening due to him. Since, however, he has attained - experienced the state of 'not knowing' 'apparent 'knowing' and pure or original 'knowing' even though in that state of 'Only' he understands nothing he can return to any of them whenever he so desires without any effort - without any means; a person who can do like that is the perfect one. He can experience what he likes, or remain in that state of 'Only' without experiencing anything. Such a person can be called by any name - sat-chit-ananda, God, or a Satpurusha. What must happen to one to experience all these three states? His knowing about the world must completely cease while yet in his body, i.e. he must attain the state of 'not knowing'. Somebody might say that since we were originally in the state of 'not knowing', where was the necessity to bring us down in the dualistic aspect of this world? The reply to this is that in the Beginning, that state of 'not knowing' was an epithet of the pure state of 'knowing' prior to coming into Being of the world - of the human being, and hence it was not capable of experiencing the state of sat-chit-ananda; that 'not knowing' was meant for one purpose, to evolve



itself into the world - into a human form to experience the pure state of 'knowing' through him. That is why when through a human form it returns to the state of 'not knowing', then alone it will be able to experience the sat-chit-ananda. When one experiences that he is neither a sufferer nor an enjoyer and that all happiness emanates from himself then he loses the apparent and attains the real state of sat-chit-ananda, and then he is able to experience the world - the apparent state of sat-chit-ananda and the state beyond both - the state of 'Only' - where there is no experience of anything whatever; he now experiences that all the states emerge from himself and merge into himself.

- (5) -

It is customary to say that a man who says that he knows is a person who knows nothing.

(At this juncture the Svamiji quoted as follows - "Yasyamatam Tasyamatam Matam Yasya Na Veda Sah; Avidnyatam Vijanatam Vidnyanamavijanatam." On this Shri Baba said -)

Whatever is said here, will be found in Upanishadas or similar other books. The only difference is in the language; the language spoken here is not like that of the books; that is all. A person who does not at all desire to know is the person who really understands. To understand, fully is to become like that; to become like that is to understand fully. Unless one has the real urge from within, one cannot have real progress, one is not really able to understand. To have that urge it is essential to perform the satkarmas.

Once anybody attains that state, he fully understands everything - that even birds and beasts and stones understand, that the night-soil even understands; that it is the real knower, that all knowledge is concentrated there. A person in this state sees himself to be the most ignorant and the greatest sufferer; to such a person the shit, or the wood is all full of knowledge. As one accepts the lowest state and attains the state of 'not knowing', the state of sat-chit-ananda begins to invade him - to pervade him; as he progresses in this he begins to look a fool from the worldly point of view. As he gets recognised as a fool his foolishness increases, his subtle knowledge about God also goes on increasing until he, at last experiences sat-chit-ananda.

In Short, what one has to request for from a sadguru is the state of 'not knowing'.

To obtain Dnyana from Sadguru, one has to take to suffering, for which methods like penance have been advised. To do penance is to burn the jivhood. One may have to suffer from heat, rains, or cold or hunger, etc. - i.e. all good and bad one has patiently to bear. Here is a pertinent verse explaining it: "Sosavi Ti Vipadadasha, Sampadadasha Balecha Sodavi." Meaning - leave away deliberately the state of riches and take to suffering in adverse circumstances. Adverse circumstances must be borne; once one does that, what does it matter what suffering and pain come? The people around may give trouble, may give a beating; but what does it matter? What is that to him? All these things affect the outer - the superficial; the real in him does not suffer and that is what has to be understood.

When Sadguru imparts knowledge, what does one get? One gets suffering, - pain. Dnyana means 'not knowing'; and that means pain. That is why I always say that if you want suffering and pain, then come to me. I have also incurred endless pain and suffering, and that burnt all my desires and my jiva state, and then only I attained the state of 'not knowing' pertaining to the world. If you fall at my feet, I will make you like myself. I lost all, you will have to do the

same. To lose all is to have dnyana, i.e. the state of not 'not knowing', that is not knowing anything: In the wakeful state – anything pertaining to the world, and that means pain: it is this pain that leads to infinite Bliss. Pain means Duhkha, and I have defined that word sometime ago. That Duhkha is not of the worldly type; it gives Sukha; in fact that Duhkha is called Sukha.

The pure state of 'knowing' is infinite, while that of 'not knowing' is limited. 'Not knowing' contains nothing and hence one who attains that loses all; and one has to lose all. The world and its contents are the constituents of that state; these contents are different forms like different dresses and the commoner feels pleasure in it. When all those contents - forms - objects are removed, nothing remains behind; - it is a state of vacuum as it were, and that is what is described as losing all.

The word Kripa means to remove all - to make one lose all; it is on the strength of that that the infinite is experienced. Ananda can be experienced at its periphery. Just as the periphery - the outer surface of one's body enjoys the sun light, the air and the space all-round, and through that the body is nourished, in the same way, the ananda can only be experienced from its outer rim; it is experienced along the periphery of the circle of 'not knowing'. This circle of 'not knowing' is just a speck in relation to Sat-chit-ananda. This speck can be said to be of the size of 3000th part of the end of the hair. It is dark in appearance. In that this world comes into existence. That darkness calls itself to be the biggest. However big it becomes, it is just insignificant in relation to the infinite. That speck should be remembered to be the state of 'not knowing'. People get lured by it. Leave this lure and you will attain the state of 'not knowing'.

Remember, it is this 'not knowing' that is recognised as Dnyana; at its periphery is experienced the apparent sat-chit-ananda on the strength and support of the real Sat-chit-ananda; one can do that or remain silent in that speck - the 'not knowing' - without experiencing anything.

What is the net purport of all this? It is to attain the state of 'not knowing', and it is called Dnyana; it is only the means to achieve that Infinite Bliss. Here is a couplet about it - "Na Dnyanam Na Cha Vidnyanam Dnyeyam Dnyatapi Naiva Cha; Svayamevanubhuyat Tat Vivekavarivarjitam", meaning, there is no knower, no to be known, nor any ordinary or special knowledge; one has to leave all these differentiations, and experience that by one's self.

Treat all I am talking as a prattle; why give it any garb; call it a prattle straightway.

On this Svamiji (sitting nearby) said that it was not a prattle, but it was all nectar. Nectar cannot know nectar. Your talk must be styled as the Siddhantas from all the Shastras.

Constant thought about this talk is bound to lead ultimately to that Infinite Bliss.

### THE GOD AND HIS SECRET.

God alone knows all about His cosmic play. A magician displays tricks which are seen by hundreds, but they have no idea as to how he performs them; unless one learns his technique one cannot know those secrets. To learn subtle and secret things, one has to become like that. It is in the nature of a human being to try to probe into the secrets. There are secrets and secrets. There are secrets with ones self, which can be used without exposing them, and which cannot be told to anybody else - even to one's nearest and dearest. The secret of God, which is known only to Himself, is the secret of the first order. There being none to know this secret, it is only known to God Himself. There is none else than God who remains in an invisible form, who works in an invisible state, and who understands everything in and of the invisible. A person, who has given up the ways and affairs of and in the world, and who works in the cause of God without any outer display, i.e. secretly - in an invisible manner, is almost like God, and he becomes able to understand the secrets of God. On the other hand, a person who works, not in the cause of God, but in his own cause or for somebody else, does not understand much about it, even though all that becomes known to God; such a person never turns towards God.

Let us now think of the secrets of the second order. In this we tell the secret to another in whom we have confidence, who is like ourselves, and who, we are sure, would not give it out. There are, however, very few who are able to keep the secret to themselves; such men generally tell that secret to another in whom they confide - whom they love; but the other man may not reciprocate his confidence - may not love to the extent he does. The husband loves his wife, takes her to be his confidante, convinces himself that he is equally loved by her, and tells his secret to her. If she believes in him, she does not further think about it. The natural attitude of a woman is to tell something new she comes to know about to her friend, and that is what a wife is seen to do. If that friend of hers is a decent person she keeps quiet; otherwise many times trouble is seen to occur through her knowing the secret. Sometimes as the wife comes to know of it, and she does not agree, she begins to argue with her husband on that point. God sees this quarrel and says, "You take her to be so dear to you; but are you sure that you are equally dear to her?"

If the wife loves her husband, she takes him to be God, and if she comes to know some secret she at once tells him. If both are not of similar nature, then, having known the secret from his wife, instead of keeping silent about it, and without thinking about its truth, he just talks about it leading to unnecessary troubles and complications. Such couples are not the real husband and wife. The real husband and wife belong to the first order and desire to remain in solitude; they are so confident about each other that they never tell anything that passes between them to anybody. God always remains with such a couple. The neighbours of such a couple do not even hear them talking to each other. Otherwise there are couples who always quarrel with each other, and their disagreement is known all over; nowadays such are the couples commonly seen.

What is the real purpose of marriage? It is to attain the subtle invisible state. The subtle invisible state only

belongs to God. The wife is to take her husband to be God; for what? To make him pass into that invisible state and for herself to attain that state. Whatever is to be talked has to be done or talked quietly, that virtually gives both of them the punya of observing the vrata of silence. If the husband and wife observe secrecy and quiet externally, in course of time they begin to understand what goes on in each other's mind, and with this they begin to experience the invisible and subtle state of God; and the Bliss they experience in that is thousands of times superior to the physical worldly happiness they could have.

There is another way the secrets are dealt with. As two are talking about something, a third man comes in, and the first two immediately change the subject. The new comer at once says, "Am I an intruder? Shall I go away?" They say "No, no, it is alright." Still that subject is dropped. When this new comer goes away, then again they resume their subject. But the new comer suspects, and the result is that their secret no more remains a secret.

God is invisible and his play is known only to Himself. There is none to whom He can impart His secrets, and naturally He does not tell them to anybody. If somebody becomes like Him, then He could tell them to him; that person would almost be like God. Whomsoever God wants to tell his secrets, God first makes him like Himself and then alone tells him; or he tells him, who, on his own has exerted and attained that state. Unless one becomes invisible, - attains the invisible state, one will not know the secrets of God. Godly secret is one, and the knower is also one. To understand that secret, many sit in solitude and practise certain methods to attain the invisible state; some practise in forests. So far the mind deals with the affairs of and in the world, simple sitting in solitude or in a desolate forest is not sufficient; it is not the real silence. When the mind thinks only about one's own self or about God, then only one can be said to be in real solitude.

To attain the invisible state, one has to leave all unnecessary physical activities; sit in solitude, and try to forget all the external things; slowly the mind begins to attain the real solitude. A man who can thus keep his mind stable, need not be in a desolate forest or in strict physical solitude; he may be anywhere, and yet he will be away from the world in the real mental solitude. A person who is mentally detached - in solitude, but who behaves as a normal person in the world, is God or Satpurusha. Such men can only be known to those who are properly qualified to know them.

I am fully detached from within and apparently attached without; commoners cannot know this state. Howsoever I look from without, how I remain detached from within is known only to myself; if there are any persons qualified to know, they alone would know; such, of course, are very few.

Those who cannot attain the invisible state and see the invisible God, they should fully associate and serve the 'open' Satpurusha with full faith and devotion, and they will get the fruit of experiencing the state of God.

- (1) The real offering to God.
- (2) Simple method for mental endurance.

