

THE TALKS  
OF  
SADGURU UPASANI-BABA MAHARAJA  
VOLUME IV

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**IN MEMORY OF  
SADGURU DR. PAONASKAR**

## PREFACE

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

Nagpur,

24th December 1957 GODAMASUTA

PREFACE TO THE REPRINT OF THIS  
FIRST EDITION

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

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

## Miscellaneous.

When there is a blazing fire in the grate and the bellows continue to fan it, then the iron gets red-hot like the fire; the position of the body is similar. The bellows working in the form of respiration, the fire in the form of desires gets ablaze and the iron in the form of the jiva gets red-hot. At this stage, the iron looks like the fire and vice versa. Once the fire is ablaze, then it remains like that for some time without fanning and later on slowly it cools down by itself. In the same way, even when the life becomes extinct, the desire - fire in the body remains ablaze for some time, and till it cools down the subtle inner body does not die, but goes on having new gross bodies one after another. Once the gross body is taken the respiration fans the desire-fire and thus the cycle goes on. The only way to destroy the desires is to establish the knowledge-fire within one's self; then alone the desires get burnt by it and lead one beyond the cycle of births and deaths.

**Attainment through charging the false with truth.**

Pride is, no doubt, harmful; but pride about good things is not only not harmful, but actually leads to beneficial results. There is nothing unusual in calling good as good and bad as bad; but it is surprising that by charging bad with good and being proud about it that bad leads to good results. Tulsidas put a charge of a rope on a hanging serpent and hauled himself up with its help to the room of his wife; Suradasa put a charge of a boat on a corpse and crossed the river with its help; that is how one is benefited by charging bad with good. It is on this very principle the idol-worship was instituted by the Shastras. I shall tell you a story about it.

There was a gentleman staying in a small town. Once a few of his friends went to him to have a little change. After dinner and rest, they suggested going round a little. This man agreed and they all left the house. This man thought of taking them to the Maruti temple, told them about his intention, and explained to them the glory of that Maruti and how He was actually in a 'wakeful' state. The friends did not like to displease him and so they all went to that temple. The idol of Maruti was a huge one, and was very impressive. After the Darshana, the guests began to look at the idol critically. One of them thought of putting his finger in the deep navel of the idol and actually did it. In that depth there was a scorpion. No sooner the man put his finger inside, the scorpion sharply stung him. He quickly took out his finger. Now he began to have sharp shooting pain, and his face showed it. On this, others asked him as to what was the matter with him. Now he thought that since the host had talked so highly about that idol, that the whole town showed great respect towards it, it will not be nice to say that he was stung by a scorpion; he also thought that to say that there was a scorpion deep in the navel of that respected and holy idol will cause great dismay around; then again he thought that if he told the truth, they will say that he had in a way insulted that idol by putting his finger in its navel and hence the Maruti has given him his punishment; having thus thought over in various ways he replied that the idol is definitely in a 'wakeful' state and he is feeling happy! Hearing this, one of them thought of doing the same and experiences the happiness his friend had done. So he put his finger, the scorpion stung him and he promptly removed his finger. This man thought over the way his friend had done; in addition he thought that even his friend had felt happy; so he also replied that the idol was really 'wakeful' and he felt happy. On hearing this, one after another, all of them tried the same thing with obviously the same result, and replied in the same way! The host now felt ashamed of himself; he thought that in spite of his being there for so many years, he never had any experience, while his friends just came there and had pleasant experience of the 'wakeful' idol! So he decided to follow suit and the scorpion naturally stung him. His eyes were now opened to the true state of affairs. He began to feel severe pain, but he could not speak about it in view of all his friends who had felt happy in doing the same, apart from the respect the whole town including himself had felt towards the idol; he thought that it is some sin of his that

had given him that pain; he thought that with all faith in him all his friends put their finger in and felt happy, while he alone felt pain; he took himself to be a great sinner; he thought that in view of the pleasant experience of all of them if he were to talk about his pain, he will simply be ridiculed and laughed at; and so he forced himself into a grin and said that he felt very happy indeed! Seeing the host grinning broadly, the guests now began to feel awkward in their mind! They all returned home. Of course all of them were suffering from pain and yet all of them were talking very highly about that Maruti!! The Maruti took pity on all of them and that night while in their sleep He relieved them of the after-effects of the scorpion-bite, gave them Darshana and made them happy. Next day when they got up they felt really happy. Thus their false happiness was turned into true one by Maruti.

It all means that the world is full of pains, but by putting a charge of pleasure on pain, one experiences pleasure instead of pain. If one puts a charge of God-hood on the idol and feels proud about it, then the God really turns that idol into His own form and also pulls up the devotee to Himself. In short, by charging a bad thing with good, one attains the desired result.

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### **Lowliness leads to greatness.**

God is Blissful and so if we always keep ourselves in a happy mood, we are bound to attain Godhood. The Lord has said in Gita -

"Yadyatvibhutimatsatvam Shrimadurjitameva Va, Tattadevavagachchhatvam Mama Tejom Shasambhavam", meaning, whatever prominently shows power and/or riches should be taken to be born of me or containing me to an appreciable extent. (Gita, 10-41). The Lord says that whatever power or wealth or riches makes one's mind happy, is my transformation. Ananda means the Anukula Vedana (beneficial or benevolent sensation) or Anukula mental attitude. One should always derive Ananda from anything containing it without looking to its external form. If we want sweetness of sugar, it is immaterial in what form it is there; it may be in the form of actual sugar or a sweet fruit. The Jack fruit with all its thorny cover looks so ugly, but the inside is ever so sweet. One who is lured by the external appearance only, will look to the whiteness of the salt, take it to be sugar and thus deceive himself. On the other hand, enjoying the sweetness contained in anything, whatever it be from without, gives feeling of contentment. In this very way, the Ananda should be had from within anything irrespective of its external appearance and that will lead us to become Ananda itself that we originally are.

I always ask those coming here, that if they call me God then they should tell me what happiness they get from me. I haven't got a handsome body, nor have I anything unusual like four arms, or anything special that would at once gladden the mind; this is pertaining to my external form; regarding my inner form also it is just the same; out of those that come here, some desire to have a son, some relief from illness, some health, some money, and so on, and none of them get their desire fulfilled that they should feel happy, i.e. my internal state does not give any happiness. I always tell them that here I am who is always suffering from something or other, and as such instead of deriving any pleasure or happiness, they are only put to trouble due to my suffering. Just like all other bodies this body also has to suffer. Sometimes due to my belly-troubles I do not feel relieved unless I pass some wind, and passing of wind that way is not considered decent; if I do not do it then the body suffers more and if I do it then that bad smell annoys everybody. It may be that due to feeling of devotion some may not show or feel the annoyance. Just as to remove all dirt caused by old decrepit parents becomes unavoidable, in the same way, some devotee may be doing in case of his Guru. The night-soil of the saint is like all others. This body always wallows in dirt and dust; not only that but this body, many a time, has actually consumed urine and night-soil; the Jiva within does not feel any wrong in it; this Jiva considers himself to be inferior even to night-soil and that is why he does not feel the least shame in having that 'superior' thing. When this Jiva feels even the night-soil to be of great importance, needless to say that every living thing is treated by him as superior to himself; not only that but this Jiva

only sees that Blissful Parameshvara in everything in and of this world. Now how and what benefit, joy or happiness, can anybody derive from a Jiva lying in such a state? If anybody wants to derive happiness through such a state then he will have to degrade himself to such a state. If anybody considers himself to be learned or something superior, then he cannot receive any benefit from here. Even in worldly life, if somebody considers himself to be very wise, he cannot become cognisant of what knowledge others possess, & as such he cannot feel that something can be or has to be learnt from others; how can he then attain any knowledge from others. That is why I say that a wise man should not come and waste his time here. If anybody wants to derive any benefit, then he will have to consider himself to be very lowly and reap the fruit thereof.

The point is that unless the opposite side is looked to the truth does not become known, and its importance is not felt. One feels tired of having sweets every time; one has to have sour or salty or pungent things first and then the sweet is appreciated; same principle applies here.

Without experience of lowliness, greatness cannot be appreciated.

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18-12-1923

#### **Miscellaneous.**

Just as insects like flees are born of us by coming together of our sweat and our Jiva, in the same way, by coming together of our Papa and Jiva the Papa-Purusha also is born of us. Just as those flees bite us and thus eat us, in the same way, the Papa-Purusha also bites us and eats us. The suffering and pain the Papa-Purusha inflicts on us at the time of death is beyond description; it is he who forms the servants of Yama who bind the Jiva, take him before Yama and execute the punishments ordered by Him. All those pictures depicting suffering and pain in Yamapuri that we see are the suffering and pain inflicted by him on us on this very earth. Thus we ourselves are the makers of that Papa-Purusha, the Yama and the Yamapuri; in fact they are non-existent; they are all created by the human actions. If the human being goes on doing Satkriyas then they will not come into existence at all.

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24-12-1923

#### **Miscellaneous.**

Shri Baba asked of those that came for darshana if they could swim; some replied yes and some others said no; on this he said -

One must be able to swim without moving hands and legs; if you can just stop breathing you can do so. To control, to stop breathing is to control the desires. Desires, Mana and breathing are related to each other. By controlling the breath, what of an ocean, even the Bhava-Sagara can be gone through. By Pranayama the Yogis achieve the same thing. Pranayama suppresses desires. Of course this is a practice in Hatha Yoga. There are various methods of killing the desires. To kill the desires is to kill - the mind and with destruction of mind all is achieved. People come and complain that their mind does not calm down; I tell them that to give up desires is to calm the mind. So long as the desires are not given up, the mind cannot come under control.

### **Method to attain the ideal.**

If we desire to have good fruit, we plant a graft on an ordinary tree, and thus we make it yield the desired type of fruit. In the same way, if we desire that our body should bear the desired fruit, then we have to plant the 'Sadguru' - graft on it. We should not use the good fruits of this tree of ours; we should fashion out some other good, either of a higher or lower order, to make use of these fruits. Sadguru being the highest, how and whence can we have any other superior to him?

From the Sadguru's point of view, he is seen to turn a devotee of his, who is obviously of a lower order, into God and to offer him those fruits; it means that the Sadguru does not himself enjoy anything but exerts for the happiness of his devotee. When difficulties came in the way of Rama; even though He was all powerful and capable of dealing with anything as also of having all happiness, He gave all the importance to his beloved devotee Maruti, and relieved Him of all His difficulties.

The Purna-ParaBrahma-Sadguru is able to see only God everywhere. A graft of his will naturally bear the same fruit which will be offered to the whole world which is all God. By planting this graft one should attain the ideal.

### **Four methods of attainment.**

There are only four methods of attaining anything desired.

1. To exert for it and thus to earn it; e.g. if one feels hungry, he takes his own bread and satisfies his hunger. It is like the farmer exerting and then collecting the grains from the fields.
2. Somehow or other to get the required thing from somebody who has got it.
3. To steal it.
4. To beg for it.

If these are the methods to get anything in the world, they are equally the methods to attain the spiritual ideal. One should exert and attain Godhood. If this does not become possible - and these days it is not possible - one should try to have it from Sadguru, who has attained it, by serving him or pleasing him or offering him things in lieu. If this does not become practicable, and if one could successfully manage, then one could steal it from him; so long as the theft remains undetected, there is no harm in stealing it. If all these three methods fail or are found impracticable, then one should fully surrender himself to the Sadguru and beg of him to part with it.

If one approves of the second alternative then one must be prepared to offer anything asked for by the Sadguru, even to offer one's life. If one is not able to do this on his own the Sadguru should be requested to take it away; he would then take away your life and give you the desired Godhood. Of course, while he is doing it you cannot and should not offer any resistance, physical or mental.

When you go on repeating the name of 'Hari' all your life, a time will come when that 'Hari' will come, and then, in accordance with His name that you have been repeating and requesting him to act according to His



name, he will begin to take away your things; after all 'Hari' is one who takes away; then you should allow Him to take away whatever He chooses of you. He can only take away that can be taken away; and after He has taken away all that He can, whatever will remain will naturally remain with you. It means that He will keep all the objects of yours with you and only take away your desire pertaining to them. Once He comes He will never go back without taking away. Whether you call Him 'Hari or Hara', and both mean the same thing, He is bound to come sometime or other and take away your desires. You can think of a worldly example to understand this better. Suppose you want to get repairs done to your house, and you call on a blacksmith or a carpenter for the same; well, he does not come at once when you go to call him. You have to go on visiting him day after day and request him to come. Once he tells that he has taken a certain work in hand and after completing that he would come, or at other time he gives some other excuse and so on; you also try to impress on him the urgency and importance of your work; all the same, you have got to wait and go on approaching him. If he is one of those who have a soft corner for you, then he immediately comes or comes as soon as he could; otherwise he goes on avoiding you by giving some excuse or the other. All these days of course you go on worrying about how soon your repairs could be effected; you lose your interest in eating and drinking; you do not even get proper sleep for all those days. His coming to you early or late depends upon the way you had treated him. Again when he comes you have to allow him to work in any way he likes; he does not tolerate your dictation or interference. Suppose he began his work and you suddenly got into difficulties, to get over which you find it necessary to stop that work for some time and request him to do so, he at once turns round and says. "You have been pestering me every day. I gave up the other work and came to you because of your entreaties. And now that I have just begun, you ask me stop it. Well, I can't stop the work now." If you urge on him to stop it, he says, "Well, because of coming to you I gave up the other work; if I leave yours now I can't get any work, and I will be the sufferer. If you now want me to stop, you will have to compensate me for my loss. If you are ready to do so, I will go away at once; otherwise do not interfere with my work." And with this barrage he continues to do his work irrespective of all your entreaties. This example clearly tells you what happens or what would happen when He comes on being called by you. If you then ask Him just not to take away a particular object, He would not listen to you. His coming to you depends upon the quality and quantity of your remembrance. If your remembrance is of the perfect type, then He never leaves His work of removing your all half-done, nor does He listen to any excuse of yours. If somebody else begins to take away your money or your honour, you shout for Him to protect and help you; well, He comes to you and in order to protect your all being taken away by others as per your request. He Himself takes it away from you to keep it with Him so that none could touch it; how would He then listen to you if you ask Him to keep something behind! After all it is you who remember Him, who call Him and shout for Him!

Perfect remembrance thus makes God to take away one's all.

### **When does a Satpurusha look to you.**

While talking about something Shri Baba said -

I am a woman and I am married to Bapusaheb. (Shri Bapu-Saheb Jog, retired engineer, who had come here (Sakori) after Sai Baba according to his instructions.) In worldly life, after the death of a wife one is seen to marry another and she is given the same name as the first; he now loves this wife as he did the first. In the same way, Bapusaheb now loves me as he did Sai Baba; not only that but he treats me as if I am Sai Baba; that is why he worships me in the same way and sings Sai Baba's Arati before me. Off and on Sai Baba used to behave like a woman and hence he and now I, in his place, can certainly be called as Bapusaheb's wives. What of Bapusaheb only, everybody and everything in and of this world is my husband

and all these husbands are constantly watching me. But I am such a wily wife that I manage quietly to slip away and they are not able to detect it.

Such is the state of a Satpurusha. People take me to be a Satpurusha and come to me; then some ask me for a son, some for money, and so on. I frankly tell them that I am neither God nor a Satpurusha, nor have I any store of money or children with me that I can supply them! Some Satpurushas are seen to lure such men full of desires and give them hope that their desires will be fulfilled; in thus luring them they only intend to do real good by them. The Satpurusha knows that due to his papa, his Prarabdha, he is not having money or progeny and in order that they be relinquished of their papa and thus to lead them to their real good, he tells him to perform Satkarmas with a view to satisfy their desires. As the man goes on performing them and his desires remain unfulfilled he feels disappointed; it is then that Satpurusha again talks to him in a sweet way and goads him on to further Satkarma and thus causing increase in his stock of punya. When the Satpurusha knows that now he has enough stock of Punya, then he looks to his desire; till then he just connives at their desires. Of course if the Satpurusha had taken a little interest in his desire, his desire could have been fulfilled at once, any time; but he being real kindness, he not only likes to fulfill his mundane desires, but likes to ensure Sadgati to him and his ancestors as well. That is why before putting his mind in the devotee's desires, the Satpurusha makes them collect plenty of Punya.

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19-4-1923

### **Experience of doing Pradakshinas.**

Once Shri Baba told his experience about Pradakshina during his childhood as follows:

I was used to perform some Satkarma or other in the cause of God right from my early days. There was a Pippal tree and under that was a small temple containing the idol of Maruti. The idol was actually in contact with the stem of the tree and hence the Pradakshina of Maruti included that of that temple and that tree. It is considered important to do Pradakshina simultaneously around the Maruti and the Pippal tree and hence it is customary to install the idol of Maruti along the stem of the tree. I started doing Pradakshinas as ordained. When the limit of theirs was reached a miraculous event took place; what happened was that wherever then I went that tree with that idol began to accompany me and I could actually see them in front of me. I began to think over and suspect if I had committed any mistake? But then I decided then whatever it is I should continue my vow of Pradakshinas and I did accordingly. Later, as I began to go around it, I began to experience that that tree and the idol began to move around along with me! I felt all confused; I could not understand what was happening. Later on, of course, I came to know that that was the correct fruit of my Pradakshinas.

When the Deity we worship is seen to become one with us, then it should be understood that the worship has progressed to its fruition.

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### **Happiness through suffering only.**

"Tulyah Priyapriyo Dhirah Tulyanindatmasanstutih" or "Manapamanayostulyah Tulyo Mitraripakshayoh".

(Having quoted these verses from Gita Shri Baba said -) Whosoever wants to attain God must behave this way, and it is for this very purpose that sometimes harsh and insulting words are spoken from here and you should not mind them. What of you, I take everything in the world to be my Guru, whether they treat me as their disciple or not; I feel it to be my duty to serve them that way. Just as, if the Guru suffers from heat, attempts are made to give him relief from it, or just as, by bathing him all the external dirt on his body is removed, in the same way, I try to remove all your inner dirt to clean you from within, and thus I serve you. A man must necessarily have a 'fall', meaning thereby, that he must give up his idea of being 'something' and think himself to be a very lowly servant of all. As this is practised, a time comes when he comes to that lowest state, i.e., becomes absolutely prideless, and there and then he attains the highest. For this, there is no need to go anywhere, nor seek anybody's aid; of course, there must be intense urge to attain that highest state. Just take the example of thirst. If somebody feels thirsty, he has either to go down to a store of water or go up to the clouds for the purpose. Even if he approaches the clouds, which are all water, he would not be able to quench his thirst, he won't get any water there. For quenching his thirst he has got to descend down to a well, that is he has to exert, he has to suffer, i.e., he has to 'fall' for it. God is there in heavens and as such is like a cloud. To quench one's thirst it is no use going up to God, i.e., go to a higher position like God, but one has got to go down - one has to serve His feet which are the lowest. That is why it is that God is requested to show His feet to keep oneself at His feet. If cloud be His higher state, then the puddle, formed by collection of rain-water coming down from the clouds, forms his lower state, i.e., represents His feet. It is at the feet of the cloud, i.e., from the puddle, that we get the water and not directly from the cloud. One has, thus, to find out, to locate, the feet of God, and it is there only that that Infinite Bliss can be had. The foot, i.e., the Pada - the Charana - is the lowest part; I have once talked about this subject. Just as for water one has to descend down to a puddle or pond or a well, in the same way, for that Infinite Bliss one has got to descend towards the feet of God, i.e., one has to attain the lowest state for that purpose. One must begin to feel the lowest state to be of great importance and for the ideal to be attained. Attainment of the lowest state alone leads to that Infinite Bliss, i.e., to the feet of God. In other words, one has to suffer for the attainment of the feet of God. Lord Shrikrishna has clearly stated that whosoever undergoes patiently the most difficult suffering alone gets me; he is my real devotee. It is essential, therefore, to suffer quietly. Somebody may say that suffering is the result of Papa and happiness of the Punya; if the state of suffering is so liked by God, we can go on committing sins and thus bring on any amount of suffering! Well, the suffering that is the result of sin never leads to the attainment of Godhood. For attainment of Godhood, one must necessarily go on performing Satkarma, create enough Punya, hand it over to others and refuse to oneself the happiness and pleasures resulting from it, and thus expend it all; since no sins are committed, the suffering resulting from it no more has to be faced. The Satkarmas one performs should also be such as their performance would cause a good bit of suffering, and on continuous suffering of this type it is that in accordance with what God has said, "Kashtakashtataram Duhkham Yo Madbhaktah Sada Bhajet, Sa Eva Matpadam Yati Punarjanma Na Vidyate", one is able to attain that highest state of Infinite Bliss.

It is not that in exchange of the happiness one must necessarily accept 'pain' from others and suffers from it; many a time one has to suffer on his own. The essential point is to give our happiness to others. As one tries to make others happy, the pain one has to suffer, however difficult, however severe - it be, is the pain that slowly leads to that eternal happiness; that is why suffering is of highest value in the attainment of that Bliss, and that is what has been told in the stanza just quoted.

"Rama Rama Tava Padapankajam, Chintayami Bhavabandhamuktaye", meaning, Oh Rama, for liberation from the bondage of the world, I remember your lotus feet. In this verse, I substitute Bhavabandha by Tavabandha, meaning your bondage. Now such substitution looks to be strange, because then the meaning becomes "I remember your lotus feet for liberation of yours from bondage." But this meaning is equally correct. The Paramatma Rama abides within everybody, i.e. He resides in everybody's heart right from birth and this is His bondage. So long as one does not remember His lotus feet, he cannot transgress the cycle of births and deaths and so long as he does not get beyond this cycle he is not liberated from his bondage; virtually thus, unless one remembers His lotus feet, Rama cannot have his liberation from the bondage, and from this point of view the substitution is correct. When Rama, abiding in one's self, is liberated by remembrance of His lotus feet, one also gets liberated. Thus, to remember the lotus feet of Rama for liberation of His bondage are to remember one's self for one's own liberation. Though this is correct it is essential to keep the relation of Master and servant between Rama and one's self and for this attitude to be well fixed in mind one has to play the part of the servant and then try for liberation of another, because then one is never likely to be proud and thus there is no likelihood of interference with the established relationship of Master and servant.

If a relative or a friend is in jail, one tries his level best and thus suffer night and day for his liberation; in the same way, one must feel constantly anxious about liberation of Rama and exert and suffer for the same. I have many times quoted the verse, "Kashtat Kashtataram Duhkham...".

We generally say that Mr. so and so is clean like washed rice; in this it is implied that rice becomes acceptable, edible, only after washing it, meaning thereby, that by itself rice is not usable. To bring the rice into edible form, it has to be pounded first, i.e. it has to bear good bit of beating first; having thus brought it in usable form then it has to be washed clean and then cooked; then alone it can be offered as Naivedya. In the same way, a man has to undergo great suffering before he becomes qualified for the grace of God.

Just as the head of the family cares for every member of his family, in the same way, the Satpurusha cares for emancipation of every Jiva in the family (Genealogically) in which he is born, let them then be dead or alive, in my Yoni, in any case, in any place, even in invisible state; their emancipation is his responsibility. Having affected union with God, he is seen to pull all those Jivas towards himself to liberate them. Out of them the invisible ones enter into the body of some of their friends or relations and make them approach a Satpurusha and serve him through them and thus ultimately unite with his atma, i.e. merge into Paramatma. Once this process starts, i.e. one Jiva in invisible state is thus liberated then through him one after another the Jivas in invisible state in his family get liberated. Along with them various other Jivas, whether in visible or invisible state, which are associated with them, also get liberated. It is this way: Think of somebody who is on his way to Kashi in a cart. On his way he meets a stranger walking along the road; he takes him in his cart and proceeds; this stranger now automatically goes to Kashi with him. It is clear from this that for the emancipation of one's self, of one's whole family and of those associated with one's self or with members of one's family one should associate with and serve a Satpurusha. This is the real duty of every human being.

Somebody may say, "Purna ParaBrahma Rama is naturally beyond both the states of bondage and liberation; to call Him then as being in bondage and then try to emancipate Him is fundamentally wrong." On this I say, yes; you are right. But you are conscious of being in bondage, is it not? Then, with this consciousness of yours, if you want to liberate yourself, well, it just can't be done. It is like this: Suppose a cow or a horse fell in a deep ditch; it means now it is restricted and hence it is in bondage; it cannot come out on its own, that is liberate itself. Somebody else must now come, who can take it out of the ditch, i.e. liberate it; this other must himself be free to come and liberate it. It means that one requires another; who is free, to liberate one's self from one's bondage; if the other is not free then he must be made free to help one's self. Just think of a cow which is thirsty; it cannot get any water to drink; she then begins to low<sup>1</sup> loudly to attract the attention of her owner. Hearing that lowing the owner gives up the work in hand, i.e. becomes free, and then comes and satisfies the thirst of the cow; that lowing made the owner free first before he could give her water to quench her thirst. Take the example from a Purana. When Durvasa Rishi went to Pandavas in exile at odd time and demanded food for himself and his disciples, Draupadi mentally remembered and requested Shri Krishna to help her out of that difficulty. Shri Krishna at once came there and asked for something to eat! After taking an insignificant tiny crumpled part of some leaf that was adherent to the brim

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<sup>1</sup>Moo; low is old English

of the thali (given to her by Sun and capable of producing food for any number between sunrise and sunset.), He satisfied His hunger and then with His power saved the Pandavas by satisfying the Rishi and his disciples. These examples clearly show that if one wants to get one's self out of the bondage, then one has to take for granted that God Himself is in the state of bondage and then exert to relieve Him from that; once He is liberated by one's efforts, one had not to do any further effort for one's own liberation. To relieve Parameshvara of pain and make him happy is to relieve one's self of pain and become happy. If one tries to liberate himself on one's own, I doubt if it would be possible.

Think over a little further about the example of the cow. When she lows to indicate that she is in need, it is the owner alone, by hearing that lowing, that will go to her. It means that the cow and the owner have to have mutual understanding that they belong to each other; then alone that owner will rush to her aid. Just as the owner keeps his cow bound with a lead in the stable, in the same way, it could be said that by his attention to her she also binds him down. In view of this example, we are bound down like a cow and our owner Rama, who really is not bound by anything, is bound down by the ownership of ours that we put upon, or rather force upon Him.

Husband and wife feel mutually bound when they beget a child, i.e., the child binds them together. In the same way, we charge that all-free Rama with our ownership and thus bind him. Naturally unless He is first liberated how can He liberate us? It means that when we shall relieve Him from the mutual bondage we created, and then alone he will be able to liberate us. It is on this principle that it has been ordained that the son should do suitable Satkarmas to liberate his parents. It is due to the son that the bondage between his mother and father is created, and hence it is the son that must try first to liberate his parents from the bondage caused by him; it is after their liberation that the son gets his liberation.

Whomsoever one wants to liberate has to be served first. That is why Shastras advised the son to serve and thus to liberate first his parents who are lured and engrossed in the worldly objects. Now what is meant by 'to serve the parents'?

It is to liberate the parents from the lure of the various objects, in which they got engrossed, by removing those objects from them and thus purify them. I have already talked about the subject of service. To liberate that pure Rama who is bound by us by offering Him our objects of enjoyment is to liberate ourselves. Some may ask, "That Rama who is in bondage and who is to be liberated, well, where is He, what are the objects He has, which we can take away by serving Him? Then again by thus liberating Him shall we be liberated? If so, then, since Rama is pervading everything, by removing any objects we shall be liberating Him, that is we shall be liberating ourselves; is it not?" The reply to this is this: Since Rama pervades everything, removal of any objects will be liberating Him, is in a way, no doubt, true; even then this is considered to be a crime. Saying this looks apparently paradoxical; but just think over this way to understand the truth underlying it. A thief steals away all of a person. Well, the thief, that person and the things removed are all forms of Rama. But the thief must take away those objects with the idea of removing them as the cause of lure, luring away the person, whose objects he steals; again the person, whose objects they are, must feel that they have been taken away from him by Rama to liberate him; then again the person not only must not feel pain on those objects being removed from him, but must feel happy on their being taken away by Rama to assure his liberation. If such be the attitude of that person and the thief then it would be alright, because then both will become Ramarupa and thus attain liberation. If the thief, however, does not feel that he is stealing those objects to liberate the person concerned, and if the person concerned does not feel happy and obliged to the remover, i.e. to the thief for helping him in his liberation, then the removal of those objects will be a crime. Unless both of them feel mutually that they are Rama, then alone they will attain liberation. Think of the Pauranic example. Kauravas took away all of Pandavas first; later the Paridavas took away all of Kauravas including even their bodies, since bodies also are objects of enjoyment; then the Kauravas that were thus liberated by Pandavas, forgot all about the 'I and you' aspect between them, and took them within themselves and thus made them Krishna-rupa along with themselves; that is how both the Kauravas and Pandavas became Krishna-rupa. To make the Pandavas became Krishna-rupa, Shri Krishna first made Kauravas Krishna-rupa through the Pandavas and then through them pulled Pandavas unto Himself. Because

Kauravas and Pandavas were equally qualified Shri Krishna could do it. Why did Rama kill Ravana? He killed Ravana first to get Himself liberated through him.

It all means that to liberate ourselves, we offered all our objects to Rama by imagining him as superior to ourselves, as our owner or as our parents, and thus, bound Him down, and hence we must liberate Him first from this bondage we inflicted on Him. As a matter of fact, He, being all powerful, is capable of liberating us any moment; but for Him to act this way we have to make Him free from the bonds we put upon Him; then alone He can do it. To liberate Him is to take away the various objects we offered Him from Him and that means to serve Him. To serve Him or to remember His feet is one and the same thing. Thus, to remember His feet is to liberate Him. Just as in the case of Rama to kill Ravana was to liberate Himself, in the same way, to serve Rama and liberate Him is to liberate ourselves.

Now there are two methods of removing 'all'; one a benign method, and the other a severe one. Killing Ravana is the example of the severe method, while Bhajana, Pujana, Dhyana, etc. are the examples of benign methods. One should follow any of these methods according to one's capacity, liberate the Parameshvara and thus liberate himself.

If we use the wording 'Bhava-Bhandha' in the verse, then Rama says, "It is due to you that I am caught in Bhava-Bhandha and unless you liberate Me from it, how can I liberate you?" It is on this principle that one has to serve God. Bhajana, Pujana, etc. are all advised to enable us to have the Darshana of the Sat state of Parameshvara. See, how the whole thing is so simple!

In short Rama is to be served for His liberation. We have only to observe purity and follow what is laid down by Svadharma; but then the various processes that have been advised for attainment of Godhood should not be applied to ourselves, but they should be applied to 'another' that we believe in; this is very essential. To exert to bring Godhood, i.e. the attributes of God in 'another' is to attain Godhood ourselves, and that is exactly what happens. One can attain Godhood on one's own; no doubt about it; but this is much more difficult than exerting to dub Godhood on another, which is comparatively easier. It is on this principle that Shastras ordained that the wife should make her husband attain Godhood; as a matter of fact the husband is Parameshvara, but he is not conscious of that state of his, and his wife now makes him conscious of it, i.e. leads him to Godhood; such a Godhood brought on by the wife naturally reflects back on Her with the result that the husband sees his wife to be God, and due to this he begins to become conscious of himself being God; that is in the end both of them attain Godhood. We are not conscious of ourselves being Parameshvara; that is why this method of mutual help to become conscious of what we really are.

### **You have to make use of Satpurusha.**

Everything in this world has its own circle of attraction or action, the area of which depends on its power and its attributes. Nearer the source, this area is visible; while further away it becomes invisible. To begin with everything is in invisible state; as its attributes begin to organise, slowly it condenses and turns into a visible form, which in common parlance is expressed as "it ripens into a visible form". All such things with their spheres of action constitute this world, and the attributes and power of each is different from all others. All of these spheres are touching each other and hence each of them comes to know the power and attributes of the adjoining ones. The sphere of action I am talking about can be compared to the magnetic fields of attraction. If a piece of iron of a lesser power comes within the sphere of action of a magnet, it is at once pulled by the magnet towards itself. Take a lamp; once it is lighted it throws its light around and it falls on everything lying in that area; but as the distance from the lamp increases, the intensity of light decreases; nearer the lamp reading is easily possible, but at a distance it is not so even though the light is there. Like a lamp, every man also has his own sphere of attraction. With the power and qualities he possesses, every man makes his own sphere, narrow or wide. A petty king has hardly a few towns to rule, while an emperor rules over a large slice of earth. In short, to begin with everything is in an invisible state; slowly it ripens and in due course becomes visible and develops around it a sphere of attraction or action. If within this area any other thing glides in, whether of similar or opposite nature, they are bound to strike against each other; that is the Siddhanta. Like a man, every Satpurusha has his own sphere of action; but his sphere is peculiar in that it is the tiniest as well as the biggest imaginable. On one side the Satpurusha himself becomes the smallest amongst the small and experiences that tiny sphere, while on the other he becomes the biggest among the big and experiences the relevant sphere; in other words, like a man, the area of the sphere of Satpurusha is not limited. Even then from the worldly point of view, his area is limited to where he stays with its surroundings, and whatever comes within this area is naturally acted upon by the attributes of the Satpurusha. Amongst those coming to him, some are real devotees, some halfhearted ones, some without any devotion, etc., and on all of them the action of his attributes is bound to occur. Now, when a real devotee comes within his limited circle, then alone his attributes can have their full effect on him (devotee); at the same time when he thus comes then alone he can fully utilise the attributes of his (Satpurusha). Just think of the lamp to understand this better. The lamp emits the light around and it falls on everything around; but that light does not see whether anybody is making use of it or not, nor it is conscious of it; whosoever is in need of light will utilise it; one who is in great need will carry the lamp with himself! The state of the Satpurusha is exactly like that. In that area of his, his attributes are spread everywhere like the light, but he does not see if those attributes of his are being utilised by anybody or not - he is not conscious of it; whosoever is in need can utilise them. One who wants to utilise them fully will understand them from within and without and keep them well-stocked within his heart; it is like the person who takes the lamp in his own hand. Once the Satpurusha is, thus, well established in the heart, then wherever the devotee is, i.e. nearer or away from the Satpurusha, he can always make use of those attributes or the power of the Satpurusha. On the other hand, if one does not feel any interest in the Satpurusha, where is the point in going within his area? It is immaterial then if one is near or away from the Satpurusha; it's all the same. One who does not want to make use of light, it is immaterial if he is within the light or not; in his case to sit in light or in darkness is all the same.

### **The Dnyana.**

This word Dnyana - knowledge - really means to understand. One, who has understood what Godhood is, is a person who is liked by God. It has been said in Gita - "Priyo Hi Dnyanino Styartham Aham Sa Cha Mama Priyah" as also: "Udarah Sarva Evaite Dnyani Tvatmaiva Me Matam"; they mean, "I am liked by the Dnyani; Dnyani is myself; etc." It means, when we begin to like God, God begins to like us. That means if we shall always try to remember God and do what He likes, then He shall also begin to like us and care for us. What is this 'Godly-knowledge'? It means to understand that we are not the body, that we are quite separate and independent of the body we are in, and that 'we' are not only in the body but pervade everything all around. A man who understands this is not troubled by any Dvandvas, e.g. pleasure and pain. Just as when a bottle is dipped into water, the water remains within and without the bottle, in the same way, that God remains within and without the body; He resides in everything, from the bones to the skin, of the body. When one begins to understand and experience this, not only does he remain unaffected by anything affecting his body, but equally does he remain unaffected while leaving the body.

Somebody might say, "If the Dvandvas like pleasure and pain do not affect the Dnyani or a Satpurusha, then does he become like an inanimate thing?" Well, the reply to this is just in the affirmative. On this it may be asked, "If he becomes like an inanimate thing, how is he seen sometimes to be suffering?" Well; I will explain to you what it is. Just as there is the Atma in every animate thing; in the same way, it is found in every inanimate thing; now even though the Dvandvas like pleasure and pain affect equally both the animate and inanimate, the inanimate is not conscious of it while the animate is; now the reason for this consciousness is that the human-being is prone to desire and that desire leads to consciousness of the results of actions done to satisfy it; and this consciousness makes him suffer from those effects. This is what commonly happens; but it is not applicable to the Satpurusha, since he does not desire since he has attained the state a Brahma, all his desires or rather the state of desiring in him has fully disappeared or rather has been completely burnt out; but when he intends to do some good to the world, this doing good to the world becomes a desire, and due to this desire he is seen to be suffering from pleasure and pain, even though actually even when 'in it' he is absolutely detached from within.

Everybody in the world some time or other experiences the state of concentration when he forgets himself, i.e. when he is not conscious of his body; but he does not know what that state exactly is and how should it be spotted. Just think of this everyday example. A man is reading a book or seeing something and he is intensely interested in it; he gets so engrossed in it that if somebody approached him at that time, he does not become conscious of it, or if somebody calls him, then, he is not able to hear it; even when that portion is finished or that scene has changed, he continues to remain in that mood for some time. If this loss of consciousness about him and everything around could be stretched on to become a continuous state, it can give an idea of the engrossment of the Satpurusha in the state of Brahma.

In this place, however, to renounce all that is known is being taught instead of the methods of attainment of Dnyana. Whatever objects come in the way of attaining Dnyana have to be renounced and those that lead to its attainment have to be accepted. For instance, the various satkarmas in the cause of God are no doubt karmas, but they lead to Dnyana and hence have to be done as of necessity and are not to be renounced. It is like breaking one habit by means of another; when the first habit is destroyed, the other accepted for its destruction is automatically left. To whatever little extent anything comes in the way of attainment of Dnyana has to be discarded; one must feel disgust about such things, as one feels about the vomited material.



### **Four types of people.**

(One Mr. Phadke of Hyderabad came to Baba for his permission to leave the place; on this Shri Baba said -)

In most places weekly bazaars are held and people go there on those days for marketing. These people can be classed into four types.

Some persons buy nice fruits, sweets, etc. and on return call all the members of their family, their friends and neighbours, distribute amongst them whatever they have bought and thus enjoy those things along with them. These belong to the first type. The second type of people distribute them amongst family members only but if some friends happen to come at that time they give some to them also, i.e. they do not avoid them even if they do not call them. The third type of people are those, who, as they are enjoying with the family, if a friend happens to come, hide things from him; if he were to ask them about it, they lie to him. The fourth type of people is those who are misers and hence who never bring anything; if the members of the family ask him about it, he says that there was nothing worth buying!

You come here to the bazaar of Sakori, and now you are returning; so decide for yourself as to what type you want to fit in.

It is advisable that everybody should try to belong to the first type.

### **Existence of Time!**

The existence of time depends on the existence of a human being. One who has gone beyond the body, i.e. one who has destroyed his existence while alive, is the one who has gone beyond the Time as well. There is a saying, "Kalah Sarva Nirakritih". What does it mean? As a matter of fact, what you call as Time, i.e. the state of time, is non-existent. Because the state of time was imagined, a human being came to have the time-limit for, i.e. the span of, life. The span of life depends on the action done in previous lives and during a particular span fruits of particular actions are enjoyed; because there are those fruits of actions, there is a span of life and because of the span of life, the existence of time has to be imagined. If there be no stock of actions or their fruits, then even when alive, i.e. in a living body, one has no span of life and as such has no feeling of existence of time.

In short, so long as there are actions and their fruits, the enjoying and the enjoyer of those fruits, there is the existence of Time and for that time only the Time is recognised as time.

### **Knowledge through Love only.**

Oily substances like oil, ghee, etc. are the cause of light. Those that have not got that oiliness cannot emit any light (Here there is a pun on the word Snigdha, meaning oily as also loving or affectionate.). Even for knowledge-light oiliness-affection is essential. So long as there is no oil in the form of affection the lamp of knowledge cannot be lit. Some of the oily substances are good while some are bad; cooking oil, coconut oil, etc. are good ones, while Kerosene oil, etc. are bad ones; but all of them being oily are able to give light; even the smelly kerosene oil, with the help of a burner and glass around it, is able to give beautiful and more powerful light! Similar is the state of the lamp of knowledge. If the affection in the heart is due to good actions and intentions, then without any other help the lamp of knowledge is lit and is able to emit light; however, even, if the affection is not the result of good actions it is not wasted, because with the help of some other suitable things it is able to give a powerful and strong light.

In worshipping or abusing God with all sincerity, the mind is after all saturated with God, sincere affection has been developed to the full, and hence the flame of knowledge remains well-lit; it means that what is most essential for the purpose is absolute sincerity. Hundreds of examples of these are seen in the world; in fact, the whole world is an example in itself. For understanding of Dnyana the Adnyana-form-Jaga serves as an example.

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28-5-1923.

### **To Annul Vishayas is to strengthen the Atma.**

There is a saying, "Jivo Jivasya Jivanam", meaning, life supports life; one Jiva subsists on another. All the Vishayas in the world can be covered by the use of the single word Jiva. The Jiva cannot subsist without Vishayas, but these very Vishayas are not able to support the Atma. For the subsistence of Atma the Vishayas have all to be discarded. The Lord has said in Gita, "Vishaya Vinivartante Niraharasya Dehinah". It means that the Vishayas run away from a person who observes fasts, and when the Vishayas are thus set aside the Atma is able to shine.

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28-5-1923.

### **Miscellaneous.**

In the extra month, the Dhondas (special type of sweet as also a stone) are advised to be offered as Dana. It means that by offering Dhonda (sweet) one has to become a Dhonda (stone); then alone one progresses on the path of attaining that Nirakara Brahma.

(The months of Hindu calendar are lunar; in order to bring the year in line with the solar movements, every third year an extra month is added, thus, giving 13 months in that year. This extra month is the one from new moon to new moon without the change of a zodiac sign of the Sun.)

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U. P. II (III) 33

1-6-1923

## **The Body is like an unlit Lamp.**

I am not feeling well to-day; shamelessly I lie down like this, naked and all that, and hence even if I am suffering from something, I feel ashamed to see anybody sit by me, because they have the sense of shame! Anybody who wants to sit by me shall have to leave all sense of worldly shame like myself, to come on a common level with me; then the sense of his being 'another' will disappear from me and I would not feel any shame in having him by me.

For attainment of Godhood, one has to leave all the sense of shame and behave in the way liked by God; it is then that the feeling of Dvaita disappears and one attains that sublime unity.

The state of Satpurusha closely resembles a balance. When both the pans of the balance have equal weights then alone the indicator remains steady in the centre; in the same way, the indicator of the mind-balance of the Satpurusha is always steady in the centre. When somebody comes to a Satpurusha, his balance is at once disturbed, and when the movement caused by this push steadily goes down and stops, then it is once again restored to its steady status. Unless one has attained such a state, one can never attain Godhood.

For some little time at least, every day, regularly, one should sit in solitude and concentrate on Atmanatma thought. To think of Anatma-things, is to think of Atma. One should everyday think over for a little while that everything in this world is destructible, i.e., it is Anatma, i.e., it is not Atma; one should think over that the body and all things the body sees and experiences are all Anatma-things - are all destructible, and that whatever underlies them all is that eternal Atma. Thinking this way everyday slowly leads to loss of love of the body, to disregard the body, and thus to love the Atma that pervades everything. It is then that the person takes food and wears clothes just enough for the bare maintenance of the body; he dislikes having unnecessary things by him. Studying daily this way, slowly disregarding the body and thinking of that one all-pervading Atma, causes the Jivatma to go nearer God, to experience uniting with Him, and this very study, if continued, ultimately leads him to his union with the Shiva state; it makes him experience that he is just a microcosm and thus makes him steadily engrossed in his own Shiva-state.

It is through the body, i.e., with the help of the body, which is an Anatma object, that one attains self-realisation. Once the 'self' is realised the body, which is Anatma in nature, becomes Atmarupa, and when the Anatmarupa body is experienced to be Atmarupa then everything that is Anatma, that is the whole world, is experienced to be Atmarupa. To experience everything in and of the world to be Atmarupa, is the sign of perfection. It has been said somewhere in Shastras, and it is so understood in the world, that so long as the body is felt to be one's self one cannot have self-realisation. Normally, in the world the body is taken to be one's self. Really speaking the body is no doubt a transformation of Atma, but then everything in the world is the same; since one does not experience like that in and of the world, the body has got to be treated as Anatma like everything else, and then with the help of the body one has to realise one's pure Atma. It is after this realisation that one begins to experience that everything Anatma is nothing else but Atmarupa. After such experience one can certainly say, one can assert, that the body is nothing else but himself; such a man is the proper person to say that way, because he experiences everything in and of the world to be himself. Unless and until such experience is gained and one is well-established in that state, it is ridiculous, nay, it is very wrong, to say that the body is one's self. Of course, there is no harm and no objection in calling the body to be one's self by one who has had that realisation.

Till it is experienced that everything is Atmarupa it is wrong to take one's body to be Atmarupa. The word Atma itself means that that is eternal. The body, not being eternal, cannot be called as Atma, meaning thereby, that whatever is destructible cannot be called as Atma. In fact, all that is destructible is not only not Atma but something that serves as an obstacle in the way of self-realisation. If everything thus serves as an obstacle in self-realisation, one begins to think if God created all this purposely to prevent a human-being from having self-realisation! But if this thought is taken to be true then nobody in the world, even God himself, could have had self-realisation. It does not seem possible, then, for God to have that self-realisation alone by putting obstacles in the way of all others. If there are obstacles for others, the same would serve as obstacles for God as well. The fact, however, is that if the entire destructible things serve as obstacles in the way of self-realisation, they do not do so as well; in fact, they are the important helpers in that process. The body is the principal means to achieve self-realisation. When with the means of the body self-realisation is achieved then one understands that the destructible body was evolved from that One Indestructible for the

express purpose of its realisation, that that primordial invisible Anatma-Shakti (recognised as Mula Prakriti) is the chief cause for the evolution of the destructible body for the express purpose of self-realisation. Such thinking at once brings forth to one's mind an important point that once one has achieved something by certain means then the function of those means, for which they were created, being over, cease to exist. When with the means of the Anatmarupa body self-realisation is achieved, then one also experiences that body to be Atmarupa and hence the point of its being Anatmarupa for that purpose gets annulled, the reasons for such annulment being that its very evolution is spontaneous for that purpose only; then again one actually experiences the whole process of evolution of the body from the indestructible Atma itself. How can a person who has experienced the body to be Atmarupa can call it to be Anatma-rupa? I will give an example to understand this apparently paradoxical position better. Just think of a lamp. What is a lamp? It consists of some container containing the oil, a piece of some wick, etc. But what is understood by the word lamp? By that it is understood to be something that gives light. When the wick is lighted then alone that lamp will be able to give light, i.e., it will then really be what is understood by the word lamp. It means that that oil-container, the oil, the wick, etc., are all the means to give light or rather to make a lamp. But when you go to the market and ask for a lamp, does the shop-keeper give you a lighted lamp? No; he only gives all the means that make a lamp and we buy all of them together as 'a lamp'. In other words, we do not call only the light as lamp, but we call all the means to produce it also as a lamp. Without those means there could be no light. Just as, thus, in the case of the light we take all the means of light as the light or the lamp, in the same way, the Anatmarupa body that is the means for realisation of atma, has also to be taken to be Atmarupa. Just as all the means that form the lamp are meant to give light, in the same way, the body as the means, is meant for the singular purpose of realising the self. When the light is emitted then there could be no objection in calling all the means that give it as light, in the same way, on self-realisation the body, that serves as the means of it, has to be accepted as one's own self, and one who experiences it can certainly call the body to be himself.

In short, the human body is like the unlit lamp. Just as in the shop there are hundreds of lamps of diverse types, but all of them are without light, in the same way, are all the bodies without the 'self'. The body being the means of realising the self, people go on taking it to be themselves - taking it to be Atmarupa, but all those people are like the unlit lamps for sale in a shop. Till the lamp gives light it cannot be called as 'real' lamp, so also till the self is realised the body cannot be called as the Atma.

To call the body to be one's own self without self-realisation and go on discussing about it is just meaningless.

### **Difficulties are the true teachers.**

Whatever objects one likes, one should offer to God. In following this process, in course of time, one's love towards the objects decreases and one gets into the spirit of detachment. Many people say that they are tired of worldly life and many really are; but they do not like to suffer; their attachment to the body does not decrease. So long as love towards the Jiva and body do not decrease, i.e., they do not get tired of them, how can they get out of the worldly set-up? So long as the body is loved, the cycle of births and deaths is there, and the worldly life is there. The love towards the body has got to go down first. Really speaking there is no necessity for a man to have a liking for the body, in fact, to have a body. To decrease the love towards the Jiva and the body a crop of difficulties is most essential. Once, or one or two difficulties are no good, as one can either try and get over them or quietly bear them, forget all about them and continue engrossed in his worldly way. Hence a stream of difficulties must come in the way; they must go on coming together one

after another in quick succession; it is then that one gets disgusted of the worldly life the mind and the Jiva; it is then that his spiritual path becomes clear. It only means that it is the difficulties that play the part of a real Guru. On approaching God, instead of requesting him for removal of difficulties, He should be requested to increase them, and that too in the form of powerful steady stream.

Whatever one associates with, one is lured by it and then one begins to love it, and thus due to it gets chained down to the cycle of births and deaths. Wealth, children, wife, pets, etc., are the main sources of bondage; if one gets detached from these sources somehow or other it becomes easier to follow the spiritual path. But detachment from them alone is not sufficient. We see many in the world who are orphans without any brothers or sisters or wealth or property; in a way, these people are the detached ones; but so long as they do not have a Sadguru to guide them further, that obvious natural detachment of theirs does not serve any useful purpose in the attainment of Godhood. With this or such type of detachment one should take to some form of God or a Satpurusha, become his, associate with him, and thus get on the path of liberation. To become his is to leave one's right on all that one has and establish one's right on all that He has. Normally, however, people do not do this. People approach God or Satpurusha and make a show of having become his, i.e., by this they only try to claim only whatever is good of his, forget that bad is always associated with good, and are not ready to have any bad of Him. How can such persons be called as His?

Good and bad, pleasure and pain, etc. are all imaginary, and due to habit a man can derive pleasure from pain, good from bad, and so on. Think of a person habituated to Bhang, opium, wine, etc. While drinking the liquor the face gets contorted, showing the pain it inflicts; but this pain is taken to be pleasure by him; he loves that pain. Look at a sweeper; he always works in all dirt; there is no other lowly work than lifting the night-soil; but being used to it he does it without feeling any pain or awkwardness about it; in fact, if he does not do it for a day, he feels unhappy about it. With habit one feels pleasure in a scorpion or a serpent bite. A poor farmer, who is used to sleep on a torn rug on the floor, does not get any sleep on a spring mattress spread upon a beautiful bedstead; he feels pain in sleeping on it; on the other hand, one, who is used to a spring mattress, cannot sleep on a piece of rug. It all boils down to one principle that the so-called pleasure and pain, good and bad, etc. are all a matter of habit and hence imaginary. If the pleasure is not a real entity then the pain also is not a real entity. That is why Satpurusha is seen to treat equally both the pleasure and pain and thus to remain calm and contented like the deep sea. The sea contains both the good and the bad; on churning the sea, if it gave out nice things like Amrita, it also gave out the deadliest poison; it means the sea is indifferent to both of them. In the same way, the Satpurusha has also both the good and bad with him. The men of the world, however, do not want to have any bad from him but like to have his good state of Sat only. It is generally seen that one who appears to be calm, who is seen to be busy with his own karma, and is seen to behave according to the Shastras, is called a Satpurusha or a saint; but to call such a man a saint is ignorance. Just take an example of two persons; one "Varnanam Brahmano Guruh" and the other "Na Nicho Yavanat Parah", meaning, Brahmana is the teacher for all classes and there is no lowlier than a Yavana. Now, if both of them have attained the highest according to their Faith, by strictly behaving as ordained, but so long as they see each other as 'another' from himself as Brahmana and Yavana, they never attain perfection. What, however, happens is that at their stage of perfection in accordance with their Faith, they transfer themselves into each other, experience the other side and thus, on breaking Dvaita, attain real perfection. Even if the world begins to call a Brahmana, who has reached the highest in accordance with his Faith, but who feels that he is superior to a Yavana, i.e., to another, a saint, he cannot be a saint, a Satpurusha, until the feeling of Dvaita in him has not disappeared; so long as he gives darshana only to Brahmanas and others who have donned sanctified clothes, and prevents Mahars, Mangs, etc., to take his darshana, how can he be called a saint? There is nothing like superior or inferior to a Satpurusha; he does not know anything as a caste or a creed; it is then alone that he is called a Satpurusha who has reached perfection.

It is the Dvaita in the world that brought on good and bad in the world. One who wants to attain Godhood must only follow the good things and discard all the bad things; he should remain a Brahmachari and never deal with or look at a woman; he must observe all external purity and behave strictly according to what is laid down for him; behaviour this way slowly takes him away from Dvaita into Advaita; once he is well-established in Advaita, then all good and bad, fame and blame, honour and dishonour, heat and cold, pleasure and pain, Stri and Purusha, and such other Dvandvas do not affect him. Then he may be seen to talk sweet words or abusive ones, because to him there appears no difference between them. Even though he is

seen to experience both sides, yet he is always beyond both and his sense of equanimity and equality ever remains undisturbed. In short, unless both sides are experienced one cannot have perfection. I always cite the example of day and night; unless both the day and night are over, the day proper is not completed; same principle applies here.

In the world a wise and an unwise are seen to do the same actions, but the results or fruits of their actions are different, because in them or due to them, the unwise gets engrossed in the worldly set-up, while the wise is seen to remain indifferent and just to act as the on-looker of whatever happens. The wise has joined himself with God; he has nothing to do with the men and affairs in and of the world; whatever he is seen to do, he does it for the good of the world and while doing it whosoever comes in contact or associates with him is made by him to follow the path of union with God. To make others unite with God he has to make them do various satkarmas according to their capacity and thus increase their stock of Punya and for such purposes, he has got to accept their worship, their offerings, and their service, for the time being.

Since the Satpurusha has not only transgressed the state of Dvaita but has gone beyond even the primary Dvaita of 'Dvaita and Advaita', there is no trace of any destiny for him to suffer, and as such he has no necessity of taking any new body. But for the good of the world he has to take a body and once he takes a body he has to behave like all others and observe the cogent rules for the sustenance of that body.

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U. P. II (III) 35

10-6-1923

### **What is meant by Nagna?**

Nagna (naked) does not mean just removal or discarding of all clothes. Just discarding of clothes is not difficult. It is no use discarding only the clothes and become physically naked; one has to be naked from within. One has to tear away the cloth in the form of the Vasanas and thus make one's mind naked; then alone success in spiritual line can be achieved.

Vasana means cloth or clothes. It is from this the word Vasana (desires) is derived. When one tears away this cloth of Vasana then all-objects-of pleasure are, seen to run after him. If you start taking out water from a well, go on pouring it on a rock, and thus empty the whole well, that rock just remains dry as it was, and again since the well becomes empty the rock at the bottom of the well also is exposed; in the same way, the mind of one, who has become devoid of all desires, whatever be the number of objects that come to him, remains unaffected by them like that rock and the giver also, having given all he had, ultimately becomes dry like the rock at the bottom of the well, i.e., becomes devoid of all desires like him.

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U. P. II (III) 36

25-6-1923

### **The nature of Dnyana and Bhakti.**

When two cymbals are struck together 'one' sound is created; with two eyes only 'one' thing is seen; with two ears, 'one' sound only is heard; in the same way, the Dvaita gives rise to Advaita. Both cymbals are made out of the same metal; both the eyes and ears belong to the same one body; in the same way, the Dvaita arises from one Advaita. Both these considerations together at once tell us that there is first one that gives rise to two, and these two again unite to form one, that is there is Advaita to begin with which gives rise to Dvaita, and the joining of that leads once again to one Advaita. In this, there appear to be two Advaitas; out of these two the first is the original, the real, while the other is the reflection of the first. The

world then believes in the Dvaita and the latter, i.e., the reflected, Advaita, and hence it has no idea of the original Advaita and naturally of going towards it.

The original Advaita is called Shiva, the second is called Jiva, while the middle Dvaita is called the world or the body or the Upadhi; the word Jiva includes the sense of Dvaita, while the word Shiva represents pure Advaita. To go from the middle state into the latter Advaita, and then along with it to go into the first primary Advaita is what is called experiencing the Advaita - experiencing the Brahma.

Everybody is always seen to exert to obtain the visible object and in the end he gets it. But how to get the invisible Parameshvara? Well, even if the Parameshvara is invisible, since his existence is believed in, just as a thing heard of but not seen is made available, in the same way that invisible Parameshvara also can be attained. The remedy for this attainment is to unite the Ishvara-rupa Jiva residing within one's self with that Parameshvara; it means to unite the external Dvaita of the Ishvara within one's self with the reflected Advaita. One, who has attained such a union, experiences, as the Lord has said in Gita, "Yo Mam Pashyati Sarvatra Sarvam Cha Mayi Pashyati" (Gita 6-3), himself to be in the whole world and the world within himself. This method is what is called Dnyana-Marga; this gives absolute contentment and calmness. But the joy and happiness that one feels in devotion is not felt with this calmness and contentment. Parameshvara is Sat, Chit and Ananda. Detachment, knowledge, calmness - all these lead to the state of Sat. If the nature of Dnyana is Chit that of Bhakti is Ananda. The real Ananda is centred in Bhakti. Even though God is existent, He is brought from his invisible into visible state only by the Bhakta; with his absolute intensity of devotion to the God, residing in an invisible state within himself, is brought out by him in a visible state in another. It means the two, i.e., Dvaita appeared from the invisible one, the Advaita, and then with the union of God and His Bhakta, the Advaita is formed once again.

### **Unadulterated devotion.**

Prithvi once asked Shri Vishnu as to how to attain unadulterated devotion? He told her about the glory of Gita and the importance of the reading and studying of Gita for that purpose. Unadulterated devotion means pure devotion. It implies that no doubt or tiredness would ever arise in one's heart about the God or Satpurusha to whom one feels devoted, whatever troubles and suffering He may inflict; not only that but just as the mother loves her child with ever increasing love in spite of all the troubles the child gives and causes, in the same way, in spite of all the troubles and sufferings inflicted and caused by Him one's love towards Him must remain steadily increasing. Such steadily increasing devotion, in spite of all obstacles, is called unadulterated devotion. When one is in a bad way devotion crops up in the mind automatically; normally in fluent circumstances, devotion is hardly ever seen arising in the mind. The devotion that arises and grows while in fluent circumstances is naturally of more importance. To experience forcibly the Pratikula state while in Anukula one is the best method for that purpose. Anukula state is that in which one successfully collects articles, etc., that cheer the mind and Jiva; Pratikula state is that in which they do not become available. To experience Pratikula while in Anukula state is to decrease one's love towards all the objects that cheer one's Jiva and mind and ultimately to discard them. It has been said: "Bhogavi Ti Vipadadasha Sampadadasha Balecha Sodavi, Modavi Vishayasha Sachcharanasangati Na Sodavi", meaning: one should suffer adversities by forcibly discarding one's fluent happy state, kill desire for objects of enjoyment and never give up association with the feet of Satpurusha. One should try to follow the advice of a Saint. Discard whatever gives the sense of happiness. When this study reaches its limit, God is automatically seen; one has not to exert for His darshana. The saints spend their time in enjoying alternately the Anukula and Pratikula. Just as in telling the rosary the central bead is never crossed, or just as Pradakshina of Mahadeva

has to be done clockwise and anticlockwise, without crossing the drain, in the same way, the saints go on enjoying the Anukula and Pratikula alternately and pass their time happily.

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U. P. II (III) 38

29-7-1923

### **Look towards the feet.**

Some people visited a mango-grove; as they were roaming about they saw ripe mangoes on the tree. So they began to look towards them craning their necks upwards, and to think as to how they could have them. Now, how can they have the mangoes by looking up like that? One of them being a simpleton began to look down on the ground, instead of craning his neck up. As he started moving about he saw beautiful ripe mangoes fallen on the ground, which he quietly picked up and began to enjoy them. Others were still roaming about with craned necks! It shows that looking up does not give anything; it is looking down that gives success.

On reaching the door-step of God, it is no use looking up, but one should look down with all humility and simplicity at His feet; looking down leads to the attainment of God.

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U. P. II (III) 39

31-7-1923

### **Your real duty.**

In worldly life one has to perform good and bad deeds and thus collect the relevant Punya and Papa. Because of fear of Papa if one tries to give up worldly life, then not only that one is unable to do so but one performs an additional faulty action in not doing one's duty properly. When one has to attend to one's work to earn one's bread, then one cannot think of the hot sun or rain; one has got to go; one takes an umbrella or a rain-coat to ward off the rains and on reaching the place of work, one sets it aside and begins his work with dry clothes on. In the same way, in worldly life to carry on without being affected by Papa or Punya and attain Godhood, one has to have something like a rain-coat to protect one's self from the Papa-Punya; then wealth, wife, children, etc., the cause of bondage, would not interfere with one's progress.

Sai Baba always said; "Allah is the protector of the poor". Here the poor does not mean a person without any means. Even if one has plenty of wealth but no pride about it or no desires pertaining to it, i.e., the one, who is not full of, i.e., rich with, desires, i.e., whose mind is without desires and consequent thought and actions, is the real 'poor', the destitute, and Allah is the protector of such poor. One without any means of subsistence whatever, with no money, with nothing to eat, but whose mind is full of desires, pride, doubts, arguments, etc., is not the real poor, and Allah is never their protector. Parameshvara always removes away everything of his devotees. In Bhagavata it has been clearly told by Shrikrishna "Yasyanugrahmichchhami Tasya Sarvam Haramyaham", meaning: I snatch away all of one on whom I desire to bestow grace.

You are able to see before you an actual example of it. All the saints, past or present, were all absolutely destitute, both mentally and in the worldly way; that is why their protector has been and is God. They are seen to do all sorts of actions in the world and yet remain fully unaffected by the relevant Papa or Punya, like a dew drop on a lotus leaf; that is why they are all Ishvara-rupa. Not only that but just as the dew drops on the lotus leaf shine like beautiful pearls and beautify that leaf, they beautify all those actions and their surrounding in the world, i.e., they make everything happy around.



If the worldly people manage to have something to protect themselves from the Papa and Punya emanate from their worldly actions, then why should they fear to carry on the worldly life? To imbibe the attributes of God is to become God. The Ishvara is attributeless, afflictionless and actionless; it means He is just 'only'. If one could become 'only' like that then one has become God. One has to approach the door-step of God to suffer and as one goes on suffering, one is faced with Bliss automatically. People, however, think over the other way round; they think that at the door-step of God or Satpurusha, there is only happiness; one can get plenty to eat and enjoy there; but this understanding is all wrong. At the Darbara of God, one has to face fasts and troubles; there is no trace of worldly pleasures. If somebody approached Sai Baba and asked for something to eat, he used to turn him out of the Masjid.

Just as to burn down a huge mound of cotton or dry grass a tiny spark is sufficient, in the same way, a huge mound of Papa can be burnt away by a small spark of Punya and vice versa. Such simple methods of burning away the Papa accumulated for births on end have to be learnt from the Sadguru; one can then burn away all one's Papa and attain the state of Sat.

Sadguru is a store-house of such methods. He tells some such suitable method by which, that is by doing a small Satkarma, huge stock of Punya gets collected to one's credit, which burns away huge mounds of Papa. There are some days, some Parva Kala, some months, some occasions on which a little of Satkarma is able to give an unlimited stock of punya. Here are some examples. Pradakshina round the earth gives a huge stock of punya, but this is impracticable; if, however, one goes round a cow as she is delivering a calf one gets the punya of going around the earth. If Japa is performed during the period of Lunar or Solar eclipse, one gets the fruits of having performed a Purashcharana of that Japa. During the period of scorpion-bite, instead of crying aloud, if the name of Rama is taken, one gets the fruit of Purashcharana. There are many such methods with the Sadguru, out of which he tells one to his disciple according to his capacity and thus helps him to burn away- his entire Papa. The present time is one of those times. This month, being the extra - month adjoining the month of Sharavana, also includes it; some people call it as the extra Ashadha; it means this present month is a combination of three months; naturally any Satkarma performed in this extra-month is bound to give hundred-fold stock of punya.

Sometimes, somebody possesses a huge stock of punya in an invisible state of which he is naturally not conscious, and as such is unable or does not know how to use it. With the grace of Satpurusha one can become conscious of that and thus be able to utilise it.

What is meant by "to utilise the Punya?" Well, just as you increase your money by earning interest on it or by various other means, similarly one can utilise one's stock of Punya to increase it. If it is not so increased, in due course, it will be expended and finished! You may have heard the story of a farmer and a diamond; I will narrate it to you. A farmer found a huge diamond; he took it to be a piece of flint. Since it looked very nice, he put it around the neck of his pet lamb. One day a diamond merchant happened to see it. He took that big diamond to the king and thus made the farmer earn by that sale four lacs of rupees. In the same way, so long as the Satpurusha does not make one understand about the stock of punya one has, one does not have any idea about it, and hence one cannot make use of it.

It is the duty of the human being to surrender himself to the Sadguru, get from him that method, that spark, that match-stick, that will destroy all his Papa in a short while and will make him conscious of his invisible stock of punya, enabling him to utilise it for increasing that stock and with its help, emancipate his whole family. If one does not emancipate one's forefathers, what is the use of being a human being? One has to behave like a real putra. I have talked over this subject of Putra. The father has to teach his son the method of emancipation for himself. Shukracharya, the Guru of Daityas, had to impart the 'Sanjivani Vidya' (art of reviving a dead person) to Kacha, to enable him to revive him after his death; the principle underlying this story is that one cannot liberate himself.

These days the father himself does not possess that knowledge and naturally he cannot impart it to his son. One can get liberation even through a Brahmana; but that type of Brahmana is not seen today. The only course left open today is to surrender one's self to Sadguru. All these Jivas of your forefathers, in order to get liberation, inspire you to approach a Satpurusha; that is the truth behind your approaching a Satpurusha. Sadguru also makes you do some actions and thus liberate your forefathers through your effort. If one has no child, one should treat a Satpurusha as his son, and then, even if he is unwilling to abide by this imposed relation, he himself does the needful and thus liberates all your forefathers. The Punya collected by a son is of no use for his own liberation; it causes liberation of his forefathers; but the Punya he accrues in liberating

them leads to his liberation. A person who does this is called the Naravira (man amongst men). A warrior also is called a Naravira; but a son who liberates his forefathers also is a kind of a warrior. In old days people used to put on a coat of mail before they went to fight the war; one should also acquire a 'coat of mail' in the form of Punya to protect, himself and win the war against the ways of the world; a man with such a coat of mail is bound to have success like a warrior.

Those that have put their burden on me, well, I have undertaken responsibility of liberating them; but if they behave in accordance with what they are told, it will make it easy for me to lift up their burden. There is some power above me also that is watching me; it is that power that has yoked me like an ox to a cart in which all of you are made to sit, even if I slow down a little on being tired, that power whips me on; if I say that I am tired and that I must have something to eat, that power refuses to give any food and tells me to have it from those sitting in the cart! It is hence essential that you should do something to lighten my burden.

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U. P. II (III) 40

3-8-1923

### **Attain through effort.**

Most of the people are desirous of enjoying the worldly pleasures and to have them more, they approach God or a Satpurusha. As a matter of fact neither this world nor the objects in it are real; they are all reflections. The reflection gives an illusion of the real and it is in this illusion that everybody in the world gets engrossed and hence it never strikes them that there is something as original. If they really come to know that all that they are trying to enjoy is all imagination, then nobody will look towards it. Once sees his reflection in a mirror; these days it has become a fashion to keep a mirror on the table and go on looking into it off and on and enjoy one's reflection. Obviously what they see in the mirror is not their true self, but their reflection and that too in the opposite state. Just as what is seen in the mirror is one's reflection, in the same way, one's own self is the reflection of that infinite power of the Parameshvara. Now, which is the mirror that causes this reflection? Well, that is to be learnt from the Sadguru. How to do away with that mirror to enable one's self to know the real one's own self also has to be learnt from the Sadguru. When with the grace of Sadguru this mirror gets set aside then alone one is able to know one's self, what is called as self-realisation in Vedanta.

If one utilise his reasoning in thinking over this way then self-realisation does not become a difficult affair. Just as if a pleader is tired of his occupation, he studies once again and becomes a doctor, in the same way, if the reasoning that is engrossed in worldly life is made to give it up and turned towards the spiritual study, it is not difficult to realise one's self. If one thinks that he is incapable to do this on his own, then he should completely surrender himself to the Sadguru. One should sit in the train led by Sadguru; then one is able to go wherever he goes; this is the truth without any doubt. But one has to secure a ticket and keep one's self in readiness on the platform to board the train; that is one's duty as a traveller on that path. If one can't afford to buy a ticket, then one has to beg of others with all humility and secure one.

In short, when the world itself is nothing but imagination, the birth and death experienced in it are naturally imaginary. Once this is known well, then one begins to laugh at everything as the body dies and is thankful for the disappearance of that affliction.

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U. P. II (III) 41

4-8-1923

## **The real use of the Body.**

One tries to do something, but something else is seen to happen; that is the common experience. If sometimes, as one digs for a well, one comes across a rock instead of water, while at other times across a buried treasure, or sometimes both the treasure and the water; sometimes as one digs for buried treasure, one only comes across coal. Such is the work of the destiny. But by doing suitable Karma one can change the course of destiny. You must know the story of the farmer and his sons. As the farmer was dying, his sons asked him as to where he had kept his money; the farmer thought over a bit, and uttering his last words "in the fields" he died. Now, they could not know exactly where; so they began to dig deep all over the fields, but got nothing. In due course, due to their good digging they got manifold yield that year than normal and that brought them plenty of money. It is then that it struck one of the sons that their father played a trick on them to impress on them that good, well-applied labour brings in the treasure, and the plenty they got that year was 'the treasure' he said he had buried. Most people are like these sons of the farmer, desirous of attaining Godhood without exerting for it. But so long as a man will not dig deep the field in the form of his body, remove all the roots and weeds and clear it well, he cannot reap a better yield in the form of attainment of Godhood. Shrikrishna has said in Gita: "Idam Shariram Kaunteya Kshetramityabhidhiyate" (Gita 13-1), meaning, Oh son of Kunti, this body is known as the field - as the place of residence. One earns money by exerting in various ways with the body; unless the body makes an effort the money and other things in the world do not become available. Like digging, removing of weeds and roots, and thus cleaning well the field for sowing, one has to remove all bad thoughts, habits, desires, doubts, etc., clean the mind, and thus make it ready for sowing. Now how to clean this field of body and mind is to be learnt from books, or advice given by saints, or by surrendering one's self to Sadguru and getting it cleaned by him. When it gets well-cleaned and ready for sowing then for having the Infinite Bliss fruit, the seed of that Kalpa Vriksha has got to be sown by the Satpurusha. It is then, with the help of the body, that that invisible Infinite Bliss becomes available to one's self and to all one's forefathers. God has given us this field, the body, which has to be utilised this way to earn plenty of that Bliss-money.

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U. P. II (III) 42

17-8-1.923

## **Satpurusha kills the Jiva.**

(At the time of afternoon Arati, Baba was lying down quietly. A little later he sat up and said that he was resting for a little while. On this, one of the devotees said, that today people gave you a little time at least to have rest. On this Shri Baba said -)

One has to bear whatever one is destined to. Even though I have no more Prarabdha of mine left to bear, I have to bear that of others. An empty house is given on rent, or in order that the house is kept in a clean and habitable state, the owner allows somebody to stay there free of charge; similar is the position of this body. This being an empty body anybody comes here with his Prarabdha and this body is made to bear it. There are others, who, having reached the highest state, just remain lying down without allowing anybody to enter their empty body; their body drops down after its span of life is over like a burnt-down house. The first type of Satpurusha is called Jivan-Mukta and the second the Videha-Mukta.

To get one's Prarabdha annulled people approach a Satpurusha. Since he has no Prarabdha of his own, left with him, he takes on the Prarabdha of others and bears the sufferings thereof; of course this is done in a subtle way, and the person, whose Prarabdha is thus expended by him, does not know anything about it. Jiva is always in a state of flux; as one's Jiva goes into the Satpurusha, some other Jiva enters into one's body; as this other Jiva is pulled by the Satpurusha within himself, a third one enters one's body and so on; that is how through one person Satpurusha is seen to emancipate all those related or associated with him. If some Jiva is not ready to go into a Satpurusha, then he makes that Jiva enter into some other, whose Jiva has already come into him. If a person applies one's Jiva towards one's son instead of towards a Satpurusha, then

the Satpurusha attracts the son's Jiva and through him that of his father; this is like a thief entering a house through a back door instead of the front one.

In short, the Satpurusha somehow or other manages to emancipate the Jivas of all those that approach him along with all those related to or associated with them.

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U. P. II (III) 43

17-8-1923

### **Dnyana and Adnyana.**

One can't do without Dnyana. In so many places Shri-Krishna has sung the glory of Dnyana -  
"Na Hi Dnyanena Sadrisham Pavitrarniha Vidyate" or  
"Dnyanagnih Sarva Karmani Bhasmasat Kurute Tatha"  
or "Sarvam Karmakham Partha Dnyane Parisamapyate" or  
"Sarvam Dnyanam Plavenaiva Vrijinam Santarishyati".  
(For meaning see any commentary on Gita.)

But and how and whence one is to attain this Dnyana? One has not to go far, nor to exert to attain Dnyana. The moment the Adnyana is annihilated, the Dnyana is very there. Everybody is Dnyana-rupa; the moment the covering of Adnyana is removed Dnyana is automatically experienced to be there. Just think of this example. Before being cooked, rice has to be cured; women take rice in a thali or on some such thing and begin to remove the bits of grit, some remaining bits of husk, dirty fibres of gunny bags, etc., mixed with it; their attention is not directed towards the grains of rice, but towards these foreign particles; rice cured this way and cooked is eaten comfortably. On the other hand, instead of concentrating on these foreign particles; it is done on the rice, then the grit and other things are bound to remain mixed, and eating such rice becomes very troublesome, since the bits of grit come between the teeth.

Doctors only look to the parts of the body that are affected; they do not look to the other parts of body nor consider their state of health; why? Because the health is there inherently; that is why they only think of how to remove the affliction without endangering the inherent health. In the same way, it is the Adnyana that causes obstruction in the way of attaining Dnyana; one has, therefore, to know all about Adnyana and remove it. In digging a well, as the covering formed by stones and soil is removed, the already existing water becomes available, in the same way, the removal of the covering of Adnyana exposes the already existing water. In other words, one has not to exert for Dnyana. Exerting for Dnyana is like concentrating on the rice grains instead of on foreign particles while curing it, and is likely to cause more trouble and that too with doubtful success.

To say 'I have attained Dnyana' is to show one's Adnyana; it means that he has not attained it. One, who fully experiences the state of Adnyana, is the real Dnyani. It has been said:

"Dnyanino Na Hi Jananti Yoginashcharitam Mahat,  
Vimudha Eva Pashyanti Sadguroshcharanamujam:"

In this, the word Vimudha has a double meaning: one, one who is a special or a particular Mudha amongst the Mudhas, or the second, where Mudha means Moha, i.e., entice and hence one who has lost entice, that is an absolute ignorant or one devoid of all entice, greed, etc., i.e., such a Vimudha (in both senses) alone is able to see the feet of Sadguru, that is a Dnyani cannot do it; 'Dnyani', meaning who feels he is Dnyani, is not able to know the great life or the glory of Yogis. There is another verse like that,

"Purusha Na Hi Jananti Purushasya Padamujam,  
Abalaikaiva Prabala Abalayah Praghatini".

It means the Abala (woman) is powerful (alone) to destroy the Abala (Maya) and hence she is able to see the lotus feet of Ishvara; Purusha (man) is not able to do so. Abala can also be interpreted as one who has not to depend on another, i.e., who is self-dependent. With this meaning in mind a Saint has said:

"Naribina Samarasa Nahi Banata Mana Manava Re;

Naribina Nari Marana Palatagamana Ramana Nahi  
Hoya Manava Re."

If Nari is taken to mean a woman, then the first half means, 'Oh man, without a woman one cannot have equanimity of mind;' in the other half, the first word Nari means Na + Ari, i.e., no enemy, and the other word Nari means Maya, thus it means one, who has discarded the Abhimana, is able to kill Maya, turn against the course of Maya, i.e., towards the Brahma and to become one with it. To know thus, about Adnyana, and be able to remove it, one has to have recourse to Bhakti. Bhakti is designated as the mother of Dnyana. Bhakti means Prema, i.e., Love. That love has to reach such a pitch that the moment the name of God is heard tears must begin to flow automatically, the heart must overflow with that sentiment. Just as you feel when you see your son after a very long time, your heart full of love and tears of joy flowing, you must feel the same on hearing the name of God.

For this very purpose, Idol-worship has been advised. To love that idol and try to imbibe one's self with the attributes of that idol; that means with the stone-idol one has to imbibe the attributes of stone, i.e., extreme forbearance within one's self.

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9-10-1924

### **Everything depends on the mind.**

The expanse and get-up of a tree depends on the qualities of the seed. For the tree to grow well and bear nice fruits, manure has to be used. It is no use applying the manure to the leaves and branches; it has to be deposited at the roots. Similar is the position of the body. The root of the body is the mind. If there be no mind, there can be no body. In order that the body be virtually non-existent, the Yogis try to destroy the mind. If the tree is cut off at the stem, new sprouts come out; but if the tree is fully uprooted, it dies once & for all. It is on this basis that the Yogis, instead of running after the body, try to uproot the mind, i.e., destroy the mind. One may consume any number of articles that fatten the body; but if the mind is suffering, with all those fattening agents, the body does not add on, but goes on losing. A rich man with disturbed and distressed mind, with all the comforts at his disposal, goes lean. If the mind is happy then everything goes on well. This is of course from the worldly point of view. From the spiritual point of view the mind has to be destroyed. Jiva and Mana could be taken to mean the same thing and hence destruction of mind means the destruction of the Jiva. One who knows what is required to keep the mind happy, his body remains healthy. The Yogis do not differentiate anything as 'Yours and ours'; whatever is there, all that is looked upon by them as theirs. If the mind is pleased, then alone one feels happy in both the worldly and spiritual life and that is why one has to exert to keep the mind pleased. People try to please the body. If you say that by pleasing the body the mind also becomes pleased, then it is a different matter. Any way the mind must be kept pleased. Now how to keep it pleased? To decide the way of pleasing the mind by ourselves is wrong. Really speaking to destroy the mind is to lead it into eternal happiness. When the mind in the state of suffering and pain is destroyed, then it takes its ensuing birth to enjoy happiness. Because the mind is destroyed, we use the expression that the mind takes a birth. Once it is born in the state of happiness, our work is completed. A pleased mind keeps the body in a happy and healthy state. When the mind is in the state of pain, if other body is taken then that body also remains in the state of suffering and pain. That is why it is advisable to follow the Satpurusha who is in the state of Kevala; it means that we first offer our mind to him and then take that mind to be his and follow it; with this, in due course, we also attain the mindless state as that of the Satpurusha. When we offer our mind to him it does not at once wholly go to him; it is a slow process. A Satpurusha can be said to have a mind as well as no mind; the mind of the whole world is his mind; his mind is not limited, but it is always in an infinite state. Because his mind - his Atma - is big, he is called Mahatma. One, whose mind is big, is infinite, is the Mahatma, the Parameshvara. When our limited mind goes into him, it becomes big like that of his, i.e., then it becomes that of Parameshvara. Whatever

activity such a mind will do is thus the activity of the mind of Parameshvara. It means that ours and His mind become one. What difference would there then be between Parameshvara and ourselves?