- (1) -

Two things cannot be done at one and the same time by any Indriya. If the ear is listening to one thing, unless it stops listening to it, it is not able to hear another thing; same is the case with the mouth, eyes, etc. While offering food to God, if you go on looking at it, God will not be able to look at it and enjoy it; if we keep our mouth and nose open at that time, God will not be able to enjoy with the mouth and nose. That is why we have to stop the work of the indriyas that deal with taking in of food, and stop the mind taking the pleasure thereof through those indriyas, at the time of offering food to God; then alone the atma of the idol is able to enjoy the pleasure of that food offered to Him. The offering of food is called Naivedya meaning - to tell - to offer. It is hence customary to shut the organs - the mouth, the nose, the eyes and the mind at the time of offering Naivedya to God.

When one thinks that God should do a particular thing, then one has to stop even thinking about it, and then alone God begins to do it. If with all our mind we stop seeing anything with the eyes, then God begins to look at us, and we are able to see Him. In the same way, if we stop talking physically and mentally, then God begins to talk to us. If we stop the activity of all the indriyas, of the mind and the body in playing any part in the affairs of the world and in enjoying any temporal pleasures, and if we utilise all of them in the cause of God, i.e. if we offer all of them to God like the Naivedya, then without doing anything on our part God Himself exerts and gives us all the temporal pleasures. God has said - "Ananyashchintayanto Mam Ye Janah Paryupasate; Tesham Nitayabhiyuktanam Yogakshemam Vahamyaham." (Gita, Canto 9, Shloka 22; for meaning, see any commentary.)

Whatever thus we give up doing in the world, or do only in the cause of God, then God begins to do it for us. That is the rule. Hence it is essential to offer all - the Tana, Mana and Dhana - to God.

- (2) -

All the inanimate gross objects have more of Dnyana (knowledge) than what a human being has, and as a result of that Dnyana they possess greater power in them; it is due to that Dnyana and the power they have that they are able to bear all the trouble including destruction inflicted on them by us for our needs. Even the worldly wisdom that we obtain is through these gross objects. As a matter of fact, on taking birth in the world a human being is absolutely ignorant; as his association with gross objects begins to increase, he is able to collect knowledge from them. We get the knowledge from them, and then try to show ourselves as something in this world. As we are not able to imbibe all the knowledge they have, we are not able to have that power and the related strength of endurance they show. Wherever Dnyana lies in its full measure, the strength of endurance lies fully there, and vice versa. Wherever both the Dnyana and power of endurance lie in full measure, God is always there. The unusual power of endurance is shown to a great degree by trees and stones, and that is why the presence of God is there to a very great degree; that is the Siddhanta.

In a human being the power of mental endurance is essential. A person who has the power of mental forbearance,

God is always associated with him. It is on the strength of this mental power that any physical suffering is easily borne. Knowing this the yogis try to bear the heat, the rains, and the cold, they try to bear the troubles created by the shadripus, and thus try to become like the inanimate objects and eventually they attain their state of communion.

Thus the mind has to be trained to attain the power of endurance like the trees and the stones. Look at yourself; you cannot tolerate a fly sitting on your body; you are not able to bear ordinary heat and cold; how can you attain Godhood? You vainly desire to attain Godhood, - you do not want to take to the qualities of trees and stones; how can you have your desire of attaining Godhood fulfilled? Try to bear, try to endure everything; try not to be affected by heat, rains, cold, anger, abuse, hate, bad name, etc. It is from childhood that such a training must be given. Wise parents train their children this way. These days, however, the parents try to decrease the power of endurance in their children. Children are normally able to sustain cold; but the modern parents put on so many clothes on them during winter that their natural power gets curtailed. Right from the beginning the parents talk to them in such a sweet and cajoling fashion, that those children are not able to stand a single adverse word later on. That is how in all ways possible the natural power of endurance is curtailed. With the loss of the physical power, their mental power also gets deteriorated.

In days of old people used to walk over hundreds of miles; today you require a car for the purpose. Even to visit the next door neighbour you require a cycle. People used to read and study in ordinary light; now you are using powerful electric lights for that purpose; you have decreased the normal power of your eyes. Everybody is now required to use spectacles. As all this external power of yours is going down, your mental power also has deteriorated; and that is why you now find it difficult to turn back.

Birds and beasts, stones and trees, the forms of evolution prior to the human being, have great power of endurance. Birds and beasts do not have to wear any clothes; they subsist on anything. You have not to feed the trees; they can virtually remain on water. The stones have the greatest power of endurance; you strike hard at them and turn them into bits; they have great Godly strength in them. That is why shastras have ordained that birds and beasts, trees and stones should be worshipped; they have never asked us to worship a human being. Since stones possess the power of endurance to the maximum, they are turned into idols for worship. Those that possess the qualities of a stone are qualified for being worshipped. To attain such power one has to try to sit in one place in one posture, observe all silence, to close the eyes or sit in darkness so that nothing else becomes visible, to stop all the activities of the mind and the body and utilise them in the cause of God, to avoid contact with men of the world, to observe certain set of rules and regulations - such as Vratas etc. in the cause of God; these are all the means to attain - to increase that power of endurance. If whatever out of this you practise, you will find in a short while that your mental power of endurance is increasing, and eventually you will begin to experience the qualities of God. I am telling all this to you from personal experience. Whatever I have experienced, I am telling you. Understand this well and try to behave accordingly.

(1) The Buddhi that leads to the state of Sat-chit-ananda.

(2) Method of attaining the state of Sat in association with a satpurusha.

- (1) -

To give a name to an object according to its qualities and then to make use of it is the nature of Buddhi. To understand the form is the main work of Buddhi. It is the same buddhi which understands the form, and the qualities of an object, and then gives it a suitable name. If this buddhi will not look to the form and the qualities of any object, it will attain the state of Sat-chit-ananda. When that reasoning faculty begins to understand the form and qualities of worldly objects, it loses its state of Sat-chit-ananda and becomes the so-called normal reasoning belonging to the world. If it now wants to go back to its original state, then it will have to break away with what it has been doing on its own. After all we, who undertake to do this work, are Sat-chit-ananda ourselves. Knowing this we should dissuade our reasoning faculty - our buddhi from running after form and name; that would lead us to the state of Sat-chit-ananda. That is why it has been said: "Upekshya Namarupe Dve Satchidanandadhirbhavet", meaning, - the buddhi, that leaves - disregards the Nama and Rupa - name and form, attains the state of Sat-chit-ananda.

- (2) -

Commonly everybody is not seen to be able to attain that state on his own. In that case there is a simple method. Association with a Satpurusha - sticking to him, whose buddhi has disregarded the name and form, and attained the state of Sat-chit-ananda, leads one automatically to the state of Sat-chit-ananda. Think of a blank sheet of paper. If you stick different pieces of paper on it, some of which may have different colours, or which may be impregnated with good or bad smell, all those automatically go wherever that sheet will go; of course the bits of paper must be well fixed - well attached to the sheet. Since we cannot give away things or follow what is laid down by shastras, nor make our buddhi attain the state of sat-chit-ananda, the best thing for us is to stick to a Satpurusha taking him to be a blank sheet of paper.

In the world one has to commit both good and bad deeds. Just as a train or a cart is able to go down a slope quickly, but finds it difficult to go up an ascent, in the same way, a man goes down the path of sin quickly, but finds it difficult to perform satkarmas, take to the path of punya. You are busy in the world; you are doing all sorts of good and bad actions; you are not able to do satkarmas; you have a downward trend; so you should stick to a satpurusha. Like the bits of coloured paper are the various persons - Brahmanas, Mahars, Mangs etc.; the scent represents punya and the bad smell the papa; if any of these persons will stick to a Satpurusha with all faith and devotion, then they will go wherever the Satpurusha would go.

The real Satpurusha is devoid of action in every way; it is not his nature and he cannot attract and make anybody stick to him, nor does he discard or set aside anybody. He is always in the state of Sat. If then we on our own stick to him, then we are bound to attain the state of Sat, and once we reach that state then all our sins even turn into that state. Gita has said - "Sarvam Karmakhilam Partha Dnyane Parisamapyate." (Canto 4, Shloka 34), meaning - All karma ends

with the attainment of Dnyana. Throw any dirt in the Ganga and it becomes one with it. Put anything - dry or wet, sweet scented or foul in the fire, and all that turns into fire. In the same way, whatever be the sinful or virtuous actions done, when one sticks to a Satpurusha - a Dnyani, - all of them terminate, - all are just dissolved away, and one attains sadgati.

Just as we stick a piece of paper by gum to another, in the same way we should stick to a Satpurusha from the bottom of our mind - our heart - with all love, faith and devotion. If we stick to the objects of desire, we are lured by them, we get engrossed in them; but if we stick to a Satpurusha with all love, then we lose all our desires and become one with Sat.

Take the example of a train. To an engine are attached so many wagons and bogies. In those bogies many good and bad persons sit themselves; the wagons are full of good and bad things and objects; but since all those bogies and wagons are firmly attached to the engine, they are automatically pulled by the engine with all their contents of diverse nature. In the same way, whosoever attaches himself to a Satpurusha with all faith and devotion, - rich or poor, Brahmana or Mahara, sinful or virtuous, all of them go wherever he goes. That is the Siddhanta.



### THE CITY OF THE DEAD JIVAS.

(Shri Baba asked a new arrival if he had dined; on his negative reply he said-)

There is a city where only the dead Jivas stay. I had an occasion to be there and to have the meals four times a day. It is an eternal city. The cities of living beings get destroyed. So far one lives, there is the city in which he lives; the moment he dies, that city is no more for him. You know the well known saying "Apa Maragaya To Duniy a Duba Gayi," - meaning, once one is dead, the world remains no more. This means the city of living beings is destructible; but the one of the dead people the Jivas is ever-existent; it is eternal. I will describe to you what happened when I had an occasion to visit that place.

For days on end I was roaming about. One day in a deep forest I saw a town. It had a huge fortifying wall all-round. None could get in unless one was qualified to do so. It was in the afternoon that I arrived at that place. I could see no way to enter that place. There was none whom I could ask about it. Ultimately somehow I scaled the wall and jumped inside. When a man is caught into difficulties he always finds out a way. Anyway, to roam about is a sign of adverse fate; a man with such a fate goes on roaming about for centuries. To be able to remain in a place is a sure sign of good luck. To roam about is painful. A person who has not to roam about, who can sit at home quietly, who has no debts to pay, who has not to go about for anything, is a real, happy man. It has been said - "Anrini Chapravasi cha Sa Varichar Modate". Rina (debt) does not only pertain to money matters. Give and take of anything, of any feeling, so also mutual give and take of simliar types, make people related to each other; they become Rinanubandhi. Roaming about of mind is the real journey. A person who has no Rina (Anrini) and who has not to roam about (Apravasi) is the happy man. The person having Rina and who roams about is always a sufferer; such a man always gets into At sorts of troubles and difficulties.

I was then a constant sufferer. I was roaming about for hundreds of years. When difficulties attack a person, surround him, he resembles a dead person. When does a man die? When unbearable pain comes to him, and he is no more able to bear it, he dies. In the same way, that time I was almost a dead man, that is, my body was alive, but my Jiva within was dead. When a person gets into difficulties, becomes penniless, has to roam about for nothing and then gets all tired, it means his Jiva almost becomes extinct.