The mind being the root, a narrow mind will have a similar body, and if this mind is offered to Parameshvara, then what does it matter if it is there or not? Once the mind becomes that of Parameshvara and thus expands over the world, then the corresponding body also expands over the world; that is the Siddhanta. The Dnyani knows the method of offering the mind, and by doing it, he achieves his ideal. Those that desire to become like that request the suitable method of the Dnyani, of the Satpurusha. Of course, there are very few who desire that way. To put one in pleasure or pain, the same mind is responsible. Bhagavan has told the same thing, "Mana Eva Manushyanam Karanam Bandhamokshayoh". I have once talked about it.

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### **The union of the opposite two alone leads to Infinite Bliss.**

Who should be called 'powerful'? It is he who gives employment to hundreds. But such a one is one type of a powerful person. The other type of powerful person is the Satpurusha; in fact, Satpurusha is the really all-powerful. If the first powerful is capable of supporting hundreds in worldly life, the second is able to lead hundreds to Infinite Bliss. If the one, who supports hundreds in the world, begins to feel proud about it, it only means that he is preparing to degrade himself to lower states; but if he does not feel any pride in it, then he is bound to become, in due course, the second type of powerful, i.e., the real powerful.

(At this juncture Shri Baba put some pomegranate grains in his mouth and said -)

I eat some pomegranate when I suffer from cough. When you people fall ill, well, you have doctors and Vaidyas to look after you, but if God becomes ill, who is there to help him? Where is a doctor or a Vaidya for the poor God? Then He only approaches His devotees for their blessings to relieve Him of His malady! If God looks after His devotees, the devotees look after Him; it is a mutual affair. That is what Bhagavan has said: "Parasparam Bhavayanath Shreyah Paramavapsyatha" meaning, by mutual help both elevate themselves. It is for one's own protection that God creates the devotees, while the devotees serve God for attainment of the Infinite Bliss; such is their mutual relationship. If in spite of His being ParaBrahma Himself, Rama had to seek help of Maruti and other monkeys for saving Lakshmana, Maruti and others attained Infinite Bliss through Rama. In short, during God's illness it is His devotee who is able to stand by Him. After all, God and His devotee are but one and the same. But what devotee is like that? Obviously the one who is perfect. God and a perfect devotee of His are born for mutual happiness; even while experiencing the pleasures of the world both of them pass into that Infinite Bliss. It means one thing that if two opposites are brought together then alone one begins to experience that Infinite Bliss, and not otherwise. Such is the position of a man and a woman also.

A man and a woman no doubt are human beings, but they have opposite qualities in them. If they unite with love, then that union of theirs leads them to a higher type of union. Now what is the sign by which their union could be known? Well, when the man shows the qualities of a woman, and the woman that of a man; it means that when both of them begin to feel themselves to be both a man and a woman at one and the same time; it means that they begin to experience both the male and female states within themselves. But since two such opposite states cannot remain together, what happens then is, that one of them loses his body, and then both the experiencers remain in one body only; it means that they together in that one body now begin to experience the third state - the neuter state of ParaBrahma. That is how by union of two opposites a human being can attain the state of Brahma.

The more the false pleasures - the apparent pleasures - the illusory pleasures are discarded, the Atma makes his progress in the realm of true happiness; that is the rule. What is recognised as happiness in and by

the world is seen to lead to suffering only. It could be said that between the false and true happiness lies the curtain of suffering separating them. As a matter of fact, the state of happiness is only one; that is what the Shastras, the sages and the saints have been saying; and that is, no doubt, the truth. But to break away this oneness of that Infinite, another state of suffering evolved out of it, and then began the hot discussion between the pleasure and the pain as to who is really alone; it is the pain that made the single happiness a dyad<sup>2</sup>. Oneness means absolute independence and to keep its independence the pain made the pleasure a dyad. Now how did this happen? Well, the primary eternal happiness got reflected due to the curtain or the mirror of suffering and thus the other, the happiness, was formed, the reflected happiness being the false or illusory or the worldly happiness. Thus, due to pain the happiness became a dyad with the pain lying between the two - the true and the false happinesses. It is the pain that is responsible for the formation of this dyad and hence it became a state of Abhimana, i.e., it became a Prakriti. However, it is a very important state since it is situated between the two happinesses and hence is able to enjoy both of them, i.e., it becomes the experiencer of both the happinesses which now came into the state of 'to be experienced'. Now the experiencer is always the sufferer. What does it mean? Well, to desire or to feel a want of something forms what is called suffering or pain; when one desires for something then one has to act to attain it, i.e., one then tries to satisfy it, i.e., one tries to attain happiness, that is one then becomes responsible to collect the various means and thus becomes the enjoyer - the experiencer. The enjoyer could be defined as one who discards one's own that is disliked and attains another that he likes. Anyway, the Prakriti, which as Prakriti is in a female state, now becomes the enjoyer and as such comes to be in the male state. That is why I have always been saying that you, what you call yourself as men are really women from within, i. e., you are the Prakriti, and your nature is that of suffering and pain. That original Bliss which is Sat and Chit is without any attributes whatever; but due to the Prakriti of the nature of suffering, it had to take the form of the Prakriti. Since the original one is eternal, this form of Prakriti it evolved into also is eternal, while its reflection becomes the destructible type of Prakriti. Thus, if the central suffering-type of Prakriti became the enjoyer, it had on its two sides the non-destructible; and the destructible Prakrities for enjoyment. The two Prakrities on either side are in the state of 'to be enjoyed', to give experience of the state of happiness; it means that when these two opposite Prakrities will join together the state of real happiness will be experienced.

When we stand before a mirror, we are able to see our reflection. It means that on one side of the mirror is ourselves while on its other is our reflection. i.e., ourselves in illusory form. Just as herein we get on either side of the mirror the true and false ourselves, in the same way, on either side of 'suffering' there is the true and false happiness.

Just as the mirror absorbs our form and throws it on its other side as our reflection, in the same way, the central suffering - form of Prakriti absorbs the true happiness on one side and throws it on the other side as its reflection, which is obviously a false state - an illusory state - a destructible state. Now as the false happiness is enjoyed by the central Prakriti, it is bound to end since it is destructible, i. e., it would or rather it merges into that Prakriti; it means that that Prakriti, having enjoyed that illusory happiness, turned it into its own form by making it merge within itself; it means the state of illusory happiness ultimately passed into the state of suffering and pain. This state of suffering, like the original singular state of Bliss, is eternal, and since it is eternal, there is bound to be the reflection of the real Bliss occurring again. In other words, the state of false happiness is bound to go on occurring and merging into the state of suffering continuously, i.e., eternally. You can thus go on having the pain and false pleasure eternally; with this consideration the question that naturally arises is how to stop this state of affairs and when it could be effected, and the obvious reply is, "when the eternal true Bliss will cease to exist"! But then, the true Bliss being eternal can never cease to exist. What then, is the question?

If the central 'suffering' form of Prakriti will cease to enjoy the state of false, i. e., the reflected happiness and go on looking at the true Bliss only, then, even though the reflected happiness be there, and it is bound to be there, from functional point of view it will be virtually non-existent. This is true; but unless it first experience and understands that false happiness and then merges it into itself, then alone, as opposed to or due to the experience of the false happiness, it will really be able to enjoy that true happiness. In other words, unless pain and suffering is experienced first, how can the opposite state of happiness be known as that of happiness and enjoyed as such? Once it tastes that real happiness, it naturally gets engrossed into it and thus, then, forgets all about the false happiness which is eternally present being caused by itself. But to

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<sup>2</sup>Pair, two as one.

know the value of true happiness, in fact to know that it is real eternal happiness, it has got to experience first that false happiness, suffer and then discard it - forget about it. All this, of course, goes on occurring spontaneously at the Origin, and the result of that is seen to affect everything in and of this world eternally.

From practical point of view, thus, there are two courses open to go beyond the state of false pleasure and pain. One is to experience the false pleasures and then merge them into, that is treat them as pain, i. e., avoid them; and the other is to disregard them altogether, i. e., refuse to have them - enjoy them i.e., think them to be altogether non-existent. In the first one, however, on experiencing the false pleasures and then or merging them into the 'suffering' one is able to appreciate, understand and experience better the state of real happiness. But as one goes on enjoying the false pleasures and then merging them into suffering since they are eternal, one is likely to get habituated to it and then likely to be caught in that snare due to continuous experience of false pleasures. As a matter of fact, in relation to the suffering, the false pleasures emanant from it, are far short lived, i.e., are momentary in nature and as such should not be able to lure it into them; but when the Prakriti enters the false pleasures, the false pleasures, naturally appear to be very weighty, very impressive and then they are able to lure it into themselves, i. e., then that Prakriti becomes destructible in nature; it means that due to the influence of false pleasures, the Prakriti becomes involved in the cycle of births and deaths; it means that then the Prakriti in the form of false pleasures forgets its real temporary - momentary - nature and its origin from the suffering-type of Prakriti. It means that the suffering-type - Prakriti must not get influenced and lured by the state of false pleasures on experiencing them, must not forget its own nature of 'suffering'. All you men are that 'suffering'-type of Prakriti and are lured and engrossed in false pleasures and hence you have attained the destructible status. What you must do is that you should experience the false pleasures, understand that state to be destructible and then give it up for good; in fact, you must forget that there are some things like false pleasures. You are the real suffering type of Prakriti, i. e., you are like the mirror. Think over a little this way: If the mirror is not conscious of whatever reflection it throws, why should you be conscious of the reflection, i. e., of false pleasures? You should see for yourself that you are originally the Suffering-type Prakriti, that it is you who act to create false pleasures and that since they are your own creation they are destructible; then again you should just think that unless there is something like real pleasure how can you create a false one? Such thinking will well impress on you the presence of real happiness and will make you feel that you are just facing it. You must bear in mind that unless you take to your real nature of suffering and discard, on experiencing for a while, the false pleasures, i.e., totally disregard them, you can never attain, you can never experience, the Infinite Bliss that is ever facing you. In short, you must necessarily give up the pleasures in and of the world; this alone will make you conscious of the Infinite Bliss lying in front of you, and when you will get engrossed in that Infinite Bliss you are bound to forget yourself, i. e., your nature of 'suffering'. If in relation to the suffering the false pleasures are small and momentary, in relation to that Infinite Bliss the suffering is equally small and momentary. When the false pleasures are disregarded, they appear to have merged into suffering. Let us see how it happens.

Suppose we desire to eat a mango. Now to desire is the suffering-type of Prakriti. When you get a mango, it means the pleasure-type of Prakriti has come into existence. But as the mango gets destroyed on eating, the pleasure-type of Prakriti emanant from it also gets destroyed.

It means that the Prakriti got itself reflected in the form of mango on account of us. It means that the original Amrita like sweet state got itself reflected through us, the suffering-type of Prakriti, in the form of the mango, which is a destructible state. After the mango, i. e., the destructible false pleasure, comes into existence, we, the suffering-type-Prakriti, enjoy that false pleasure in eating the mango. If now that mango is not eaten, i. e., it is disregarded, then it will be as if that false pleasure merged into ourselves. Now grasp this clearly; even if the mango is not eaten, i. e., it is disregarded, the attributes, the qualities, of the mango are known to us and which we recapitulate when we see a mango, meaning thereby, that even though the mango is not actually eaten the attributes of the mango merged into us. In the beginning such a practice is bound to be a little difficult; but once one gets habituated to this type of thinking, then as the qualities of the mango merge into us without our eating it, i. e., without destroying it, a peculiar sort of feeling of contentment infiltrates into us - possesses us. It is this feeling of contentment emanant from the presence of the mango or even the thought of the mango is nothing else but a part and parcel of that true happiness that ever faces us.

It means that by disregarding the illusory state of happiness, the 'suffering'-Prakriti is able to enjoy that true happiness. In short, when the false pleasures are discarded on a little experiencing, or disregarded



altogether, i. e., they are not enjoyed, they are merged into ourselves, which merging leads us to experience ourselves to be suffering-type of Prakriti, and when this experience becomes steady and continuous the state of Infinite Bliss automatically possesses us. The Eternal-Bliss form of Prakriti came into existence due to the suffering-type of Prakriti, and this latter constantly enjoys the other, i. e., the Infinite Bliss; it also means the Bliss-Prakriti equally enjoys the suffering-Prakriti in the same way; in other words, both of them mutually enjoy each other. It could then be said that they exchange their roles off and on when they so desire, i. e., the Bliss-Prakriti becomes the suffering-Prakriti, and vice versa. Now if the suffering-Prakriti becomes the Bliss-Prakriti then there will only remain one Bliss-Prakriti, and then who is there to experience it? When the two opposites thus merge into each other, where would be the state of experience? It means that then the enjoyer and to be enjoyed become one; there can be no experience then; there will just be nothing. When the two Prakrities thus merge, there will be no experience, and as such it will be a state about which just nothing can be said or known. What remains behind then can be inferred to be just the one state of Existence, Consciousness and Bliss. When the suffering Prakriti thus merges into the Bliss Prakriti, it says, "I am now merging into you, i. e. I will no more be existent, i.e., you alone will exist. But if I am not there your state of Bliss will not be experienced. It means that when I cease to exist, you also cease to exist. After all, the suffering-Prakriti is an active Prakriti and hence remains in the form of Purusha, and so he called his opposite state of Bliss as his wife. With such union the woman has deceived the man, and seeing this deceit the man puts a curse on her, "with my disappearance nobody will care to look to you; even if you are eternal, without my presence you can never be known". The woman says, "Curse me if you like; I just don't care. It is immaterial whether I have or not have any experience; I don't care for experience. It is you who are in need of experience and not I."

By making the suffering-Prakriti merge into itself that Bliss-Prakriti remains just alone. If men are the suffering-Prakriti, the women are the Bliss-Prakriti.

It means the men are the enjoyers and the women the objects of enjoyment. It means women can lead men into Infinite Bliss. But you people don't allow women to behave in their natural way; you misuse them; and that is why they are not able to lead you into that Infinite Bliss. You get lured by the false momentary pleasures emanant from them and thus mislead yourself. Your wife is the reflection of that eternal Bliss; if you make her merge into yourself, then her real status of Infinite Bliss will be yours. If this illusory Prakriti is taken to be on your right, then the opposite Bliss-Prakriti will be on your left. It is due to this consideration that it has been customary to make the wife sit on your left. Even in temples you will find that Sita and Radha are always on the left of Rama and Krishna. You people consider the left side as inferior; but the left side is of greater importance. But remember that because Rama and Krishna make their wives to be on the left, you should not do so. Any way, if you do not have any momentary pleasures from your wife, she is bound to lead you into that Infinite Bliss. That is the importance of the marriage ritual. It is from this point of view that it is essential that your wife should pre-decease you. If false pleasures, emanant from her, are refused, then she can be taken to be virtually dead; it means as if the mirror has disappeared; what would then remain behind is the Sat-Chit-Ananda only.

It is on account of this consideration, the Shastras said that a Kanya emancipates forty-two generations and they laid down the rituals of marriage. These days, however, the illusory - false - pleasure Prakriti is seen to have its sway and she has enslaved the suffering-type of Prakrities, i. e., the Purushas. Those who understand this, try to turn back. Yogis and Satpurushas behave opposite to the ways of the world. It is for successful turning back that some are seen to approach Satpurushas, i.e., they do so because their Jivas feel like turning back. As you are, you are enslaved by and engrossed in, not only the women, but all the objects of enjoyment; however, your Jivas feel it to be wrong and so they to turn back and hence make you approach the Satpurushas; it means that even if your gross bodies are engrossed in the attainment of momentary worldly pleasures, your Sukshma Jivas feel attracted to Satpurushas, and they make your gross bodies approach them. As a matter of fact, the Sukshma bodies have nothing to do with the gross ones, but they require the help of the gross to act, and hence your Sukshma Jivas force your gross bodies to approach the Satpurushas.

Unless you pass through a door you cannot get in or get out. When you board a train, even if you do not want to get down, you have got to wait at the intermediate stations where the train stops. In the same way, even if the Sukshma has nothing to do with the gross as such, it requires the support of the gross to act, and that is why even though the gross one engaged in enjoying the false pleasures, the Sukshma laying within

forces the gross to approach a Satpurusha. When, thus, you approach a Satpurusha with the idea of having extra pleasures, he quietly turns you back towards the Paramartha. That is why I always say that with whatever Sakama or Nishkama motive you come here, your coming here is not wasted, because ultimately you pass into the state of "Be as it may".

In short, what is essential is that the state of an enjoyer must be done away with, i.e., enjoying the worldly pleasures must be stopped; it is then that their destructible nature gets turned into indestructible. It is in the very nature of the enjoyer to turn the enjoyer into its own state, and that is why the enjoyer is always seen to lure you - to attract you; but if you do not get thus lured by them, i. e., if you disregard them, then that very false happiness turns into the true one and you are automatically forced into it, and that is exactly what ought to happen. This is the method to attain that Infinite Bliss. This very method is called Yoga.

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14-10-1924

### **Attainment of Shunya and Sanyasa.**

(Today, 39th Cantoe of Mudgala Purana was finished by Svami Mangala Murti. On this Shri Baba said -)

It is lucky you did not finish at the Shunya, i. e., zero. It is customary that everything should be above or below Shunya. Of course, this is due to ignorance. Really speaking the state of shunya is required; what does it matter then if a thing ends at the shunya or whatever activity is done in that state?

People are frightened of shunya and hence they do not like to have it. Shunya means the end, the zero, the circle, the Vatola. (Vatola means circle, circular and hence zero; but it also means 'all destroyed or lost' or 'all finished'). Whatever there is, is all within a circle, i. e., within a zero or Vatola; whatever we really can be in need of, is all in that zero. When one is very angry, one utters a curse "Tujhe Vatoile Hoila", meaning, all of yours will be destroyed i.e., nothing will be left with you, i. e., you will be finished. But if one thinks over deeply then one would at once appreciate that 'to lose all, i.e., to be completely finished' is very good. People are generally superficial thinkers; they think that if they get 'Vairole', i. e., zero, and then nothing will be left with them and hence they fear the zero. The black spherical stone, called Shaligrama, is taken to represent Vishnu and worshipped; naturally this worship is bound to lead one to a spherical, i. e., circular, i. e., the zero state: But unless there is something in that 'zero' the custom of worshipping Shaligrama would not have come in vogue.

People fear the zero and that is why when offering something they always do so below or above it. If money is to be offered then it is customary not to give a round sum, i.e., one ending with a zero, such as 10, 40, 100, etc., but to give 11, 41, 101, etc.; that is something above zero. People even fear to give below zero, because they think that to give 'below' is to go later into zero; that is why they give above zero. If they want to offer a rupee, they won't offer 'one rupee', i.e., a round sum, but something above it, e. g., a rupee and a quarter. In short, in order to avoid becoming 'a zero', people play such tricks. They forget that if God desires to put thorn into that state, their tricks to avoid it are useless. Worldly people, however, fearing the zero, play such tricks. Even when reading some book, they won't stop at the end of a cantoe or chapter, but they will read one verse or a few lines of the next before they stop. Looking from the worldly point of view the Shastras also have ordained that way. Those, however, who have taken Sanyasa, for them, these rules for worldly people do not become applicable; their position is exactly opposite to that of the worldly people. Let us see, by the by, what Sanyasa means.

The Shastras and Puranas have laid down various rules for the Sanyasis, which of course they are supposed to know; but they do not know all that is required, e. g., they do not know how to behave! Some people take Sanyasa with a motive!! You can see for yourself whatever the Shastras and Puranas have said about it. Where am I now to see these Shastras and Puranas? I can only say what I see. Sanyasa means to fully discard all types of pleasures and happiness including spiritual, whether artificial, self-earned or

spontaneous, and any effort whatever to have any of them. One takes Sanyasa with the idea of having a certain type of happiness; but a Sanyasi has got to discard even this happiness. As the Sanyasi succeeds, bit by bit, in discarding every type of happiness and as he forgets all about any happiness, it is then that he enters into that state of eternal happiness; till the attainment of eternal happiness his course is not complete, nor does he become a real Sanyasi. If this study remains incomplete in one life, it is automatically continued in the next. As pleasures are discarded, they begin to come in plenty; with all the effort one does they just can't be discarded; it means that there is now the state of union of both the discarded and undiscarded pleasures; it is at this stage that the ideal of Sanyasa is attained; what remains then to have or to leave? In other words, 'to lose all' or-, 'to be finished' in every way means Sanyasa.

Even if everything is lost the zero - the Shunya - remains behind. That shunya is Svayambhu. It says that do what you like, but I am always there. That being the origin, all forms are formed due to it. If that Shunya is not there there can be no form. Those who take to Sanyasa or follow the spiritual path begin to love this Shunya. To attain the Shunya, the simplest method is to give up pleasures and happiness. The shunya is the store-house of all the temporal and spiritual happiness. To go behind or ahead of the shunya is to get into confusion. Why do the people of the world suffer or get enchained to the cycle of births and deaths? Because they do not make use of this shunya, because they do not like to be in the state of Shunya. The world is on this side of the Shunya. That is why some of those following the spiritual path take Sanyasa and study the Shunya. This study is to be continued, till, with all the effort at discarding, the on-coming pleasure, happiness, remains undiscarded; it is then that effort to discard stops by itself. It means that such a person then comes into the state of 'Be as it may'. It is then that the Sanyasi becomes a real Sanyasi.

When one decides to take to Sanyasa he undergoes some rituals. In this, one announces his purpose first and while doing so he declares his vow of having left so and so; every time he utters the name of an object or idea he is leaving; he is often heard to pronounce the word Eshana (desire); he says 'I am leaving the Eshana (desire) of so and so'. Just as Kansa constantly repeated the name Krishna, this man goes on saying 'Eshana', 'Eshana'. Eshana, i. e., desires i. e. Vasanas are innumerable; but amongst them three are most important, and they are Putreshana, Vitteshana and Lokeshana (desire for son, wealth and fame); all others are covered by these three. To have a son one has to have a wife, and then with a son one goes on adding to his family tree; then one worries about the education and welfare of the son and does so many things in achieving that. If one desire, to have a son, is left, so many activities are simply left out. Vitta is generally taken to mean wealth; but it does not mean only wealth, but it includes all objects and activities that bring on pleasure and pain. To leave all desire for all objects and activities leading to pleasure and pain is to give up Vitteshana. Now see Lokeshana. The word Loka (i.e. another) includes all the animate & inanimate in and of the world. In the world it is taken to mean the sense of appreciation by others; that is one desires to be recognised as a 'good' man. But the desire 'that he should be called as good', also includes the desire that 'he should not be called as bad'; name, fame, blame, honour, dishonour, etc., are all included in the Lokeshana. Thus, to leave Lokeshana means to leave all desire for pleasure and pain inflicted by all 'others'. It is to leave these three that Sanyasa is to be embraced. When all desires are completely discarded, i. e., when everything about everything is all forgotten, then that Shunya comes in one's hand. This Shunya is like a Bhui-Nala (an article of fire-works; a spherical earthen ball full of gunpowder-like substance containing various ingredients with a small opening on one side where it is lighted; on being lit a tree-like appearance is ejected out in a stream of sparks.) In marriage and other festivities, these Bhui-Nalas are lit and what diverse forms they are seen to throw out. Exactly like that Bhui-Nala, this Shunya is seen to throw out hundreds of different types of pleasures and happiness. Once one secures the Shunya, what pleasures and happiness he cannot have? What more remains for him to attain? If somehow or the other, all the treasure of a creditor comes in one's hand, where is the necessity of approaching that creditor? Once all that treasure is attained, one can use it one's self and/or distribute amongst others for their use as well. If there are some who keep the treasure as a guarded secret, there are others who distribute it amongst others, or utilise it for the use of others and feel happy. Same is the case with those who attain the Shunya. If some will keep it with themselves, others, will give it to others for their use. The treasure one secures is bound to be finished some time, but this Shunya can never be finished; it has no end; it is infinite. Being infinite it can never be finished in whatever quantities it is given away to any number of people. The word 'end' or 'finished' is not applicable to the state of Shunya. That is why, i. e., to attain that Infinite Shunya, some are seen to embrace Sanyasa.

Why fear the Shunya then? Why make one-and-quarter for one? God says, "Whatever you do, whatever you see, the Shunya is always there; where and how can you go beyond the Shunya?" Now see for yourself if one should refuse to have it, if and when God is ready to give it. If the creditor hands over all his treasure to the beggar, the beggar is not able to take away all, with the result, that the beggar remains as he was and having given away all the creditor remains without having anything; in other words, both of them get into the state of Shunya. In short, to attain shunya and to discard all the pleasure and pain for the same mean the study, a Sanyasi has to undergo.

There is yet another method of attaining the Shunya and that is to carry on all the activities without receiving the fruits thereof, what is called as 'Karma-phala-tyaga', meaning leaving the fruits of action. It is the duty of a human being to exert for attaining pleasures and happiness and he should do the necessary activities for the same. Whenever an action is done, it is bound to bear fruit and one has to submit to it. But one should not enjoy these fruits, i. e., he should discard them; in refusing to have the fruits one does the 'Karma-phala-tyaga'. To plant and nurture the mango trees but not to have their fruits is 'Karma-phala-tyaga'. Of course this is difficult. One who practices this also is a Sanyasi in a way, because he discards the fruits. This second method is more important than the first that of Sanyasa. In the first, i. e. Sanyasa, one gives up both the action and its fruits, while in the second only the fruit is discarded and not the action. In the second, no special dress is required to be worn. Of course all the actions one does have to be Satkarmas and not Dushkarmas. Once it becomes one's second nature to discard the fruits of action, then even the Dushkarmas appear to be Satkarmas; no difference is felt between them. It means one can steal money but not utilise it. Till the Satkarmas and Dushkarmas appear to be the same, the effort of Karma-phala-tyaga has to be continued. In discarding the fruit of Satkarmas when that Shunya comes in the hand then Satkarmas and Dushkarmas are felt to be all the same. In short, the Shunya is of very great importance and has its own glory.

### **To be of use to the world is to be God.**

(With reference to somebody Shri Baba said-)

When we become of use to others, then we are Parameshvara ourselves. It is so simple. If we become the enjoyer then we cannot be Parameshvara. The simplest method of attaining God-hood is to be of use to others, i. e., to become the enjoyee. Whosoever is of use to another for a particular purpose, for that purpose he becomes God to him. There are hundreds of things having different attributes; whatever attribute one chooses to have, he makes use of that object; that is what is seen to happen in the world. It goes difficult for anybody to enjoy all the attributes of different things; but if one is taken by God or a Satpurusha as His or vice versa, then from that one all the happiness emanant from all the attributes of all the things can be had. The one, who possesses all the varieties of attributes, any number of which can be used by anybody according to his liking, is Parameshvara Himself. It means the one, due to whom the world will continue to exist with happiness, will be the enjoyee of the world and will be the Parameshvara. To the one whose nutrition depends upon the pure formless happiness emanant from the world, the world is Parameshvara. Thus, both are mutually to recognise each other as Parameshvara and enjoy the Bliss; this is what is going on for all the time. Knowing that His own existence and His own good depends on the world, the Parameshvara considers the world to the Parameshvara and cares for its continuous existence. On the other hand, in spite of your knowing that your very existence and happiness depends upon Parameshvara, you do not care for Him, you do not attend to him, and hence it is that you people have always to suffer; because that Parameshvara does not disregard the world, He always remains happy. If you, therefore, want to attain God-hood, then you will have to behave in a way that you become useful to the world or you must exert to make somebody who could be useful to the world. To make somebody else is to become one's self. In other

words, you have mutually to recognise each other as Parameshvara and thus enjoy that happiness; it means that you make him that or he makes you that; such two are the same.

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26-10-1924

### Miscellaneous.

(Addressing Mrs. Ramabai Shri Baba said-)

"Na Mage Tayachi Rama Hoya Dasi", meaning: the one, who does not ask, Lakshmi (wealth) becomes a servant. So how can you have Rama without having a beating? (Pun on word Rama, meaning Lakshmi; reversed it becomes Mara meaning beating.) How and what can I say? I have just to keep mum. I am in a peculiar position; even while being beaten, I have to remain mum and not utter even a cry.

(Then he asked a woman-devotee to sit far away and then said :)

One feels pleased to see somebody while one does not feel pleased to see some others. You may criticise that Baba asked her to sit at a distance. You may say that you are God and so there should be no discrimination like that with you. You may be taking me to be God, but I do not consider myself to be anything like that. There is no discrimination with God or Satpurusha, and you see me driving people away! I prefer somebody near and some other at a distance; I strike some or cajole somebody; I cannot play the role of God, nor can I care for your good. Hundreds of patients come here and I tell them to go to a doctor. Some say that I am the doctor for the entire world. Well, if this would have been true, then no sooner I look at a patient he should become normal. Is it happening? It all shows that there is no real Godhood here, but it is all an imaginary charge. It is like somebody being called a thief without having stolen anything. When one behaves against the ways of the world, such false charges come to his lot; in the same fashion, this false charge has come to my lot. No punishment is equal to being labelled as a Satpurusha, and I am undergoing it at my best. If I were really a God, then I would have been able to put life into all the dead in this burial place. You must have heard of the celebrated Nava Nathas such as Matsyendranatha, Gorakshanatha, etc., well, they were all-powerful; all Deities were under their control. They were not an imaginary Satpurusha or God. In the book called 'Nava Natha Bhaktisara' various stories about them have been given. One of them used to carry a load on his head, but that load looked suspended on his head and never touched it. All of them were called Mahapurusha. If that book is read in a house, ghosts and things like that staying there run away from the place. They were not falsely charged; they were real Satpurusha.

(At this juncture somebody put plenty of dried fruits before him; on this he said -)

Prior to marriage, at the time of making the engagement public, it is a custom to send five types of sweets to the bride; it seems somebody has taken me to be in that state and brought all these things to me; now they say 'Come on, come home'. After all a Satpurusha is always a Kanya because he does her work. Anybody can marry a Satpurusha. Hundreds may marry him, but his Kanya-state retains the same. Whatever quantity of water you remove from the sea, the sea never gets dry; similar is the state of Kanyahood of the Satpurusha. Even if every animate and inanimate marries him, his Kanyahood remains untouched. All those that come here, come for their marriage and hence they are seen to offer various ornaments, clothes and what not. Those that marry this Kanya attain the state of ParaBrahma; they get out of the cycle of births and deaths. It is all these things brought here that have told me all this. You have offered all these things here and you will get your return from the Parameshvara. I do not take any Godhood on me; it is only a charge put upon me. I must have troubled somebody that is why this false charge has been put upon me.

I remember an incident, a dream, I had in my early days; I will tell you all about it; I do not hide anything. I was a robust young man then. In days of youth, generally no faith is evinced in God and in religion; good things told by others make no impression. However, I was not entirely like that. I used to do a little of Snana-Sandhya, Japa-Japya and so on. I used to feel a bit peculiar, though no ridicule as such, about the saints. In those days, on one Ganesha Chaturthi day, I went out with some others at night to see the various idols installed in various places. It is ordained that that night one should not look at the moon. All of us were

reminding each other of this rule and going along looking down towards the ground. I began to question this rule within myself. I asked others that if the moon is seen by mistake, then what? They said that in that case by throwing stones on somebody's house, the wrong committed is mitigated. In villages this practice is observed even now. I was a sort of very indifferent type of man. I looked at the moon intentionally and I did not throw any stones on any roof. I thought of testing the rule that seeing the moon that night brings on a false charge of theft or something like that. Well, 'nothing happened'. I returned home and went to bed. That night in dream I saw Ganapati come to me and He asked his mount, the mouse, to attack me! So many mice began to nibble at my body. I bowed down at Ganapati, of course in the dream; as I bowed down, He struck me with his trunk and said, "Do the Shastras tell a lie? You saw the moon today in spite of that injunction. That rule was made by me. Now you have to undergo punishment. You have got to face a false charge now." I was frightened; even then boldly I said, "Even with your Darshana, the punishment will be inflicted? You are called Vighanaharta (remover of difficulties); are you a remover or giver?" He calmed down a little and said "My boy, since you have seen the moon, false charge of theft is bound to come, but now, I will change the nature of that charge." It was like ameliorating the curse. Gautama Rishi cast a curse on Indra that he will have a thousand fissures on his body; however, when Indra surrendered himself, he ameliorated that curse with the result that Indra was bestowed with thousand eyes instead of fissures. On these lines He said, "You have put me to shame by asking me if I was a remover or a giver of difficulties, in spite of my name meaning a remover. So instead of having some temporary petty charge on you, I will put the highest and the most important one permanently on you." And with these words He disappeared and I woke up frightened. It was all a dream to me, but not to Ganapati! Anyway, as I woke up, I remembered that I had looked at the moon intentionally and now I have to undergo a false charge. I now know that this is the false charge I am submitted to bear. Even now, sometimes, Ganapati tells me that this charge put upon you is due to your seeing the moon that night. I say to Him that I am neither God nor a Satpurusha. He said that He was doing nothing on His own. He said that due to your seeing the moon that night, these people here are putting that charge on you. I asked Him as to what are they going to gain or lose by this? He said that if they think that it is advantageous to them, they will utilise it; but that charge is there on you. I said that I am very much troubled by it. He said that what could He do? You saw the moon, so now you face the music.

(At this juncture, an old woman-devotee offered him something; on this he said :)

I just said that I am a Kanya; so, will you take me to your home? I will come with you and take away all that is yours including yourself; of course, I will carry it to a better place. One should warn one's husband to behave well, and threaten to leave him to stay at one's mother.

What things people offer; but all this is a false charge and cannot remain for good; it is bound to leave after a while.

In short, it is a false charge of Godhood; it is not true. To get out of this, I must throw stones at others. I have thrown stones at others. But I now feel that if I had thrown stones that night, it would have been better. But what is the use of crying over spilt milk. One gets fed up with excesses. So I have given up throwing stones now. But you people remind me of the false charge. I, of course, can't do anything about it. If Ganapati has put this charge, it is His responsibility to prove that it is really put on me. Simply worshipping me is not proving it; if you get benefited by it then it shall have been proved. At the inspiration of Ganapati, you people put that false charge on me and as such you worship me and offer so many things. But this does not mean anything. If you people get your desires, if you are really benefited, then the Ganapati will have really proved it; I would not then be able to say that I am not God or Satpurusha. If that charge gives you real benefit, then I will have to accept that charge. Well, that is how I quarrel with Ganapati. Now, somebody - some judge - must decide about this. Ganapati is the prosecutor and I am the defendant. The charge is years old, no doubt; but what does it matter? If people are not benefited, then there is no charge put upon me! Either Ganapati should do real good by you and thus prove that I am charged, or else I will have to file a suit against Him. I go and say to Him that either He should prove that the charge is put on one by doing good to these people, or else I would advise all these people to look at the moon on that night. He says, that after all it is false, and so what is there to be proved? He says that that being a false charge, no punishment can be given for it; so He has nothing to do with it. He says that if you want you can try to prove. But the judge pulled Him up and said that since He put that charge, it was His responsibility to show that the charge has been put on the defendant by doing real good to all those that approach him; after all, may it be a false one, but it is a charge. So, my dear men, now you can see for yourselves what and how it is.

It is up to you to surrender to Ganapati and request Him to show that that charge has been put on me; He would then do the needful. What has He not got with Him? He possesses all the mystic powers; He can prove that the charge has been put on me.

Tomorrow is the Naraka Chaturdashi day (first day of Divali); so, take a bath early in the morning and attend the morning Arati. Narakasura means sinful action; they have to be destroyed. Tomorrow night is the 'Kala-Ratra'; it is one of the four important nights. These nights are some of the periods on which Satpurushas are seen to do all sorts of things, of course, in their subtle ways. Get out of your Dushkarmas, so that you have not to bear their effects. Do not do any Dushkarmas henceforth; otherwise they will begin to accumulate again. Do not behave like a guest here. Do Bhajana-Pujana with all the concentration and utilise your body and mind in the cause of God. Remember that you have come here to relieve yourself of all the bad you have done. Do as God inspires you. Do not fall a prey to honour and dishonour. Do not feel any inconvenience. Otherwise you yourself will feel like a stranger in your own house. Just bide time in contentment by following 'Be as it may'. Then alone you will attain the real good.

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### **The Importance of the 'Sandhi' - the joint.**

Why come here? It is to learn the regulations of God. Because we do not understand and observe the regulations of God, difficulties and troubles come our way. Just think of this example in your worldly life. Whatever troubles your neighbours or Government officials may inflict on you, you remain unaffected by them so long as you remain within the law; in the same way, if we remain within God's laws then we have nothing to fear before or after death. To behave according to His laws is to become Himself.

(At this juncture somebody offered a Sari to Baba; on this he said -)

One should have the same complexion - same colour - from within and without. Always stick to one colour and keep it clean. Whatever regulations have been laid down for you to lead yourself and your husband to Godhood are the regulations of God. Whatever is to happen will happen after the husband; but why not have one colour only right from the beginning? The external and the internal colour should be the same. There are really speaking only two colours - the white and black. If you start wearing black then go on wearing black throughout and that will lead you to white after death; if during life you use white, then after death you will get the black. You should not differentiate between white and black; it means you can use both the white and the black. Because you have black hair on the head, a white head-wear should be used. A married woman should use white sari and a black blouse. What you want is a mixture of black and white. As you mix the black and white, red colour is produced, and that is the colour you are in need of. Red, thus, is the junction of white and black. Once you attain this red, you have done your job. In other words, you have to attain the state of a joint; you must always remain at the joint, i.e., on the fence. That is the principle and that is what has to be achieved. To represent such a state it is that the Vaishnavas (devotees of Vishnu) put a white 'U' shaped chandana-mark on the forehead and then put on a black line with a black dot in the centre. Some people prefer to apply red-coloured chandana. When we light a lamp, the flame that emerges from it shows a red colour - an ochre colour - at its tip. The lamp is lighted to have the light; this light is the mixture of white fire and black smoke and that is why the colour of the flame is red. The smoke from the wood and the fire together give us the red coloured flames. What we want is that red. If we see above the red of the flame, we get the smoke and if we see below the flame we meet with the fire, and in between them alone we get the red. At sunset and sunrise, the rays of light are always red. The dawn and the dusk, when the Sun looks red, are at the junction of the white day and black night. It is on account of this that every Faith has ordained that the various rituals for the attainment of Godhood should be done during the dawn and the dusk periods. During these two periods, there is not one independent state alone but there is a mixture of two

opposites - the white and black, knowledge and ignorance, consciousness and unconsciousness, etc. The Musalmans consider that during these periods their Allah is in wakeful state and that is why they perform their Namaiha with the idea that their God will be able to hear it. When you are awake, you can hear whatever you are spoken to; but if you are asleep, you are not able to do so. Now, what is the nature of the states of wakefulness and sleep of God? Well, in those states there is neither consciousness nor unconsciousness. The joint - the junction - is necessary for the knower to know. If there is only consciousness, nothing can be understood then. That is of course difficult of comprehension. I will try to make it very clear and simple; see if you can follow.

From deep sleep one does not straightway come into the wakeful state; one has to pass through the intermediary dreamy state; conversely, one has to pass through the same intermediary dreamy state when one desires to enter the state of sleep from the wakeful one. Such intermediary dreamy state of God is wrongly taken as His wakeful state, and that is why one is not able to spot out His real wakeful state. That is exactly why Shastras are seen to din into your ears, "Please wake up. The world has gone blind - it is in the state of deep slumber. So please wake up and come to your senses." One has to conclude from this that we are not in a wakeful state. Does it then mean that we are in the state of sleep? But the state of sleep is experienced independently. What does it mean then? It only means that what we recognise as wakeful state is the intermediary dreamy state of the Almighty. As we see, there are three states - that of being wakeful, dreamy and asleep; there is one more, a fourth state, called 'the fourth' on Turiya state; but when we do not understand the wakeful state where is the point in trying to understand that fourth state? That Turiya state is beyond the state of deep sleep prior to the dreamy one. If there is one particular order, then there is bound to be another of the opposite type; that is the Siddhanta. The junction of the two opposite states is the dreamy state. Just think that between the wakeful and sleepy states of God is His dreamy state which is recognised as this world. The world, thus, is the dream of God. The Shastras, Puranas, Sages and Saints call, understand and experience this world to be just a dream of God. But you people call this dreamy state - the world - as the wakeful state, i.e., you think it to be true. You have been looking on this world as the real wakeful state for births on end. Now, when this world of yours forms your wakeful state, and you have your own asleep-state, then in between them you are bound to have your own dreamy state. Your dreamy state thus lies between your wakeful and dreamy states, i.e., between the God's dreamy and yours dreamy state. So when can you experience the wakeful state of God? You can experience it when you make your wakeful state as your dreamy state. If you do this, then you will be losing your dreamy state and with the disappearance of the dreamy state your state of slumber is bound to disappear. You will then always be in the wakeful state. If you experience the world to be a dream then on one side there will be the real wakeful state and on the other that of deep slumber. After all, dreams are temporary; it means sometime you will pass into either the wakeful state or that of deep slumber. Some may say that they never experience any dream, i.e., they do not pass through the dreamy state. But this can never be true, since one cannot pass from wakeful state directly into that of deep slumber. What happens in the case of such people is that their dreamy state is very short lived or calls it momentary if you like; e.g., when you sit in the mail-train, you do not see - you do not become conscious of - any intermediate stations; it is like that. Any way, if you lose your state of dreams, you automatically lose your state of sleep; if you now begin to call your remaining wakeful state as a dreamy state then you will be automatically passing into either the wakeful or sleepy state of God. If you suddenly wake up from sleep, you don't even realize that you have passed through the intermediate dreamy state. Generally, the dreams you have while passing into the state of sleep are not remembered by you - you do not become conscious of them; on the other hand, the dreams that are experienced while returning to the wakeful state are generally remembered. This is of course what happens in the case of a human being.

If wakefulness, dreams and sleep are taken to be the order of the trio, the dream state comes to be in the middle. Now, if wakefulness is taken as the central state - the joining state - then it comes to be between the dreams and the sleep. If these two positions are now combined then the wakeful and dream states become one; and it is in such a combined state that the Yogis are always seen to reside: it means that on one side they see that pure consciousness, i.e., (real) wakefulness, while on the other they see, right from the world up to deep sleep, all as one; it means they see the union of dream and sleep states of God as one, that is, they do not look upon those two as separate ones; it means they see 'light', i.e., the wakefulness on one side and the sleep, i.e., darkness on the other; that is a light spot on one side and a dark one -- the Krishna Bindu - on the other, i.e., they see the pure Ananta on one side and the Krishna Bindu ;n the other; it means they are



always on the border between them, i.e., they are in that 'red', i.e., 'coloured' state; it means -)n one side they enjoy that pure Infinite Ananda and on the other the Krishna Bindu, i.e., if they so choose, their own reflection within that Bindu in the form of the world, i.e., the inverted image of their own form; it means they remain in the state of Parameshvara; it means that when they look at the world as transformation of one's ownself, they are in the state of Parameshvara; but when they turn back from it, then they come into that pure and Krishna state, i.e., they are no more in the: Parameshvara state but remain engrossed in that self-same pure happiness. Your happiness has an end but theirs is eternal. Then they experience the state of Sat-Chit-Ananda, i.e., they themselves are that state and simultaneously they are the enjoyers of that state. It means, to remain in such a state or to remain in the state of deep sleep is all the same to them; but then they do not have the deep sleep state of the Parameshvara; they either enjoy the dream, i.e., the world or they enjoy that Infinite Bliss. It means that those, who experience the state of sleep and that pure 'Only' as one and the same, are the Satpurushas. When the Satpurusha sees the world, he comes into the state of Ishvara, otherwise he remains immersed into that Infinite Blissful state of 'Only'.

The world that is in the state of dream is taken to be in the wakeful state by you, and that is where the shoe pinches. If you want to attain Godhood then you must look upon the world as a dream. Those three states of yours are of very short duration compared to those of God, as far as you are concerned; but from His point of view they are all momentary, and that is why God's attention is never attracted by and diverted to them. When you now take an over-all aspect of all this it strikes you that the dream-states, i.e., the joint-states, are of three types in all. The first one is that between that Single Pure and the Krishna Bindu; in this, one gets the experience of Sat-Chit-Ananda or of deep sleep, as is desired, and Yogis are seen to try to achieve this state. In the second, the world is experienced as a dream, and God is seen to enjoy it, i.e., He experiences his own reflection in the form of the world in that Krishna-Bindu and enjoys that sight. When the Satpurusha descends from the first into this second state, his name is changed to Parameshvara. Parameshvara state is thus, that which descends from its original Sat-Chit-Ananda state to experience and enjoy one's own transformation or reflection in the form of the world; in this, that dark spot - the Krishna Bindu - serves as the mirror which reflects the Sat-Chit-Ananda state. This state, of course, is eternal in nature and hence the Parameshvara also is eternal; even if He gives up to look at the world, He is there, as you are there when you give up looking at your reflection in a mirror; it means that the Parameshvara has no particular span of life, meaning thereby that He is eternal. If the Parameshvara is eternal then his dream-state, i.e., this world also is eternal. Now the third dreamy state, the last of the three, is the one you call as yours. If thus, the dreamy state consists of three types, the others, i.e., the wakeful and sleep states also are of three types. Your wakeful state is one, that of Parameshvara is the second and that of the Satpurusha is the third. Similar will be the types of sleep. The wakeful state of one is the dreamy state of the next in order. Those that remain in dreamy state will have only two states to experience - the wakeful and the sleepy; this is equally true in case of Parameshvara and Satpurusha, of course in their own triad. Unless you become like that you cannot have their experience.

You must, therefore, leave your own triad. If you leave one of the two, either the wakeful or the sleepy, then the other automatically leaves you. Some try to win the sleep. Fasting, singing Bhjans at night, etc., is practised to keep one's self awake throughout the night. As the sleep decreases, wakefulness increases. But people come to me and say that they cannot keep awake; I then tell them to sleep off, i.e. I advise them to win the wakeful state, i.e., to forget what wakefulness is, i.e., whatever is seen in wakeful state should be treated as being seen in a dream, i.e., not to allow the experience of the world to have its sway; if you thus try to win the wakeful state then your sleep state will become one with that of God; but you will have to practice this till yours merges into His; it is then that whenever you will come to consciousness, you will look upon the world to be a dream as God does. I can recommend you a simple method to win the wakeful state, and that is that you should sleep off in your own way; do not wake up; do not allow the dream to come in your way; leave off caring for your wife and children and just sleep; do not get up for passing urine even; where is the question of eating and drinking then? In deep sleep you do not urinate nor pass stool. Sleep this way for one -whole week; if you do it this way even for one week, you will attain the real wakeful state. But without the Kripa of Sadguru even to sleep that way is impossible. One understands but is not able to put this into practice and that is where the necessity and help of the Sadguru comes. Some of you may say, "Baba, you are the Sadguru; so please do the needful in our case." Gentlemen, I am myself not able to behave as I understand and say; how can I be of any use to you! If you say that you must have put it into

practice and that is why you are able to tell the practical points in the processes, then I say that I will try first to make you understand. You know you can behave after you understand, so also you can behave first and understand afterwards. At present according to your capacity you are given to understand these things, and simultaneously but imperceptibly you are also made to behave accordingly. When you pass many days like that you will understand. This of course is the first type of progress, i.e., understand first and behave afterwards. The second alternative of behaving first is very difficult. To behave correctly is to revert back - to turn back; once you turn back you begin to understand. But people with such capacity are very very few; rarely do you meet one of this type.

In short, you have to be at the joint - you have to be on the fence. The moment you sit on the fence you have achieved - you have attained that 'red'. As an external sign of this state the Sanyasis use ochre coloured clothes; but you must attain that state, then alone you will have achieved. Dawn, dusk, noon and midnight are the four junctions in every day; that way there are hundreds of such junction periods, but these four are the main ones. Out of them the mid-night period is of great importance. One who performs his Japa at that time achieves early. Jesus Christ was a great thinker. In order that his followers should achieve things earlier, he made it customary to do things at mid-night, and to impress its importance on them he ruled that even the date will be changed at mid-night. Even amongst Hindus, the books have said: "Anushthana kije Madhyaratri, Basuniya Svasta Chitti, Pratyaksha Prakatela", meaning if with peaceful mind you go on performing Anushthana at mid-night, God will actually appear before you. Jesus Christ actually put this into practice. You people do not make use of that period. Jesus Christ had attained that primary joint, i.e. He had attained that sitting on the fence, and that is why He could lay down many a procedure capable of showing all sorts of miracles. This midnight period is of very great importance and that is exactly why I ask you men and women to do Bhajana, etc., at that time; but you fellows choose to sleep.

At every joining period you should call the name of God, you should perform Satkarmas. At the joining times the Parameshvara is in full wakeful state, i.e., in a state of experiencing the results of actions. Whether Parameshvara or Satpurusha, they do all sorts of things during these periods. The Rishis of old grasped the Vedas at mid-noon. The mid-noon and mid-night are the two more important periods. Jesus Christ made use of the midnight period, and his followers are experiencing the benefits thereof even today. Jesus was one of the intermediary forms of Incarnations between the two major ones - the Krishna and Kalanqi Incarnations; He was one of the old Maharishis who came back as an Incarnation.

In short, the joining periods are of importance. Always stick to one colour, and that leads you to these joining periods. Men should use white clothes and the women black. That Bliss is at the junction of white and black. So please stick to one colour in this life and you will have your ensuing birth attaining that joining period.

That Infinite Bliss can only be had at the fence.

### **The Aruna State**

Yesterday we talked about the red colour. Red means Aruna. This colour is of great importance. The Aruna state is seen at the dawn and dusk. The day begins, means the activities commence and all the actions done during the day are just for earning to satisfy hunger. When the food is consumed, one feels contented; why then do any activity further? But it is done for the similar purpose for the next day. But if once the hunger is satisfied and is never felt again, then who will do the activities? Once the real contentment is attained, then there is no more necessity for any activity; one then only remains engrossed in contentment, in happiness. Once that Bliss is attained, the activities come to an end; that means then there is no more give and take, i.e., no Rina, i.e., the Aruna, i.e., Arina state, i.e., the Sandhi. If the money-lender earns by way of interest, the debtors get money from him to satisfy their needs; it means that when the debtor and the creditor come together, then the third state, the state of contentment, comes into being, i.e., the Sandhi comes into being. The Bliss is attainable at the junction of the two opposites. This give and take between the

debtor and the creditor is called Rina. It is not only the give and take of money that constitutes Rina, but the give and take of anything between any two in opposite states that constitutes Rina. When the two opposites join together the Sandha comes into being that gives happiness; if no Sandha is formed, there is no happiness, but there is pain. In the whole world all the activities that are being done are done with a view to form a joint, i.e., to attain happiness. If suffering is not wanted, then the two states must be joined. If the attempt to join is not successful, then that natural spontaneous state of suffering and pain one has to bear. For happiness, one has to exert to join any two states; for having suffering and pain no exertion is necessary. The entire world over everybody is exerting to get away from that suffering and pain.

Take a match box; the match head and that special type of paper when brought together give a spark. In old days, people used to keep with themselves a piece of flint and a piece of steel; they used to hold the cotton and on that they used to allow the spark to fall created by striking the steel on the flint; that cotton used to catch fire; that is how fire was being made. This spark is caused by coming together of two opposite states and hence constitutes Rina. This way Rina is being constantly formed and to pay it off one goes on having births after births. We always say, "God knows what was our Rina-bandha." Varieties of activities go on forming the Rina. But one who has no give and take is without any Rina, i.e., he is Aruna-Arina. One who has attained this state, all his activities has been stopped. That is the state of the junction between that pure and that Krishna Bindu. That Pure and that Krishna Bindu being eternal, the junction of the two, i.e., the Aruna state is also eternal. It is this Aruna state that the Yogis are seen to be after.

In short; when all the give and take, i.e., all the activities of the body, the mind and the Jiva, in relation to all the animate and inanimate in the world are fully stopped, then the Rina ceases to exist, and the Jiva passes into that state of Eternal Infinite Bliss.

What is, therefore, necessary is to stop all the activities bit by bit.

### **Simple Method to get rid of Debts.**

Sufferers appear to be of two types. In one the sufferer suffers because he has to and he does not complain about it; he feels that he should do so quietly; he does not like to talk about it to others or cause others any trouble whatever: such a man goes on quietly suffering without complaining and without taking any help; he does not even speak to God about it. It has been said, "Jodavi Haribhakti Apana Svakarmadashahi Bhogavi, Sosavi Vipadadasha Sampadadasha Balecha Sodavi", meaning, one should be devoted to Hari and quietly suffer the results of one's actions and poverty, and give up the state of being rich, or ": Aliya Bhogasi Asave Sadara, Devavari Bhara Ghalu Nave", meaning, one should quietly submit to whatever comes to one's lot without ever troubling God about it. This is one type. In the other the sufferer talks about it and gets help from others. In this there appear to be three sub-types, thus making in all four types of sufferers.

The first we know; such a one is considered to be something big not only in worldly life but in spiritual line also. Number two is the one who knows that he has got to suffer by himself, that nobody else can do so for him, and yet he troubles others. Number three is that who has not much to suffer; his suffering is such that he could bear it comfortably; even then he advertises his suffering, wants to be pampered by others and troubles all around him unceasingly for nothing; in other words, his show is greater than his suffering. Now take number four; he wants that everything should happen according to him and hence feigns some illness. There are some diseases which cannot be known to others, such as head ache, belly-ache, etc. Well, this fourth type always 'suffers' from some such illness. I can show you this type near at hand. Here are some girls who do not attend the night program because they are not able to keep themselves awake till eleven at night. If one is asked next morning about her absence, she says that she had a belly-ache. I ask her if she was lying down, and she says yes. I ask her as to when she got the trouble and she says that it started in the

evening. I ask her if she slept well and she says, yes. Then I ask her that if she had such a belly-ache, how could she sleep? And how it is that nobody knew that she had belly-ache! So that is how it happens! Of course, I say nothing; I just keep quiet; but when things go beyond a limit, then I give a good thrashing. You know, their parents kept them here for performing Satkarmas. They say, "Baba, we are all busy and engrossed in worldly life. We can't do anything ourselves, let these girls do something." The fruits of the Satkarmas performed by a woman go to her parents before her marriage and to her husband after her marriage. You may ask me as to how it happens? You know, in your garden you make a moat around each tree and a channel is taken along them. As the water runs through the channel, you just break the moat a little on one side and allow the water to flow in; when that is full you repair the break, stop the water to flow in, and do the same to another. That is how it happens.

Now, you always see me wailing, "Oh, mother", and you can find out for yourself what type of sufferer I am out of the four. I don't get any sleep at all, neither during the day nor during the night. The other day somebody said to me, "Baba, whatever pain and suffering you have, please give them to me". But you first decide to what type I belong and then I would like to know who is really ready to have my pain and suffering. I must know what type of suffering, whosoever is ready to take over from me likes to have. Some may choose to have the fourth type of suffering! Well, this type does not require any preparation, nor any means; you can have it whenever you like. You don't require to ask it of me. It is always there with you. It is true that we should always ask for suffering from God. But when somebody approaches Him and asks for it, He says that the fact that he is asking for it, itself means that he really does not want to suffer, the reason being that to ask for trouble is never necessary. The troubles are found all around and one is not able to bear them; why ask for them then? God says that He has not got even a bit of suffering, with Him, and so, how could He give any? He says that the capital required to have troubles is already with you; you can have any type of suffering you like. The fourth type of suffering is always with you. The third type, in which you have a little but in which you make others suffer for it, is almost all with you, and you need not ask it of others. The trouble you like to give others, as in second type, also you have with yourself. If you choose the first, then you have not to speak about it even to God! If somebody now says that he has no troubles and hence he would like to have some, how long can he do so? Well, he can ask for it till God actually pushes some on him. One, who has everything, has no idea of suffering. There is a story told about it. Once there spread a very severe famine; people couldn't have anything to eat. The collector of the area went to the king and told him that people have not a crumb of bread even. On hearing this the king turned round and said that if they haven't any bread, why can't they eat ghee and sugar! The poor king! The moral is that so long as one has no idea of what suffering really is, one demands it!

If anybody is really sincere in being ready to suffer then he should demand suffering of the first type. There are hundreds ready to have fourth type of suffering. Some may say that if there be no troubles of their own, how they could take, per force, of others. Well, you may not be able to take the headache or bellyache or things like that of others; but if the wall of somebody's house has collapsed, then you can take the trouble of building it; you can take the trouble of cleaning roads and gutters; you can take the trouble of cooking for others and serving them; and so on. But nobody wants to take such troubles. Everybody says that they want the type of suffering in which they could only wail out, "Oh mother" like me! My dear men, this "Oh mother" affair is a very difficult one.

I say that if you can't bear your troubles, then you can fast for some days. But nobody likes that. Then I say that as in fourth type feign some illness without troubling others. Just look around. You people pass your shit all around here. The Government officer says to me that your people make everything dirty here. Then I say alright, I will take a broom and sweep away the night soil! Some people heard this and said to me that latrines should now be built to prevent this recurring nuisance. These people are supposed to come here to serve God, and this Baba has got to serve them first! Some come to me and say that they want a room to stay. I say that if no room is vacant, they could stay in the verandah. Some say that it could have been done if they were alone; but they have their women-folk with them! Well, when they get a room, they come and complain that there is no sink in the room. Ultimately sinks were constructed. To provide some accommodation and shelter for those that come, the Dharamshala was built by some people. Some see it and come to me and say as to what type of building is this? Why could it not be built in such and such a way! Some come and say there are no chimneys in the rooms; so chimneys were constructed. Then they come and say the smoke does not go through the chimneys! Maharaja, what glory shall I tell you of these devotees!

Everybody forgets that he came here to perform satkarmas and suffer in the cause of God. The other day, as it was raining, somebody came and said it was leaking on the Chulah and so where should he now cook his food! I then patiently told him to move his Chulah to another corner. Sometimes I get all fed up with these complaints and ask them as to why they have left their home and comforts and come here unnecessarily. But in whatever way I may speak to them, well, they just continue their way. Sometimes, ultimately I turn them out. Prior to the erection of these buildings here, what people used to come and quietly bear! I used to say feelingly, "Dear men, you are all rich people; why should you come here and bear all these troubles". They used to say, "Baba, we come here to serve God; these troubles do not matter. We know we have got to bear them if we want to serve God." And now see these people here. There are so many comforts now available; but these people are not satisfied.

In short, there are four types of sufferers and sufferings. One should choose the first type of suffering. Every suffering has always an end; when you reach that limit, beyond it is all happiness. Sayings like, "Svakarmadashahi Bhogavi" or "Devavari Bhara Ghalu Naye", etc., clearly tell us that one should patiently bear all the troubles without troubling others in the least. As their end draws near, the suffering goes down. Their increase or decrease is in one's own hands, i.e., the limit of these troubles is not natural but artificial; the more one tries to stop them, they are seen to rise up with double force. If you go on adding fuel to a blazing fire, it goes on increasing. If somebody abuses us, blames us, defames us, or beats us and we begin to retaliate in kind, it will be adding fuel to the fire. To stop adding fuel to the fire, extinguishes it automatically in due course. In the same way, if we cause no obstruction to the force of the trouble, it goes down slowly and automatically. Once that suffering is over, there is only happiness ahead to come to us. But human nature is such that it goes on collecting means to ward off the troubles, and feel happy in doing it. But due to this his 'debt' only increases and this debt - the Rina - chains him down to the cycle of births and deaths. It is such Rina that forces birth on you. You can even say that such Rina itself means a human being! It could be said that human birth is meant for paying of the Rina. Some may ask as to how it could be said like that? Well, reverse the word Rina and see for yourself.

In the word Rina, the Na following Ri, became Na according to the rules of grammar. In this Na there is the 'a' in the end completing it. If this 'a' is turned out then one gets Ri plus 'N' remaining. Reverse these letters and we get Nri meaning a human being. Thus Rina and Nri is one and the same thing. The primary form of a human being is Rina, i.e., the Jiva due to Rina arrived at the human form. If the Jiva now turns back then it will be the real Nri - the real human being. The work of the Jiva in the human form thus is to turn back. A human being has to get rid of all debts; he must no more be in any debt. One who has no burden of debt is Parameshvara. Unless you have paid off your debts you cannot attain that state. For births on end, the give and take has been going on; in fact without give and take, living is not possible; in every action there is give and take, and actions cannot be stopped. What is the use of Bhajana, Pujana, etc.? So long as activity is not stopped you cannot gain that highest. But if activity cannot be stopped, then what should be done? I will try to tell.

Rina is of two types. A pair of opposites leads to the formation of Rina. There are only two processes to cause it - to join and to break. Think of birth and death. To break away from visible state is death and to join in the visible state is birth; birth and death, thus, are nothing else but Rina. The Rina does not tell anybody not to split it into two, because after all it is formed by a pair of opposites. Why split the Rina into two parts? To get rid of it. It means that to get out of the experience of whatever type of Rina we are having, we begin to form, to collect the Rina of opposite type. Normally people in the world are seen to have become Rini to enjoy the worldly happiness; so we now form the Rina of the opposite type; it means we now go in for Parameshvari Rina instead of worldly Rina. It means that instead of doing activities on the worldly side, we now do them in the cause of Parameshvara. As you form the Parameshvari Rina, the other, the worldly Rina automatically gets annulled. Some may ask as to what would happen to the new Rina we have gone in for? I have once told you that just as the fire lighted for cooking automatically gets cooled off after the cooking, in the same way, whatever means are collected for achieving a particular object, disappear on achieving it. Accordingly when one goes in for Parameshvari Rina with the idea of annulling the worldly one, that automatically gets annulled, on annulment of the other; one has not to make any effort to annul it. Assuming that that Rina remains as it is, being of Parameshvari pattern, it merges into that state, and once it so merges, what does it matter if it is there or not. You apply slaked lime to an oily spot on your garment; it removes the oil and subsequently falls off by itself; nothing is required to remove the lime. As the punya created by

performing Satkarmas destroys all the Papa, then whatever remains behind after its annihilation merges into the state of Parameshvara and then its presence or otherwise becomes immaterial. What is thus essential is to perform satkarmas like Bhajana, Pujana, etc., and thus increase the Rina of Parameshvara and destroy the worldly one.

Some may say, "Baba, we are worldly people; how can we manage it?" Well, I am not asking you people to leave the worldly life; you have your house, wife, children, property, money affairs, give and take, deceit, and what not and thus make your garment full of oily spots; but as you do it, keep with you, ready at hand, a big pot of slaked lime in the form of Bhajana, Punjana, etc. If you go on having only oily spots and do not keep the lime with you, then who is going to suffer for you for whatever you have done? You have to bear it yourself and you have been doing so for births on end. That is why I always advise you people to set aside some time during the day - say one hour, half an hour, fifteen minutes at least - for doing satkarmas to increase Parameshvari Rina. Some may say that in the first place they cannot set aside a particular time like that and secondly even if they do it and begin to perform some Satkarma, their minds are swayed away by worldly thoughts; so tell us something simple than this. I say, alright; if you can't do it, you firmly hold on to somebody who has become free off all Rina, i.e., an Arina (no plus rina), i.e., a Satpurusha. On this some ask me as to how to hold one! Then I say, well, it is very simple - it is effortless. Then they say that they would be grateful to know a simpler method; and say, "You oblige us so much; we do not know how to compensate you for all the troubles." I say that give or don't give me any compensation; what do I care; I just talk something like that to amuse myself. If, however, you want to make use of my talk, well, it is your affair.

There are many a method to hold on to a Satpurusha; I will try to tell a couple of them.

After all you have to discipline your Jiva to some extent. If you take somebody, who has transferred all Rina, as a Satpurusha, then you should treat him as a member of your family. Take him to be one of your children; you can take him to be your wife or your mother or your father and behave with him accordingly. If you don't like this inclusion in your family treat him as one of your friends, or even as your enemy. Why not call him as your enemy? After all so long as you are attached to the world, he does not look at you with any pleasure. After all the Satpurusha is that who snatches away all the pleasures from or of his devotees, and so virtually behaves like an enemy; why not treat him like an enemy then? In a way it is better, because we always intensely remember an enemy. What is essential is to remember him always, somehow or other. Some people always remember him before starting for any good or bad work. Some people worship his photo, while others remember him in a bad way. To hold on, means to remember somehow or other.

Now what do we - what can we - remember? We can only remember what we have seen. How can we remember what we have not seen? If we have not seen Rama, how can we remember him? Well, I will tell you a simple method of doing so. You may not have seen Rama, but you have learnt - you at least know - the letter Ra and Ma, is it not? You know how to pronounce them? You can, write these letters on a piece of paper and go on looking at them while repeating that name. A better method is to bring those letters before the mind instead of writing them, as you repeat that name mentally. You can, if you like, spread your hand in front of you and try to imagine as if these letters are written there and look at them. You should look to the form of those letters as you repeat that name. You can have any name of any deity you like - Krishna, Datta, Shankara, and so on. Like the names are the mantras; you can mentally read the Mantra as you repeat it. This means that you are holding on to your Deity. Some people do the Japa of the name or mantra while others go on writing it. As far as I am concerned, I have never done any Japa; I have just heard what I have told you. After all, Japa means remembrance. So concentrate on the form of those letters and do the Japa; as you practice this your mind takes on the form of those letters. Mind can always be made to take any form you like. Whatever animate and inanimate we see, our mind first takes all those forms, and then we are able to see them. If now it takes the form of the letters Ra plus Ma, it will have annulled all its other forms. The mind is like clay. You make an idol of elephant out of the clay; then you break it and now give the same the form of a cow. It depends on you as to what form your mind should have. If you make it Ramarupa, it will become Ramarupa; it means it will then forget the world, and will be able to see only the form of Rama everywhere.

Some may ask as to what advantage they would derive by turning out all nice things that give pleasures from the mind? I say that if one feels the sense of hunger then one shall have to look to the world; but if there is no consciousness of hunger, then where is the necessity of turning to the world? If the mind gives up

its worldly form and takes to Rama form, then it always remains absolutely happy and contented. The word Rama is not something frothy and trifling. I have defined the word Rama once; it has Ra and Ma in it; they are derived from that Blissful state. If the mind takes the form of these letters then the mind will remain immersed in that Blissful state. That Blissful state is even beyond the state of Sat-Chit-Ananda, and you automatically get into it. That is why I always clamour for remembrance. If you have not seen Rama, you at least know the letters, so make your mind take the form of those letters.

Some say that such words as Rama and Vitthala and so on are too long; they want something simpler. Then I say that just as you fellows remember your wife and children when you go to another town or you remember the story and the scene of a drama or cinema after having seen it, in the same way, you have to remember Rama. Even then they say it is a lengthy name. Then I say that you only say 'ma'. They say that it is a bit difficult letter. I say "Say Om!" they say 'in this, one has to twist one's mouth very much'. I say 'Say Ga then'; they say, 'You are now joking'. Then I say, alright you now say 'Aga Ai Ga (Oh mother)'. They say, 'what are you telling Baba!' I say, 'I am not telling any non-sense; I cannot see anything non-sensical. Alright; you now say only 'am' as when you wail out during severe illness'. You can do so in a closed room or at cross-roads. If, however, you will begin to do like that in a closed room, your wife will get suspicious. She will think that you are hiding your illness and then she will force you to see a doctor! That will be the result of your Japa! If you tell her that that is the Japa you have been asked to do, she will say, "What sort of Guru you have chosen?" - So if you want to do something, see that such obstacles don't come in your way.

The simplest is 'Am'. This includes the whole universe. 'Aum' also is derived from 'A'. You need not utter it even, you can only look at it within your own mind. When the mind will take the form of Am, the whole world will look like that and you will have reached the origin of all. Constant remembrance means Japa. It is no use only telling the beads of the rosary; the mind has to take that form. Anyway, these are the simplest methods of getting rid of Rina. I do not advise anybody by whispering into his ear under the cover of a shawl. What I am telling is Upadesha itself.

In short, unless you get rid of all your Rina you cannot attain the state of Parameshvara. Go in for Parameshvari Rina and get rid of the entire worldly one. If this does not become possible, then stick to a Satpurusha, who has transgressed all Rina. Always try to remember him, remember what you have seen of him. Somehow, in whichever way you like, you should increase internal association with him. Once you have mentally joined with him, you will be always with him wherever he may be. And this is so simple.

It is like attaching a wagon to an engine. Once the wagon is attached, the engine cannot disconnect it. You can put anything in that wagon - good eatables, nice clothes or even cow dung or night soil; the wagon is led by the engine. In the same way, once you attach yourself to a Satpurusha from within, and then whatever you may be - sinful or virtuous - you are bound to go along with him. Once you are attached to him, all your sins are burnt away in his Dnyanagni. You can throw night-soil in the fire, and the fire just burns it away.

Your business is just to attach your wagon firmly to the engine of the Satpurusha.

### **The Origin of 'Om'.**

After all Rina is Rina. Whatever give and take we do, that Rina is always there in the end, and we have to transgress the state of Rina. We have seen the relation between Rina and Nri; we have also seen that Nri is the resultant of Rina. Let us now consider the word Rina. From this very letter we can get the letter 'Om' (Aum).

Rina means the state devoid of Ri. Ri is a vowel. I have once talked about the vowels and the consonants. The origin of all the vowels lies in 'A'. 'A' is the only independent vowel; really speaking, however, it is also not quite independent. Different sounds mixed with each other with various movements of the cogent parts of the mouth cavity give rise to various letters. Now Ri, no doubt, is a vowel; but it is a mixture. In it the

main principle is the 'R' factor. In the consonant Ra also there is the same principle 'R' factor, but it is not as pure as in the vowel 'Ri'; the 'R' factor in 'Ri' is quite pure. The pure 'R' factor represents the self-luminous, formless, attributeless, faultless, Absolute, Infinite, Eternal, Original state from which the Paramatma, the Parameshvara, evolved. Such is the nature of the 'R' factor in the vowel 'Ri'. Even though it is quite pure, one gets an impression that there is something mixed with it. If this view is to be considered, then we must find out what it is that must have mixed with it.

Take the example of sugar. Pure sugar is all sweetness; nothing else is there in it. Even though it is sweet, it is not able to experience its own sweetness. There is nothing else to experience or not to experience that sweetness. Sugar or the sweetness thus is just all alone. To do away with this loneliness some 'another' with opposite type of attributes is required. One is not able to understand one's self; that is the rule; and this 'not able to understand' becomes an automatic 'another' state. The sugar is unable to experience itself; it cannot say 'I am sweet'. Since it cannot know about its existence, even though it is there, it is virtually non-existent; that is that sweetness exists inexperienced; it means the charge of 'No experience' spontaneously comes upon it. If then, in spite of its pure sweetness it is contended that it is not all pure, there is something else in it, then the only thing that could be in it is this 'no experience' state. As a matter of fact, as it is, the state of 'no experience' or 'not existent' cannot become applicable to it, because it 'is' there; it is we, due to our imaginary contention, think that this non-existing 'not existent' or 'no experience' state is there mixed with it. Even though we put this charge of 'no experience' upon it, it is not aware of this charge put on it by us. The position of that 'R' factor is exactly like that; it is not able to experience itself, and hence the false, the imaginary, charge of 'no experience' or 'no existence' came upon it, or, if you like, put upon it. This non-existing, imaginary, false charge of 'No' was given the symbolic name indicating negation - the zero, Shunya, the Bindu - and on paper it is expressed in the form of a dot, a point (geometry defines point to be that that has no parts or magnitude or dimensions but only position - G.S.). Since this charge is 'non-existent' it is naturally not seen thereupon it. It is like drawing a fine dot on a big white sheet of paper. If that paper is taken to represent the original Infinite Formless Invisible, then the black dot put upon it is the visible something, that is infinitesimal. If that Formless is taken to be luminous then this infinitesimal dot shall have to be taken to be black. Of course, all this appears nicely applicable to the white paper and the dot put upon it; but in what way any such dot or anything could be put upon that original invisible? So, I will give you another example.

When the sun shines, where do the sun-rays or the light fall? The apparent reply is 'on the earth' i.e., on everything on the earth'. But the sunlight passes through all the space before it strikes the earth: is it not? It means that light also fills or rather falls on all that space also; is it not? The light falls on the earth; means the earth forms the support for that light; but what support is there in that space for that light? Obviously that, that was there prior to that 'light-fall'; it means that the darkness must be the supporter for the light in the space. It means the light fell on darkness, which formed the support for the light. It means that under the light is that original darkness. It is like yourself representing darkness lying under a covering which represents light; since you are under a covering you may not be seen; but it does not mean that you are not there; you are certainly there under the covering. When you paint a wall, first you give a lime wash and then you put on the colour wash; when thus the colour is seen on the wall, it does not mean that that lime wash is not there; it is there in an invisible state under the covering of that colour-wash. In the same way, there must be the initial darkness on which the light falls, that is the light forms a covering over that darkness. We see darkness; that means darkness is visible; that means it has a form, i.e., it is sakara, i.e., it is a condensed state. On this condensed sakara darkness falls the light making it invisible; that is why it is customary to say that with sunrise the darkness disappears. This darkness forms the support for the light; but this darkness also must have some support; is it not? However, this darkness is really non-existent. As the earth revolves, the portion of the earth opposite to that facing the sun shows darkness, as far as the earth is concerned; but as the earth copies in front of the sun behind the earth, in the space, there will be the shadow of the earth, which we call darkness; instead of calling this as darkness, it will be more correctly called as the shadow of the earth. Then comes the question on what does the shadow of the earth fall since it is seen? The only reply is that it falls on the dark spot - the non-existent infinitesimal Krishna-Bindu - we imagined upon that Infinite Self-luminous. We have got to imagine that that Krishna-Bindu forms the support for the shadow of the earth. It means that what we ordinarily call darkness is not the real darkness, but is only the shadow of the earth; it means that the Krishna-Bindu that supports the shadow of the earth must be the real darkness.



You will now say, "How can a shadow be seen in darkness?" What can I say? You see that for yourself! What is this real darkness - the Krishna Bindu? It is only an imaginary and hence a non-existent charge upon that Infinite Formless Luminous; in other words, there is no Krishna-Bindu nor any darkness 'there'. What do we mean by 'there'? 'There' means 'that all pervading Luminous'; that is all. In other words, at night the shadow of the earth falls upon the non-existent infinitesimal darkness, the Krishna-Bindu, which we have imagined to be existing upon that Infinite Luminous. That is how it could be explained in words with an example; otherwise nothing can be known or said about it. Once you attain that, then you yourself experience whatever it is, without being told anything; then you do not feel any doubt about it; everything then becomes quite clear. If you go on thinking over this way, it strikes you that there is nothing like Sun, i.e., the Sun also is all artificial, i.e., all imagination. It is, then, you can make or unmake a Sun when you like, as you can make or unmake a clock by putting together or pulling away the various wheels in it. The Yogis go on analyzing in this way and experience the existence and non-existence of the Sun.

The Krishna-Bindu is after all just non-existent; it is an imaginary charge put on that Pure Sat. In spite of its nonexistence it appears to be existent. It is this apparently existent darkness that forms the support for the shadow of the earth at night. If then at night, the shadow of the earth is done away with, then that non-existent imaginary darkness and with its help that Original Infinite Luminous Sat can be experienced. During the day there is that Luminous, on that that Krishna-Bindu, on that the shadow of the earth, i.e., the darkness we imagine, as opposed to light, and on that falls the covering of Sunlight. In other words, during the night there are two coverings over that pure Sat while during the day there are three. To experience that Sat we shall have to do away with three coverings during the day and only two coverings at night. It means that the night is obviously more suitable than the day to experience that Sat. And that is why the Yogis treat the night as very important.

In short, that Krishna-Bindu is only an imaginary charge on the Sat. Why this false charge came upon or was put upon that Sat? Because that pure Sat, the pure 'R' factor, being alone, had no consciousness of its existence. When you will reach there, you yourself won't know that 'you are there'. The false charge of 'not to know' thus came upon that 'Is', i.e., the 'R' factor; that is the 'no' formed a sort of covering over that 'R'; it is this non-existing covering, the ignorance, that evolves into a form, the Sakara state that we have named as Bindu, as the point. Thus by giving a form that pure 'R' factor is now brought into a state that can be experienced. It means that in that Pure appears the illusion of the state of "no experience or no". It means the consciousness of that Pure came upon this Bindu. It means without the experience of the Bindu that pure consciousness cannot be experienced. One has to imagine as if this Bindu has mixed with that Pure and hence the attributes of the pure naturally infiltrated into the Bindu - in the Shunya. It means as if that pure 'R' factor came into existence along with the Bindu. It means the pure 'R' in Ri is turned into a Bindu.

If on paper this Bindu is drawn as a point and called as such in pronunciation it is called the 'Anusvara', and the written symbol of Anusvara is the consonant 'M'. Accordingly now we can say that that pure 'R' factor was turned into 'm'.