Due to that roaming about, my Jiva was almost dead, and I was trying to look for a shelter when I saw that city. I somehow scaled up the wall and jumped within. I thought people within must be decent, happy folks. But the moment I landed in, they ran with bludgeons towards me, and began to beat me. I was almost dead before landing into that place; I now thought I will be fully dead. I had never met with such a difficulty till then. At that moment I remembered a couplet

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"Kashtatkashtataram Dukkham Yo Madbhaktah Sada Bhajet; Sa Eva Matpadam Yati Punarjanma Na Vidyate."

I felt that I have to face now the most agonising difficulty. And what will it lead to? Bhagavan says, "Persons who suffer like that come to me, escape the cycle of births and deaths, and enjoy the Infinite Bliss." This couplet gave me some mental relief at that time; but then it said "Madbhaktah Sada Bhajet", and when my attention caught this phrase, I became restless. The couplet has put a condition that, "that person must be my devotee; all his attention must be centred in me under all the circumstances; then alone he escapes the cycle of births and deaths." The great Bhakta Pralhada underwent terrible difficulties, and throughout he was remembering the Almighty, that is how he came out of them and attained liberation from births and deaths. Pandavas were put to inhuman privations, and yet they never gave up their devotion towards Shrikrishna. Same way Dhruva suffered. Nowadays the moment some difficulty crops up, people give up God at once. Anyway, one must remain sincerely devoted while undergoing even inhuman sufferings; that is what the couplet says. I was undergoing that suffering; but I began to wonder if I were a Bhakta or not; I could not say this way or that way. I thought that if I were not devoted, then I won't get any liberation. This frightened me still more; I began to run here and there, and all the while those fellows were beating me. I was crying and shouting. I virtually ran throughout the city and they were all chasing me. I suddenly saw a hut on the way and its door was seen open; I somehow gave a slip to those fellows, and entered the hut. I saw there a black blanket. I quickly covered myself with that and lay on the floor. The owner of the hut, an old lady, saw me and said, "Who are you? You seem to be a novice." I did not utter a word; I was almost dead. Those fellows that were chasing me, came there, and asked the old lady "Where is that fellow?" The old lady said "Since he has come into this city and more so in my hut, he must be a dead one."

So, after all this was a city of the dead! You people may think that it must be the cremation or burial ground; but that is not correct; the cremation ground is meant for dead bodies. This city was for the dead Jivas; the body is alive, only the Jiva is dead. The Jiva is dead due to inhuman sufferings and pain. When a man is attacked with a crop of difficulties he feels disgusted; because he is not able to die with his body alive, he kills his body, i.e. commits suicide; the cremation ground is meant for such persons. When the jiva undergoes terrible suffering and pain in the cause of God, or to absolve himself from his karmaprarabdha he feels that he should better be dead, and that suffering and pain virtually kills his Jiva; in such a state the body is alive but the Jiva becomes dead; for such dead there is a separate place - a different city. I had come into this city and was now lying in the hut of that old lady.

On being questioned by my chasers the old lady said "Why do you beat him? How can he enter this city unless he is dead? He must be dead." They said that if he were really dead he would not have run away from us. And with these words they began to virtually pound me. But from that conversation I concluded that unless I lie like a dead person, these fellows would not stop beating me. So I absolutely laid myself quiet without uttering a single word. A few minutes later that old lady said to them, "Look, he is dead; he is not uttering a word." One of them said, "Yes, he looks to be dead; but just make sure", and they beat me a little more. I was almost on the point of shouting; I could not withstand that strain. By the grace of God, however, I kept quiet. Those fellows snatched away the blanket from my body. I had a loin cloth, which also they removed, and then again began to beat me. The old lady again intervened, "Well, he is really dead; why beat him now?" These fellows also felt that I was dead and hence they left me and went their way. The old lady came to

me, passed her hand over my body with pity and said, "Don't cry my boy; you are no more alive. You are dead. Don't worry now."

I will tell you in short the mode of death of a Jiva. By the will of God or sadguru, a person, whose Jiva is destined to be killed while his body remains alive, his Jiva is beaten with bludgeons within himself. This beating kills all the desires of the Jiva. When all desires are done away with, then the Jiva that is formed of them automatically dies. When the desires and the Jiva born or formed of them dies, what is the state of the remainder? Gita says about it -

"Achchhedyo Ayam Adahyo Ayam Akhedyo Ashoshya Eva Cha; Nityah Sarvagatah Sthanuh Achalah Ayam Sanatanha." (Canto 2, Shloka 24), meaning, who does not die in spite of death, who does not dry up in spite of drying, who is not burnt away in spite of burning, who does not become wet in spite of soaking - i.e., who is not affected by anything good or bad, who is beyond all pleasure and pain that pure atma - that Blissful atma alone remains in the body. When the sadguru decides to bestow his Grace, his kripa on a person, he takes away everything of him except his body; he kills, destroys the Jiva lying within the body, and raises him to the state of Shiva - state of Sat-chit-ananda.

Here is an example to illustrate what I have said. Think of a cage in which some milk is kept. A cat is lured by that milk and enters the cage. You can now close the lid sufficiently so that it is not able to get out, and go on beating that cat till it is well-punished. That cat will never again come near that cage. In the same way, when the sufferings had almost killed me, I entered that city; and whatever Jivadasha was yet remaining in me, they killed it by continuously beating me. No more Jivadasha was now left in me. If at all there be a little it was just enough to enable the body to subsist.

I am not telling you a fake story. It is not a vision, nor a parable. Do not doubt it. When a criminal is punished, hundreds can see that. Here the punishment is similar but it is within the body and is not visible to others. In this they keep the body as it is, and only kill the Jiva. Just as the beating with fists does not leave any mark, in the same way, the killing of Jiva does not leave any mark - is not seen by others. When the body is beaten, both the body and the Jiva suffer; but with the grace of God when the Jiva is beaten, the Jiva dies leaving the body almost unaffected.

God or Sadguru adopts many a way to kill the Jiva. Some people try on their own to kill the Jiva by undergoing fasts, pilgrimages, tapashcharya in a forest, faithful behaviour, satkarma in the cause of God; they just care for the body enough to keep it going, and try to burn their desires and thus kill their Jiva; in the case of such persons, after all this voluntary suffering, whatever little of Jivadasha remains is done away with by the Sadguru.

Just as we have cities for living human beings, in the same way there is a city for dead jivas. In our cities thousands of human beings are seen engaged in various occupations; when a human being dies, his body is burnt in the cremation ground which can be taken as a place for the dead human bodies; this is a place where persons with their living Jivas but dead bodies reside in the form of ghosts and spirits of various types; they pursue their occupations there. The living people in the cities do not know fully about what they are doing - hardly know anything about their affairs; how can they know the play or affairs of ghosts and spirits, more so of dead Jivas. You imagine others to be like you.

The ghosts and spirits, in addition to their own work and affairs, understand what goes on in your cities; they can

visit your cities when they like, and possess any sinful person, and try to make him like themselves. Their jivas being full of desires, they possess other jivas and trouble them. They however are not able to see or understand anything from the city of the dead Jivas. If they are desirous of killing their Jivas, they possess some of the human beings and then come to us whose Jivas are dead, i.e., to the Satpurusha to attain liberation. When I first arrived in this place, thousands of ghosts and spirits were trying for liberation before me. Till all of them attained Sadgati I never allowed anybody to come here. People experience being possessed by ghosts and spirits; but these ghosts are not seen; if at all ghosts are seen by some, they get frightened and fall ill. That is the way of the Jivas living in the cremation ground.

The way the dead jivas behave in the city of the dead is quite different. My own behaviour is like that. But how can you understand that mode? You are able to see my physical body and the actions done by it. Those dead Jivas living in that city have attained the state of Sat-chit-ananda, and their whole life and mode of behaviour will be of that type. There are hundreds there staying in that city who are carrying on their work in that subtle invisible way; their gross bodies are dead; but they have attained that Self-luminous celestial body with which they carry on their affairs. I am also one of them; that self-luminous celestial body of mine is eternal. I am always in that body and I have to behave according to the customs and modes of life in that city.

This gross physical body of mine that you see does not contain the former Jiva but contains only the pure atma that lies within that celestial body. By the will of God even this gross physical body also performs Godly actions that are destined to be done by it. As you do not belong to that city how can you see or understand the nature of those actions, the way they are done, etc.? Now I do not belong to the world. Because this gross physical body is seen, some might take me to be worldly like themselves; but I do not belong to this world now. How can you understand, if I tell you that I belong to the city of the dead? Gita has said "Avajananti Mam Mudha Manushim Tanumashritam; Param Bhavamajananto Mama Bhutamaheshvaram". (Canto 9 Shloka 11. For meaning see any commentary.) This couplet means the same thing - Not knowing my real state of God, the state of Shiva, I am taken to be a common human being with the gross physical body, and then insulted by the people. How can you ignorant people understand the state I am in?

What do the dead people of the city of dead do? They do "Apanasarikhe Kariti Tatkala", meaning, they make others like themselves at that time. By giving you correct advice, by taking you away from the network of Maya, by making you desireless both in the visible and invisible way, they try to lift others up to that state of all temporal and spiritual happiness - of sat-chit-ananda. Those dead people doing all this are able to see what is going on in the cities of ghosts and spirits and of human beings; they can visit both these places at will and do there what they like, and return to that place. They have to undertake some actions for the good of the world; in spite of doing their actions they are able to go beyond the city of the dead Jivas into that pure state of Sat-chit-ananda. Once one attains the state of the dead Jiva he becomes all powerful; he is able to remain beyond the dvandvas with or without power. Who can know their ways? Who can know their limit?

To return to my story: It may be that the time for the destruction of my desire laden Jiva and that of attaining the state of Shiva had arrived by the grace of the Almighty or the kripa of the sadguru, that I arrived in that city of the dead

as if by inspiration; I entered in that hut, was beaten so much and then let alone in the end, when my Jiva was dead. When those fellows left the hut, the old lady came near me & said, "Howsoever you talk or work now, you are dead. You have now neither pleasure nor pain. If, however, you are not completely dead, I will kill you for good".

This frightened me. I thought that I was just out of the clutches of those fellows, and now this old lady is going to beat me again! Anyhow I took courage and said to her, "Beat me - kill me when you want; but at the moment I am hungry; I entered this city with the idea that I may get something to eat. But I was chased and beaten so much that my hunger even was killed". Then she passed her hand over me and then brought four large Bhakarīs (round paw-cakelike bread generally made of Jawar flour) and some gram preparathion, said I can't eat this much. But she made me eat them and said, "This is my way of killing". To eat that much every time four times a day, in the morning, in the noon, in the evening and at midnight was nothing short of punishment. Somehow with her kripa I began to eat that much. Once I asked her, "Nothing is seen here in your hut to mill the Jwar into flour; where do you get all this flour?" She said, "Oh! Why worry about it. We have always plenty. You will know it by and by. Now you begin to move about little". I said, "How can I? Those fellows will again beat me". She said, "They would not now; once a man begins to digest so many Bhakarīs then he can move about anywhere." With this I began to move about a little, and a little later very freely, without fear.