The 'R' factor evolved into the form and thus came in the state of being measured; that is the Bindu thus evolved will have some space of its own and that much portion of the Infinite came in the state of being measured. The limit of the Bindu is the limit formed by the surrounding Infinite thus bringing the Bindu in the state of measurement. We have seen the symbolic sign and pronunciation of this Bindu; but if the Bindu is given a symbol, whatever outside it also must be given some symbol, and the symbol given to this outer limiting part is 'U'. The letter 'U' is used to denote things around - things near about. Now this outer 'limiting' is bound to be reflected in that Bindu, and this reflection of 'U' is given the symbol 'A'. It means the form of the reflection of V in that Bindu is the form of 'A'. Now see the sequence of things that have occurred. A false imaginary charge in the form of the Bindu having the symbolic sign 'm' came upon that pure 'R' factor; the part of the 'R' factor limiting the Bindu was given the symbol 'U', and the reflection of this 'U' in the Bindu was given the symbol 'A'. It means that due to the non-existent charge of 'not to know' upon that pure, three interdependent states of 'm, u and a' came into existence as a charge on that 'R'; if those three interdependent-state-symbols are combined (in reverse order) we get the letter 'Om'. 'Om' thus represents the apparent imaginary form of that 'R' factor, i.e., that pure Sat. This is how 'Om' originated from 'Ri'. It means wherever the pure state of 'Om' will not be present, the 'Ri' also would not be there or rather is not there. 'The state devoid of 'Om', i.e., 'Ri' thus becomes Ri plus Na, i.e., Rina. If one wants to attain the state of 'Om' then one has to destroy the 'Na' and think only of 'Ri', i.e., one has to try to imbibe the attributes of 'Ri'. Like

the making and unmaking of clock you can make and unmake the 'Om'. Our body as a whole is really the form of 'Om' and as you analyse the body, you can experience that 'Pure' with the help of the false charge of 'not to know' put upon that 'Ri' and thus become the real 'Nri', i.e., a human being; or you can invert that state and remain in the state of 'Om'.

By analysis of one word 'Rina' one is able to understand clearly everything from a human being up to Parameshvara. If one goes on analysing further one may add a little more to his knowledge; but as it is the word Rina has been fully analysed.

In short, we get the three symbols 'm', 'u' and 'a', representing the false charge of 'no', the surrounding of the false charge, and its reflection on that, respectively, and together they give us the letter 'Om'. The three constituents of 'Om' are absolutely dependent on each other, meaning thereby that if one of them is removed, others will cease to exist, that is there will be no state of 'Om', just as the removal of one wheel from a clock will make it useless, i.e., will reduce it to 'no clock' state. And all the three states are dependent on the illusory or false charge put upon that Original One. It is thus clear that what is essential is to study - to understand - to experience - the illusory state of 'Om', which has evolved from that Original One, the Sat. That Infinite Bliss of the Sat, so to say, got saturated in that 'Om', and the attainment of 'Om' thus will be the attainment of that Infinite Bliss.

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### **Conversation with a Sai Baba-devotee.**

(Somebody kept something in front of Baba; on this he said -)

This is a useful article. The use of a thing depends on the capacity of the user. Take a stone; some use it to clean their anus, while others smear it with red-lead and use it as an idol; that stone does not say anything to both of them. Parameshvara has given the same reasoning power to all; but some use it in a good way and some in a bad way, and thus do good or bad actions; Parameshvara has nothing to do with it. Mostly people are seen to use their reasoning power in a wrong way; some, who use it in a better way, do so at a wrong time; what is the use of sowing good seed out of season? If one does something religious at the right time, then it becomes useful. All the youth, when one can do plenty in the cause of God, is wasted in procreating children. The season for doing religious practices and procreating, children is the same. At that age nobody cares to look to Parameshvara; everybody is engrossed otherwise. At that time they say that old age is meant for those practices. Well, what can you do in old age? In old age you neither can do religious activities nor worldly activities. You try to deceive Parameshvara; but He cannot be deceived. It is the youth period that is useful for both, getting in and getting out of the cycle of births and deaths. You people are a source of nuisance and trouble to that Parameshvara. If a field becomes barren, what is the use of sowing anything in it? People are generally in such a state. You think that I have attained Godhood; well, I have passed my youth in a forest or in some such places, starving, doing penance. Even if I appear to be old, from without I am ever young from within. Everything goes well, if from the age of about 10 to 40 the years are spent in the cause of God; then one gets infused with that invincible power of Parameshvara. Instead of doing anything then, they reserve it for old age. What can you do in old age? By that time attachments have increased, desires try to rule, all the while the thoughts of all the good and bad done during life stand before the mind. Even then, I keep quiet if they do something, because I think that that can be of use in the next birth.

Now, here comes Sudama Deva (meaning one very thin and lean) Hansrajaji; though he has gone old, he wants to have a child. (He is an old devotee of Sai Baba.)

Hansraiaji - I am now fed up with this illness; let me die.

Shri Baba --- Just satisfy Kashibai (wife of Hansrajaji) once and die.

H. - This illness, you have put on me; I am dying of it.

B. - That's what I have been telling all this time. You spent your youth in enjoying tea and toast and now you come here.

H. - Now don't say anything about it; I have left everything. Take away this illness of yours; do not keep it- now; and I shall stay here.

B. - I don't want you to stay now; you spent the best time in vices; what is the use of bringing this rotten body here.

H. - You allowed to go, and so I went.

B. - You wouldn't listen, you wanted to go, so I said 'go'. What does it matter to me? Look gentlemen, this Hansrajaji abuses me and Sai Baba even in his letters.

H. - That Sai Baba has completely ruined me.

B. - But, what did he do to me? He kept back something of yours, but he snatched away all of mine and has put before me these heaps of night-soil!

(H. with the help of his wife worships Baba and then put Pedhas - sweet preparation of milk - on his palm.)

B. - By giving me this you are going to make me mad or what? I have already gone mad. Alright, go now. Why not sit with Bapusaheb for a while; he might suggest some remedy.

H. - Nobody tells anything. It is you who has to do something.

B. - Alright; don't worry. What a position! I can't do anything; I can't speak anything. Everything is different with everybody.

H. - How long are you going to keep me in this illness? Relieve my Jiva of this.

B. -- You ask to relieve your Jiva, while your wife asks me to put some 'Jiva' in her. Kashibai, tell your husband to give you a child before dying.

H. - What shall I do with false children by leaving this real God?

B. - What 'reality' did you see in me? At present I am all false and I give away false. (Somebody from his party put a garland around his neck.) Oh God! Here is a garland of suffering and pain. (He began to wail "Ai, Ai, Bai, Bai.") See, you don't worry about my illness and you want me to attend to that of yours.

H. - Give your illness to me.

B. - You will have to have many a birth before you can have this illness.

H. - Then relieve me of mine.

B. - Eat Pedhas and Chivda (mixture of puffed rice, gram dal, etc., a salty preparation) and you will be alright.

H. - What Pedha and Chivada for me now! It is twenty-one days now I am without any food, drink and sleep; I shall die now.

B. - Oh, don't worry. The true devotees fight with the God and get everything from Him. You are the real devotee of Sai Baba. You abuse him, you quarrel with him, and yet he feels all pleased with you. Baba is there to do real good to you.

H. - Take away this illness. What is this new type of illness? Behave wrongly and you are punished; behave rightly and you are also punished!

B. - If you don't want any punishment, then do not do anything right or wrong.

H. - I don't understand you at all. Sai Baba told me, "He (Baba) and I are one."

S. - Alright; now don't worry.

(At this juncture, a girl quietly slipped in the cage and began to knead Baba's feet.)

Oh, she entered like a thief. Never enter here suddenly like that. This cage is something very different. To enter the cage one has to become like Raghu (parrot). Whosoever can sing "Rama, Rama, Vitthala, Vitthala," like a Raghu is alone entitled to come into this cage. People get in here and then get out. Once you come inside, you should never go out. You can go thousands of miles away from here, but you must be able to see this cage within your heart. Never forget it. One who won't forget this has attained all. (Some woman devotee asked for permission to leave.)

Alright, you want to go, then go. But always remember how you are now standing in front of this cage. I don't know if you can remember it!

Thousands of Jivas reside in this cage. Unless one is qualified, one cannot remain inside. I am always within the cage; so, whosoever will come in, will be wherever I will be; their state will be the same as mine. If this cage is remembered till death, all is won. One can remember the photograph, if they like. Remember anything from here, a tree, or this hut, or the cage, or the photo, and it will serve the same purpose. You see that you are firmly attached. Even if you are not, there is that third intermediary to join your family with me.

Anyway, remember this decrepit old man. If you remember this, you will attain the opposite to this. Dalibai, it's not good that you came in. Seeing you doing it, others may tomorrow do the same. Regarding these small girls, well, it is a different matter.

Dalibai - I am your daughter. You are my father, grandfather and all that; we all are yours; all that is here is yours.

B. - There is nothing of mine here; not even a blade of grass. It is like a flowing stream of water. You drop a flower in the stream; does it remain there? Similar is the state here. Whatever is offered here does not stop here; it flows on right up to Parameshvara. Whosoever offers anything here and/or establishes relation here and behaves according to what is expected of him, he will go right up to God; if, however, he behaves as he likes then he will only go to hell with all his forefathers. There are a couple of roads commencing from here and there is a constant flow of traffic on them. Things done in proper season and time bear the right fruit, while things done out of season do not lead to correct results; similar is the position here. Any way; it does not matter. Kashibai, you have done well in accompanying Hansarajaji; I have been remembering you every day.

(Hansarajaji spoke something to others in his party; on this Baba said -)  
It is good that he is being ruined.

H. - No, No; don't ruin me. Do something at least according to our mind.

B. - If something still better than what you desire is to happen, then? According to your mind means, money, etc.; is it not? But money and everything is in that Vatole (the circle). Rupee, pice, etc. are all circular, is it not? God says that everything is in that Vatola. That Vatole contains all the angles!

H. - I was after Sai Baba, and he ruined me in every way.

B. - Now what more you want? That Vatole contains everything. If you stick to that original Vatola, then you will have all in your hand. (Addressing the other man who was speaking) - it does not matter if you are not married. Look at me. See how happy I am without a wife. (Turning to Hansarajaji) Don't you want the Vatole? Then have all confusion. You may take anything; it's all the same. One who attains that Vatole never gets any trouble. One who looks to any other thing than the Vatole is enchained to the cycle of births and deaths. Remember well, that Vatole is the store-house of all happiness. (Somebody suddenly offered a Sari and he said --) Why this? I do not take anything unless I know for what it is.

H. - I am now sitting here in your Jhopadi (hut). But I will tell you what happened then. One day, while at 5hirdi, while sitting in the Masjid, early in the morning, Sai Baba said to me, "that mad (Baba) will beat you; so do not go to Khandoba temple." Even then some of us came to you. Then you said:

"You have come in spite of Sai Baba's warning. Whosoever says that Sai Baba and I are different is the really mad. I know everything". How much can I tell you? Sai Baba had told Dikshit Kaka, "I will run away in a couple of days; all these fellows will die of hunger." To me, he said, "I will now make a garden; I will plant mango trees everywhere - in this Masjid, at Lendhi and Chavadi". Sai Baba used to tell me so many things. Once while I was fanning him I said in my mind that this Musalman has ruined me. Immediately he turned round and said, "You call me a Musalman!" Sai Baba was all kindness. He always asked for Dakshina. If he did not want anybody to sit there, he used to ask for Dakshina.

B. - I will do the same now. Till now, I never asked anything of anybody; but I will now begin.

H. - Once Sai Baba asked hundred and fifteen rupees from me and I gave him. I took a loan from Buty for my journey. Then again I came with fifty-eight rupees and he asked me for Dakshina; so I kept back eight rupees and gave the rest. He then demanded those eight also, so I gave them. I begged of somebody for my travelling. If he could not get from me, he used to ask of my wife; but he wouldn't leave me. That Mhalasakanta goldsmith was a poor fellow; he had nothing to eat even. Once somebody gave him ten rupees; Sai Baba at once took them away from him. He used to ask from others and used to give to that Bajababa Ganjadi, Tatyapa Patil, Nanba, etc.

B. - Once somebody gave me a note; I put it around the neck of a pig.

H. - You and Sai Baba are one and the same.

B. - If we are the same, well, do I ask for Dakshina? I never ask anybody nor give to anybody.

H. - All those big people like Kakasaheb, Buty Saheb, Bada Baba used to sit for dinner and he used to serve them plenty. Then Sai Baba used to have a couple of morsels and get up, saying "Allah Malika"; he hardly ever ate anything. Sai Baba used to serve plenty but would not allow to eat. If some poor came there,

he used to drive him away or else used to ask him to go to Bapusaheb for food. That is how Sai Baba behaved.

B. - Hansrajaji is doing my work today. It is good. After all it is the story of Sai Baba.

H. - I used to tell Dikshita not to trouble you. I told Tatya Patil that you and Sai Baba were one and the same. That Veterinary Surgeon used to tell Sai Baba that he (Baba) remains naked and Baba used to say, "Allan Malika". I told Tatya Patil to treat you as son, that you were the real disciple of Sai Baba, that you were ParaBrahma; but those fellows never listened to me. I now know that Sai Baba wanted to settle you here. If a patient went to Sai Baba, he used to say, "You will be alright in a couple of days"; when he did not and again approached him, he used to say, "You will be alright within a week." That is how Baba always used to make fun. If some beggar approached him, he used to say, "I will give you cart-loads."

B. - He told the truth. He used to take away the false and give the true.

H. - Recently, Sai Baba came, seated himself, looked at me, but did not speak to me. It is twenty-two days now I am without food. What shall I eat?

B. - Eat some dry fruit like resins. Henceforth, you will be able to digest food alright. I will now do according to what Kashibai would say. Sai Baba brought on this illness of yours; he will relieve you of it.

(At this juncture a teacher from Sholapur came there; on this he said -)

Look, this Master Saheb is your old friend. He is such a simple sincere devotee.

H. - Sai Baba used to take away all by way of Dakshina, but he at least fed us. But you? Nothing leaves your hand; you go on raising nice buildings!

B. - Nothing remains with me. I build nothing. I just do nothing. Those that want, do all that. Not a blade of grass even remains with me.

H. - Do something about me.

B. - Everything was going on well; why did you leave:

H. - You have ruined me totally.

B. - Sai Baba ruined in one way, I do it the other way. Alright now; it is sufficient for the day. See what the time now is.

### **Right from the beginning one has to habituate one's self to do Nishkama Satkarma.**

If two jobs face you at one time, then you can only do one of them first. Where am I now to refer to Shastras for a suitable example? I will try one from our every day experience. Suppose one feels hungry and has a call of nature at one and the same time; if the call of nature is of more urgent nature, then one will have to do that first and then eat, or vice versa; if both are of mild intensity, then one can choose to do any first; but if both are of severe intensity, then? Such a thing is likely to happen. If somebody has some belly-trouble, then as he begins to have his food, the nature's call suddenly becomes of intense nature, he cannot control it, then he has to leave food, answer the call first and then have his food. Such is the common practice also.

It is a general rule that one has to exert a great deal to do any good work, but anything bad gets quickly over. Let us think over the example we have taken. For having food what an exertion is necessary - right from tilling and sowing till the food is cooked and served. Even if we think of cooked food only, then it has to be put in the mouth, chewed, swallowed and so on; what an exertion! But look at the other, answering the call of nature; if it becomes suddenly intense, the shit is simply forced out in the pants! You have not to dig it out; you don't have to do anything.

In this very way, in youth, everybody is faced with two opposite paths - the worldly and the spiritual; the former appears good and the latter bad. To go up, i.e., to attain Godhood, one has to exert a great deal, while to go down, i.e., to slip, i.e., have worldly life is automatic. One likes to follow what requires no exertion. Worldly life is like food; once the food is put in the mouth, it follows a downward course without any obstruction and ultimately it is turned into night-soil. Like the force of the call of nature is the course of

worldly life, Even when one feels hungry, he first answers the call of nature, in the same way, even if one feels interested in the spiritual path, one follows the worldly life first. As a matter of fact youth is the period when one can undergo a lot of exertion and thus perform various Satkarmas and progress on the spiritual path; but due to severe exertion one has to face, one prefers the exertionless worldly path. It is fundamentally wrong to think that youth is meant for worldly life and old age for the spiritual one. The Shastras have ordained to spend twelve years from the age of seven to perform penance and observe celibacy. Once this period is passed, then with whatever effort one does the tendency of the mind is difficult to be turned into spiritual line. As one goes down-hill on the worldly path, i.e., during old age, whatever Satkarmas one does do not help one's self to follow the spiritual path, but help the worldly life further in mitigating the wrongs committed in early life. It becomes a sort of vicious circle; it is like eating food to pass night-soil and pass night-soil to have food. In other words, Satkarmas performed in old age, by mitigating the wrongs committed in early life, only help on in the worldly path, i.e. to lead down-hill better. If a child complains that it cannot pass the shit the parents ask him to eat something; in the same way, when difficulties arise in one's life then Satkarmas are done or are advised to mitigate them to make the life easy, i.e. to follow it with more zeal. If one suffers from diarrhea or some such trouble, then one is advised to stop eating; in the same way, when somebody comes and says that he is tired of worldly life then I ask him to stop the Satkarmas first. With this advise some feel very pleased; they appreciate me very much and say that they came, across so many saints, great men, Shastris, etc. but none told them to do what they like, i.e. to discontinue Satkarmas. If one is not tired of worldly life, one should perform Satkarmas; but if one feels tired then he should discontinue Satkarmas; that is the truth. But there is that 'but' in this. The Sat karma is like a double-edged weapon useful to lead uphill or downhill, i.e. towards God or towards worldly life; it is like food which is useful both for subsistence of body and formation of night-soil. Everything thus depends on the motive with which the Satkarma is done. It is therefore essential to implant the motive of attaining Godhood in the child's mind and make it perform Satkarmas for that purpose. Instead, in that impressionable age the children are put in the school, made to study and are thus introduced first to worldly life; that is people ask their children to do what they themselves did. People think that pension-age is meant for turning towards Godhood! They forget that when they go on pension, all the Indriyas also go on pension!! When all the Indriyas are weakened to do anything, performance of Satkarma is like sowing seed in midsummer; just as this seed cannot take effect, similarly Satkarma in old age does not take effect. The seed for attaining Godhood is His remembrance, i.e. the Nama-Smarana. The seed sown in the summer, if not wholly useful, is likely to sprout into something after the rains, in the same way, the Satkarma done in old age is helpful in establishing one's self in worldly life in the ensuing birth, i.e. it does not turn one on to the spiritual path. It is hence very essential that during youth Satkarmas are done and the mind turned towards God; it is then alone that a person goes along the right path. One should go on concentrating on motiveless, i.e. Nishkama Satkarmas and carry on in worldly life somehow or other during the period of youth; such Satkarmas also help in mitigating and preventing the wrongs done in worldly life. Such should be the mode of education for children. In old days children were first instructed in religion. The child has to be habituated to perform Nishkama Satkarmas, right from the beginning, that alone leads to eternal happiness in the end. If these very Satkarmas are motiveful, they lead one on to the so-called successful worldly life; in other words, they are wasted.

(At this juncture a gentleman came for Darshana and said that his son had been there for Darshana, and it was he who advised him to come there, and so he has come; on this he said -)

It is good that your son showed you the way. Shastras say that it is the duty of the son to lead his parents to Sadgati. A real son makes his parents immortal and becomes immortal himself. Since your son came here first and sent you here, he will make you and himself immortal. We call the children, brothers, wife, etc. as younger, but it is they who lead us to Sadgati. If a person takes to lowliness in spite of his high position, wealth, honour, knowledge, etc., then, such a person, due to his lowliness, can lead anybody to Sadgati.

My dear aunt, he and I are related to each other for long, during so many generations. If my family is in a position of Guru to his, his is in the same position to mine. Whoever serves as a family Guru for one, gets him as his family Guru subsequently.

(At this juncture, some teacher-devotee came with his wife and the following conversation took place between them and Baba.)

Teacher - You are our mother.

Baba - I the mother and you the children!

Mrs. T. - Father, mother, etc., all that of ours you are.

Baba - What she says is not wrong. I am both the mother and the father. If I become your mother, then your father becomes my husband, is it not?

Mrs. T. - I do not mean that way.

Baba - I am all of yours, is it not? Then why not the wife? Whosoever takes me to be his mother, his father becomes my husband. If this is really accepted, then my immortal eternal husband will become your father; my husband's and your father's position will be the same. Such are the real remedies. It is for that that one has to take the Satpurusha as one's father and mother; one has to say so to raise the position of one's parents. But one has to behave as one says.

Alright, dear men, today is the Maha-Ekadashi day; so do as much of Bhajana and Pujana you can. Take this place to be Vaikuntha.

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### **Destitution.**

(The piece of gunny cloth worn by Baba was all in tatters and a devotee requested him to give it to him. On this he said -)

You are not a destitute like me. If you take it away forcibly then destitution will come to you. To be a destitute is to become God. Parameshvara is the lowest destitute - the meanest beggar. Just as a beggar possesses nothing, Parameshvara also possesses nothing; He is just 'Only'. Even though from the spiritual point of view the position of both of them is alike, you feel that there is a great difference between them, because you do not see the Parameshvara and hence are not able to know about his position. Really speaking, one, who is a real beggar, a real destitute, is the Parameshvara. From the worldly point of view one may differentiate between them as the real and false beggar, but spiritually they are alike. Beggar is one who begs; so the one, who has absolutely nothing with him and hence who begs just for bare necessities, is a real beggar; that is the one, who feels that he has got a body by the will of God, which must be somehow sustained till the end of its term and who is unable to exert to earn the bare necessities of life and hence who begs for them, is the real beggar. There is yet one more superior state of beggarliness; but one who is in that state should not really be called as a beggar; of course, it does not matter if he is so addressed. What is this superior type of beggar? He is the one, who has no Ahamkara, no mana, no buddhi and no consciousness of having a body. Such a one, however, never feels the necessity to beg. Somebody may ask, "Does it mean that he is a dead man?" Well, such a one is not 'dead'; both he and his body are there, that are visible to you; but he is not conscious of his having a body. Now, how does he feel like that? I will explain to you.

Imagine for a while that the snow is able to understand and talk. Now snow means the condensed form of water; within and without the snow is all water. On condensation if it now takes itself to be an independent something and says that it is not water, that it has nothing to do with it, it is not born of it, that it is going to exist as it is, well, it will all be foolish; is it not? But if it has understood about itself, i.e. it has had self-realisation, then it will say that due to some process I have come to this condensed form of water, that really I am, that my state is not a permanent one, that in course of time again I will be turned into water; that is, it will never say that it is eternal, but that it is formed temporarily out of water by condensation. It will then begin to come to have a form. If this condensed water, i.e. the snow will now call itself as 'snow', then it will have think as to how the condensation came about in the part of the water corresponding to its own form. If there would have been no condensation i.e. it had remained as it was, then it would not have known what it was. When the condensation and the resulting form occurred, then it became as it were a separate entity and began to know what water is, from which, it knew, it has been formed. It will thank God for giving it a condensed form that led to its self-realisation of being water. It is God's will that the condensation occurred

and the water taken to false pride; is it not? Yes; it is true; but it is due to this false pride that it is able to realise its own original status of being water. It means that it is the false pride that leads one to know his real original status. Once one's original status is known, the snow, in spite of its being and knowing to be snow, will say that it is nothing else but condensed water. If the thing to be experienced is all alone by itself then nothing will be known about it, i.e. it itself will not know what it is, i.e. it will not be able to realise its own real status; when that very thing becomes the experiencer, then alone it can understand its own real status; that is the Siddhanta. There must be 'another' to experience, and this 'another' has obviously to evolve from whatever is to be experienced; then it is that the part of the very thing that has become the experiencer will be able to experience the remaining and thus come to know all about it, i.e., all about itself. I will give you another example.

Look at this mango; it is to be experienced, i.e., to be enjoyed. Who is going to enjoy it? Of course, it is you who are going to enjoy it. You may say that according to what I have been saying so far, the mango has to be its own enjoyer; but when we enjoy the mango, we do not become a mango. You are quite right in a way. But you see, when you enjoy a mango, your external form, no doubt, remains the same, but your mind assumes the form of the mango, and then alone your gross body is able to eat and enjoy it. As you eat the mango, if you suddenly think of something else, e.g., think of Subhadra in the drama you had seen the previous night, and then even though you are eating the mango, you are not conscious of it. If at that moment when your mind is switched on to Subhadra somebody asks you about the taste of the mango, you just ask that man to wait, switch on your mind to the mango once again, and then you are able to tell him about it. It means when your mind assumes the form of the mango, then alone you are able to enjoy it, to experience it; it means the mango became the enjoyer of the mango to be enjoyed.

It is the mind that becomes the experiencer and the thing to be experienced. If the mind is not there then there will be nothing - no world, no enjoyer, nothing to be enjoyed. Mind, thus, is a very important entity. It has to take a false form to experience itself. For experiencing its being water, it has to condense and come into a form first; in the same way, to experience the Sat, Asat is necessary; that Sat has to evolve, itself into Asat, and then through that Asat, it is able to experience itself. It is that Bliss that first evolves itself into the mind and body, and then through their help it is able to know it is Bliss. The body and mind are formed out of that Infinite Bliss. Once with the help of the mind and the body that Bliss is experienced, then, that mind and body, in spite of their being there, virtually become non-existent, since one, immersed in that Bliss, does not remain conscious of them. Once that Infinite Bliss is attained, it being eternal in nature, the experiencer, i.e., the Bliss has no necessity of having anything. What for and for whom such a man will request for anything?

It is the mind thus that becomes the enjoyer from 'to be enjoyed' to enjoy it. The moment that thing is enjoyed it ceases to exist. Then again it forms itself into the enjoyer for another thing and on enjoying it, again ceases to exist, and so on. In other words, the mind goes on becoming the enjoyer every time for each of the various things, i.e., it goes on assuming so many forms one after another. In course of time, the Jiva comes to know of the mind's inconstancy and misleading behaviour and becomes tired of it. Somebody may say as to why then give any importance to such a mind? Because it is the mind that is able to lead to self-realisation, and hence mind, Buddhi and Ahamkara have to be given great importance. Ahamkara is most essential. By Ahamkara is meant the primary - the fundamental - consciousness. If there be no consciousness, then how can anything be experienced? That is why Ahamkara is most essential. Some will say that Shastras and saints have advised to do away with Ahamkara and see what you are saying! True; but don't you see that without Ahamkara you can't have any experience. Destruction of Ahamkara will not lead anywhere. It will be like; 'Idam Cha Nasti Pararn Cha Na Labhyate', meaning neither (happiness) here can be had nor there (in after-life). There is a saying in Marathi which is very apt; it is: "Babyahi Gela Ni Dashamyahi Gelya", meaning, the boy is gone and Dashmis (a technical name for unleavened bread made in a particular way) are also gone. Most of you may be knowing this story. It is a long one, but I will tell you the gist. On the Shitala Saptami day (7th day in bright half of the 4th month; Shitala is a form of Goddess) Shitala astride a horse, is worshipped. On that day everything stale has to be eaten and offered to God; articles of food are, therefore, prepared on the previous day for the purpose. A certain family was observing this Vrata. They had a son who was a vagabond. One day this boy decided to run away. Next day being the Vrata day his mother had kept ready a heap of Dashmis. Early in the morning the boy decided to leave, and seeing the heap of Dashmis quietly spirited them away. The parents got up. As time passed, the boy was



nowhere to be seen, but they did not worry; they thought that he will be there at the time of meals. Later the priest came and the worship was commenced, but the boy was nowhere to be seen. The worship of course was continued. It was at the time of offering Naivedya to the Goddess that it was found out that all the Dashmis were gone. It then dawned on them that the boy has run away and has taken away all the Dashmis with him as well! From this that saying must have come into use.

Anyway, Ahamkara is necessary. If there be no Ahamkara, it would be like neither here nor there. The Ahamkara that the Shastras ask us to leave is of the other type - the false Ahamkara. The Ahamkara, that I said we must have, is of true type and means only consciousness; the other false one means the pride, which the Shastras ask us to give up. It is the pride, the false Ahamkara, due to which the mind disregards the Sad-vastu, takes the form of Asat Vastus and sticks to them, that has to be destroyed. To destroy this false Ahamkara, one has to perform the relevant Satkarmas, either to destroy it or to transform it into the true one. To enjoy - to experience - that pure Bliss the true Ahamkara that is necessary has to be created by first accepting the false one. As various false things are experienced, one has to think that there must be something true, and then slowly begin to think of the origin of all the false things; as this is done one begins to experience the true happiness - the Ananda. It is the consciousness of the experience of the Ananda that is called the true Ahamkara. As this consciousness, i.e., the true Ahamkara increases, the pride, i.e., the false Ahamkara decreases. To think of the origin of false Ahamkara and to try to find out about the true one, is what is called Atmanatma-Vichara. The Ahamkara that causes the thought of Atmanatma-Vichara is the true one.

All this started from the consideration of what a real beggar means. The one, whose visible body is virtually non-existent, has nothing left to ask for, and such a one never asks for anything; how should he then be called a beggar, a destitute? True; but we have to call him - make him - a real beggar. What for? Well, think of the song composed by some great self-realised saint that the girls sing here - "Gurune Bhiksha Mangai Re Bala", meaning: dear daughter, the Guru has begged. What did he want? He wanted that pure love. In the beginning I told you about two types of beggars. Now here is one, the third superior to both of them. You people only know the beggar that begs at your door; you have no idea of these higher types of beggars. To the one, whose point of view is no more worldly, all the three types of beggars appear to be the same. After all, these higher types of beggars look like ordinary beggars to you, and therefore, it is advisable always to offer whatever one can to any beggar that comes at the door. Some may say, "But Baba, when a beggar comes here, you are seen to turn him out!" Dear men, it is true. There is a saying, "Bhikshuko Bhikshukan Drishtva Shvanavat Gurgurayate", meaning, one mendicant seeing another approaching, begins to growl at him like a dog. The first beggar tries to fight and turn out the other. That is exactly what happens in my case! If you take me to be Parameshvara, then whatever beggar comes before me appears to me to be all Bliss and hence in want of nothing, and as such I turn him out. That you call him a beggar is a sign of your being rich; if you are rich then you can give him alms, money, etc. Some may say, "Baba, you are Parameshvara while that poor fellow is a beggar. Parameshvara is said to be the protector of the destitute; is it not?" Well, my turning him out without giving him anything might be in his real interest; what do you or can you know about it? How you know about such actions of mine unless you become like me? So long as you have not attained that state, to turn him out without giving anything, or to abuse him, etc., should not be done by you as an act of looking after him. You have accepted the pride of being rich and hence it is your duty to look after him by giving him the necessities of life. You turn him out because you do not like him or because you think that he will be a source of nuisance or because you fear him. You don't like him because he begs of you a pice or two or a handful of corn of yours. Because he behaves in a way you don't like, you turn him out. A miser is always upset when a beggar approaches him. A beggar - Bhikari - becomes a Bhi(ee)kari for the miser. (Here is the pun on the word. Bhikari with bhi short, as in the first, means a beggar but with Bhi long [bhee], as in the latter, means one who causes fear.)

The one, whose great wealth and strength is to possess nothing does not like your type of wealth; he calls you people as Bhikari. Destitutes like me consider you people as beggars. What an effort you have to make to have your things! Look at me, I have to make no effort for anything at all. Just see, what articles and money just flows in here. Some of you may say that so much is seen to come here, and now they must organise to see that nothing more comes in. I say that you do organise. After all, I did not come to you to ask for all this; have I? It is not you but your Jiva that forces you to come here and make you look upon all these things as false and throw them here. I also look upon all these as false things and make no use of them. What

you offer here is transmitted to God, & thus He is made your Rini (debtor) to that extent. I have once spoken about this subject that either we should be His Rini or make Him our Rini. By offering Him your false things you get the true ones from Him. I have talked over this subject about offering false things to obtain the true. If you give him all of yours, then you will receive all of His, i.e., the Infinite. When one offers his wife, children, property, etc., i.e., all that is his, to Him, He says, "My dear man, you have offered your all; but you have kept yourself behind. When you will give away your Tana, Mana, and Dhana, then you will have really given your all. It is then that you will become a real destitute like me."

Lord Shri Krishna has said, "Yasyanugrahamichchami Tasya Sarvam Haramyham", meaning, when I want to bestow My grace I take away all. I have talked over this. God gives you exactly as much as you give Him. If you really give him your's all, then He also gives you His all.

Some may say that they want to have all of God's without giving Him anything; could it be possible? I say that could be done; I will tell you a simple method for it. God says, "If you don't want to give anything, then do not give anything. Keep whatever you get with yourself, but do not spend it, not even a farthing out of it, neither for your own self nor for your wife and children. Go on earning and accumulating." Some may say that it is difficult to do all at once. I say that you should begin to do it slowly. He says that he would leave his tea, coffee, etc. first and later he would leave his rice and bread. I say "Alright, do that way." I say that if you are used to earn by stealing, do it, but then go on only accumulating it. He says that he will earn, accumulate and not spend it for anybody; but if somebody gives, then can it be used for one's self. He says, "Suppose, tomorrow my father-in-law gives me something by himself, then? Then can I, should I use it?" Now such queries become an intricate puzzle for me! Then in the end I say that he could use it. After all how long the father-in-law or friends are going to give. That is why I always say that you can enjoy all that others give you, but spend not an iota of your own. This is the simplest method I can recommend.

In short, one should himself become a destitute, and make others the same and enjoy that Bliss that automatically comes then. You people do not do it. You people run after false riches and thus entitle yourself to Hell.

### **Principle underlying the burning of Kapura and Tripura.**

The Vrata of Vaikuntha Chaturdashi extends over the 13, 14 and 15th day of the bright half of Kartika (eighth month of Hindu Calendar); on the mid-night of the 14th both Hari and Hara (i.e. Vishnu and Shankara) are worshipped together. It is on this day alone that a Tulsi leaf is offered to Shankara and a Bilva to Vishnu (normally Tulsi and Bilva are offered to Vishnu and Shankara, respectively). The 15th day, i.e., the Purnima is known as Tripuri Purnima. This is an important day. On this day, Shankara killed the Tripurasura. Asura means a demon, i.e., a Papa-Purusha. Kama, Krodha and Lobha (desire, anger and greed) together form the Tripurasura. The Papa-Purusha always troubles the Punya-Purusha and hence he has to be killed. Whosoever is empowered to kill a particular Asura, has to take an incarnation to kill him. The Papa-Purusha comes in the way of and obstructs in the enjoyment of the Punya of the Punya-Purusha; that is why he has to be destroyed. Let us now see what is meant by a Papa-Purusha.

As Punya is created, along with it, Papa also is automatically created. Just as along with the grain the husk also grows, in the same way, along with Punya, Papa also is created. It is true that Papa should not be the outcome of a Punya Karma; but when Punya Karma is performed there is a feeling that it will lead to pleasure and happiness; since for having happiness, Punya-Karma is performed, along with that happiness suffering automatically comes. Pleasure and pain, Papa and Punya are complementary and hence they are always together; you cannot have only one of them; the other is bound to be there. Some may say that they perform Punya-karma just like that and not for happiness; if the 'pleasures are thus left out, pain also is automatically left out. After sowing a field, along with the cherished corn, weeds, grass, etc., also grow;

however, if the seeds are not sown but thrown all over the field, then they are eaten away by worms, ants and birds, i.e., then there will neither be pleasure nor pain. That is exactly the result of Nishkama Karma. Some may ask as to what advantage one gets by such a Karma? Well, the advantage, the profit, is not to be thought of, because the moment one thinks of the profit, the loss is automatically there. Then why perform that Karma? It is to be done just for nothing. Does it mean that one should only throw the seed on the field? Yes; it will be eaten away by ants and birds and turned into night-soil. After all, when you sow, nurture, create and eat food, to what does it lead? To night-soil only; is it not? Exertion for the whole life, all the activities, service, and all that ultimately lead to what? To night-soil; is it not? Or do you go on accumulating all the food years together in your belly? Dear men, after death, one has to stand before God in His Darabara and there you are asked to return the corn and the night-soil? Now what can you say? There He says, "We gave you rice and you turned that into night-soil? A good thing you turned into a dirty one." Now what reply can you give? He says, "You should eat the corn, increase your power and strength and utilise them in my cause; if you had acted that way then we would not have looked at your night-soil as dirt. You utilised that power to enjoy the worldly life; so you yourself are dirt. If you say that you did Satkarmas, you did them to get over the difficulties you met with in your worldly life, and as such that Satkarma of yours neither leads to punya nor papa." The point is that if the pleasure resulting from the Punya, emanant from a Satkarma, is left out, the pain also is automatically left out; it means that both the complementary punya and papa get annihilated; and with the disappearance of the worldly pleasures and pain, that invisible happiness becomes available. It means that the Nishkama Satkarma takes one out of the clutches of pleasure and pain and leads one to that Infinite Bliss.

Satkarma performed with the idea of having pleasure is bound to lead to Papa as well and that Papa is bound to cause trouble; naturally, it has got to be destroyed. On our body grow flees, lice, bugs, etc., who trouble us; they, in fact, can be taken to be our children; well, we just crush them and kill them because they are visible. But the invisible papa gives rise to an invisible Papa-Purusha; when he attacks us in an invisible manner, that is bound to inflict suffering upon us. At the time of death, as the activities of the Indriyas are getting stopped for good, this Papa-Purusha appears before one's eyes in the form of Yamaduta and the Jiva gets frightened. If, however, such Papa-Purusha is destroyed prior to death, then at that time he can't face us; because he is invisible, we are not able to kill him. The life of Papa-Purusha depends on the strength of the papa. Just as infectious disease has its own limit, so is that of Papa-Purusha. Diseases, afflictions, pain, etc., they are all due to Papa-purusha. Sometimes, a disease makes one spend thousands of rupees; in some litigation one has to pay thousands to a pleader. A doctor charges you and treats you. When he can't do anything he calls the Civil Surgeon. Then the Civil Surgeon declares your case as hopeless. But if the Papa, that is responsible for that disease, ends at the moment the Civil Surgeon declares the case as hopeless, then in spite of all that 'hopelessness' the man gets better quickly. It means by use of Vakils and Doctors and medicines, i.e., with external remedies, the Papa cannot be destroyed. The only solid method to kill the Papa and the Papa-Purusha is just to bear whatever happens calmly. That is what the Shastras say, "Bhogadeva Karmakshayah", meaning, bearing alone annuls the Karma. The more one bears calmly without any affliction, all the troubles, pain, etc., the earlier the Papa gets destroyed. External remedies are seen to halt it temporarily, but not to destroy it. Just as a tree, if disregarded and not watered at all, dies by itself, similarly, when completely disregarded the Papa-purusha comes to his end. The Shastras have therefore said, "Avashyameva Bhoktavyam", meaning, one has got to bear. Thus, to bear pain with pleasure is one of the remedies to destroy the Papa-purusha.

If, however, we attain the power of seeing invisible things, then the invisible Papa-purusha could be seen and then he could be killed as we kill the flees and bugs. This is another method for his destruction.

Look at yet another method. If plenty of Punya is created and thus a very powerful Punya-purusha is formed, then he is bound to kill the Papa-purusha. It is for this reason that the Shastras and Puranas have expounded many a Satkarma. People approach God only when they meet with a difficulty and request Him to kill the Papa-purusha! What is essential, therefore, is to create a powerful Punya-purusha; but this takes time. You don't have a child the day you marry. So you have to spend some time doing Satkarmas before a Punya-purusha could be formed. You don't have a tree immediately on sowing the seed; keeping a mass of clay would not form an idol. You have to perform Satkarmas, i.e., sow the seed and nurture it for it to blossom into a tree or prepare the clay and make an idol; then alone Punya-purusha will be created. If there is very little of Papa to one's credit, it is burnt away by the Punya-karma. If Punya is formed right from the

beginning, the Punya-purusha automatically becomes powerful and kills the Papa-Purusha. To do away with Papa Punya have to be created; to remove Pratikula, you have to have Anukula. That is why one should always perform Satkarmas. Now, along with Punya the Papa is bound to come; but as Punya-Purusha becomes stronger he goes on fighting with the Papa-Purusha; if in this fight the Papa-Purusha wins, there will be no pleasures, but if the Punya-Purusha wins there will be no pain. That is why it is essential to go on performing Satkarmas and try to kill the Papa-Purusha. The invisible Asuras in the form of Kama, Krodha and Lobha that come into existence were killed in this very way by those who could see the invisible.

All this talk emanated from the story that Tripurasura was killed by Shankara.

The body is like a town or a city. The principle Jiva and various other Jivas in the form of his various desires and the various Papa-Purushas created by the actions to satisfy those desires, all of them stay within that body. Hence the body of the Jiva of a child will be like a village, while that of the grown-up man, having plenty of worldly interests, will be like a great city. That is why the body is called Pura. Then, just as a king is not satisfied with his small kingdom, and hence he makes other conquests, increases his territory and thus becomes a big king, in the same way, not being satisfied with one body, the Jiva gets more bodies. The Jiva, who thus got three bodies, was called Tripurasura; it means the three jivas in those three bodies came under the control of that one Jiva. It is as we see in the Government over here, so many unpaid petty officers such as Mahars or Patils under one officer, such many under a Collector, so many Collectors under one Governor, and so on, till you come to the king, who also is unpaid; we thus have an unpaid Mahara on one side and an unpaid king on the other, with so many paid officers in between. Both the Mahar and the king cannot do anything without the middle group of paid ones; so also without the Mahars and the king the intermediate group of officers cannot do anything. I have once said that we have in all four types of bodies, the Sthula, Sukshma, the Karana and Mahakarana. The Sthula body is like the Mahara, the Sukshma like a Collector and the Karana like a Governor. Just as all the official affairs go on between from the Mahara up to the Governor, in the same way, the affairs of the Jiva go on between from Sthula Deha up to Karana Deha. In the body, as has been seen, there are so many Jivas and hence there are bound to be all sorts of clashes occurring amongst them, causing worry to the principal Jiva; ultimately he, the principal Jiva, gets tired of the body, leaves it and takes another.

In the world we see a landlord having plenty of tenants; some of these tenants love quarrels and they go on fighting with each other and sometimes even with the landlord himself; the landlord bears for some time, ultimately gets tired of them and turns them out. Such is the state of Satpurusha, who resembles the landlord; he turns out all the Papa-purushas and allows the Punya-purushas only to stay. The Government drives away criminals out of their country; but the Satpurusha is seen to care for both the Punya-purushas and Papa-purushas. If some Satpurusha feels tired of a Papa-purusha then he destroys him by burning, i.e., he destroys the Pura, i.e., burns away the whole city with all its contents. The Sthula, the Sukshma and the Karana bodies are the three bodies that cause papa and hence to burn down these three bodies that cause Papa becomes necessary. The limit of activity of Karana Delia extends up to the Sun, while that of the Mahakarana extends beyond it. The Sun is like the Governor, and above him is the king. The king here means that Original which can be described only as 'Only' or 'Kevala'. The Sthula and Sukshma are under the control of the Karana, i.e., the Sun. The position of the Sukshma and Karana is like the Collector and the Governor, the intermediate officers, and is naturally of great importance. The lowest Mahara and the highest king, both unpaid, are like the 'Only'; "Na Vishnuh Prithivipatih", meaning, king is a form of Vishnu; and Mahara also is a form of Vishnu; so the king or Mahara, they are virtually the same. When, then, one gets tired of those internal strifes, he burns all the three cities along with their Jivas and thus destroys them and becomes free; it means he burns away the Sthula, Sukshma and Karma bodies and gets away beyond the Sun in the Mahakarna body. To enter the Mahakarna is to enter eternal happiness. Sthula, Sukshma and Karana are the causative factors of Papa-purusha; the Jiva who possesses these three with their Jivas and becomes proud of his possession is the Tripurasura; it is such Tripurasura that was killed by Shankara on this Purnima day, who then beyond the Sun in the Mahakarana.

This Tripurasura was born of the Mala called Kama; Kama means Vasana-desire. Kama is the root of all Vasanas. When personified, Kama becomes Kamasura. Shankara first killed Kamasura and then Tripurasura. If one wants to go beyond the three bodies, then one must burn all the three Jivas, i.e., one must destroy all the Vasanas. Of course, this has to be done slowly. Kamasura should be destroyed first and that will make the destruction of Tripurasura easy. One should, therefore, always try to check one's desires. The

more the Vasanas are checked, the more the Kama decreases and as Kamasura disappears, Tripurasura also disappears. Then there will be no obstacle in attaining the state of Shankara. It is to remember this that it is customary to burn Tripurasura in front of Shankara on this day. One has to take three threads representing the three bodies or the three Gunas, and wind them together to form a sort of a wick; many such wicks have to be entwined together to form a sort of rope; such three are to be saturated with ghee and burnt in front of Shankara with the idea that the three Puras, the three cities, are burnt. Doing this once, of course, is not sufficient; for whatever period over which this has to be done, one has to do - say some years or over one's life time; as one goes on repeating it every year, then as one comes nearer the end of the period, one experiences that those three cities within us are getting destroyed. It is like the reflection of the charge of Godhood put upon a stone idol falling back on one's self after the cogent period. This is one of the methods of transgressing the body-state. Of course, Shastras have laid down rules and regulations for the same which have to be observed.

The custom of burning camphor, i.e., Kapura, is based on a similar principle. The word Kapura itself explains the purpose. Kapura means Ka and pura; Ka means wicked, full of faults, full of pain, etc. and Pura means the body; so Kapura means the body giving or full of suffering and pain. To burn Kapura, thus, is to request God to burn the body full of pain so that His eternal happiness could be enjoyed mutually, i.e., request Him to give a body capable of enjoying that happiness mutually. Many a time, I have said that names are given in accordance with the qualities the attributes, of the object; that is why this object, the Kapura was so named. Since Shankara is all-pervading to burn the Kapura in front of any God is to burn it in front of Shankara. The bodies are burnt at the Burning Chat because that is where Shankara resides. A dead body, i.e, a corpse, is virtually 'Ka-pura'. If there be not an actual temple of Shankara at a burning ghat Shankara is always there in an invisible state and that is why it is customary to burn the dead bodies, i.e. the Ka-pura, there. When one's 'Ka-pura' is burnt away one gets that celestial type of body, with which one is able to enjoy mutually that Godly, that Eternal happiness. Many a birth become necessary for the complete annihilation of one's Ka-pura; if, however, one desires its destruction in one's life and the attainment of that celestial body for mutual enjoyment of eternal happiness, then prior to one's death, i.e. prior to the desire-ridden Jiva leaving the body, one should burn away all the sinful Jivas within one's self in front of Shankara, which means the burning of 'Ka-pura'. When this is effected, i.e. when all the desire-ridden Jivas are no more within one's self, then the desireless Jivas come to stay within one's self. When the Punya-rupa Jivas thus begin to reside in the body, then that body is not worth being burnt away. In short to burn away all the desire-ridden Jivas within one's self is to burn the Ka-pura, the Kapura as its representative.

Today is Tripuri Purnima; remembering now what means you can burn the Tripura and Kapura, i.e. burn the desires. Always follow the methods that kill desires. Do it with understanding, otherwise it will only be burning ropes and camphor. Burn the desire-ridden Jivas, and that is all.

### **Two types of adverse behaviour and their result.**

It is wrong, it is sinful, to behave against what is ordained by God. Such a wrong behaviour is of two types; one is to behave as one desires and the other as God desires. One is responsible for one's behaviour and has naturally to suffer for it, while the other leads to real happiness.

To act on one's own to attain a particular pleasure, disregarding God, is sinful and one has to bear the painful consequences thereof; not only that but mostly it is seen that that pleasure also remains unattained.

There is such a diversity of opinion regarding pleasure that some want a wife, some a child, some money, some fame or some only liquor even if he has nothing to eat; some want to eat, drink and be merry, while some like to remain on milk only; some old men dye their hair while others use artificial teeth; some like to remain celibate while some others want a wife; some subsist on some soup, or some on coarse bread; some like to wear old torn clothes or some to stay in a dilapidated house in spite of having everything in plenty; if such men are asked about it, they say that they feel pleasure in collecting money only; and so on; everybody thus has his own ideas about pleasure; you know the saying, 'One man's meal is another man's poison', it is like that. One tries his best to earn what he thinks is pleasure for him, and he has a conviction that whatever he does is right; but such activity is against what is ordained by God. A pleader relieves his client from the pain of dishonour, a doctor relieves pain of a patient, or a prostitute comforts her paramour; outwardly these things look so noble, so edifying! But are they? All these within their mind say, "My dear man, we don't care what ultimately happens to you; we are interested only in our fee due to you"! All this means for worldly pleasures one has to commit sinful actions, and that is bound to inflict suffering on one's self. Let us now look to the other type.

Everybody knows that Satkarma, Punya Karma, leads to eternal happiness. But really speaking there is nothing like punya or state of punya. Look at it this way: Because clothes get dirty soap came into existence. One, whose clothes get soiled, will keep the soap with him; but one, whose clothes never get soiled, why should he keep any soap with him? It is we who imagine that a particular thing gives pleasure; to attain that we do a sinful action; to get relieved of the papa consequent upon it we do a satkarma, i.e., we collect punya; this punya, thus, is like a cake of soap. To go on doing Satkarmas is collecting the soap. It means that Punya is that that relieves one of Papa; in other words, Papa is the Creator of Punya; it means that Punya is in relation to Papa and as such has no independent status of its own.

We are at present thinking as to how Papacharana leads to the attainment of Godhood; how is one to know that a particular Papacharana is due to God's will? When one acts for attainment of a particular pleasure the Papacharana that one commits is done on one's own and it is known to us. But sometimes without any desire, without any purpose in view one goes on doing something and in spite of one's unwillingness to continue it, one finds himself unable to stop it; obviously such an activity will be the one being done at the will of God.

Somebody may ask that after all whatever Satkarma one does to attain certain pleasure is after all due to God's will; is it not? On this I say that you may say so; but you think over yourself, if that desire that you had was your own or occurred at God's will? Analyse the causes that gave rise to that desire. Desire due to God's will is seen to occur without any cause. To desire and to exert for the happiness of the family includes one's own happiness; this is an activity done on one's own. On the other hand, a miser goes on accumulating money; he does not spend anything for the happiness of his family or his own; he would not spend even to repair the failing roof of his house he lives in! It means that he only accumulates money without any worldly desire; this is the desire and exertion without any cause, i.e., at God's will. The reply to the question "Is not the desire for worldly happiness due to God's will?" is, that at the root of all that desire is your own will, and hence the result thereof has to be borne by you and God has nothing to do with it.

The sinful action performed without any cause, i.e. at God's will, though sinful, should not be called as sinful, because that very sinful action becomes a virtuous action; it means that such a sinful action destroys the results of the sinful actions done on one's own; it is like dirt removing dirt; you use odourous phenyle to remove the bad smell in a latrine. If the latrine could be called as the dirt caused on one's own then epidemics like plague and cholera could be called as the dirt caused at God's will. Even when you keep yourself clean, during the epidemic, the Government forces you to use phenyle; during an epidemic chemicals are added on to the water however pure it be and you are forced to use that water. By use of a dirty thing like phenyle, etc. the Government tries to remove all the dirt from the town and thus indirectly removes the dirt caused by you as well. After all, Government is God; I have already talked over this subject. It means that the dirt used by Government removes your dirt and thus leads to your happiness; that is the sinful action done at God's will leads you to happiness. If your sin is thus annulled at God's will, what and why should God give you anything else in lieu? One has to bear the ill effects of a sinful action done by one's self. God, being the storehouse of all happiness, possesses nothing else; what else but happiness can He then give you? It is therefore natural for Him to give you His happiness for the sinful action you perform at His will.

If it is contented that He takes somebody else's suffering and pushes it on to you to bear, then you could say to Him, "this suffering I am having has come to me at Your will, and as such you should bear the results thereof". There are many an example where He has actually done it. Damajipant opened the Government godowns of grain to the suffering public; he did not use a single grain out of it for himself; he did nothing for his personal gain at the cost of the Government or the public. It is the famine-stricken starving public, i.e. God, who made him do the sinful action of throwing open the Government godowns<sup>3</sup> to give the people something to eat. But it is due to this sinful action of his that he had the Darshana of God. It means that even though this action of his was a sinful one, it has to be classed as a virtuous one. There are many such examples that occurred at the hands of saints.

Some may say that these saints, well-known as saints, are seen to use abusive language; they give unheard of abuses; are such abuses found in Ramavana or Mahabharata? It is you the saints that serve as a model to us the worldly people; if you people behave this way, what should the worldly people like us do? I say to this that some of the saints are seen to drink wine and some others having mistresses with them! Narayana Maharaja actually stayed with a prostitute named Anjanibai, who was a true devotee of his. People may object to and resent such a behaviour. I can only say to them that such things can only be understood in their real perspective only by those who have reached that state. You see me sitting naked here on this burning ghat against all the rules and regulations. You may say that there is a small town here now; yes; but I haven't raised it; it is you people who have done it. It may be that those who desire to become like me may be staying here. Such sinful actions are not only without any intention of achieving any worldly happiness, but also without any intention of achieving the eternal happiness. That is why such sinful actions do not become detrimental; on the other hand, they lead to eternal happiness. Such actions are sponsored by God's will and the results thereof are seen to affect all those associated with it; they can be said to resemble soap in their action. Such actions at the hands of the saints are useful in relieving you of the ill effects of your own sinful actions.

Shri Krishna has said, "Antakale Cha Mameva Smaran Mukta Kalevaram", meaning, whosoever remembers Me at the last moment comes to Me. It means that remembrance of His name, of His good or bad actions, of His various plays at the last moment leads one to Him; it also means that even without His actual remembrance at the last moment one goes to Him; it means that if one only remembers any worldly action of His, or anything worldly heard about Him at the last moment instead of His actual remembrance, one goes to Him. Now, how is it? Just take the example of printing. There are two main actions done in printing. One has to compose, form a page, ink it well and then take an impression on the paper; if inking is badly done then the impression on the paper is only a huge black blurred mess. If the actions done in the world are compared to this then the unintentional remembrance or hearing of God's name will be like bad inking and the impression on the paper will be useless, i.e. the results of those actions will be annulled. Somebody may ask "God, if we forget You at the last moment, then what will happen?" God says that then that forgetting also will lead you to Me. If there is nothing else but Me everywhere, then where would that "forgetting" go? It is bound to come into Me. Some may ask Him, "But You have once said, 'Aneka-janma-sansiddhih Tato Yati Param Gatim,' meaning, that after many a birth one reaches that highest state, and now You say this way;". God says, "Don't get upset or frightened. All the direct and indirect, i.e. such differentiation is caused by your own reasoning and the results thereof are bound to affect you. In the Dvapara Yuga I was actually, i.e. directly, visible and hence those who had actually seen me naturally were beyond this rule of "Anekajanma Sansiddhih". Now I am not directly visible, but I am only known indirectly through my remembrance caused by hearing about Me. This indirect association, in course of time, will lead to direct association. Till you are able to see Me directly, you have to have recourse to indirect association with Me. This indirect association is never wasted. It takes time to arrive at the direct association and during that period you have to take the necessary births. It is not only the indirect association but your sinful actions also are there; they make you take a longer period to arrive at the direct. If, however, a little remembrance is coupled with a wrongful action performed at the will of God, then it takes one to the direct at a very rapid pace by the destruction of the results of your various sinful actions," This explains why many a birth are required. The rule, "Anekajanma Sansiddhih" is operative only during this Kaliyuga period. If one desires to cut down this period in arriving at the direct, then in addition to increased effort at indirect association, one should cut down the various sinful, i.e. worldly actions one is used to perform; such behaviour can achieve

in four births what may require ten. Such is the spectacular result of indirect association. It is like as some poet has said; "Na Kalata Pada Agnivari Pade", meaning even if unconsciously the foot falls on live fire, the foot is bound to be affected. The Story-teller takes a theme and expands it; here the expansion comes first leading to the theme. After all, I am used to do everything opposite to the ways of the world.

Somebody may say; "It is now understood that the indirect ultimately leads to direct; but how do we know that our time for direct association has arrived or that we are now actually having direct association? God says, "It is a good question. When you are qualified to have direct association or to hear directly from Me, I am always ready to do the needful by you; the sound advice that you then get is given by Me; the saint who gives that advice is none else but Myself; he and I are one. You actually standing before a Satpurusha and listening to whatever he says, means that the period required to achieve the direct from the indirect has been covered and you are now having the direct association. The words that you now hear are not the result of the so-called worldly education and knowledge. Because you are qualified to hear directly, the words are inspired out of me. It is Shri Krishna Himself who is now actually talking to you through me. If you like you may take the speaker to be Shri Krishna Himself. If you take all this in that light, then the experience that Arjuna had during the Dvapara Yuga, you also will be having.

On this some may say, "If you assert that we are having direct association now, then, why ask us to imagine you to be the same? Why should you not actually look like that? To say that the rule is operative only in Kaliyuga, then to say that in due course, the indirect leads to direct, and then ask us to imagine the speaker to be the same instead of actually appearing like that, well, all this smells of deceit to some extent"! Shri Krishna says, "In Dvapara I directly advised Arjuna because he was qualified to that extent to have it. My form depends on the qualification one has attained." If you want me to look as Arjuna saw me, then you will have to become like Arjuna. I have once told you what the word Arjuna means; it means a useless thing like a blade of dry grass, etc. If you become like that then I will have to take the actual form of Shri Krishna. So long as you do not become like that I will not be able to have that form. If you want me to look like that, you have to become like Arjuna. It is you who want me to look like that. If you cannot become like Arjuna, then imagine me, as I am sitting before you, to be Shri Krishna. Think over in another way. After all, what does it matter how I look? What is essential is to remember me at the last moment. What is the necessity of that old form that existed in Dvapara Yuga? Even if you become Arjuna and make me Shri Krishna, ultimately you have to come to me; is it not? What does it matter then in what form you see me?"

Once association with God is well-established, then as all the worldly things stand before one's eyes at the last moment that association also will be there at that time. It means that whatever good or bad one may have done in the cause of Shri Krishna, is bound to have its way in the end. What is commonly remembered most? Things that have occurred against one's will and understanding are always remembered better. That is why being beaten by a Satpurusha or the abuses he had given, or his association with a prostitute and things like that, which are opposed to the common ways of the world, force themselves before one's eyes at the last moment. In whatever good or bad way the association with Satpurusha is established that association always forces its way at the last moment. If you firmly believe in the Satpurusha to be Shri Krishna then Shri Krishna is bound to stand before you at the last moment. If you remember a piece of this gunny cloth, a tree from here, the garden, all the whimsical actions of mine, the cage, the hut, the tipris or anything from this place for a matter of that, that is bound to stand before you at the last moment. In short anything good or bad experienced in association with a Satpurusha is useful in the end.

All this talk started to explain as to why the Satpurushas are seen to behave in various funny ways or in a way considered as indecent in the world. Remember that a Satpurusha never does anything on his own; whatever he is seen to do happen spontaneously at his hands. The effect of all that you see or hear from him always leads to eternal happiness. If somebody, however, thinks that it is a good method, i.e. behaving in an indecent manner or in a manner opposite to that in the world, of becoming a Satpurusha and behaves like that, then he will have to bear consequences thereof; if somebody purposely begins to behave like that, he will be confronted with hundreds of difficulties in his way; if, however, he continues to do so in spite of all the difficulties that may come his way and patiently bear all the consequences thereof, then he is bound to receive the grace of Satpurusha; the actions of such a person will affect all around him. If, however, he suddenly leaves off in the middle, then he can't have that grace; though all that effort of his will not be wasted; that effort of his will lead him on in his ensuing birth. Remember, and remember well, that remembrance of anything pertaining to God or a Satpurusha, even mimicry of his is never wasted. But if you



do any such thing with the idea of deriving worldly pleasures, then, of course, you will have to bear all the consequences thereof; God or Satpurusha will never be responsible for it.

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22-4-1925

### **The meaning of 'Ratra' (the Night).**

The importance of Shivaratra is very great. Shivaratra means the Ratra (Night) of Shiva. Shiva means the Sat-Chit-Ananda, the Original, which is the state of Shiva. Let us see what Ratra means. The word Ratra consists of three letters Ra plus A plus Tra. Ra means the self-luminous, the formless, the Para-Brahma, etc. I have many times talked about this Ra. Ra is not able to experience itself and hence the state of 'no experience', 'not to know', i.e., a non-existing state was put up as a charge upon it; I have often talked about it. 'Not to know' is a sort of non-existing imaginary covering, the nature of which is darkness; it is on this that the sun light is seen to fall, i.e. it is this darkness that forms a support for the sun light; this subject also I have dealt with.

Any valuable article is always kept covered over or enclosed in something; in the same way, every natural article also has a covering. The kernel is within the hard case of the Copra; banana mango, etc., have a natural covering from without; the skin of the mango, banana, etc. thus form the protectors of the substance within. Ra is the most important, the highest article, in this world; now what is the covering for this article? 'Not to know' is that covering; this forms the protector, i.e. the 'Tra'; so the protective covering of 'not to know' is Atra; the Atra of Ra is Ratra. The Atra, thus, forms the protective covering of Ra, meaning thereby that it is always in close contact with Ra, i.e. it always enjoys that Ra. I have already talked about this. It means one, who is able to correctly understand, i.e. well-experience, Ratra always enjoys the eternal happiness. It is that 'Not to know' that began to evolve, giving rise to many a form one after another, till it arrived at its last, the terminal form, i.e., the human form. I have talked over this subject also. It means that it is the Ratra that evolved into so many forms and arrived at the human form; it means that if the human being understands the state of Ratra, one is bound to enjoy that Ra, i.e., the eternal happiness. If, thus, a man attains the state of Ratra, then his night and that of Shiva become one and the same. The Shiva being ever in the state of 'no experience' is always immersed in that state of eternal happiness. If a human being thus attains the state of Ratra, he attains the state of Shiva. To observe the Shivaratra is thus to establish the union between the Jiva and Shiva.

Ratra, thus, is the state of 'no experience' of that origin, the formless, the attributeless, the afflictionless, the self-luminous state of Ra. Because a human being is generally in the state of 'not to know', i.e. in the state of Ratra, he is not able to know that self-luminous state and hence it is that he takes the sun-light to be the only light. Whence does the Sun have his light? He derives it from that Self-luminous Ra. Cow gives birth to a calf; in the same way, the one, who gives rise to that Ra, is called Ravi. Ravi means the Surya, the Sun. I have already talked about the Sun sometime ago.

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24-4-1925

### **Conversation between a husband and a wife.**

In one's home one is able to move about anywhere without any restriction; one can enter or leave it at one's will; one cannot do so in another's house; there one's entry or exit or movements are restricted. Wherever there is restriction, to one's entry, exit or movements, that house cannot be one's own but somebody else's. Those that stay in one's house, or those who are known to one's self, well, all of them

naturally know each other and they can enter or leave the house when they so desire. In the same way, whosoever thinks the God's abode to be his, can enter that abode any time and naturally knows everybody staying there. Those who have transgressed the 'I and you' or the 'good and bad' belong to Parameshvara and hence they can enter his abode any time they like and can move about there as they like. On the other hand, those who are not like that cannot enter that abode; they are prevented from entering it; such men are turned out from there.

(At this juncture, Shri Baba asked one of the girls over there to enter the cage; along with that a girl and an old woman-devotee also entered the cage. Seeing this, he said-)

There are some in this world who not only do not like to approach God's house, but dissuade others from doing so as well. I will narrate a story about it that I remember.

During one winter season, one family had gone to Kashi for pilgrimage. The head of that family was a non-believer, i.e. a Nastika, while the mistress was a great believer, i.e. Astika. The mistress always thought that something or other should always be done in the cause of God. It was due to her that the husband had agreed to do that pilgrimage. An interesting conversation had occurred between them. It was like this:

She - Anyhow, let us do the pilgrimage to Kashi.

He - If your Buddhi and mind are unafflicted and pure, where is the necessity of going to Kashi?

S - Even if they are pure they get impure due to association with men.

H - Am I so much sinful?

S - Not to have Faith in God is a sin; I wish you get purified.

H - If I am sinful like that, what is the use of going to Kashi?

S - I will have some satisfaction that at least my husband has done the pilgrimage to Kashi whatever otherwise he be.

H - Do not go to Kashi for my sake.

S - I am your better half and hence it is my duty to see that you are absolved of all your sins and that you attain Godhood; it is my duty to exert for it.

H - Am I not Parameshvara?

S - Do you feel like that?

H - God is supposed to be everywhere; then is He not within me also?

S - Are you conscious of it? You are not, because of your sins, from which you have to be absolved.

H - If Parameshvara is in everything, is He not to be found in sinful persons?

S - He is; but then one has to be conscious of it; Are you?

H - It is said that when one attains Godhood fully, one cannot be conscious of it.

S - It is true.

H - Then take my case to be like that. There may be full Godhood within me and hence I may not be conscious of it; why should you then insist on my having consciousness about it?

S - It is true that one should not be conscious; but one has to know the signs of full attainment of Godhood, i.e. of having escaped the cycle of births and deaths. The Sun is not conscious of the light emanating from it, but that light is utilised by the whole world, and that proves the Sun to be the real Sun; so long as there will be no light which will be of use to the world, the Sun cannot know himself and cannot be known to others as well. In the same way, even if God be residing within your sinful self, so long as that Godhood is not useful to the world, it cannot be known by any sign whatever. If you have attained the state of Parameshvara, others must be able to experience that. If I can experience Godhood in you, then I will say that your sinful nature has disappeared and you have attained Godhood.

H - Why should you think of others? So long as you know it, it is sufficient.

S - What have I to do with that of yours?

H - Because I am here because of you.

S - Neither of us are meant for each other.

H - Are you wiser than me?

S - I may be wise or otherwise; but it is true that we do not belong to each other; both of us are meant for the world. When we shall be of use to the world and the world will say that we are useful to it, then we shall know that we have attained Godhood.

H - You are now teaching me!

S - What is the 'teaching' in this? Why should I fear in telling the truth?

H - Your saying that we are meant for the world does not appeal to me.

S - I shall convince you about it. Look at this match and this specially coated piece of paper; both are independent. When both of them come together, then the match gets lighted and becomes of use to the world. That is exactly our position. We are not meant for each other, but we together are meant for the world. God is everywhere; He is equally within both of us; but so far that Godhood within us does not become useful to the world, it is useless. To say that we are meant for each other is all wrong. If a match becomes wet, however much you rub it on that paper, it does not get lighted, or if at all, the head gets lighted just to give a red glow and extinguishes by itself; such is our state. So long as that Godhood within us does not become useful to the world, we are like that damp stick. Neither the match nor that paper must be damp, but both of them must be quite dry, then alone the match catches the light. For the last so many years we are in the state of a damp match. Just as a damp match gives a momentary red glow sometimes, our coming together brings out a child. We lost the earlier children of ours; lately they are seen to survive; but your sinfulness is quite apparent in them.

H - If my sinfulness is apparent in them, your virtues also must be present in them; is it not?

S - Certainly; that is why these children have survived; otherwise they also would have been dead.

H - It means we resemble the match and that paper!

S - Certainly. At the most as the match is lighted, some small lamp is lighted with it which illuminates just a small area around.

H - Does a lamp illuminate an area of hundreds of miles?

S - If these children live long they will be like a small lamp illuminating just a small area around and that too if the wick and oil are replenished and looked after, i.e. they are fed and looked after; otherwise like the lamp getting extinguished, they will die. This is not Godhood. We must be of use to the whole world. Merely creating a child or two does not mean that we are of use to the world. Should our Godhood be dependent on a child? If our Godhood be known all over the world and utilised by the world, then that will be real Godhood. God is everywhere and as such is present in your sinful actions as well; but do away with all that dirt and be of use to the world.

H - But removing dirt will be removing God!

S - You are right; but the Godhood in sinful things is of no use to the world and does not allow us to know the Godhood within ourselves. If those sinful things are turned into virtuous things, then that very Godhood becomes of use to the world.

Ultimately, the husband agreed to the proposal. With duel preparations they started for and arrived at Kashi. In the morning they went to the banks of the Ganga for a bath. Hundreds were having their bath in the stream. The lady descended into the stream and, began calling her children to do likewise. The priest was ready to recite various cogent Mantras. The man was reluctant to take a bath in that cold water; he just sat on the bank and said to his wife: -

H - Why ask the children to have a dip in this cold water at this time of the morning; do you want to kill them or what?

S - You don't do yourself and prevent others to do the right thing. Better come down and offer all the sinful within yourself to this Ganga.

H - I am not a young man now and I can't bear any cold. I am now comfortably basking in the Sun and you are asking me to have a dip in that cold water.

With this reply of her husband she felt very disgusted. She now began to wonder if all the troubles taken so far were going to be useless. The priest at this juncture came forth and asked if he should commence reciting the Mantras. She asked him to make her husband get down and then do all the needful. The priest asked him, and he said that it was too cold at the moment. The priest told him with assurance that that cold never affected anybody and asked him to get in; then the man with all reluctance ultimately got down and took his bath in the Ganga.

In short, there are some who do not do anything themselves and prevent others from doing it. All this talk came forth due to this old granny. Hearing this reference to herself the granny said, "Let the all-powerful now put his hand on my head and remove away all the sinful from me". On this he said, "Granny, you yourself are the Ganga-Bhagirathi:"

In short, one has to exert for himself on the spiritual path. One has to leave all sense of shame, fear and pride to follow this path. If there be no pride then God is yours. Absence of the spirit of 'I and you' means absence of pride. Such a man belongs to God and has nothing to fear in entering his abode. The example I quoted is worth following by all other women.

After all, the function of a wife is to remove away all the sinful from her husband and not create any children resembling a damp match-stick. The moment such a couple begins to be of use to the world, they should be called as Vitthala-Rakhumai, Lakshmi-Narayana, Shiva-Parvati, etc. That is what a couple has to become. Those who strive to become like that are the real human beings and the real devotees of God. Such a couple is Maya and Brahma itself.

To begin with there are three; so also at the end there are three; one has to get out of these three.

All these things are just like the different parts in a drama. The Creator of this great drama Himself plays a part in it and enjoys it. Whosoever attends this drama is attracted to Him, and He also enacts the whole drama with their help. The actors and the observers are all the parts in that drama. At proper time the different parts come on the scene. In a particular act some parts from the preceding and some new ones are seen coming together, while those not required in that act remain away. Even if an act is finished, the drama is not finished.

This talk can be compared to a strip of rubber or the tail of Maruti; you can go on lengthening it or you can curtail it. So sufficient for the day now.

In short, with the disappearance of the sense of 'I and you', i.e. of being a stranger, Godhood becomes apparent.

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### **The mind must be destroyed.**

(Shri Bhairavanath Wagh of Bombay offered various costly ornaments of his deceased mother to Shri Baba with the idea of securing her emancipation. On this Shri Baba said -)

This is what is called, 'difficulties and troubles never come singly'. Why offer these things to a 'dead' man? What shall I do with them? These ornaments have brought before me the Jivas of your parents and forefathers. Now, there comes the enforced duty to destroy their Jivadasha, turn them into Nirakara state and reach them to the abode of Parameshvara. One must avoid extremes. What shall I do now? What a difficult and awkward position I am put in. I am asked to do what one should not do. Now is this good or bad? When one knows that what is called bad is really bad, then one tries to avoid it. Whatever is good is not easy to annul and nobody tries to do so. If, however, good is labeled as bad then it can slowly be annulled. You have come here to destroy all your evil. People will say that by offering these things you have showed that your forefathers have arrived here. What shall I do now? Yesterday people worshipped me in the form of Gauri (Goddess) and offered various things and all that made me laugh. A very young child has no idea of pleasure or pain; it sees something, it feels happy and it laughs. But this huge offering of today neither makes me laugh nor cry. How and what shall I do now? This is not worshipping me; it is the one, whose ornaments these are, has today worshipped the Adi-Maya.

When one's destiny is destroyed other's destiny comes to him and makes him suffer; that is the rule. But this happens only when one's destiny is completely destroyed without the slightest remnant. Prarabdha is the resultant of all the actions performed in all the previous lives. I have talked about Prarabdha. One has to tackle on occasions the same subject in different ways to make it understood better, because of diversity in individual's grasping capacity. God arranges to make everybody understand the same one according to his capacity by giving different examples, by talking in various ways, and so on, exactly as He takes different forms such as of Ganapati, Datta, Shankara, etc., for the needs and liking of individual devotee.

I will once again explain what is meant by Prarabdha and its results as also what Prarabdhaless state is. Once the human being is born, he is bound to do some good and bad actions. These actions seem to be done by the body; but actually the body is the means to perform the actions, which are really planned and directed

by the mind. Good and bad actions are performed according to the nature of the mind. Mind is the chief in all these matters.

Whatever objects we see are formed by the mind. The mind is like a flexible pot. No sooner an object comes in front, the mind assumes that form, and having taken that form it is seen to disappear; when another object comes in front the mind assumes that form, and having taken that form it is seen to disappear; when another object comes in front, again it takes that form and apparently disappears, and so on. It means that in between any two states, the mind is virtually non-existent. You know by now what is meant by "virtually non-existent". There is very little of difference between the Jiva and the mind and I have talked over this subject; for the time being we are treating them as two different entities. The moment an object comes in front the mind takes that form, but nothing further happens until the Jivatma desires to do something about it; it is like the mind taking the form of clay when clay comes in front, but then that clay does not turn into a pot. It is no use the mind taking a form; that form has to be accepted by the Jivatma. If the Jivatma accepts the form then the mind further takes up the attributes of that form; if however, the Jivatma does not feel interested in it, and then the form taken by the mind does not last long. When the Jivatma desires whatever the mind has taken or proposes, then the relevant action or actions are performed by the gross body; otherwise no action can be performed by the gross body. Hundreds of thoughts might cross the mind; but so long as the Jivatma does not take cognisance of that and desires to do something, the gross body remains inactive in the matter, and with such state of affairs the Jivatma, though in the Jiva state, resembles the pure Atma. When, thus, the Jivatma assumes the state of Shuddha Atma, then that subtle power associated with it infiltrates into the Jivatma. It is then that the mind begins to think and finds that the Jivatma does not listen to it. When this is oft repeated then the mind gives up the thoughts that cause all sorts of unnecessary complications and troubles. That is where lies the use of the independence of Jivatma given to it by God. It means that whatever may cross the mind, to act upon or for it depends upon the decision and discretion of Jivatma. It means that those that desire to have spontaneous pleasures in worldly life should not accept all unnecessary, useless and harmful thoughts that come in the mind, and such non-acceptance will not make the gross body do any unnecessary actions. This should be particularly noted by those who want to progress on the spiritual path; they should not allow their Jivatma even to associate with any useless and harmful thoughts coming in the mind. If four or five years pass like that the mind begins to discriminate between good and bad and gives up the bad thoughts, and thus one begins to understand automatically what is good or bad for him. The moment unnecessary thoughts cease to occupy the mind, the pot of the mind begins to get filled with that Infinite power of the pure Atma, i.e. the mind begins to take the form of Brahma.

As the mind takes different forms, if the Jivatma begins to accept them, then actions are effected through the gross body. Just take the example of the mango; when the mind takes the form of the mango and the Jivatma accepts it, the gross body begins to eat it. Now what you call a mango is the gross form of the mango, which contains within it its formless attributes. When the Jivatma accepts the mango, it means it accepts those formless attributes of the mango as also the formless result emanant from the eating of the mango by his gross body, and both these formless entities naturally abide in or associate with Jivatma. It is this abiding in or association of both the formless entities that is called an 'impression', i.e., the Sanskara. Obviously, the Sanskara is always in a formless state; and naturally the resultant pleasure and pain also will be in the formless state; of course the experience of the pleasure and pain is taken by the gross body. The Jivatma thus gets loaded or covered by immense number of Sanskaras and to experience, i.e. to enjoy them some means are necessary and that is why the Jivatma takes a gross body-form again and again.

The mind takes the form of visible objects and when the Jivatma agrees with it then it takes on the attributes of those objects; it means the attributes accumulate in the pot in the form of the mind, that is, the mind forms a sort of covering around those attributes forming a sort of an entity, say a sphere-like thing. The Jivatma collects hundreds of such spheres and naturally he has to take hundreds of bodies to experience them, to enjoy them. Now the formless attributes of an object fill in the mind, means that they mix with whatever formless is there in the mind. Somebody may say that if the Sanskaras thus enter into that formless Infinite, then they will obviously merge, i.e. become one with that Infinite; how can they remain separate? It is a good query. But think of a stock of water; if you take an empty bottle and put it in that water, then how can the water in the bottle is one with that that is outside? If that pot, however, is cracked or has a hole in it, then the inner water can enjoy the continuity with the outer one; in the same way, the sanskaras that lie

within the mind do not merge with that pure all-pervading Infinite; if however, the mind is cracked or broken or has a hole in it, i.e. when it is made useless as a pot then those sanskaras can merge with the outer pure Infinite.

To begin with, the sanskaras are formless; slowly this formless mass begins to get organised or what is called ripened, and all the ripened sanskaras together are called or constitute what is called Prarabdha, to enjoy which the gross body becomes essential. The root cause of the Prarabdha, thus, is the mind. The mind constantly goes on changing its form; in a moment it will become a mango, while the next moment it will be a human being, and the Jivatma getting interested in them causes the sanskaras. The mind and sanskaras then could be identified with each other; after all what is a sanskara? It is the attributes of an object and the result of cogent action taken by the mind. If one thinks in terms of a pot it could be said that it is the sanskara itself that condenses to form a pot containing it. This means that unless the mind is done away with the formation of sanskaras cannot be stopped, and until the sanskaras are stopped the formation of the Prarabdha cannot be stopped, i.e. the cycle of births and deaths cannot be stopped. Once, however, the mind is cracked, i.e. its capacity of being used as a pot is destroyed, it will unify with the All-pervading Formless.

The Satpurusha is devoid of the state of mind. The mind with all its contents along with the Prarabdha of one who approaches a Satpurusha mingles with his pure Atma, meaning thereby, that that approacher slowly loses his mind and Prarabdha and thus begins to unify with that formless Infinite. Some of the Satpurushas arrange in such a way that by breaking one pot all related pots get broken. To break a pot is to destroy the mind. Shastras advise to offer one's all, i.e. everything along with the mind to God - to a Satpurusha; you can now understand the principle and importance of this advice.