When I began to move about, I began to understand all about that city. There were various customs. One of them was this: there was plenty of agricultural land; anybody could do ploughing, sowing etc.; the land or the implements or the oxen there did not belong to one particular person. When the corn was ready it was kept in a huge common godown. Everybody put all the corn there. There were no locks anywhere for anything. There were houses for protection from cold. Nobody troubled anybody. Anybody could bring any amount of corn, or mill any amount into flour or take away any amount out of it. Everybody used to eat and drink freely and was contented. There was no desire, anger, avarice, envy etc. Persons attain this state when his Jiva is fully dead. I had to stay in that city for a very long time.

That old lady was a good soul. I felt pity for her. I told her that I would make all the bread. On this she taught me how to make the bread, and I began to make and eat them. I stopped her from doing any work. We ate many a bread like that. These bread pieces do not mean the bread you make of the flour of Jawar, etc. These bread pieces mean the sun. I have once talked about the bread and the Sun.

On asking her once she told me, "You can now go anywhere you like. You can go to your parents or children and again return here. Now no dvaita of 'this and that' remains in you. Where is then to go to and come back? Wherever you go, this city will always be with you". I said "That would be very awkward". She said, "After all this is a city for the real dead persons; it is immaterial whether it is there or not. You will never be troubled by it."

Even now I am in that city. Even if I go to some other place, that city always accompanies me. You people come here and ask me to go to Bombay, etc. What for? You want me to go to the place of the living beings. But wherever I go, that city is always with me. Wherever I may go I won't be alive again. My association will only kill others. That is why I always ask everybody not to associate with me.

In short, to die while the body remains alive is the highest state to achieve. That state leads to that pure state of Sat-chit-ananda. It is for this reason that great yogis, thinkers, etc. try to be desireless and kill their Jiva, and with the association and kripa of a Satpurusha - of a sadguru attain that state.

Many long to have that state; but they are generally seen not ready to undergo suffering and pain with pleasure and thus kill their jiva. Once the Jiva of a person dies for good, that person becomes immortal.

Once you get into that city of the dead Jivas, you get the state beyond the Dvaita and Advaita. In this world some wise persons try to follow some form of advaita suitable to themselves. They try to mix up various castes and creeds. But to take to this selfish and opportunistic view of advaita is a great sin; this only leads one to endless suffering and pain; none should ever take to such advaita. If one wants to attain the real state of Advaita, the only method is to follow one's own Faith, and thus complete the experience of dvaita; this automatically leads to the state of real advaita; that state has not to be achieved; one automatically gets into it.

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A short description of the Parsi Faith.

(Shri Baba spoke to Dr. Palkhivala - A Parsi gentleman).

The person who receives the Grace of Surya Narayana is also recognised as Surva Narayana. The Sun remains in the sky but the heat and happiness thereof becomes available on the earth. None can approach the Sun, nor does he approach anybody. The person who wants to approach the Sun, can do so by first approaching one who has received the kripa of the Sun. Normally everybody suffers from the heat of the Sun; but the one who has received the kripa of the Sun is never troubled by him. You and others like you are devoted to the Sun; the Sun is pleased with you; and hence when I see you, I feel as if I am having the darshana of the Sun. There is a Sanskrit verse describing the form of the Sun: -

(Dhyeyah Sada Savitrimandalamadyavarti, Narayanah Sarasijasananasannivishthah; Keyuravanmakarakundalavan Kiriti, Hari Hiranmayavapurdhritashankhachakrah.)<sup>2</sup>

This is the Mantra to propitiate the Sun leading to acquisitions of all qualities and happiness. To achieve that, the Sun is praised thrice a day. Today is Sunday, and on this day of the Sun, the Sun has approached me in your form. There lies all the difference between a man who is bestowed with His kripa and a man who is not. Some time ago I explained how this world is brought into existence by the Sun, how the life of all depends on the Sun, how the Sun creates food for everybody, how he is responsible for all happiness, etc.; if the Sun is pleased with one, one is able to have all the temporal and spiritual happiness; he becomes qualified to approach the God. It was the great prophet Jarathosta<sup>3</sup> who enunciated the principles of Sun-worship to attain Godhood for you people. It was he, and some like him who came after him, that laid down your religion; it is a part and parcel of the Arya-dharma. The Sun-worship and the Fire-worship in your Faith almost correspond to those in the Hindu religion. Your religion is the religion of the Arya group. The priest class, the Dasturs amongst you, have always been closely observing whatever is laid down by Jarathosta Maharaja: and it is that that has kept them (the priest-class) happy and made all of you happy. If they could take to the purity described in Vedic religion it would be very advantageous; you people lack a little in that ideal purity and the mode of life and behaviour.

The worship that you do corresponds with higher thought, but your mode of life and behaviour corresponds to the lower grade of people; if only this mode of life and behaviour be changed by you, then you people will become the gainers of that supernatural power. Without trying to find out how and why of the different mantras, of various procedures thereof, etc., your Dasturs are observing them closely; this is the great tapasya performed by them, it is this tapasya of theirs that has made your community great. According to the nature of the country, the current mode of life

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(Since I am not sure about the accuracy of the words, it is not recommended to use them as mantras. EB.)<sup>2</sup>

Zoroaster<sup>3</sup>

and behaviour there and the then circumstances, the great Jarathosta modified that part of Aryadharmā and enunciated the Parsi Faith of yours. This Faith thus can give you the desired results in that country as it was enunciated to suit that place, but not in a country where the Vedic religion is in vogue; you cannot receive the kripa of the Sun by following that Faith in this country of Vedic religion. The principles of Vedic religion cannot be followed in every country, and hence, according to the conditions obtainable, the procedures have been modified to suit the local conditions by some great men in that country; that is how the different Faiths came into existence. All the Faiths are thus based on Vedic religion; Vedic religion - Arya-Dharma is the root of all the Faiths. Every Faith again has been split up into so many bits; this is the result caused by the wheel of Time. The wheel of Time affects everything bringing the higher into lower and raising the lower into higher, and so on; the countries also come under its influence; any country that is on the highest level degenerates, while the unknown one comes into great prominence, and so on. Take an earthen pot; put some gold, coins, and gems into it; cover them with some earth and stones. So far the pot is unmoved, the earth and the stones are on the top; if it is now inverted the gems will come to the top; again put it back and the stones now gain the upper hand. Everything is on the move like that due to the effect of the wheel of Time. The Sun has created all the things on this earth; the earth is constantly on the move and hence all things on this earth do not remain in their own place; their positions are constantly shifted. Whatever qualities are exhibited by the inter-relation between the Sun and the earth are hence not stationary; they are ever changing some every minute, others after year. Even the nature of the animate and inanimate creation is subjected to this constant change. It is this constant change that has given rise to the pleasure and pain that affect the whole creation. In order that the creation be not affected by pain for a long time, or that it should not be too severe to bear, having weighed everything in all its aspects, the Vedic religion was enunciated. Its original form was modified in different places to suit them; it is that modified form alone that would be suitable to that place and would make that place happy. If the Indians behave in accordance with what is laid down for them in their country, then alone they will be happy; if they try to follow the modifications utilised in other places, they will obviously have to suffer. For any country to become happy, everybody in that country must behave in accordance with what is laid down for them. The wheel of Time, however, affects everything, and naturally the degradation creeps in; when God finds that the degradation has lowered everything, He once again takes an incarnation in that country, and re-establishes or modifies the Faith to suit the place once again; none else but God alone can modify the Faith this way.

Think of a house. It is built by somebody to suit himself. Now the owner of the house is changed; so he makes some suitable changes in it for himself. A few years later, another owner again makes changes suitable to himself, and so on. It is exactly like that, that God Himself made modifications in the Vedic religion to suit different countries and modified a particular Faith in a particular country to suit the changed circumstances. No new God is created for your Faith. The Fire, the Sun, etc. are the same in your Faith as in the original Vedic religion; the Brahmanas wore the sanctified thread, and you do the same; only thing that we see is that things have been modified to suit your country. The God, who established Vedic religion, also established your Faith; He Himself is the Jarathosta Maharaja. There are so many Faiths and all of them are laid down by Him, - by the same God; they are all modifications of the original Vedic re-



ligion laid down by Him. When He finds that people are giving up behaving according to what has been laid down for them, He again appears as an incarnation and re-establishes the Faith. Why does He do so? Because when people give up the mode of life and behaviour laid down for them, they being a part and parcel of Himself, it is He who begins to experience the pain; and to relieve Himself of that pain, He once again appears on the scene and re-establishes the suitable mode of life and behaviour. What other reasonable explanation can be given?

In short, your Faith is like the Vedic religion; but your mode of life and behaviour being of an inferior order, you have not got that standard of purity laid down by Vedic religion; that is why in Vedic rituals, you are not allowed to touch things here and there. If you had not this fault, then you yourself would be like the Sun; your darshana would have been the darshana of the Sun. You may say as to why this greatness is dubbed on you? Well, there is only one who is capable of making anybody great; everybody wants to be great. When the one who can make others great assumes the lower status, then alone others reach a higher status; when He comes down, you are able to go up.

Unless somebody is ready to come down others cannot rise up. God asks, if anybody is ready to come down; nobody says 'yes' to Him. He then says, "It is alright; after all there is no difference between us. If none of you is ready to go down, I will go down." And thus God becomes small to make you great; it is on His support that you have a rise.

It is like the circus wheel. Everybody that approaches the wheel wants to go up the wheel. Everybody clamours for going up. What is the result? Nobody is able to go up. Then a wise man sees through and says, "Look, it is no use fighting like that. All of you should have your turn. One at a time should go up. How will you know that you are up? So you should first experience what is being 'below' and then alone you will be able to understand what is being 'up'." He then, arranged that one goes up, while the other comes down; the one who goes down first goes up, while the first who was up comes down. Thus everybody experienced the state of being 'up'. So far you have only the idea of having a rise, you will not be able to experience that state. It is for this that God took on Himself the lowest status and that is why He always experiences the highest status. Somebody has said, "Everybody wants pleasure; nobody wants pain. The one who is ready for pain alone gets pleasures."

In this world everybody is attached to some Faith; there is none without Faith. The Faith ensures happiness in the world and Godhood in the end. If that be so, why so many incarnations and prophets and so many Faiths then? Since every individual has his own philosophy of life and as every country has its own philosophy, God came forth in so many forms, enunciated various modifications of the same Faith to suit every country, and in that too, to suit every individual. But the essence lies in what He has said that the one, who remembers Him while undergoing ever increasing and difficult suffering and pain, alone reaches Him, and such a one gets beyond the cycle of births and deaths. Everybody wants and tries to be happy and he thinks he gets it; he thinks that as he wishes to be great, he becomes like that, but all this happiness and greatness is not of lasting nature; it goes the way it came. One must get such happiness, such greatness that will be permanent - that will have no end; whatever is temporary obviously is not of lasting nature; it has its end.

- (1) Two ladders - for a higher and a lower status.
- (2) The importance of darkness.
- (3) The importance of giving Dana:
- (4) Some advice.

- (1) -

One ladder serves both the purposes of going up and coming down. In the same way, to enter the world and the worldly life, or to get beyond the world, i.e. to get liberation, both these are effected through the agency of Maya in the form of a woman; both these lie in the hands of a woman. It has been said about this - "Daradhmau Svargamokshau Pitrinamanatmanashca Ha," meaning, - the attainment of heaven or liberation of one's self and one's forefathers is in the hands of one's wife.

We ourselves and our forefathers in our form have entered and have been rotting in the mire of worldly life for births on end by being caught in the grip of Maya; now once again we desire to ascend to heaven or attain liberation, and we have to take the help of the same Maya in the form of a woman. The women in the world are the forms of Maya, i.e., are illusory in nature. Why marry an illusory woman then? Is it to get drowned in the mire of worldly life? No; of course not. One has to marry to attain liberation. If that be so, how can one keep worldly relations with her? Obviously it would be a great mistake.

The woman who gives us birth is like a ladder to come down, while the woman whom one marries is like a ladder to climb up. Both of them are like two different ladders - one to climb up and the other to get down. Why then should we turn the ladder to climb up for getting down? Through one's wife one has to attain liberation; she is to give us the experience of Infinite Bliss; hence she should be treated like a mother. The real mother brought us down into the mire of this world; this foster mother - the wife - is the means of attaining the state of Rama. Is it reasonable to turn this foster mother into the form of one's real mother?

In a family, however, the family relations do have their sway; of course it is sinful, and it leads to innumerable births and deaths. The wife only calls her husband as God, but does not behave with him in that relation; this always leads to untold suffering for births on end, and the chance of attaining Infinite Bliss is lost for ever. That is why the shastras have advised to observe strict celibacy. All this suggests that the wife should not be used like any other object of enjoyment. For the attainment of Infinite Bliss, it is essential to keep the wife safe from being enjoyed: after all she is the principal means in its attainment. When both of them behave like that, then they will have followed the shastras, in that the wife calls and treats the husband as her God, and the husband also behaves with her in that relation.

(At this juncture one of the devotees expressed his desire of offering five cows; Shri Baba betfanto speak abolit it -)

How can I say that you should not do a punya-karma? But whatever karma you do must be done systematically as is laid down. If a Brahmana is offered meals, but he is not given Dakshina in the end, the action of feeding him becomes

a waste. King Harishchandra dedicated his kingdom in his dream; he actually did later what he first did in the dream; even then that action had remained incomplete; Vishvamitra told him that unless some Dakshina was given, his action of dedicating the kingdom would not be completed properly. After food some money must be given in the form of Dakshina. Similar is the case of offering the cows; offering a cow virtually corresponds to the dedication of the Earth; that is true; but unless one is able to make subsequent arrangement for them, one should not offer them. Here are so many lanterns and gas lights; I have not brought them. It is some of you who have brought them, and are maintaining them. I always ask them ns to why these big lights are lighted on a moon-lit night?

Personally for myself, I do not require any such light. I have passed days on end in total darkness. Right from the beginning somehow I have shunned light. If we want to attain the real light without any external help - external means, it is available only through total darkness. It is not that I passed days like that in total darkness, because I wanted to attain the real light; I always liked darkness right from the beginning; subsequently, I began to appreciate and admire the darkness so much so that during the day also I began to sit in darkness. It is while sitting in total darkness that I attained that self-luminous light.

Due to the total darkness, I became so much used to that self-luminous light, that I automatically disregarded the sunlight, and began to enjoy that celestial light and the various scenes exhibited in them. I have come to a definite conclusion that if no artificial light is used, one is able to attain that celestial light automatically; all things then begin to present themselves spontaneously and remain permanently. Whatever pertains to external action is always destructible.

Whatever is artificial in and of this world, its primary State is all darkness - the ignorance - 'not knowing' - the Tama. The whole external world is just lying along the periphery of that darkness, while beyond that darkness is that spontaneous, natural, imperishable happiness. It has been said in Gita - "Jyotishamapi Tajjyotih Tamasah Paramuchyate; or Sarvasya Dhatarachintyarupam Adityavarnan Tamasah Parastat." (Gita, Cantos 13 and 8, Shlokas 17 and 9 respectively; for meaning, refer to any commentary.)

I had no idea of what the various books had said about that light lying beyond the total darkness, prior to my personal experience about it. I came to know about these sentences afterwards, and then I understood that they explained what I had already experienced.

In short, so far one is lured by the artificial light, by artificial pleasures, by external things and objects, one can never be able to attain that spontaneous, imperishable, real Infinite Bliss. Since you come here I am giving you due warning about these things. One should associate with these things just for bare maintenance - bare necessities. Why utilise such powerful lamps? Powerful lights harm your eyes; such light always affects the delicate nerves of sight, and that is why these days many a people have to use spectacles. Formerly with that subdued light out of oil lamps, people used to see better. Old men of 80 or 90 were able to read closely printed books. Nowadays even boys of 12 have to use spectacles; even women have to use specs. This is the direct result of these strong lights. In bigger cities like Bombay where very strong and powerful lights are used everywhere, people are getting comparatively blind; they cannot do without such lights. If this is the state of external apparatus of sight that inner apparatus of sight is bound to have been damaged.

That is why people have lost the sense of discrimination, and the so-called wise are behaving foolishly. In villages people are used to subdued or very mild lighting; their eyes are better; they have not to use spectacles; these villagers always laugh at the city-dwellers using spectacles.

Like the unnecessary strong light, you are getting used to things, objects and habits that are destructible, that curtail the years of life, and thus you are increasing your own suffering and leading your country downhill. See, how blind - how ignorant people have become? You have missed the real path, and you are going astray by following the external appearances presented by the foreigners; you are drowning yourself in all ignorance.

Look at the ruling English. How economic are they? To cut down their expenditure they are decreasing the number of servants. Instead of following their defects, why can't you imbibe their virtues? Why do you spend unnecessarily to increase or satisfy false vanity and pride of yours and that of your family members in buying useless, unnecessary, perishable, fashionable articles? Men with money buy so much furniture, china, cloth with designs etc. The poor people, looking to these big men, also get into the bad habit of buying unnecessarily.

You can decide for yourself if it be good or bad to buy and bring fashionable things here, such as these powerful lights, etc. If you choose to have them here, you can please yourself for the present, later, who knows? Whatever God wills will happen. Where is the necessity of such powerful lights for bhajana, kirtana etc.? Eyes have no work to do in bhajana, puajana, kirtana, namasmarana etc. Is it that unless bhajana is done in powerful light, God is not propitiated? Or that God is not pleased if bhajana is done in darkness? To exclude all external light, to exclude the sight of all external objects, it is necessary to close one's eyes and look to that darkness within. The more you do your bhajana, puajana etc. in darkness - in a simple style, the earlier the God will be pleased with you. All those lights, this decoration you people do is just to please yourself and to show off yourself to others; they are not meant for God or for me.

Why not accept simplicity and do all the bhajana, puajana etc. in darkness? God likes it that way. Have your kirtana, in dim lighting. If people find fault with you for that, what does it matter? While we work in the cause of God, we should always disregard things like being found fault with, being abused, or inconveniences etc.; such disregard increases the punya and ensures quick progress; that is the Siddhanta. Just as external objects of desire and passion are an obstruction in attainment of Godhood, so is the necessity of bearing all defamation, envy etc. Whatever degree of such obstruction is quietly borne, beyond it there is the Almighty. In the beginning when I was here, this place, - the cremation ground, was full of inconveniences and full of darkness; I liked that state very much. Now you people come here and do all sorts of things, and I have to put up with them. If, however, you are doing all this without any motive, and with full devotion, well, it will not be wasted.

- (3) -

You proposed to dedicate some cows, and all this talk resulted from it. In a way, I myself have become virtually a poor cow, and as such it is you who should now look after me, - feed me and all that; instead, you want to give some cows here to be looked after by me; what should I say to you? If you really want to dedicate a cow, i.e, do Gopradana, you should take me to be a cow, and dedicate me; if you do like that you will get thousand times more of punya than you

get on dedicating a cow. You might ask, "Baba, do you give milk, that you should be taken to be a cow?" My reply is that you treat me like a cow, and I will give you such milk which will give you full contentment, - which will make you immortal. If you look after me with full devotion and faith, then I will help you - I will be like your Kamadhenu (a cow in heaven which gives everything desired on the spot). To dedicate anything to God is a great punya-karma - whatever that may be - a cow, a piece of land, etc. But once having given away, if you think of taking it back, then such an attitude will take you to and keep you in hell for births on end.

Whatever is given away as Dana can never be taken back; even if it gets back to us it should not be taken, whatever it be; what of a cow or a piece of land; even a Naivedya should not be taken back. But look at the state of affairs. People offer here something as Naivedya, and desire back a part of it as Prasada; you feel that if Baba gives something as Prasada, it would be better. Whatever is returned from it when so desired is of no use. Dana is that which is given away without any intention of ever receiving back even the slightest particle of it. What you sell and is bought may be returned to you; for example you sell a plot for a thousand rupees; then by returning that money or some more you can get back your plot. But such is not the case with the Dana.

Think of another example. Once a dead body is taken to the cremation ground, or a Pinda is immersed in the Ganga, it does not come back. If you give an offering into the Agni, it is not taken back - it does not come back. In the same way once anything is offered as Dana, it can never be taken back. Dana is after all one of the means of giving one's self away - the atmarpana. What is really required is to offer our all - mana, buddhi, sharira and jiva to God. If all these could be directly dedicated, nothing better; but since it does not become possible to do so, we offer - we dedicate things that belong to us and in which we are interested, - i.e. in which our mind, buddhi and jiva are involved; but by offering such things we mean to have offered ourselves - what ever that be – animate and inanimate. Dedication of a cow, or a piece of land; or clothes, or food, or money - are all the means to that end.

- (4) -

With the same end in view it is customary to dedicate even one's own daughter, born of one's self. Dana is a dedication of a thing with all reverence to a person who is taken to be God. A daughter then has to be given to God. That is why during the marriage ritual a daughter is given away as a Dana to a husband who is taken to be in the form of Narayana as in "Narayanasvarupine Varaya or Brahmasvarupine Varaya" as laid down by the shastras. This custom is in vogue even today. In view of this, is it not the duty of that boy to try for attainment of Brahma, and thus transform himself into the form of Narayana right from his early life? This mode is particularly applicable to Brahmanas. Why should not the Brahmanas as a class think over this, and adapt themselves to this mode of life for their spiritual gain?

These days grown up girls, who are ignorant, who had the training in Avidya, who are interested in and who love the modern civilisation, try to marry or their parents try to marry them to the boys who have been trained and treated in the same way; if suitable boys are not found, they remain without marriage. What advantage do these girls get by marrying such boys? Why should not these grown up girls, who are these days given to choose their own suitable husbands, marry boys belonging to good, high class, cultured families, who believe and do the satkarmas in the cause of

God, who try to absorb the qualities of Godhood in them, and thus ensure the temporal and spiritual happiness as also virtuous, strong, powerful Godly type of progeny? Why should they not be determined to marry that way?

During some period in good olden times, the daughters used to declare a sort of problem - a Pana, and whosoever solved it, they used to marry him; for example Sita declared that whosoever will be able to use the bow belonging to Shiva, she will marry him; Ahilya had declared that whosoever goes round the whole earth, she will marry him, and so on; some put a garland in the trunk of an elephant which is let loose, and marry the man to whom the elephant offered that garland. Many a daughter used to have such procedures for choosing a husband. Why should not the present grown-up daughters have recourse to some such determined problem for choosing a real virtuous husband? Even though this is applicable to any class, this mode of marriage is particularly applicable to girls belonging to the Brahmana class; why should not their parents then think over and give them real virtuous education and training from their childhood?