I go on talking like that, or get something done by you for breaking your pot, i.e. your mind, so that it will no more be able to hold anything. Once the mind is thus broken, the ultimate good comes nearer. If the Sanskaras are good then Faith in the Satpurusha becomes steady, and such a person in due course experiences to have transgressed the state of worldly life. But generally good Sanskaras are always mingled with bad ones, and that is why the faith of the person concerned remains shaky; that is, for a while the faith is firm and then it dwindles, then again it becomes firm, and so on; simultaneously, attachment to the worldly state also gets firm for a while, dwindles away for a while, and so on. The mode of working of the Satpurusha can be said to be of two types. One is that wherein the faith, once kept, is never allowed to be shaken and thus the devotee is steadily made to attain that Infinite Bliss. Now look at the other. The Satpurusha is always in the state of 'Only'. If somebody with punya to his credit approaches him, his punya goes to the Satpurusha, gets ripened quickly and returns back for being enjoyed; same thing happens in the case of a sinful person, who gets back his papa. Generally everybody has both punya and papa to his credit and hence both his punya and papa, now in a ripened state, return to him; it means the old papa and punya get annulled and no new papa and punya is credited while in association with a Satpurusha. Devotees also are of two types, good and bad. Good devotees do their bhajana, puja, etc. in the right way without any expectation, behave nicely and thus get a name for themselves, as also add on to the fame of their Guru. After all, good is always mixed with bad, and hence some devotees lose or are likely to lose their faith after some time. That invisible power of Satpurusha now transfers the bad sanskaras of good devotees to those who serve him with a bad motive and the good sanskaras of the bad ones to the good ones; the result is that the good one is seen steadily to develop good thoughts and the bad ones the bad thoughts; the former go on performing Satkarmas and the latter the Asatkarmas; thus two groups, with Sat and Asat behavior respectively, are seen to be formed amongst his devotees. The Satpurusha, of course, remains unaffected by both. It has been ruled, "Tajdnyasya Punyapapabhyam Sparsho Hyantarna Jayate", meaning, the papa and punya at the hands of a realised one do not touch him. That is how the Satpurusha gets both the papa and punya of both types of devotees expended and makes all of them devoid of both. Sai Baba has just made me instrumental for doing it for thousands of both the types.

The path that is looked upon as good in the world is called the Dakshina Marga and the one that is disliked is called the Vama Marga. To attain the state of Sat, Vama Marga is essential. There are methods and methods of following the Vama Marga. This transfer of Papa and Punya effected by the Satpurusha is one of the methods belonging to the Vama Marga. To follow any method in this Vama Marga without guidance of a Satpurusha is only to face grief and suffering for births on end. Shri Krishna wanted to do good to both the Kauravas and Pandavas and He did it by the transfer-method I have just explained. Good is

always mixed with bad; and hence so long as one does not experience both, i.e. the pleasure and pain, fame and blame, honour and dishonour, etc. and then get beyond both, meaning thereby, that he remains unaffected by both, he is considered to be imperfect, i.e. raw, and the degree of his inferiority depends on the degree of remaining unaffected by both. Men like Rama and Krishna enjoyed all the Dvandvas and yet remained completely unaffected by both and that is why their glory is sung even today and will continue to be sung in the future. In the spiritual path, sufferings, difficulties, defamation, insults, adversity, etc. play the most vital part. How can birth and death even touch the one, who is never touched by pleasure and pain, fame and blame, honour and dishonour, etc.? Such a one is always devoid of all Prarabdha; he is devoid of the state of mind. In the spiritual path destruction of mind is most essential. Some may ask as to how can one without any mind carry on in the world? The reply to this is that the one, who has become mindless and yet who behaves absolutely as a man of the world, is the real man amongst men. In his case, the faults arising from worldly behaviour get automatically annulled, or it could be said that no fault occurs at his hands while behaving that way. I have told you the simplest method of destroying the mind and that is that the Jivatma should not accept whatever the mind presents. Once the mind is destroyed you can lead the worldly life in any way you like. Even with the destroyed mind work can be done. Is not the shelter offered by a cottage the same as by a palace? Does not the simple coarse rice and Roti fill the stomach the same way as the sumptuous sweet nice alluring dishes? Is not the thirst quenched by drinking with an earthen pot the same as with a glass of gold? The Satpurushas of old always used to have their food in an earthen pot. At Shirdi, Khadagpur, Nagpur, etc., I used to eat and drink from an earthen pot. Now that I have gone beyond both, it is immaterial whether I am served in an earthen pot or a gold one; I am given a torn gunny or a costly shawl or a dhoti or a sari. One authority has said: "Sukhaduhkhe Nare Naryam Sampatsu Cha Vipatsu Cha; Vishesho Naiva Dhirasya Sarvatra Samadarshinah", meaning, the Dnyani does not feel anything and looks equally upon the man and woman, pleasure and pain, riches and destitution. Such is the state here: call it then what you like, good or bad; whatever happens is to be allowed to happen.

In short, for propitiating Parameshvara or for attaining His state, adversity in all ways is essential, whether brought on purposely or otherwise. You avoid and do not like to have bad things. It seems that that is why clay and glass vessels are spontaneously liked by you and are being used increasingly with pleasure! Anyway, the minds of good devotees become better and always lead to their good; but the minds of others with wicked sanskaras also become good in association with a Satpurusha. Now, how does this happen? The sanskaras of those who associate with a Satpurusha become like burnt seeds, i.e. they are fully expended during the life time and nothing remains behind to bear in the ensuing birth. It is not that papa alone becomes like burnt seeds; even the punya gets the same treatment with his association. Good and bad both are necessary. Good and bad is equally flown into the sea. In short, even if you feel troubled here, bear it patiently.

After all, good and bad devotees are both 'charges' put upon the Beings. So long as one sticks to one of the charges, one attains nothing. That is exactly why the Satpurusha causes the transfer of Papa and Punya.

So, Mr. Wagh, all these ornaments you have put forth are nothing else but a sort of coloured soil. Some soil is valued more, though as a matter of fact, all the soil is of great value. Mr. Wagh if this offering would have been done by you in a secret way, I would have given you back what was yours in a secret way; now that others have seen it, why not offer it back in their presence? (Then he turned towards Mr. Raote and said) Bhausaheb, tell Mr. Wagh that Baba has accepted his offerings according to his wishes; now he should take them away.

### **It is essential to bring the Formless into Form.**

(Mr. Shantaram Raote asked Baba if the Dhyana should be commenced from the head or from the feet. On this Shri Baba said -)

Whether it is done from above downwards or from below upwards, ultimately it is all the same. It is a method of attainment of God's grace. Kripa, Kalyana, Ashirvada (Blessings) or real happiness, all these are one and the same thing. If you think over you will come to know that kripa, or Ashirvada or Bhakti, etc, are all formless in nature; and it is the formless state that one has to attain. Being formless, it cannot be seen; it can only be experienced. If we could become formless, then we can merge into it; then there will be no difference between that and us; but then having become one with it we shall not be able to experience it. If that formless is taken as a state 'to be enjoyed', then there must be an enjoyer to enjoy it and the human form evolved on the scene for that purpose. Being in a Sakara state, the human being is unable to know and experience that formless; but he is evolved to experience the Nirakara; it is with the Sakara, body, mind and Jiva that that Nirakara has to be experienced. To show how to do it hundreds of books have been written and hundreds of sages and saints have advised. I shall explain the method I know of.

I have already explained at length that the human form evolved to experience that Nirakara. In every day Arati it is sung, "Nirakara Vastu Kaisi Akara Ali", meaning, how the formless came into form, and in the same Arati the method of achieving it has been given this way, "Kele PindaDana Malu Mhane Narahari, Ladhalecha Premasaukhya Gharachya Ghari", meaning, Malu says to Narahari that due to Pindadana (offering one's all) the love and Bliss have been made available at home. As it is, one is able to derive pleasure from visible objects with the help of the gross body, that is, all the pleasure emanant from the visible objects is enjoyed by him, i.e., they support the body, the mind and the Jiva; it means that they are not able to experience the formless, i.e. the eternal happiness. The position of the Jiva, in this, is like that of a carpenter, who himself stays in a hut, but who helps in building palatial bungalows and houses for others; it means that with all his labour he is not able to have any comfort. The Jiva gets tired of making things and feeding the mind and the body, but for himself he is not able to have any happiness; ultimately, the Jiva approaches somebody for advice to get out of the tiresome situation. The adviser says that he should think of the happiness to be of two types, the temporary i.e., worldly and the eternal. The happiness eminent from visible objects, on which the Jiva, mind and body are seen to thrive, is the temporary type of happiness. Like those Sakara objects the Jiva, mind and body are also Sakara. But it is with the help of these Sakara things that that formless, i.e. that eternal happiness, i.e. of the other type is to be attained. If the objects are discarded, the Jiva etc., will be starved and will naturally become very lean and weak. You will say as to how can a weakened Jiva exert to attain that Bliss; the Jiva and the mind must be strong enough to exert for the same. You are right in this. But there is a method; just give them their bare necessities, i.e. just the absolutely necessary objects for subsistence; at the same time try to bring - to condense that formless into a form. All the objects that have been supporting your Jiva etc., are the forms formed spontaneously, but they being destructible, the happiness they give you is also destructible, i. e. of temporary nature. It is hence necessary that you yourself should exert to give a form to the formless and then enjoy that form. You may say that whatever objects you subsist on are also made by you, i, e., you exerted right from ploughing the field till the cooking of the corn. But think over yourself a little. Did you make the plough or the blacksmith made it? You may say that you paid for it, and you had earned that money to pay him off. True, but to earn that money you had to depend on somebody else. It only means that for whatever you subsist on, you have to depend on others. If you just think of one piece of bread, you will have to appreciate that for that you have to depend on hundreds. And on all these destructible objects your jiva and Mana have been thriving so far; it is no wonder that they also are destroyed. Your Jiva gets one body after another; same way, you get one mind now and another a little later. That is how things have been going on. It means that so long as you are depending on the spontaneously formed destructible visible objects, you will only be constantly changing the bodies; you shall never attain that eternal happiness. If, on the other hand, you make your own objects without the least help from others and subsist on them, then not only your Jiva and mind will thrive but you will also attain that Infinite Bliss. I will now tell you the method of doing it.

Whatever objects you want, you should make them out of your mind. You may say that it seems to be easy; it means that the mango is to be formed by the mind; is it not? No, it does not mean that, You have seen the mango, and now you make the mango with your mind; but in this you have seen the mango, that is you took the help of the mango to make another out of your mind; in other words, even though you make it, it becomes a 'made' one; it is not entirely your own; you depended on 'another'. What is required is to make the object without any outside help whatever. The whole world has been caught in the grip of illusion because of depending on another, i.e., on 'made' – 'ready made' - things. The birth, the parents, the articles of



food, etc., are all there 'made' for you. You cannot depend on them and attain that eternal; for that you must make entirely your own. You may ask if a thing that is not seen, but that has been heard about could be made use of. Well, it will do. Then you may ask as to how to make it? I will tell you. Suppose you have only heard about some fruit but you do not know what it is, what sort of tree bears it and when, what taste, colour, size, shape, consistency, etc., it has. Now think of such a fruit and decide about its taste, size, shape, colour, etc., with your mind and accordingly make one. This will now be something entirely made by yourself; this will be the formless being brought into a form by you. This fruit, its taste, size, etc., and the happiness emanant from it will all be in a formless state; but then you made it, i. e., you have given the form to the formless, i. e., you gave a form to that formless Bliss; naturally, now as you enjoy this fruit it is bound to give you that formless Bliss.

Think over a 'made' fruit now. When you eat it, it is destroyed, i. e., its size, shape, taste, etc., are all destroyed; what then remains with you? Only the pleasure - the contentment of having eaten it - remains with you. The gross form of the fruit as also its sukshma form consisting of taste etc., are all destroyed on eating the fruit, giving you the formless contentment only. So what do 'you' get on eating the fruit? You only get the contentment. What thus remained behind after the destruction of the fruit? Only the contentment, i.e., the formless happiness; that is all. It was the formless happiness which gave rise to that fruit, and on its destruction what it led to - what remained behind - is the same formless happiness. This explains to you the important principle that whatever is seen, comes before the mind and one has to learn to forget it. If you form something that you have not seen, you have won. Always remember that to begin with there was only that formless eternal happiness and in the end what remains behind is the same formless eternal happiness. Woman is born of the same happiness and that is why she makes a man happy. The man gets his happiness from the woman but he derives it from the form of the woman and hence it does not remain permanently, and again it leads to the birth of a child. If a woman is formed with one's own mind and enjoyed, she will give you that real happiness or it would be said that she will give you a son who is the real happiness. In short, you should give a form to the formless; you can thus have any form or forms you like and enjoy them; this requires no outside help.

Being used to do all actions with the gross body, we are able to enjoy the objects only through their gross form; we are unable to enjoy them through their subtle, i. e. Sukshma form. Our mind and Jiva reside within our gross body in a sukshma state; in fact, the gross body is the transformation of that sukshma state of ours. We are really speaking the Jiva and mana in that Sukshma state; these sukshma states, not being ripe enough, are subject to constant change, while the gross body evolved from them is not; that is why the gross body falls away after some time, while the Jiva and mana remain as they are, The Jiva and mana are the loose sort of condensed forms of that Nirakara which are constantly being moulded, while the gross is the material transformation of that sukshma state of ours existent at a certain time. It means the Nirakara turned into Sakara. Whatever sakara object has been seen, stands before one's mind when one remembers it; but this cannot be used by the gross body. It means this object, even though in a Sakara state, is virtually in the Nirakara state. In this very way, the Jiva and Mana are also in the Nirakara state. In other words, the Jiva, the mana, the objects that stand before the mind are all in sakara state evolved from the Nirakara and yet they are all in the Nirakara state. No effort is required to transform the sakara into Nirakara; it occurs spontaneously. The object standing before the mind possesses the attributes of Nirakara state and is of no use to the gross body. Even when one brings before one's mind all the nice articles of food eaten yesterday, they are not able to satisfy the hunger today; the result emanant from all those articles reproduced in the mind thus also belongs to the Nirakara state. It is this Nirakara result that becomes responsible to bring those articles once again in the sakara state. It means that constant remembrance of anything makes the Jiva and Mana to take that form. One has to transform the Nirakara into sakara; one should make an object in such a way that it will not be transformed into gross state, but will just merge back into the Nirakara. Our Jiva itself serves as an example to explain what I had just said; to that extent only the Nirakara is to be transformed into Sakara; that is all. You do not seem to follow me; but how more clearly can I put it before you I will try to explain once again in simple words.

Just try to remember an article which has a form and yet which gives the experience of Nirakara. Take the snow or a block of ice; it only shows you a form for a while; how can we call it then a sakara object? Take another example of that of cane-sugar. Cane-sugar is not something independent of sweetness; it is the condensed form of sweetness, which is Nirakara. There is nothing you can discard from it; if it is kept as it

is, nothing is seen to go out of it, nor there is anything mixed in it. To store cane-sugar, then, is to store the sweetness. In this very way you have to store that Nirakara Sukha, which can give you eternal enjoyment in any way, in any form, at any time, you like. Just think of money. With money you can secure any object of enjoyment you like; to store the money thus is to store all objects and the enjoyment resulting thereof; but the money and the objects secured with it are all sakara, i. e., destructible and hence they do not give any permanent happiness; they all give restricted, i. e., temporary happiness. Money and the objects secured with it are not like cane sugar. A human being is normally seen to make a sakara out of Sakara; but he must learn - he must exert - to make sakara out of Nirakara; once he can do it it becomes immaterial whether sakara is turned into Nirakara or Nirakara into Sakara; any time he can turn sakara into Nirakara. You have to experience that formless eternal Bliss; there is nothing more to attain beyond it; it can come into a form any time and dissolve any time into its original Nirakara state. Like the sweetness of the cane-sugar that Infinite is to be turned into a form; once this becomes possible, one can experience that formless at any time one likes. One should try to constantly remember a Sakara object of this type. The cane-sugar can give experience only of one taste, the sweetness; but the sakara formed from the Infinite can give any taste at any time one likes. It being the condensation of Infinite Bliss, it can give infinite types of infinite happiness. The condensation of infinite types of infinite happiness is the Paramatma and that is why constant remembrance of His leads to that Infinite Eternal happiness. To be a devotee of Nirakara does not lead one to full measure of permanent happiness; because being with a form the idea of form always creeps in while thinking of pure Nirakara and then again if one merges into Nirakara, it cannot be experienced. That is why the Shastras advised always to think of Parameshvara which will be virtually the thinking of Nirakara, and which in course of time would condense into a form giving the experience of eternal Bliss.

Rama or Krishna has not been seen; their names only are known; their form, their colour, their attitude, their nature are not known; whatever is described in books about them is not understood. One has hence to try to constantly remember their names only; constant remembrance of those names will lead to condensation of the Nirakara into their form which will become visible. This is what is meant by turning Nirakara into Sakara that gives Eternal Bliss. What you have to do is to repeat that name only and concentrate on the sound - the Nada - caused by uttering their names; in course of time, while doing this one forgets everything - the surrounding, the body, even that Nada - and one remains immersed in that happiness only; this is the experience of the Nirakara state of Rama. In course of time, later, that Nada leads to the condensation of that Nirakara into a form - the form of Rama; that form is all beauty, sweetness, charm and happiness incarnate; how and what can one say anything about it!

In short, uttering the name is virtually storing that Nirakara, that Eternal happiness. One should repeat the name of Parameshvara or His incarnation or a Satpuruṣa, in all of whom there is nothing else but that that is without any Beginning and End; repetition of their names is storing that eternal happiness like storing the sweetness of cane-sugar. The result of such storage is best explained in this couplet composed by a Saint: "Sathavila Hari, Jene HridayaMandiri; Tyachi Sarali Yerajhara, Jhala Saphala Vyapara", meaning; one who stores Hari in his heart, his cycle of birth and death is annulled and all his actions have come to successful fruition. Such a one can create anything, i. e., he goes into his own original state, the state of Ishvara.

### **Kill the Jiva to achieve All.**

It is the very nature of some people just to wander about without any aim or reason; their Jiva along with their gross body goes on just roaming about. Mind is the ally of the body in this; if wandering about with the

body does not become possible, the mind alone goes on roaming about for nothing. If the body could go about a few miles, the mind can go about for thousands.

Wandering about is the nature of the mind. Why did the nature of the mind become like that? Because it got into the habit of going to the various visible objects of worldly pleasure. Even if the body is kept in check, i. e., not allowed to move, the mind goes on wandering about. The mind is the cause of both the Sukshma and the gross bodies. The body gets tired, but not the mind; still a time comes when due to constant association with physical objects, the Jada Vastu, the mind also gets tired of roaming about; but then the Jiva does not allow the mind to keep quiet. When the mind feels tired it goes to the Jiva for recuperation of its strength, and so recuperated it again begins to wander about. The Jivahood of the Jiva is not easily destroyed, because, i. e., worldly physical objects, that have contributed to its formation. If the objects of pleasure are destroyed then the Jivahood also will be destroyed and with the destruction of the Jiva, the mind will have been automatically destroyed. The world gives rise to the objects, the objects to the Jiva and the Jiva to the mind; that is the genealogy of the mind, and that is everlasting. That is why even when the body is lost, the Jiva remains behind. Just like changing the house, the Jiva goes on changing the body.

With the world and the various objects on one side and the mind with the body on the other, the Jiva stays between them. Jiva, thus, is the middle state and hence if the Jiva is or gets destroyed everything comes to an end; then there is no body, no mind, no objects and no world. The world and the objects are there prior to the Jiva - the originators of the Jiva; so with the destruction of the world and its objects the Jiva gets automatically destroyed. But have we got such a power to destroy the whole world? The more the destruction of the physical objects by it, greater the strength of the Jiva; as the objects are destroyed, the world goes on building them; that is how the Jiva becomes virtually immortal. With the formation of Jiva, the mind and body are automatically formed by him and then with their help it goes on roaming about. What is meant by roaming about? Roaming about means to think and act in any way except in the cause of God or in a model virtuous way. As the body gets tired and drops down, the Jiva and Mana make another one and move into it; and this goes on and on for lives on end. It is not every time that the human body will be formed for their occupation; it may be any form from a stone to a beast into which the Jiva has to move, depending upon the requirement to bear the fruits of various actions performed by them. The form of the body thus depends on the Prarabdha; once the Jiva gets a form - a body - it begins to roam about.

Jiva can be taken to be a certain special state; obviously it is not Parameshvara. It was born of, or it came into existence due to, the objects of enjoyment and hence so long as the objects of enjoyment are there the Jiva is bound to exist, and so long the Jiva is there, the mind is bound to be there. To enjoy the objects of enjoyment is to destroy them and on such destruction of the objects the Jiva thrives comfortably. It means that sticking to objects of enjoyment is not going to destroy the Jiva. By committing suicide, only the body will be lost, but the Jiva will remain as it is; it will not be destroyed. Then again to destroy anything including the body, which have been created by God, in itself is a crime, and is naturally followed by relevant punishment. When you destroy the objects by eating them, their Jivas enter within you. Now understand this carefully. Even if their Jivas entered within you, you destroyed their gross forms with which they were enjoying life in their own way; in other words, you murdered them. You know the punishment meted out to a murderer; it is death by hanging. You people kill and eat animals such as fowl, goat, etc., you thus strengthen your body by eating their bodies; their Jivas come within you. But after all you have murdered them as a result of which your 'plump' Jiva has to suffer punishment in the form of troubles, difficulties, adversities, pain, etc. Your Jiva will again have another body in the ensuing birth suitable to bear the results of the action of killing so many animals, etc. In short, destruction of objects of enjoyment by enjoying them makes the Jiva stout; again the action done in their destruction as also the destruction of bodies of other Jivas, and that of one's body by suicide, leads to the formations of various sanskaras to suffer which the Jiva has to go on taking births again and again; in any case, the Jiva is not destroyed by any of these actions.

Even though all this is very appealing and convincing, the question comes as to how can one live without food, i. e., without visible objects of enjoyment? Well, you have to learn the art of living without the use of any object from the Guru. Of course, he will tell that method to those who are well qualified to have it, or else he may effect a suitable change in you by his subtle invisible methods. Once you associate with him, he does such things automatically. It is therefore essential to establish association with a Satpurusha while one

is alive. Some may ask, "When would he do it? We are here for over twelve years without having any experience". Well, to receive such a grace you have to wait for a thousand years! You may say that you will be losing your body. Yes, you may; but what does it matter? Your Jiva is there; is it not? After all this body of yours is formed by destructible objects and hence is bound to die. But once the Satpurusha plays his trick in his invisible subtle way, even when you lose your body, you have not to take a similar body, he does not allow it, but he gives you a body which does not leave you. After all, this body he provides you with is not one formed by any destructible objects. Satpurusha makes a Jiva from things beyond the world; such a Jiva is bound to be virtually pure Atma; now this Jiva will form a mind suitable to him, and they will together form a gross body suitable to them. Such is the type of body the Satpurusha gives. When the physical body of yours falls down, you are able to experience that body; that is, the devotee now becomes immortal. Who is going to destroy whom then? You have then to say that that pure Atma destroys itself to enjoy itself and thus while enjoying he makes those destroyed like himself. In short, this worldly type of Jiva must be killed; why try to destroy the objects and the mind and the body; what does it matter if they are there after the Jiva is killed.

I will now tell you the method to kill the Jiva. The simple method is to give up enjoying the various worldly objects and pleasures. It is on this principle that fasting has been advised. To give up the use of objects of enjoyments virtually means to destroy the Jiva. I have talked at great length about fasting as also about having the fruits of fasting without observing any. When the Jiva is turned out, the Paramatma comes there; and when the Paramatma comes He is bound to remake that remaining mind and body to suit Himself; it means they do not then remain the same as the original. If a rich man buys a new house, he remodels it to suit his needs; exactly like that with the disappearance of the Jiva as the Paramatma enters the body,. He remodels the mind and body to suit Himself. If only the Jiva is killed nothing else requires to be done and no punishment remains to be borne. The principle of "Ahimsa Paramo Dharmah" tells the same thing, to observe fasts. Some body may ask as to how the body could live without food. Yes, eat and make your body stout and strong: who says no to it? The point is that the Jiva must not be allowed to become stout and strong. Shastras have said, "Sharirarakshi to Dharmah", meaning: to protect the body is an act of religion. So do eat enough to keep the body going. But when your liking of this and liking of that comes forth, well, this 'liking' of yours makes the jiva stout and strong. Remember that the Jiva is to be killed and not the body. To protect and look after the body to keep it fit is not a Dosha (i.e. a fault, a sin). To use things that make the Jiva thrive is a Dosha. The methods to destroy the Jiva and the results thereof are all Punya-rupa while those that makes it stout and their results are all Papa-rupa. Punya leads to the destruction of the Jiva and the entry of pure Atma in the body. Parameshvara is formless; where is then a form - a body - for him? Some devotee kills his own Jiva and thus offers his empty body for Him to stay in, then alone He is able to stay in a house. This is exactly the function of a devotee. People offer their houses to God with the very idea that God would come and stay within them, i.e. their bodies. One who has given space in his heart to God is the real devotee; then there is no difference between them. Whatever number of bodies such devotees may lose, their inner real body is always eternal and all powerful.

What is essential thus is to learn to kill the Jiva. But for bare necessities of life all other things should never be used, they should be systematically avoided. Some may say that now they have got so many habits deep-rooted in them and how can they do what you say? So they say that I should cause a change in them. I say that I am always ready to cause the change; but you must have the power to bear it, i.e. you must be qualified for it. Of course, whether you are qualified or not, I always cause the change slowly. A Satpurusha is always in a state of inaction; he does nothing; if he does anything then he is no Satpurusha. However, between the Satpurusha and the devotee there is an intermediary one who causes the change with the acquiescence of the Satpurusha and this Intermediary comes into existence due to, or is born of, the devotee. However deeply worldly you may be, that Intermediary goes on slowly putting on the screw. If, however, one is able to effect the change one's self without this Intermediary, it is more desirable. Why take anybody's help? One should try one's self to kill one's Jiva. Whether the Jiva dies or not, one should somehow experience the presence of Paramatma within Himself.

There is a saying in Marathi, meaning: let the bride go or the bridegroom goes, what we are interested in is a party, that is all. But if any of them dies it would not do, because then there will be no party. So the bride and bridegroom have to be there. Some boy is married to some girl - they are brought together; can they remain together constantly and permanently? Of course not. Next day if the husband starts for his

office, does the new wife accompany him? It means this union is not a firm one. Bringing two bodies together, or two minds together, or even two Jivas together is no permanent - is no real - union. They fight with each other in course of time; they separate from each other. It means all these incomplete and temporary unions only strengthen the bonds of the Jiva. Some of you may say that now that they are already married what should be done? Dear men, what can I advise you? Shastras have given their ruling on all points. Husbands and wives of such unions should be separated; one of them has to remain as Jiva and the other as the Paramatma; then their union becomes unbreakable. That is why Shastras ask the wives to treat their husbands as God - they should charge them with Godhood and behave with them accordingly. I have talked over this subject. The husband ought to establish firm association with the one who has become Parameshvara. A Satpurusha is all purity within and without. He is in both the Sakara and Nirakara states. One's impure Atma must be made to associate with such a pure Atma. This association must, however, be from within. Of course, external association leads to internal association. Full internal association means what is called Dhvana-Dharana. Everybody does not seem to develop the inner association like that; rarely one comes across such a one. If you can't do it, let your wife, or let somebody from your family do it. You are always within everybody who forms your family. Whatever we call as ours, we are always in it. That is why it has been said that even to offer the objects one loves is to offer one's self. In short, what is absolutely essential is to effect a firm inner association with a Satpurusha. The more one offers one's belongings to God, the more the attainment of Godhood. It is exactly like a thing thrown in a blazing fire becoming fire itself. Wherever the Jiva be, i.e. whatever actions and its results the Jiva may be having, all of them become Paramatmarupa. This is the simplest way to practice. You do not require looking to any Shastras or to anybody to do this. Choose something or somebody, charge him with Godhood and stick to him like a leech. If love towards objects of enjoyment can't be given up, it does not matter; but at the same time along with your love towards these objects, begin to love God also a little. That little love -- that little devotion - in course of time will relieve you of your love, of your devotion, towards the objects of enjoyment. Don't you see, that even a spark is sufficient to burn a huge heap of refuse? What more simple method can I tell you? If you can't do even this much then go on suffering for births on end. As you suffer, some time devotion is bound to rise in you.

### **Female state alone leads to Nirakara state.**

Why does a person hanker after happiness? Because he thinks that he is unhappy. If he would have felt that he is happy in every way, then he would not have tried for happiness. To attain happiness, he tries to have objects and articles from amongst those around him, which he thinks will give him happiness without considering whether they are good or bad; simultaneously he avoids articles and objects which he thinks will give him pain without considering if they are good or bad. Whatever objects he thus chooses after all belong to the world and as such are Duhkharupa, i.e. those articles give him a temporary feeling of happiness followed by pain, Thus comes the question as how to attain real happiness,

Really speaking that real happiness and the means to enjoy it, i.e. the Jiva, the mind and the body are all with one's ownself. But instead of looking at it, having it, a human being tries to have happiness through the worldly objects and hence he is not able to have that real happiness. I have clearly explained yesterday only that the enjoyment of external objects only strengthens the bonds of the Jiva, makes stout and strong the Jiva, the mana and the Sharira. For real happiness, however, the death of the Jiva is essential. When the Jiva begins to understand that depending on 'others' only leads to suffering and pain, then he begins to remain away from them, begins to avoid them, i.e. what is called turns back. If he now comes across a Satpurusha he learns from him the method of turning back fully; even if he does not ask for and learn that method, his mere association with him makes him turn back in the proper way, because the Satpurusha is one who has completely turned backwards. The eyes of the Satpurusha see things within; he knows how to do it and that is why he is not deceived by anything in and of the world. If everybody tries to bring the objects of

enjoyment in front of himself, the Satpurusha puts them behind himself. If others are attracted by the external appearances and attributes of the various objects, the Satpurusha only looks to the inner core of happiness lying deep in them, because he is not able to see their external forms at all. Satpurusha is one who has utilised his Jiva, mind and body in attaining the real happiness, who has fully reversed his movements and that is why, in spite of being within the body, he is able to experience that Infinite Bliss. That is why the Jiva residing in his body is not called Jiva but is called Mahatma. If all others are particular about their external appearance even though full of dirt within, the Satpurusha is absolutely careless about his external appearance, and full of clean Bliss within. When is a human being full of inner dirt considered fit for the association with a Satpurusha? Only when he feels full repentance about all that he has done and is doing, when he feels that he has been deceiving himself till now, when he feels that something must be done to improve himself. A Satpurusha does not mind hearing such people; he slowly cleanses them from within and fills them with the Ananta he possesses.

All the visible objects we see are all within us; it is from them that the Jiva, the mind and the body are formed. Instead of utilising them that are within, the man tries to have them from without. This securing of the external objects thus only adds on to the stock one already has, i.e. instead of expending what one already possesses, he hoards them and adds on to them, that is, instead of expending away one's Jiva mana and body, he goes on making them stout and strong. What an effort is done to beautify the body from without! Nobody utilises the inner wealth he possesses. Every man and woman desire to have a son; they forget that each of them has a real son of their own within himself and then what an effort they make to have an external physical son? And for having such a son the man requires a wife and a woman the husband. Gentlemen, there is nothing like a woman at all; it is you yourself who are both the man and the woman. I have talked over this many times. What one should really do is that he should marry the woman within himself and create a son. I have talked many times about your being really women. When you will experience that you are a woman, you will naturally run about in search of a husband; in due course you will see that husband within yourself; then you will make yourself pregnant, and give birth to a son. All this I have many times talked about.

All these things I have been telling are all secret and subtle. I have actually experienced them all. I do not know how I should tell them and how you will be able to understand them! These things are understood only when you reach that state. I always try to explain in as simple a manner and in the simplest words possible; I try to hide nothing. Once one experiences himself to be a woman, then he experiences the Kanya state without the least doubt. One does not understand how one comes into the Kanya state, but one actually experiences it. That kanya state is exactly like a new born girl, and in spite of being of that age one understands everything. At that very stage, in that new born state, one undergoes the marriage; immediately one experiences himself to be a woman and that Kanya state itself turns into a son; that is what is experienced. Then this new born, hardly two days old son, marries one's self, who is a woman with that grown up age; what a pomp, show and joy is experienced in that ceremony! It is beyond description. Then as a grown up woman with that two-day-old husband, one at once experiences to have conceived and immediately after a son also is born. Now how can I tell you these things and how will you ever understand them and believe in them! It is all a very deep and subtle subject; it can only be understood with experience. The moment the son is born the function of the husband being over he just disappears. What a happiness one feels in having that son!! One who experiences it alone can appreciate and understand it. That is why the saying: "Jisne Kamaya Usne Chhupaya", meaning, whoever achieves, hides, or "Jave Tyachya Vansha Tevan Kale", meaning, one understands only when one becomes like that. That joy of marriage and having a son are beyond imagination; that happiness lasts for a very long time. The husband then just disappears. You people are used to having the husband and wife near each other; but in that state when conception occurs the husband disappears. See the sequence of these events. First the experience of being a woman, then of being a kanya in the form of a new born girl, born without any parents, understanding everything, then of being a woman of one's own age, then the transformation of that kanya into a hardly two-day-old boy, then as a grown up woman of one's age, one's marriage with that two-day-old boy as one's husband and then immediate conception and delivery during the joy of being married followed by disappearance of that husband! What is meant by disappearance of the husband? That husband was originally that two-day-old Kanya; when his work of fecundation was over as a husband, he immediately reverts back to his original Kanya state; that is what is meant by his disappearance. It means though as a husband he is no more, yet he

is there in his original state; now, one as his wife, even though without a husband as such, is not a widow, because he is there in his original form. You may ask as to how could that Kanya become a Putra. Well, this Kanya is not born of any parents; it is her spontaneous self-taken form; it is the form taken by that Pure Formless. The man really being a woman, the male state that he takes to unnecessarily, enters into that form of the kanya and hence that kanya, having now taken the male state, becomes a Putra. Once one attains the female state forgetting that he belongs to the male state, one experiences himself to be a woman and then naturally desires for a man. The male state of ours having accepted by the Kanya, she becomes the Putra by losing her Kanya state; this Putra with our male state in him marries us who are really women and causes conception. This male state being expended like that he loses the Putra state, i.e. the husband state. In short, all this is a change of events gone through by the male state we had taken to. All this is the play of that Infinite. Once the conception occurs the Son-cum-husband and his original form of Kanya disappear, i.e. they merge into that Nirakara. Of course this disappearance, i.e. merging in Nirakara, begins to occur with conception and becomes complete with the birth of the son.

Where does this conception take place? It takes place in the head and the delivery occurs through the Brahmarandhra, which also serves the purpose of the Yoni. How the conception occurs there cannot be understood without experience; it is a matter of and for self-experience only. Any way the conception occurs and then the delivery takes place giving birth to a son, i.e. Brahma; it means the son is in the Nirakara state in which lies the whole Brahmanda, i.e. all the Dvandvas lie within it, and yet it remains unaffected by them. Thus, the experience of Dvaita can be had only up to this stage, i.e. the birth of a son. After that there is nothing. It is that Nirakara Ananda that is seen to take the form of a woman, of her husband, of the son and even of us who are an individual experiencing all this. Such an experience means the experience of all Bliss; there is nothing beyond it except the same eternal Infinite Bliss.

Once one experiences one's self to be in the female state, then and there one gets the experience of the husband and the son; and that is the Nirakara state. With the help of Sakara that Nirakara is to be experienced. Then one can have all these three states whenever one wants. Then in that husband or the son one is able to see hundreds of Brahmandas. You people only see one Sun and one world. But there, then, you see the worlds and their Suns everywhere alround. What an experience that! The more you try to see in a miniature form, i.e. in a Sukshma form, the bigger it looks as you see through a microscope. On this principle machines have been made by the English people, but then they do not understand what lies at the root of those things. That very real one came forth in their form and made all these miraculous things; but they have forgotten what they were. Rama was not conscious of his own state; but because great happenings were to happen at his hands Vashishthu made Him conscious of His original state. When these English will meet somebody like the Vashishtha, then he will make them conscious of their real State. When they will come to know what they really are, then they will experience their real state. At the present moment they have taken to pride and that is why they are degrading themselves. I have once told you about the ascending and descending types of incarnations. These English belong to the descending type, but they have forgotten what they really are; it is that Infinite Power of theirs that is having its play in bringing all sorts of miraculous things. Rama and Krishna also belonged to the descending type; but they did not forget their real status and hence even though they performed all sorts of miraculous things with their associating with the Infinite Power, they went back to their original status. The English became proud of their miraculous achievements and hence they forgot their original status and began to slip below. But their Guru the Jesus Christ will not allow them to slip much. That Jesus is very great and good. He will slowly raise them up to their real original status. Why the incarnation of Jesus occurred is a very big subject, and then it will be a big diversion. But why go deep unnecessarily? Whatever happens is always for the good. Jesus is their Sadguru; He won't allow them to slip; He is sure to lead them back to their real status.

The finer - the subtler - the state you get in, greater the diverse visions and experiences of the Infinite, it is then that you experience how the formless turned into a form. The one who descends does so with all the power of the Infinite; but one who ascends up from the world, what power can he have - can he take - with him; he has to discard everything to go up. In other words, when everything of the world is discarded then alone one can go up; it is then that he experiences the state I have just described; it is he, who experiences himself to be a woman, who is able to see the husband and through whose Brahmarandhra the son emerges out with a great force without the slightest obstruction and obstacles; it is as if the whole Nirakara comes out and then you can see anything you like in that. That is the means to see the whole infinite world and the

Infinite; everything is in it; everything has emerged from it. Because you people stick to the false male state, you have to have a wife and create a son. It is due to your pressure that she had to take the woman's form and that is why she delivers children from the lower opening. As a matter of fact you should deliver and have children yourself through your Brahmarandhra in that invisible subtle way. The roots of the pippal tree give rise to new trees and we treat them as independent trees; if you bury a twig of Banyan tree, a sapling sprouts out of it; for the men to bear children is exactly like this; the roots of such trees ultimately form a huge cluster of trees.

The development - the growth - of the tree, the roots of which give rise to sprouts, is always in the reverse fashion, and that is why the Shastras have ordained' to worship such trees. You create children through another, a wife, and hence your progeny becomes destructible. You yourself are born that way and hence your bodies are also destructible. This is the reason for the destruction of the body of the Satpurusha. You originally belong to the female state - a state that is never destroyed. If that is destroyed then the whole world will be destroyed. That is why the female state is taken to be a false state and all that comes out of it is naturally all false. That is why one has to turn back. As you go backwards, you will experience more of the formless state. When the worldly woman or daughter attains or merges into that original female state then she is born of a Satpurusha. Having come spontaneously from the Nirakara state she is able to give the man the experience of being really a woman and then the man goes through the various states I have explained and thus everything associated with him merges into that Nirakara with him. It is the woman that can lead you up or push you down; but when she experiences her real female state then she is able to lead the husband and all associated with him into that Infinite state.