These days it is becoming difficult - almost impossible to get good boys who have leaning towards spiritual development, are virtuous, like to add to their punya, are satvika and are interested in performing satkarmas. Under such circumstances, till the time they get a husband like that, or because it becomes impossible to get a husband like that, the modern virtuous girl should decide to remain unmarried instead of marrying somebody who is not like that and thus leading both their families to a lower grade of life; they can follow the course adopted by great women like Mirabai, Muktabai, Janabai and others, in that they can choose an idol of any form of God, or deal with one of the sanctified trees that are taken as representing God, or the Samadhi of a Satpurusha, or somebody who is taken as sadguru with all faith, devotion and reverence, and do bhajana, pujana, tapa etc. by them, adopting a definite code of behaviour such as silence etc., and sticking to it under all the circumstances without causing any unnecessary hardship to the body. Having passed their whole life this way, they can attain for themselves and for all their forefathers that unending saubhagya - that Infinite Bliss as has been described in Gita.

In the same way, the widows, who have nothing to bind them down, why should they take to the learning of Avidya for mere subsistence, and give up the time-honoured mode of behaviour and the traditional modesty and honour; instead of remaining dependent by way of service and thus foster the behaviour in a so-called 'free' manner, why should they not spend their time in establishing association with God by taking to bhajana, pujana etc., and accept vows like that of silence etc., and thus help her deceased husband as well as both the families to attain sadgati? Persons who behave that way have not to worry about their subsistence, according to what Lord Shri Krishna has said in Gita –

"Ananyashchintayanto Mam Ye Janah Paryupasate; Tesham Nityabhiyuktanam Yogakshemam Vahamyaham" -(Canto 9, Sholka 22. For the meaning refer to any commentary.) According to this God always automatically helps them for their subsistence through somebody. This has been found to be true by experience. Even today those that are behaving that way have not to worry about their subsistence; they get things systematically. Those that disregard everything, - desire for nothing more than bare necessities of life, undoubtedly progress towards God, and God also leads them into the Infinite Bliss. Such men spontaneously and automatically get whatever they require; such a state is a sign of their being looked after by God. Bad persons always envy such men for getting all their wants that way, and they always

spread misunderstanding about them. Those persons of course never suffer due to all this misunderstanding; on the other hand, the foolishness of these envious people is ultimately exposed. Those that are not in the spiritual line have to work for their maintenance, and for that they have to undertake all sorts of actions including harmful and sinful actions.

Anybody, particularly those belonging to the Brahamana class, should obviously follow the spiritual way, which has been in vogue from time immemorial, and which leads to both the temporal and spiritual happiness. Those that are used to behave according to their training in the avidya, and who have no forethought, in short who behave as described in the 16th Canto of Bhagawat Gita (Asuri Sampatti), obviously would not like this talk of mine. Those that have forethought can think over for themselves seriously about the Daivi sampatti (celestial wealth - Canto 16 of Gita), and then concentrate themselves to increase it and work in the cause of God.

Those men, - particularly those that are Brahmanas, who are tired of the worldly life, and those who do not want to enjoy worldly life at any cost, should take to the advice I have just given, and specially in respect of the grown-up girls and widows, who instead of marrying and creating harmful - sinful progeny, should spend their life in the cause of God in any suitable place by doing satkarmas, by observing celibacy, by doing bhajana, pujana, recitation of Veda, anushthana etc. By behaving this way, why should they not try for the kripa of God? I would however like to warn those that desire to behave this way, that they should avoid anybody getting attached to them or running after them during their student-period, and I would warn others not to interfere with their mode of life and behaviour.

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### THE NEED OF ENEMIES AND FAULT-FINDERS.

Sanyasis, Tapasvis, Yogis, as also those who are intensely devotional, or are desirous of attaining Godhood, or those who for certain reasons of their own, take a suitable guise to show themselves to be one of them - all these are always troubled by many an enemy, visible or invisible; it is the nature of these adversaries to trouble others unnecessarily, for nothing. Though this is true, yet there is a reason behind it. Those that work as enemies are not born as such; they are born out of ourselves. Now, how and why they should be born out of ourselves?

The enemies are born out of the dirt - the sins - the results of faulty actions committed from time to time by one's self while engaged in enjoying various objects of desire and passion unnecessarily. An enemy is called Dushman, meaning - literally Dush + man = bad or wicked + mind = wicked mind; such men are called enemies - the sinful people. It is the sin - results of faulty actions committed by one's self, that passes into the mind of another, and that man then turns into one's enemy; and begins to give trouble. It is the nature of that sinful mind to give trouble to those from whom it received the stock of sin - the result of one's faulty actions. It is like the fleas and bugs that are born out of ourselves that trouble us.

Just as fleas and bugs are born out of our own bodily dirt, enemies are born out of our inner - mental dirt. To begin with, the sin is in an invisible state; that is, one's enemies remain in an invisible state, subsequently, they enter somebody's mind, and now assume a visible state in the form of an enemy who begins to give trouble. One should not be upset by that trouble; after all, if they do not give that trouble, how can that dirt of our mind be removed, and the mind made clean - made sinless?

In days of old, or even today, there are some who perform various satkarmas that lead to the cleansing of the mind. These days, however, barring a few, nobody does any satkarmas for that purpose; at the same time it is essential that all that dirt is washed away. The unnecessary trouble given by the enemies should be borne patiently, because it removes all that dirt - that sin, and suddenly one day the mind gets fully cleaned, and thus becomes qualified for attaining that Godly state.

If our body becomes dirty, we clean it with soap; but while washing with the soap one has to undergo some trouble. Take another example. If we have a boil on our body, then we have to cut it and press it to extract all the pus from it; and we know how painful - how troublesome the whole process is. Do we not bear that trouble to get rid of that dirt or that boil? In the same way, one has to bear patiently all trouble, fault-finding, bad name, dishonour that is dubbed on us by our enemies for the ultimate attainment of all the temporal and spiritual happiness. The enemies play the part of a boil and similar other affections - of course of the mind. It is they that wash away all the dirt from over our mind; really speaking, the enemies, from this point of view, should be treated as our real well-wishers. It has been aptly said by Tukarama - "Nindakache Tondi Sabanachi Vadi, Deha Hi Pasodi Svachcha Jhali"; meaning, in the mouth of the fault-



finder is a cake of soap which cleans the body of all dirt, or "Nindakache Ghara Asave Shejari" meaning, a fault-finder should be one's neighbour.

Shastras have advised many a method to clean the mind. Out of them, to bear patiently all defamation, fault finding, dishonour, troubles and difficulties, is the principal one. If that be so, why go to the court of law for that? Even if one has recourse to court of law, is the trouble decreased in any way? You know that all court work is in itself a source of trouble. Then again, one spends thousands of rupees and passes one's days in anxiety till the court gives its decision in the case; during all those days of suspense, with all the additional trouble and anxiety, is the dishonour in any way annihilated? Is it not that all that time one has to go through one is continuously troubled by the same enemy? Moreover, by fighting the case in a court of law he is also troubled by us, and that leads to the increase of inner dirt; that is all. Instead of going to court and undergoing all that trouble, anxiety, suspense, expense and dishonour, and getting an increase in one's own inner dirt, if one patiently bears all the trouble, how comparatively quickly the mind becomes purified? And then with that quick purification of mind how quickly one becomes entitled to enter the Darbar of God.

This explains to us clearly the importance of patiently bearing all the trouble given by the enemy. If without any special action on our part, an enemy crop up spontaneously, one should remain unmoved by it; one should quietly bear all the trouble he gives.

Look at this place. I have no more of papa or punya left with me. What of papa and punya alone? I have passed beyond all the dvandvas. That is why thousands of men come here to throw away their papa. But then neither papa nor punya is able to stay here. What happens to that papa then? Well, all that papa goes back to those who are sinful, obstinate and proud due to their wicked nature, and are not desirous of doing any satkarma. When that papa goes to them, they turn into enemies, and begin to give trouble in proportion to it; thus they begin to trouble me and those associated with me; of course, they give me more of trouble comparatively by dishonouring me, by putting me down, by hating me, by finding fault in everything I do, and so on. Why am I troubled more? Because all that papa of yours comes first to me; more so because I am held responsible for all of you coming here.

When does a man begin to think of doing a satkarma? When his inner dirt becomes too thick and prevents him in having any pleasure or any comfort; and when he feels disgusted in every way, and then turns to the other path with a view to finding out some calmness - some comfort somehow. Some begin to do bhajana, some study Yoga, some take to Sanyasa, some to penance, some to solitude in a forest, and so on; thus they try to burn their Jiva - burn their sins. This action on their part, however, does not easily burn away all the sins that were being accumulated for births on end. To do away with all the papa that is thrown at men like me by thousands fairly quickly, it is essential to be troubled by enemies and defamers. Even the great devotees have to bear all that. If quick purification of mind is effected by all the troubles given by the enemies, then how can the enemy be really called an enemy? Why should we think that whatever the enemy does is done against us? And then, why should we try to retaliate him in the same fashion? We should on the other hand, think that we are specially favoured by the grace of God in having an enemy, who is so quickly purifying - cleansing our mind.

We should always regard ourselves to be the greatest sinners. We should feel keenly aware of all the dirt we ourselves have collected to soil our mind; we should appreciate that it is due to all that dirt - all that sin that we are not feeling happy; we should admire, nay sympathise with an enemy in that he has been forced to undertake all that dirty work of cleaning our mind. Really speaking we should feel ashamed of troubling another to remove the dirt off our mind, and we should be very thankful to him - we should surrender ourselves to him - the God in the form of our enemy; we should treat him with all reverence and request him to excuse us for all the trouble given to him; we should treat him and behave with him as we would with God - or a sadguru. If we look at the matter in this light, where is the enemy then? The one whom we take as our enemy is actually doing good to us - good by us. It means that we should be free from any feeling of enmity or of special friendship towards any one.

All that I have spoken about is not only applicable to those who have taken to spiritual line; it is equally applicable to others who are engrossed in the ways and affairs of the world. Those that remove any dirt off our mind are none else but the emissaries of God incarnate; our own sins enter into somebody's mind - possess somebody's mind and do their job of acting as an enemy. What is wrong then in being faced with all such troubles? They do all good to us. To defame means Nindane, and Nindane means to clean. In a field after sowing the corn, plenty of other useless plants like weeds and grass, etc., come up, and all these have to be removed to allow the corn to thrive well; so much of labour is employed to remove all these weeds and grass from every field. This clearing of a field of all weeds is called 'Nindane'.

The acts of a fault-finder - or what we can aptly call as the cleaner, are not intended to harm the good qualities in any being, but only to pick up his faults and put them up to him. Every enemy is always on the watch of whatever fault the other commits; an enemy will never talk about decent qualities of the other; he keeps them to himself; he will never utter a good word about them. We can, therefore say that the enemy always saves the good in us and picks up what is bad. This means we should actually help him - give him every opportunity to find out whatever bad be with us. After all, his attitude springs from what is bad in us, what is faulty in ourselves; he will defame us, hate us, find fault with us in proportion to whatever faults we possess; that is all. A Satpurusha also behaves like a Dushman; because he also removes the dirt from our minds.

All this leads to one simple conclusion, that whosoever wants to progress in the spiritual way should give up the feeling of grief or pain one is likely to get by the various troubles given by the enemy, and the feeling of hatred towards him.

What for the human form came into existence? Everybody thinks about this in his own way; but remember, that it came into existence for attainment of Godhood. As a result of modern techniques the medical men these days know all about the human body; but they are not able, - they do not yet know what 'life' - is and means; in fact, nobody knows about it. To know that one has to be bestowed with the kripa of the sadguru. Without proper understanding of the purpose of the human form and its existence, one is not able to attain Godhood. For that purpose one has to know and remove from one's self the attributes of a human form; then alone one is able to attain Godhood. It is like this.

Suppose you bring the rice-corn from the field and stock it at home. So far it remains in that form, it cannot be cooked and utilised as food. You can sow that in the field and have further stocks of rice-corn. So far you do not remove the husk from it and turn it into proper rice, you cannot utilise it for food. To remove the husk and the outer covering and thus to make it edible, you have to pound it and pound it in a mortar or a mill; when the grain is thus well cleaned, then you can cook it and eat it. The rice corn thus consists of two things, the husk and the grain; in the same way, the human being consists of two things, the attributes of the human form and God. To remove these attributes, like the husk of rice, the human being has to be pounded and pounded in a mortar and a mill till all the attributes of a human form disappear and the pure rice-grain-like God is brought out. The milling and pounding of rice-corn is done by women; in the case of human being, to turn him into his real pure state of God, the milling and pounding is done by the Sadguru. If we desire to have our attributes of a human form removed from ourselves to attain our real original status of Godhood, we have to surrender ourselves at the feet of the Sadguru, strictly behave according to his orders, and just patiently bear whatever happens while behaving that way; such behaviour and endurance alone remove the human attributes. In whatever way we are treated by the Sadguru, we have to bear and not feel the least troubled in doing so.

There is a saying in Marathi that once you put your head in a mortar, then whatever blows you receive from the pounder you have got just to bear, and say nothing about it; to surrender and to obey the order of the Sadguru is like putting your head in the mortar and to bear whatever happens as a result of the strokes of the pounder. This pounding removes the husk and polishes the grain; i.e. removes the attributes of the human form, and makes it clean, like the rice-grain, i.e. leads one to self-realisation - the attainment of Godhood. You should not understand by this that obeying and associating with a Satpurusha leads to this sort of trouble of being pounded. Because of the simile of rice-corn I had to speak like that. A Satpurusha is all satvika and is full of piety, love, sympathy and calmness; in fact, that is what he is from within, whatever be his outer manifestations. That being his nature, a Satpurusha always leads his devotees to that Infinite Bliss in an easy and trouble-free manner by removing all the human attributes of his from him by suitable means such as his graceful vision, etc.

The human form is thus meant for attainment of that Infinite Bliss. The human being, however, has to undergo a similar process as of de-husking and polishing the rice to escape, - to go beyond the human attributes with the help of his Sadguru. What you people do is that you go on sowing the rice corn perennially, i.e. go on arranging to have births one

after another. Once you de-husk and polish the rice-grain, then that rice grain becomes useless for being sown; in the same way, once the human attributes are removed, i.e. the Godhood attained, then that human being becomes useless for having any birth or death. Just as the paddy field gives the rice, corn, i.e. rice grain with the husk and not the polished rice, in the same way, the human being is born with human attributes, and not in the form of pure Godhood. If the human being chooses to remain within those attributes, he can never-attain self-realisation. The Godhood that abides in the human being can only be experienced after the human being gets beyond the human attributes.

Once the human being becomes like polished rice, then no more is he subjected to any births and deaths - the going and coming from and to the world. Ananda is found there where there is neither going nor coming. The polished rice grain has no more to come and go, and that is why it is able to give that feeling of contentment. In the same way, once the human being is cleared of his attributes, his coming and going stops for ever, and hence he is able to remain in Infinite Bliss for ever.

My dear men, Godhood is not an easy thing; unless one suffers like the pounding of rice, one cannot attain Godhood; to attain that you have to exert under the guidance of your Sadguru, and get beyond your human attributes. Simply eating, drinking and procreating will only lead you from one birth to another; and by this you and all you create will always suffer. That is all.

- (1) The Dana during an eclipse.
- (2) The importance of punishment to criminals.
- (3) The penance in these days.
- (4) Behaviour towards Mahars and Mangs.
- (5) The Manga and the satpurusha.

- (1) -

On the eclipse day it is customary to do various satkarmas and Dana with the idea of avoiding unnecessary difficulties cropping up. The Mangas (one of the lower grade communities) are heard shouting on the streets: "De Dana Chhute Girhan" meaning give Dana, the eclipse is being over, and accept whatever they are given. At this time the Dana is given to the Mangs, who are taken to be representing God for the time. Whenever Dana is given, reverence towards the receiver is implied. The word Dana is used when something is given to God and to those that are akin to God; obviously reverence is there while giving the Dana. During the eclipse it is customary to give Dana to Mangas; the Mangas thus must be as revered as God. The Shastras have asked to worship on certain occasions Mangas and their wives. Manga also is called Matanga. There are some particular days when Mangas are bathed and fed; this is to be done on those particular days only; Navaratra (first nine days of the 7th month of Hindu Calendar) is one of those periods when Matangi-Pujana is advised.

This Dana is one of the methods of doing away with the difficulties that interfere with the temporal and spiritual happiness. It is like removing useless things from a stock of useful things. We have to cure the vegetables before they are cooked; we have to remove the husk from rice; then only they become edible. Whatever comes in the way of having temporal and spiritual happiness is called a real difficulty; unless these difficulties are solved, one cannot become happy. These difficulties have to be kept away from one's path. Just as we remove the husk from the rice and deposit it away, in the same way, one has to have some place to keep the difficulties away. Originally the place where we deposit the husk, dirt, etc. is good; by constant usage of keeping useless things there, we call it dirty; however dirty it may be, it has to be there in one's house. One corner has to be earmarked for the purpose. In the same way, to stock away the various difficulties of the human beings, some human beings have to come forward to do that work, and these few human beings have to undertake the work of warding off our difficulties. We all know that pleasure is born out of punya and pain out of sins. If everybody wants to be happy, then the pain has to be stocked away somewhere. If the difficulties spread all over, people in general will not feel happy. If nobody becomes ready to suffer for the sins, none will be able to enjoy the happiness arising out of punya. Nobody normally wants to accept the sin.

Seeing this nature of the human beings, God said, "I shall be with those who are ready to take the sins of the community - of the society at large. Whosoever therefore wants to have Me should take up all the sins of the community." With this notice one group came forth for the purpose. Bound by His words, God remained with them. This

group thus becomes a part of God - Anga of God; God accepted them; they began to accept all those difficulties coming in the way of all happiness. Due to God's presence amongst them, they became qualified to accept all these obstacles - difficulties, i.e. the sins. It could be said that those who are ready to suffer for all automatically belong to God - are God themselves.

Think of the Kauravas and Pandavas; they belonged to the same family. The Kauravas were thousands, while the Pandavas were just a few. To absolve all of them - the whole family - from sins, somebody had to accept them and suffer for them. The five Pandavas chose to bear the brunt and went in for the suffering. According to the rule that God remains with those who suffer in the interest of others, God remained with the Pandavas. When God becomes a part - Anga - of a body, what deficiencies could ever be there? To make the whole family happy, Pandavas accepted all the sins and became ready to suffer.

In short, somebody has to be ready to accept the sins to make all others happy. For happiness of the human beings; birds and beasts i.e. of the creation, somebody out of it has to accept Papa; God arranges for a group to do this work to ensure happiness to the greater majority; and this group, according to His will, consists of those very few called Mangas. Just as Pandavas were only five, the Mangas and Mahars etc. are very few. If these Mangas, Mahars, etc. behave strictly according to what is laid down for them, if they do not try or desire to become like all others, then due to the virtuous action of receiving all the sins of the community at large, they get their ensuing birth in higher families and gain all the happiness; in their ensuing birth they become kings, Brahmanas or Deities; if they strictly follow their own code of life, suffer to absolve all others from the sins, and desire nothing else, but remain absolutely contented with their own lot, they are able to attain that Infinite Bliss directly. This is the Siddhanta. Chokha Mahara, Sajjan Kasai, Rohidas Chambhara behaved like that and attained Godhood in the same life; actually God served them and did their work.

If some of the Mangas and Mahars get their ensuing birth as kings etc., who take their place in the economy of this creation? Those kings, Brahmanas and others, that do not behave in accordance with their code of life, who become puffed up with pride and power and wrongly make use of their punya and position, get their ensuing birth as Mangas and Mahars. It is like the Government degrading an officer when he wrongly uses his powers, or upgrading a subordinate on account of his honest service. Those Jivas who utilise the fruits of the punya in a wrongful manner get degraded to the states of Mahars and Mangas in their ensuing birth, while the Mangas etc. who behave as expected, calmly suffer and display no desire, are raised to the higher status of a king, etc., in their ensuing birth. Such degraded, however, having been in a higher position before, desire to behave like higher grade persons and think that they are doing right in doing those actions such as entering a temple, etc.; such a conduct is very sinful for and in the form they have attained. It is due to similar wrongful actions in their previous birth that they have been degraded, and if they now persist in doing wrongful actions, they will only adding to their stock of sin, which degrades them subsequently to the lower forms of life such as birds and beasts, e.g. donkey, pig, vulture, crow etc. - grades in which no sin can be added on. That is the Siddhanta.

Even though in the whole creation the atma is the same, all the forms are quite different from each other. In

accordance with the karma-prarabdha, every form has its own peculiar body and skin. To behave in accordance with what is laid down for a particular form is observing one's own mode of life and behaviour, or what is commonly called as Svadharma. Whenever a Jivatma behaves strictly according to his Svadharma, he is able to attain all the worldly pleasures and the Infinite Bliss in the end, while in that particular form. That is God's truth.

Manga, Mahara are really the names of God. Take Manga. Ma means Lakshmi and Anga means parts of the body; Manga thus means that who has parts or body of Lakshmi i.e. Vishnu. Similarly the word Mahara means Ma plus hara i.e. Lakshmi plus possesses or controls i.e. one who possesses or controls Lakshmi; Mahara is one of the names of Vishnu. Chokha Mahara was an incarnation of God. It could be said that in order to show the world that Mahara or Manga is His own form, He took His incarnation in the form of Chokha Mahara. There is another subtle meaning of the word Manga; Manga is Ma plus Anga i.e. No plus parts of bodies, i.e. one who has no parts of the body, i.e. one without a body, i.e. one who is formless. God is always in a formless state. It is He who comes forth as Manga in this world to absolve the world from its sins. That is why Mangs and Mahars are taken as God, and Dana is given to them during the eclipse period; whatever is given to these persons reaches God. During Navaratra they are worshipped. At Khadgapur every week hundreds of boys and girls belonging to these lower castes were bathed, worshipped and fed. The subtle meaning of these actions is not commonly understood. Whatever I do or make you do is always meant for your own good. In short, by doing Dana during the eclipse time to Mahars and Mangas, one's atma gets purified and becomes qualified to attain the Manga state, i.e. the formless state of God.

Even though the Mahars and Mangs are in the state of God, yet they themselves do not know nor others know about their real state, and hence they should not be worshipped as God as a routine. They are taken to belong to the lowest grade and have to behave accordingly, and have to be kept like that in their own interest. On some special occasions which have been advised for the purpose, they should be worshipped, and it is such worship that bears good fruits for both the sides. If they are worshipped every day, then they begin to think that they are something big and important; that will turn their heads with pride and vanity and then they will begin to behave in a way they are not supposed to do; the result of such worship will be detrimental to both the worshipper and the worshipped; both will have to pass to lower grades of life and suffer. The Mahars and Mangs, for this reason, should never leave their own mode of life.

If all the Varnas (classes of society) will behave in accordance with what is laid down for them, it will lead to their own good and the good of the world. To see that everybody followed his own code of behaviour as ordained, formerly there were committees in each town or place consisting of leaders from different castes and creeds; they used to supervise the observance of Faith by all in that place; they used to approach the king if necessary to enable them to stabilise the Faith and the king also used to make necessary use of his power for that purpose. Today, however, such committees are not in existence. Why should not such committees function once again for establishment and supervision of the Faith? If this be not possible, why should not the Government be approached for the purpose? It is the duty of the king to see that everybody in his kingdom behaves in accordance with his own Faith and to take necessary steps to

enforce such behaviour by all. If the king or the Government do not do this supreme duty of theirs, they are preparing for their own downfall.

To execute the capital punishment right from time immemorial till today and even today, to enable the criminal to attain the formless state of God after undergoing it, it is customary to employ only Manga for the purpose; getting thus executed at the hands of a Manga, liberated the person executed.

- (2) -

Today the various punishments ordered for various crimes by the English, form the means of liberation of the criminal. The English, other Europeans, Americans, etc. of today are all the great Tapasvis, Brahmanas, thinkers and devotees of Rama of olden times. According to the stock of their punya they had the innate capacity of ruling over vast tracts of this earth and making rules and regulations suitable to each country; that innate capacity of theirs was due to their having attained the knowledge of the Infinite previously. I have spoken about this subject some time ago. In those days, in this great country everybody behaved according to his own Faith; these days, however, nobody behaves, like that, with the result that everybody is committing sins and crimes. With deference to the old regulations laid down by the then Brahmanas, the English made out a list of punishments for the different crimes now committed. Just think of the Capital punishment. In old days under the Sanatana religion, it was customary to practise some yogic actions such as Pranayama (control of breath) etc., to take one's atma into Brahmana (the head), and attain Brahma - the Infinite Bliss. To enable the criminal who has committed murder and who receives the highest punishment due to it, to enable him to attain that highest state of Brahma immediately after undergoing his punishment, the capital punishment was instituted. It was due to the Government's order or king's order, i.e. the order of Vishnu, that in capital punishment the throat is strangled causing enforced Pranayama and the atma thus has to leave the body in that state of Pranayama; in that state, the atma loses his jiva-state and attains straightway the state of Shiva. The Jivatma of one who is killed becomes one with the Jivatma of the one who kills. That is the rule.

The thinkers and those who understand, always desire to die at the hands of God, or to die in the precincts of God or a Satpurusha or at least in a place of pilgrimage like Kashi; because by such a death or death in such places, the Jiva dies, i.e. becomes void of all desires and as such becomes one with God; that is the Siddhanta. Ravana was a great 'knower' (Dnyata); he knew that if he could die at the hands of Rama, who was the Infinite Bliss, he will attain the status of Rama i.e. the Infinite Bliss. He wilfully persisted in keeping Sita in captivity till he attained his object, his death at the hands of Rama. Due to Rama's arrow, his body and Jiva became fully purified, and as a result he attained the state of Rama; not only that but he got all his relatives also to attain the same state with him by the same means, the touch of Rama. To enable the Kauravas to attain liberation, i.e. become one with Himself, Lord Shri Krishna, through the medium of Arjuna, making Arjuna only the instrument for killing, killed all the Kauravas. All those who died at the hands of different incarnations of God, attained His status - became one with Him. A king represents Vishnu, and as such whatever punishments he gives always form the means of liberation - the attainment of the infinite.



These days hardly ever anybody practises the various means of Yogabhyasa, penance, etc., to attain liberation; that is why liberation is not commonly experienced these days. To facilitate liberation, those Tapasvis, thinkers, etc. of old, who accumulated a huge stock of punya then, appeared in this age again as rulers and kings to enjoy all the pleasures accruing from their punya; as rulers, to enable others on this earth, the sinful ones, to attain liberation, they instituted suitable punishments for different sins, different crimes; these punishments thus form the means of absolving the wrong-doers of their sins, and thus qualifying them for the attainment of the Infinite Bliss.

If everybody in this world will once again behave in accordance with his own Faith, perform satkarmas and practise detachment, then the question of punishment for absolving the wrong-doer from his sin would not arise; on the other hand, all of them will be the possessors of that supernatural power. Such men who become the store houses of punya, eventually return as kings and rulers. Those who behave opposite to this come back as sinful people, some of whom become criminals; the punishments for their crimes absolve them from their sins and, as a result of that they become qualified to attain liberation. This the virtuous that follow their Faith and the criminals who get absolved from their sins due to suitable punishment, both of them become qualified for liberation. But there is a difference in these two; the virtuous attain liberation on their own and are able to enjoy both the temporal and spiritual happiness, along with the state of liberation; the sinful or the criminals, on the other hand, become one with their rulers, who are qualified for liberation, and through them attain the liberation; they do not experience any of the pleasures, i.e. they are not able to enjoy the status they attain. That is the difference between the virtuous and the vicious in the attainment of the ultimate state.

If one thinks deeply over these punishments like confinement to a solitary cell, handcuffs, rigorous imprisonment, fines, transportation, etc., it will be seen that they are virtually the means of undergoing Yogabhyasa for the attainment of God. Let us think of the punishment of confinement to a dark solitary cell in this light. The external light - natural or artificial, i.e. from the sun or the fire, is one of the obstacles in the attainment of Self-realisation; because the light always shows us prominently the different objects of desire and passion which attract the mind, and naturally the mind does not turn to the attainment of the undifferentiated one, the, Imperishable. Those that practise Yoga always close their eyes and try to associate their mind with the darkness. As this association with the inner darkness deepens and matures, one begins to forget the visible light and the visible objects made apparent by it, and in the end, one experiences only darkness all-round, everywhere. When this association so deepens that one does not see, or forgets about one's own body, then one has attained the state of the Sun; this is what is commonly called the attainment of Surya-loka. This state of all-round utter darkness is the principal means of leading one to the light of Knowledge.

I have once told you from my personal experience that the form of the sun, in reality, is jet-black and of its significance as well. When once one experiences jet-black darkness everywhere, the next step is that the darkness becomes replaced by red light; the red is followed by yellow, green and so on, step by step, till one experiences the white light again. In the beginning one sees the central luminous white sphere surrounded by dark; as one progresses the luminous sphere begins to increase in dimension, replacing the black envelope till the darkness completely disappears

and is replaced by unending, limitless, infinite luminous white. That white light is unadulterated, unmixed, and pure. It is self-luminous, self-existent, i.e. it is not emanating from any source of light. That light is full of Bliss, or it could be said that one enjoys Bliss when in that light. That light, without any source, is all-pervading, with the result that in that light no shadow is thrown; one is not able to see even one's own shadow. It is this shadowless, self-existent, selfluminous, all-pervading light that is the source of all pleasures, of all happiness in this world. One cannot experience that state unless one has gone beyond, i.e, transgressed the primary state of darkness. The Yogis are constantly busy, under the direction of their Guru, to enter this ocean of light; that is what is called transgression of the state of the Sun. The Sadguru shows the method when one is qualified for it. It is not difficult to attain; but one has to be qualified for it. If one behaves according to what one's Sadguru tells, the Sadguru makes one qualify for it. The glory of the primary darkness is as great as that of self-luminous light. I can go on and on talking about it; but to listen to and to understand It, one has to be qualified. It has been said in BhagavatGita :

"Jyotishamapi Tajjyotih Tamasah Paramuchyate." (canto 13, Shloka 17), or "Sarvasya Dhatarachintyarupam, Adityavarnam Tamasah Parastat." (Canto 8 Shloka 9r.) Vedas have also said similarly about it. There is a couplet in a vernacular about it: "Vina Guru Ghora Andhara, Na Prabhuka Rupa Darsai." Those that have experienced it have described it in various ways and you can see these descriptions as you read various books.

In short, the confinement to a solitary dark cell has its own importance in the spiritual path; similar is the case with all other punishments. Imprisonment leads to subduing of Indriyas ;the fetters lead to stability of mind; rigorous imprisonment and the suffering thereof absolves the person from his sins, and makes him lose his pride and vanity; milling, cooking etc, take away the pride of manliness; fine leads to decrease in desires; transportation saves one from further births and deaths, and so on.

- (3) -

In the days of old, men of this country used to suffer bodily in performing penance, satkarmas, Anushtanas, Japa, Yagnyas, etc. in accordance with their Faith and attain the Infinite Bliss; in other words, they denied all temporal pleasures to their jiva and shore him off of his Jivahood. Today, however, they are not ready to exert like that and attain the Infinite Bliss. The English people, who became the rulers of this country; have instituted many a code to enable the men of this country to attain Infinite Bliss. The necessary suffering, instead of being of voluntary nature as of old, is now enforced by way of punishments under their rule. It could be interpreted in a way that the English are getting the necessary penance done by the men of this country. If we also look searchingly at these diverse regulations and the respective cogent punishments for breeches thereof, they are bound to lead us to the conclusion that they are designed for attaining Infinite Bliss. If we do not want to have these regulations and the punishments, the only alternative is to take to penance, etc., once again to attain that Bliss. You people today, unfortunately, do not want to suffer either way. You only desire to have your own way without exerting for it! What should I say to such of you! What charm you feel in increasing your pride and vanity! Can't you people understand that no happiness is possible without exertion! Why not exert in our own way, in accordance with your own Faith, to which we are used and which we know! Such exertion on

right lines is bound to lead to all-round good.

- (4) -

No doubt the Mahars and Matags form important communities in absolving all others from their sins, and thus deserve all due reverence; but it does not mean that they should be worshipped and treated like an idol of God. Even though they are God-like, they have taken a particular form to execute particular kind of work in the spirituo-temporal economy of the country, and nothing should be done that would come in their way of doing their appointed task. It would be obviously wrong to rmake a sweeper deal with your kitchen instead of your closet. If they on their own begin to behave in any other way, they will be going against Nature - they will be committing a crime against the world, and this will lead them into further suffering and degradation. Nature, God has instituted definite rules and given definite tasks to each community - each caste and class - in the economy of the world as a whole; and it would be naturally in the interest off all concerned, for general good, that everybody behaves accordingly. To wash away the sins is the duty of Mangs and Mabars; but that does not mean that one should associate with them, worship them, etc. Such adverse, opposite treatment will be wrong and will be sinful to both the sides; it will not lead both sides to Godhood as their names imply. Here is a very adequate couplet about it-

"Viparita Karani Hoya Jari Viparita Bharani Tashicha Ti Hoya; Pari Ji Sadviparita, Sadgurukripevina Na Ti Hoya."