You cannot understand this without being properly qualified for it. But why can you not understand it? I am telling you all openly and in the simplest way possible. That kanya, from whom hundreds of worlds are seen to emerge, is called Bhavani, the one, who forms itself into anything and everything spontaneously, is Bhavani. Everything is really all one. Because of playing various parts, that one has to take to Abhimana of each. In spite of your being a woman, you do not want to feel it; that is why Parameshvara takes that role and becomes your wife. He takes the form you love to have. To experience that Infinite, one has to become Mayarupa; you people do not like to become Mayarupa and hence the Parameshvara plays that role and comes forth as a woman.

After all I am a woman. My husband and son are immortal. My child does not pass any urine or shit and even if it does, it does not require to be removed. But your urine and shit, i.e. your papa I am made to remove. Every man is really speaking Adimaya, Adishakti, Jagadamba, Jaganmata; but you people are not ready to understand and experience it.

You ask me to do everything. If you exert a little on your own, it will go easy for me to turn you back. Try and turn back from objects of enjoyment. Whatever you call as yours, well, begin to treat it as 'not yours' and thus turn back. Really speaking because you people have turned back you are facing all sorts of troubles; as a matter of fact you have to go ahead; but as you went ahead, you bumped yourself and so were pushed back and then, thus being pushed back with force, you started getting into any place you could see. Now, you have to turn back from this position, i.e. really you have to go ahead and come back first to your original position where you were before being bumped back; and for this you have to exert. When you become Jada (heavy, inanimate) then you will succeed, because Jada Vastu does not run away, has no motion of its own and says nothing to whatever treatment is given to it. When you will become Jada like that, i.e. you will allow things to happen as they may, then everything will be alright. Paramatma is the emancipator of Jada; when your Jiva will become Jada like that, then He will look at you and liberate you. So long as you have pride, doubt, unnecessary and irrelevant thinking, etc., you cannot have that Jada state. With the association of Satpurusha those that have become Jada get liberated, while others are turned on the path of being Jada. The moment the Jada state is attained he liberates you. One saint has said, "Avatara Tumha Ilharaya karana; Uddharaya Jana Jada Jiva", meaning, you take an incarnation to liberate those that have become Jada. Take your own example. You eat mangoes, bananas, etc. and thus elevate them to your status, because they are in Jada state; in the same way, when you become jada, God or Satpurusha will emancipate you, i.e. take you to the Chaitanya state. You treat your wife as jada and enjoy her; in the same way, when you will become a Jadarupa-woman God will enjoy you - will liberate you. I fully experience myself to be a woman and that is why the Paramatma enjoys me, while you go on wandering about. If one wife dies, you marry another. But why not feel happy when the wife dies? There are some who feel that



way; they take her predeceasing as a good omen. It was the Parameshvara who had become your wife; now if she dies why not think that He has become free? If she (He) dies then you attain that Infinite! Those, whose wives predecease them, the Infinite infiltrates into them, i.e. they lose the false male state and attain their real original female state. That is why it is said that the wife should die first. She should die first without bearing any children. The moment there is a child, you have lost it; if at all some are born, they should die early. All these are very subtle and deep thoughts. Unfortunately, you people feel grieved at the death of your wife and children. From this point of view it is better not to marry.

We are not able to experience our real female state, because for births on end we are used to being called a Purusha. We take a birth and then again marry. Paramatma comes in the form of a woman, i.e. your wife. She is your own reflection. The reflection is always in a false state. It is in the form of that reflection that Paramatma becomes your enjoyee. When the wife dies, then the Paramatma becomes free of that form and merges back into you. It means you now have got the female state, which later you lose, and since it was Paramatma that merged into you, you come back to your original status, and then with the help of the male body form of yours you enjoy that Infinite. Once the female state is achieved, the course of events that follow I have just explained to you. In short, I have explained to you the way a person becomes a Satpurusha.

If the wife does not die first, what then? - is a question that some may ask. There is a very good method to be followed in that case, but it is not possible to know it without the grace of the Satpurusha; when one is properly qualified then alone it is explained. Due to that method even when the wife is alive she looks to be dead and such a dead woman leads her husband to Godhood. But why have a wife at all? If you can take any woman to be a dead one, your work is done; by this hundreds are benefited. Our own mind, Buddhi, Jiva, really speaking, are all our wives; however, I will leave this subject. One, who can look to the dead, becomes something different. Women full of life must look like dead women. To me all the women look to be dead, because I am myself in the state of the dead.

Of course, you won't like this subject and you won't have that experience, because you are used to wandering about. Dear men, enter and enjoy the worldly life in any way you like, act in any way you like, but make your Jiva indifferent to all. That is all.

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U. P. II (IV) 7

2-5-1925

### **Leave swinging the cradle.**

(When the devotees came for Darshana they found Baba lying down quietly and singing to himself "Baba Jhulo Hindola, Julo Re Baba Jhulo Re", meaning, enjoy the swing Baba, enjoy Baba, enjoy. A little later he looked at them and said to them that when he suffers from pain then he somehow tries to amuse his mind. 'Then he continued his singing, "Manaka Palana Prema Ki. Dori", meaning, the cradle in the form of the mind and the lead in the form of love. And then he began -)

In the mind-cradle God should be put to sleep. Always take God to be in the form of a child, put Him in the cradle and with the lead of love swing the cradle saying - "Kararavindena Padaravindam, Mukharavinde Viniveshayantam; Vatasya Patrasya Pute Shayanam, Balam Mukundam Manasa Smami", meaning, I remember in my mind the childlike Mukunda, lying on a leaf of Vata, lifting his foot and putting the toe in His mouth.

Looking at the suffering of the sinful people in the world, God is always seen to cry, and that is why he has to be put in the cradle and swung to sleep. If in the cradle of one's mind God is put to sleep and with the lead of love the cradle is swung, then, in due course, whosoever does it, attains Godhood. You people, however, instead of putting God in that cradle put your Jiva there and go on bawling about for mother, and then you complain that your mind runs about constantly! Who is to swing that cradle containing your Jiva? Your

mother, of course. Which is that mother? The object of enjoyment is that mother. Your desire for or attraction towards the objects of enjoyment is the lead with which your mother swings that cradle. So long as the mother swings the cradle you feel happy and do not cry; but the moment the mother goes away you begin to cry. It means that so long as you get the objects of enjoyment you feel happy; but the moment that is finished and you don't get another, you begin to cry. Then some other mother comes and gives you a swing. These mothers in the form of the objects of enjoyment go on approaching you one after another and swing your cradle, and thus your mind is always seen to sway between the various objects of enjoyment. Due to these mothers your mind and Jiva continue to suffer. How then could they be called as mothers?

This Jiva-child of yours thus goes on crying. To stop it from crying either the mothers must disappear, or the attraction - lead to the cradle must be destroyed, or the cradle must be broken, or the Jiva-child must die. Now the Jiva and the cradle, i.e. the Mana, being formed for births on end cannot be quickly destroyed; so it is the lead of the cradle, i.e. the attraction towards the objects, must be destroyed. I have talked over this subject many times; I have used this new simile today; that is all. Once the lead and the cradle are destroyed then the child is bound to cry more loudly for some time, but ultimately it will calm down itself. If the Jiva-hood is destroyed then the cradle will remain unoccupied. Why keep it unoccupied like that? Put in that empty cradle the God-child and go on swinging it saying "Balam Mukundam", etc.

Disregard and discard the objects of enjoyment and one's attraction towards them, and that will make the God-child apparent in your mind-cradle. Men or women both will have the same experience.

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U. P. II (IV) 8

10-5-1925

### **Upasani Pada.**

(As devotees assembled in the morning, Baba was seen saying to himself "Avashyameva Bhoktavyam Kritam Karma Shubbashubham", meaning, one has got to bear the results of all good and bad actions, and "Aliya Bhogasi Asave Sadara", meaning, one should bear whatever comes to one's lot. As the devotees assembled, he said -)

The thought of having played many parts till now and how many more are yet to be played comes to my mind. After all, all are nothing else but parts. But don't think that you made me play these parts! There must be somebody doing good or bad to me; He must have made me capable of playing so many parts and I have been playing them; it is then that you people force me to play and I do accordingly. When does a man become fit to play any part? When he attains the state of being unable to play any. Because Paramatma remains devoid of any parts to play. He has to play all these parts. All these are but parts. Since I am not able to play any part on my own, I am made to play these through, and due to some of you; it means that I am not playing these parts, but it is you who are doing it. Even if I am seen to play a particular part to each of you simultaneously, within myself I am without any part whatever. Since I appear to play so many parts to so many of you, it may be that God desires you to attain the state of remaining without any part.

It is customary to prepare varieties of dresses and then to give various parts to a child by putting them on him. If you treat me this way as your child then in accordance with the rule that it is the duty of a child to lead his parents to Sadgati, you and all your forefathers will be relieved from the chain of births and deaths and raised to Sadgati.

To celebrate the birth anniversary of an Incarnation is really to take Him to be one's child. It is better to take Him to be one's child and then celebrate the birth-anniversary. Today you desire to celebrate my birth-day; but you cannot compare me with those great men; I am just nothing before them. How can I be compared with them? That is why I resent the celebration of my birth-day. Those, however, who have that faith in me, do celebrate it at home; and how can I prevent them from here? It is better to treat God as your child; He then is bound to liberate you. You always request Him that you should be relieved from the cycle of births and deaths; it may be that that work may have come to my lot.

Birth and death mean the Bhava-roga; this is the most dangerous disease. Once this disease is mitigated, then what of other diseases, even difficulties, troubles, pain, etc., do not affect one. When the body gets afflicted with something you go to a doctor and get some medicine from him. Now who is the Doctor and what is his medicine to relieve you from this deadliest disease? Well, the one, whom you take to be a Satpurusha and the faith you hold about him is that doctor and his medicine. The one who regularly makes use of such a doctor and his medicine gains all during his life time.

This place is called Upasani-pada by you; is it not? Then keeping faith here is the remedy to get out of the cycle of births and deaths. People call me Upasani. I am but an individual called Upasani. However, please do not look to me as an individual, because it is not possible for anybody to easily understand what this individual really is. I cannot say as to whether you should keep any faith in this individual. But what is meant by Upasani-pada? 'Upa' means near and 'Asanapada' means place to sit, i. e., the 'original place'. One, who is attached to a particular Deity, becomes then the Upasani of that Deity. Whosoever was the first in my family must have attained Moksha and hence he must have been called Upasani. Since that time till to-date hundreds have been born, who must have effected connections with hundreds of families and they must have subsequently born and reborn in hundreds of different Yonis! That is hundreds in this creation in hundreds of places must have originated from him; who knows? It may be that that Original one has now come in this form to collect all of his descendants and relations in various Yonis in various places all over the world, and lead them all to Sadgati; you all may be those descendants and relations and I may be that original one, and that is why perhaps, all of you have been attracted here and feel mutual love towards each other, otherwise it would not have been possible for all of you to come here and feel attracted. The mutual attraction, love and care you and I feel for each other, in spite of your not knowing me, your coming here and putting up with all the troubles and inconveniences, your love towards me, your getting angry with me, your leaving me for some time and again returning to me, your blaming me when things do not occur according to your plan, your sticking to me in spite of all troubles and hardships, without deriving any pleasure or happiness, etc., only indicate that all of us belong to one and the same family. If this is correct then hundreds are bound to come here and I am bound to feel worried about all of them and make you keep and feel faith in myself. It is that faith of yours that is bound to lead you to Upasani-pada, to liberation.

Upasani-pada can or should be taken to be an instrument to amputate off the Bhava-roga; it should be taken as a medicine to cure one's self of that disease. One has first to remember bread and butter before one eats it; here, thus, taking medicine is to remember; to remember is to serve - to eat. To sit by is to enjoy the happiness emanant from a Deity, and whosoever exerts for it by serving that Deity is Upasani. When can one sit by somebody? When there is a sense, a feeling, of equality; the two having the same status sit side by side; to attain happiness, then, one has to sit by the Deity and not become one with it, i. e., one has to become Upasani to enjoy the happiness. You cannot drink water by immersing yourself in Ganga or by becoming one with the Ganga; in the same way, to enjoy that attributeless, formless Bliss you have to sit by it and not get united with it. Because that Bliss could not experience itself, it evolved itself into this world. If one wants to attain that Bliss, i. e., one wants to get over the Bhava-roga, then one has to take medicine in the form of serving the Charana of him, who has become Upasani, whosoever he be, a bird or a beast or a stone or anything. So do not take me to be Upasani; all of you are Upasanis. If you insist that 'I am sitting near', well, it is your affair. If, however, you have or keep intense faith in what you feel, or if you are trying to develop that faith to that intensity, then you virtually become the one 'sitting near'. If anyone attains that state, then all those related or associated with him attain that status; that is the rule. We are bound to attain the state our original ancestor has. It is hundreds of years after that all the relations and associates of the original one ancestor are brought together and all of them reach the state of their original one. It may be that your time of getting beyond the cycle of births and deaths has come and that is why you have taken to this line. If you would not have come to me, you could have gone on enjoying the objects in and of the world. It is a mistake in a way of yours to have come to me; but now what can be done? You are deceived or rather you have deceived yourself. To deceive is, really speaking, to get out. There are two alternative situations: one, wherein there is somebody to lift one out, and the other, where one can never get out, i. e., where one ultimately becomes one with it; in the second situation when one becomes like that, who is there to lift up and who is to be lifted up? Your time of being deceived i. e., getting out, has come. Till now you were deep in the snares of Maya; from that you are now to go to a place whence you can never return, i. e., where you have to become one with whatever it is. That place has no name nor any attributes. In short, you are taking

the medicine called Upasani-pada. If you insist on taking me to be Upasani, then you have to pay for it; whatever you decide is bound to happen. If you take me to be Upasani, you are bound to be the same. Today you have come to the place whence you can't get out and are enjoying that position. Virtually you are all in it by now; you think that you are leading the worldly life; but you do not understand what is happening within yourself. You are all on the way of being Upasani. It has come to my lot to tell you this; it means that you are a part of the expanse of that original ancestor to whom you are being led. Do not now think of having any more birth. If you want to have another birth, then be ready to die and I will do the needful. Dear men, you can take anybody you like to be Upasani; after all everything depends on one's self.

These days the position is this that someone takes a birth and someone dies. You people want me to take a birth; but actually you are having births and I am made to die. All should exert together to lift up the burden; you people want to take up the burden of having births, then who will take the other of death? Because none of you are ready to take it up. I am forced to take it up. However, do not get frightened. I will now give you such a birth which will have no death at the end.

You try to remember my feet and I try to remember yours; that is how two opposite things are always seen to happen simultaneously. You can take for granted that whomsoever you take to be Upasani, well, he always remembers your feet. I have also got to do something within myself to ensure you're having that Upasani-pada.

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U. P. II (IV) 9

11-5-1925

### **Importance and function of an Incarnation.**

Today is a very nice day. How can I tell you all that I am seeing?

It is a rule that one has to pay for his actions; good actions bear good fruit and bad ones bad. If one makes a wry face in front of a mirror, the mirror will only show a wry face. It is God's rule and even God cannot escape it. A universal rule is applicable to God also. I say to God, "You are bound down by your own rule." There is a saying "Asha Hi Paramam Dukham Nirasha Paramam Sukham", meaning, hope is the severest pain and failure of realisation of hope is the greatest pleasure. If God depicts any hope then He will have to bear the result of the actions. He would do to realise it. That is why I say to Him that He will have to pay for His actions. All that happens here is His doing. He brings hundreds of people here. Have I ever invited or inspired anybody in his dreams to come here? I have done nothing like that. All this is His doing and He has got to pay for it. Just as the head of the family has to look after and suffer for everybody in the family, in the same way, this world being like His family, God has got to care for and suffer for everybody within it. God created us and hence He is responsible for our good. You may be taking me as one to look after all of you; but it is not right; I am just one of you; are we strangers to each other? It means that there must be somebody else to look after all of us. You are not able to see Him, but due to your grace I am able to see Him. He has given me permission to speak when necessary. I am related to Him as His wife. You know, the husband and wife always quarrel with each other. When I looked at myself as a very grown-up girl, I began to wonder as to how I could get a husband. He also was looking for a suitable simple wife and then He saw me and married me. At that time I put some conditions to Him and when He agreed to abide by them I married Him. I was not really ready to marry Him, but when He said that He would forcibly do so, well, I agreed. One of the conditions was that I should not have any children. Since He virtually forcibly married me, He naturally had to take all the responsibility for all the good and bad of mine. My husband is all-powerful. You come to me and hence He is responsible for doing good to you. Whatever is seen to happen here, He is at the root of all that; I have nothing to do with it. I now fight with Him for you. Sometimes he quarrels with me and then does not show His face to me; but again later He just feels for me. After all we love each other intensely; you cannot have the least idea of this love of ours. In short, you need not worry anymore; He is responsible to look after you. He has planned so many things and all that is for your sake.

Even though He is responsible for everything, I have got to do all His work. The pleasure and pain of mine and His are mutual. I do nothing without His order; I do nothing that He may not like. There is no

difference between us. If you respect me, but you do not like to follow what I say, then it is better you no more associate with us. You must behave as We order. Your obedience will benefit you; it does not benefit us; on the other hand, you are a source of trouble to us. We are responsible to advise you for your good, but it is up to you to behave accordingly. If you do not follow, then we are through with your responsibility; and that is Our escape.

If something to happen to somebody occurs to me, then I advise him what to do, provided it could be suitably done, otherwise I just keep quiet. Whatever is to happen always happens; even then sometimes I tell one something for his own good. If that is not listened to, then it means he is not related to God; such men are seen to go away. Anything to be done should be done by both of us - partly by you and partly by me. Is it reasonable to trouble God every time? When the past and the future appears before me, I get all confused and I begin to worry; even then I have to keep all that to myself and thus suffer unnecessarily. God is like the head of the family and has to bear by Himself; but He being formless, I, His wife with a form, have to bear all that for His sake. In short, hope is the worst thing. It is better to hope - to desire - to attain Godhood and cut off the desire and hope towards the objects of worldly pleasures.

Dear men, sometimes I talk for fun's sake; even then it has its own deep and subtle side; it is better therefore if you begin to follow what I say.

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U. P. II (IV) 10

12-5-1925

### **How should I accept the worship?**

It is true that to worship the feet of God is to liberate one's self; but then by worshipping Him one has to liberate Him first and then He is able to liberate us. I have talked about this some time ago. The worldly life is very essential for attainment of Godhood. Shri Samartha has said, "Adhi Sansara Karava Netaka, Maga Ghyave Paramartha Viveka", meaning, first one should experience the worldly life in a decent manner and then one should turn to the spiritual line and discrimination, I have once talked over this. For the experience of true, false is necessary. While going through worldly life faulty actions and behaviour occur and one has to suffer for it. In worldly life the Government gives punishment for a crime. Punishment, i. e., Shiksha, means to learn - to teach. Shiksha means the removal of covering of untrue things that happen to ensheath the original true. To understand that it is due to one's own fault that this untrue, covering has ensheathed the original true, and to get it removed with the help of somebody means Shiksha. Shiksha leads to repentance and care to avoid further faulty behaviour. To remove the covering of worldly life that unsheathes the original true is Shiksha. There are methods and methods of giving Shiksha, e. g., by sweet talk, with angry words, with rebuke, with beating, etc. The Satpurusha teaches, i. e., gives Shiksha, by a suitable method to a devotee according to his capacity, and the devotee in due course, slowly and surely, attains Godhood. Even if one is in the right and in pure state, one should always take one's self to be in the wrong and in impure state. It is always seen that even the one, who has attained the Godhood, calls himself as impure and at fault. The one who has attained the state of Sat-Chit-Ananda is the biggest criminal! Somebody may ask that if he is like that, then how is it that hundreds are seen to approach him. Dear men, it is true that hundreds approach him and they should really do so; at the same time it is equally true that that one always calls himself like that. Now, how is it that he is a great criminal? Well, is it not a crime to enjoy that Bliss by one's self alone, while hundreds are immersed in troubles and difficulties? It is like having sumptuous food while everybody else in the family is starving. He himself feels that he is enjoying alone while all others are suffering and that is why he is seen to blame himself; he is seen to avoid that happiness. But that Bliss is unavoidable because that Bliss is all-pervading and infinite. He is anxious to share that Bliss with others; but then how could he give it away like that? That is why he feels it all the more and that is why he calls himself as a criminal. To be in worldly life is criminal and after attainment of that Bliss also one feels to be a criminal! That state of happiness becomes a state of pain to him. He then feels that hundreds should come to him to enjoy that Bliss. He then appears as an incarnation and leads hundreds to liberation; even then he

does not feel satisfied; he feels that there are yet crores in the world and so he comes again to try to liberate everybody. That is what is meant by what Lord Shri Krishna has said, "Yada Yada Hi Dharmasya Glanirbhavati Bharata; Abhyutthanamadharmasya Tadatmanam Srijamhyaham", meaning, Oh Arjuna, whenever the Faith deteriorates, I myself come (as an incarnation) to remove faithlessness. One, formed by thousands such coming together, comes forth to liberate thousands - to take thousands away from the cycle of births and deaths. That one is really speaking without a birth; how can he then have a birth? Well, he takes your state of birth and gives you a birthless state; and as he takes your state of birth he automatically takes your state of death as well.

Satpurusha is one who has transgressed the state of Dvaita. He is everywhere and nowhere. He is beyond everything. He has to come in the form of Brahma, Vishnu and Mahesha to carry on the affairs of the world, and that is why there is no difference between him and them. When with the help of Maya he deals with the world he receives the three epithets of Brahma, Vishnu and Mahesha. No doubt these are three individuals, but they all belong to that one original state; they are three parts enacted to carry on this world and hence they remain unaffected by it; they are the transformation of the state of Sat; they are the three parts played by the same one. If and when you can see a Satpurusha, he should be taken to be perfect; he should be taken to have come for the good of the world; he should be taken to be beyond the state of births and deaths. Even if some of them are seen to be residing alone in caves and forests, they are always busy in doing good to the world in their subtle ways. Because you are in the Jada state, you should look upon them as without having births and deaths. Being a combined form of hundreds he is all-powerful; one alone cannot be all-powerful. Those of you that come here, include all your relations and associates; it is not that everybody out of them must necessarily physically come here. That is what has been said by Tukarama, - "Avatara Tumha Dharaya Karan, Uddharaya Jana Jada Jiva", meaning, you take an incarnation to emancipate hundreds of Jada Jivas.

He makes you Jada and Mudha (unaffected) and then takes you away towards himself. One after another hundreds are thus emancipated. It is like an epidemic of plague wherein one after another people get afflicted. You can take me to be a plague-rat, causing an epidemic, infecting people one after another. That is why I always say that a person dying of plague goes to heavens! Even when the plague-rat is done away with, does the plague stop? In the same way, even if this body of mine becomes invisible, I do not disappear; I am always there in a subtle, i.e. in a Sukshma form. Till all of you attain that Bliss I have to be there. Even if you attain that, I have to come to take others into that Bliss. It is not that you only lose your state of births and deaths. When one buys a house everything there - soil, stores, shrubs, trees, woodwork, bricks, mortar, etc. - is included, in the same way, when a Satpurusha takes away your state of birth and death he also takes away all your good and bad Prarabdha. Because he does not feel like enjoying that Bliss alone, he has to take you there. And while he is coming and going back to do this, he does not forget his original status and that is why he is able to descend again and again to elevate others. It is, thus, essential, always to take one's self to be at fault.

Experience of worldly life is essential to attain that Bliss. While in worldly life one should not forget that it is but the means of attaining that Infinite Bliss. And that is why Samarth has said, "Adhi Sansara Karava, etc." The worldly life is akin to a ladder; one has to use it to go up to that eternal Bliss; but mostly people are seen to use it to come down to get engrossed in the worldly life. To do right by the worldly life means to ascend up the ladder. The word Sansara means to slip down. One, who does not know how to ascend and descend over that ladder, remains steeped in Sansara; on the other hand, one who knows how quickly to ascend and descend is an Incarnation. Even when he comes in the world, he is very careful, and he can ascend any time being used to it. He is without a birth, because the activities necessary for having a birth he does not possess; he takes a birth means he takes a birth of some of you. That is the mode of working of a Satpurusha, and that also occurs spontaneously. He is never deceived. He has become perfect by transgressing all states. Some may ask me as to why then I grumble about being worshipped? Because I feel that I am a criminal, I am sinful, I feel ashamed to be worshipped. To accept your worship is to accept your births and deaths. Whatever good or bad Prarabdha of yours comes here is burnt out in the Dnyanagni. Since your activities come to me you appear to me to be in the state of Sat-Chit-Ananda. Because your activities come to me I look to be a criminal in the world, and because I alone enjoy that Bliss. I look a criminal there also; how then can I accept your worship? I feel ashamed to be worshipped by you, because you people appear to be God to me.

In the Arati you say, "Pita Payavani Nashi Adnyana Mula", meaning, drinking the Tirtha of your feet destroys the roots of our ignorance. These are the words of Tukarama; they are not trifling words; they can never be falsified even by Brahmadeva's father! The Pradakshina and the Arati you recite are also his composition. Tukarama was Para Brahma incarnate. His words are the words of Parameshvara. He was an Avatara. He accepted worldly life for the good of the world. He cautiously descended into the worldly life, guided hundreds on the right path and left. He appears to be no more from your point of view; but he is always there - he is eternal.

One who has reached that state is always engrossed in that Bliss; he cannot see anything to be in a Jada state. Because of your being in a Jada state you are able to see him to be with or in a form. When all of yours goes to him, he becomes conscious of the world; otherwise he is never conscious of it. It means that when you approach him he becomes conscious of the world. It means that it is your Prarabdha that creates the Satpurusha; in other words, you people are like my father and I am like your child. The moment the role of the child comes, the duty of emancipation of parents automatically comes. If after birth, for forty years, one behaves as is laid down by the Shastras, he is able to liberate his parents. You people, however, do not give your child that type of education. But the Satpurusha-child of yours emancipates you. If you bow down at the feet of such a child, you will attain the state of Sat-Chit-Ananda. You people call me 'Baba'; in cajoling a child it is addressed as 'Baba'; I take your addressing me as Baba in that light. When you were not here, where was I conscious of anything? I came to this consciousness because of you. I am hence like your child. A new born of yours is always naked and I am just like that. Just as you bathe it and feed it, you should do the same to me. People at Khadagpur used to bathe me like that. The Darshana of the Linga (penis) of a Satpurusha is the Darshana of Shiva-Linga. Because of you I use this piece of gunny; but when I get angry, well, that piece remains behind and I am then seen in my natural status. In short, you should treat me like a child of yours. You are my father and mother. Woman of course means nothing; a woman is like a pot to hold the milk and curds in the form of your Jiva. I have talked plenty about the state of a woman; so also I have talked about the father being a son. If in this light you like to call me as Baba, you can do so. I am your child; because of your attributes I have come into existence. If the father is a son, the son also is a father; from this point of view, you and I are all children and that is the truth. Names are given in accordance with the form. That Sat-Chit-Ananda is One; it is alone without any relations or associates; it is without any form, without any attributes; it is just nothing. To attain that state we have to exert. The one in your family, who had attained that state of Sat-Chit-Ananda, has now come in this form and is advising you. Really speaking, the Jiva within this form is unfit to take to birth or death, because he has reached that state of Sat-Chit-Ananda. The more you associate here, the more of your actions will be burnt away. You can take this to be a sacrificial Kunda containing Dnyanagni; you can take this form to be your reflection. If you are not here, you can see nothing here. Just as a wife is your reflection in the state of Satchitananda, so is this form of mine your reflection. The Sat-Chit-Ananda fire requires the Dnyana-Kaunda to hold it; take this form to be that Kunda; it is your activities that put on so many charges here (on me) - that of your relation and associates, of your objects in and of the world, and all these charges are just burnt away and raised to the state of Satchitananda; whether it be you yourself, or a father, or a son - all are emancipated. If you take this place to be everything, then all that will be liberated. In Rama-Raksha it has been said, "Mata Ramo Matpita Ramachandrah," meaning, Rama is my mother, Rama is my father; the girls here sing "You, my friend" or something like that. Now what is the sign of having offered one's all? It is this, "Yasyanugrahamichchhami Tasya Sarvam Haramyham", meaning, I snatch away all of one on whom I wish to bestow my grace. I have already talked about this some time.

Without offering away one's all one cannot attain Godhood, the state of Satchitananda, the state beyond the cycle of births and deaths. Whosoever is to be bestowed with the grace, all his is snatched away from him; Mana, Buddhi, Ghitta, Jiva, the means to know are all snatched away; when all the good and bad is removed then alone one attains the state of Satchitananda. Such a one is the child of the world. Bhagavan has said that the more a man is poor, he is liked the more by Me. It is better, therefore, to be a complete destitute. An around full destitute is the real wealthiest.

**As you say.**

(While distributing mangoes as Prasada Shri Baba said-)

Many a man and woman are like bogies standing on a straight rail-road. It is because of you that I have to speak sometimes this way and sometimes that way. For me, with me, there is no more this way and that way. Some may get a sour one while some others a sweet one according to their destiny; if you can have your destiny as you like, you can have whatever you desire. If you are destined to attain Godhood, you will attain it. Some may ask, "If we are to get what is destined for its then why should we approach you? You are the one who can change and mould the destinies; that is what we believe, and we come here to get things settled once and for all; why do you say then that things will happen as destined?" My dear men, things are bound to happen as you may have decided. I do nothing. If you have decided that here, there is a power that can change and mould the destinies, then you will experience that. It is your decision that takes a form of a Deity which does the needful. Whenever your decision becomes a determined one then it is able to take the form of a Deity, and that Deity satisfies your desire. To decide is thus in your hands and to give you the fruit thereof is in the hands of that Deity. One should go on working with determination in association with Satpurusha. A Satpurusha does nothing. If he could do or does something, he is no Satpurusha.

**Today's state and the state here.**

Those that have to do night duties become Yogis subsequently; the Government, the Sarakara, in a way teaches them Yoga. The Sarakara protects its subjects; this protection is only a ruse; really speaking it establishes the Faith. Today the British are ruling over this country and it appears as if they are breaking the bonds of Faith; but this is not correct. The Incarnations never cause any suffering or disaster. The King or the Sarakara after all, is an incarnation of God - a part and parcel of God; how can he, then, cause any suffering for his subjects? It is never possible. Now, what is meant by stabilisation of Faith? When the Jiva comes into the the human form he is unable to understand exactly what he is supposed to do; it is then that the Sarkara directs his subjects, the Jivas in human form, to do the necessary things; this is what is meant by stabilisation of Faith. The form and the rituals of the Faith change in accordance with 'Time'; that is why the old modes of behaviour and rituals are not seen today, nor the Varnashrama-type of behaviour is exhibited, nor Yadnyas are seen being performed. It appears that the Hindus are being taught the Bible and as if Christianity is being established; this of course is happening in accordance with the 'Time' and the cogent present circumstances; in a way this is quite good. But in spite of the apparent efforts to establish the Bible, it does not seem to have held any water. Whatever is apparent without, the opposite is always present within. I have once explained that these English are but the Rishis of old, i. e., if they are Europeans from without, they are Brahmanas from within. In accordance with their external European form they are seen to teach the Bible; but their inner Jivas have nothing to do with it, because they are Brahmanas. In due course of time, those who stick to their external European form will become the real Europeans, i. e., they will have nothing to do with Brahmanas. Today as Brahmanas from within and Europeans from without they are tring to establish their external Faith; this is bound to lead to good result in the end; they do not know what it is 'going to lead to. Whatever they are doing today will be of great advantage to the Hindus in course of time. In old days education about faith was being given in relation to the external form of caste and colour. Today in accordance with Time, externally, Faithlessness is seen being spread. The greater the force with which this external Faithlessness is spread, with equally similar force the Faith is being established from within; in due course of Time that inner Faith will begin to exhibit itself. What was being-done forcibly in old days, its result is being seen today; in the same way, the inner result of what is seen happening today will be apparent in course of Time, and it will appear to be good. It means the apparent Faithlessness of today is not the real



Faithlessness. For proper establishment of Faith, faithlessness from without is seen to appear first; in course of time the Faith that is being established from within will automatically come to the surface. The more the external appearance of Faith, the more the formation of Faithlessness from within. In old days faithful conduct and behaviour was apparent everywhere, when from within the Faithlessness was taking its root, which has now come to the surface. If it is once 'this way' then it is automatically followed by 'that way'. It is always a pair of opposites. If once there is faithfulness, it is bound to be followed by Faithlessness and vice versa. To say that the king makes the subjects suffer is to say that God makes them suffer, and how can you ever think of God like that? Aurangajheba, the Emperor of Delhi, forcibly converted many a Brahmana into Musalmans: As the Emperor he was an Incarnation of God; he had the Darshana of Rama. I have talked a good deal about the Brahmana and Yavana Faiths; however, I will tell the gist of it. Jamadagni Rishi was the chief factor in this. His son was Parashurama, who was a Brahmana and an Incarnation of God; having killed the kings, their attributes of Kshatriyahood had infiltrated into Him and due to this cruel work, Rajoguna and Tamoguna also had come into Him. Now these things had to be discarded, expended, somewhere, and for that purpose Parashurama had to take an Incarnation as Yavana, and it was He who came forth as Aurangajheba. How can then the forcible conversion of Brahmanas done by him be called as a crime? Whatever a king does is bound to lead to something good. He converted the Brahmanas, means that he converted them from the Brahmana Faith and not from the state of Brahmana. Whosoever observed Brahmana faith for births after births cannot attain liberation without accepting the Yavana state. Unless both the ends are made to meet how can the Original be experienced? Even when one side is completed by one, it cannot be left by one's self; at that time somebody, an incarnation, is seen to be born, who forcibly breaks one away from the side completed, to enable one to attain Brahma. Brahmanas, who had completed their side of Brahmnura Faith, had to be forced away from it, and that is what Parashurama, did in the form of Aurangajheba, by converting them. After all, the Yavanas are in no way independent; they are born of Brahmanas. Similar is the position of the English. They do nothing by themselves. In accordance with the nature of the particular Incarnation, suitable actions are seen being performed at their hands spontaneously and their results are always seen to influence the subjects. I know that all this you have to imagine; but to me it is all an open book; I am actually able to see how many a Jiva are thus actually being raised to the state of Brahma. When you will be properly qualified, you will also be able to see things clearly like me. In short, whatever happens always happens for the good.

Whatever God does, He does not do it as a king or as a human being; but He does things for which a particular Incarnation has been taken; and the things that He then does go on happening as planned and do not stop in the middle. In bygone days, the life-span was pretty long and that is why Rama and Krishna alone were seen to have done so many wonderful things; in these days of Kaliyuga, however the lifespan being very short, though similar things are done, they are not done in one life, but in stages in succession of lives traditionally; that is why the son is seen to assume the control after the father, and the last in the series is the Original One. Of course they do not know what they were and what they are; all of them think that they are acting on their own; but it is not true. An Incarnation of any denomination is always a worldly man, i.e. a Sansari. Incarnation and slipping, i.e. Sansarana mean the same thing, the only difference between them being that while in the former there is that consciousness, it is absent in the latter; that is why the former does not get caught in worldly life while the latter does. Your worldly life is a matter of exertion while that of an Incarnation is without any. Such a life in which things are seen to happen spontaneously without any exertions is the life of a Satpurusha, who always remains as the giver of Infinite Bliss. In short, whatever the British Government is seen to do is not bad but is sure to lead to good results.

Some people have night duties normally, while some are given them as a matter of punishment; the result of both, however, is the same; all of them subsequently become Yogis. All the punishments that have been prescribed are good; if some of them will make some Yogis in the end, others will make others attain Brahma. Whatever actions are done by Government are done in such a way that in course of time their kingdom should be snatched away from them by another. Everybody does not care to know what his actions are leading to, but he has always to bear the results thereof. We always behave in a way that brings on death; whatever so called good is done by us always leads us to our death. You say, "Oh, here comes my enemy!" But it is you who are his originator. As you go on exerting to do good, simultaneously the opposite bad is getting organised spontaneously; the more you try to attain pleasures, the pain goes on affecting you proportionately; the opposite action is always automatic. Night always follows the day. What is the use of

trying to have a continuous day, i.e. state of light? It is bound to have its end. It is we ourselves who are always responsible for the opposite. If day is not experienced, then there will be no experience of night. That is what the Yogis try for; they try to turn the day into night and night into day. The simplest method is to deny what is called as pleasure; whatever is responsible for pleasure should be avoided; if pleasure is avoided how can the pain come? Just as night follows day, pain follows pleasure; the moment the food is accepted, night-soil is automatically there. Effort to attain pleasure, no doubt, is seen to give a momentary pleasure, but it always leads to more of pain than pleasure. The effort is one and the same, but it gives two results. Efforts for pleasure leads to pleasure, but invisibly it builds a stock of pain as well. That is why the Yogis, Thinkers, etc. are always seen to run after pain. What is penance? It is nothing else but pain - suffering; and that automatically leads to pleasure. Of course, I am not a Yogi or anybody like them; I have not got any pleasure. I am only able to see the methods of work and their results, as also the plays enacted by Yogis and incarnations and others. I request them to enlist me as one of them; but then they do not do so. They Say, "It is on account of you, due to you, on your moral support, that we are now enjoying; if we pick you up, then how can we enjoy?" I then say that you people are enjoying at my cost and I am only made to bear suffering and pain. They say that you will have your turn sometime. They say that if you make somebody take your place, then you can join us. Such 'somebody' is called a Shishya, a disciple. But in such a state nobody could become a disciple; after all, it is a state of Bliss. It is the same Bliss, the Brahma, that goes on evolving into Yonis after Yonis and ultimately returns to its position; naturally, there is no further state to go to. To that state words like Guru, etc., are really speaking not applicable. But since we have to express ourselves somehow we call that as Sadguru.

It is the duty of a Guru to whisper the Upadesha in the ear. People come to me and request me to do so. But I have not taken any Upadesha, nor do I give any; I am not qualified to do so. Some people receive some Upadesha from somebody, and then they come to me and ask about it; it is like a patient with medicine prescribed by one and diet by another! I have never taken any Mantra, nor do I know any; how can I know then how to use them? People go on saying something; but as far as the state here is concerned, well, things have gone back to their place of Origin. When anything returns back to its origin, it is all finished. There is no Guru nor Shishya therein. Having attained that state, what Satkarma is being done later as a mark of devotion, well, in relation to that that one himself or itself becomes a dyad of Guru and Shishya; it is the Satkarma that forms the dyad. It happens this way. A seed gives rise to a tree and a fruit; when the fruit is borne the function of that seed is over; it means that in the form of the fruit the original seed has reached back to its origin. But the fruit is there and it contains the seed. If this seed is sown it leads to another tree, which obviously has nothing to do with the first one from which it became available. That's how it happens. When Satkarma is then done, that seed begins to unfold itself into a tree; this tree grows two branches, one of which begins to grow very rapidly; ultimately one of these two goes back to its origin. Of course, this takes thousands of years. Any way, it is the Satkarma that forms a dyad.

You may ask if you should be called as disciples or not, and whether you will experience that state at least after thousands of years? Well, dear men, you, as you are, are the branches of that tree and hence one with me; you have finished your all; you have nothing more to do with seeds; you will be wherever I will be. You are all parts and parcel of mine. You are neither my disciple nor I am your Guru. You are just like me. One, who wants to have the relation of Shishya, has to separate himself as another; an 'another' would then develop and establish a tradition of Guru and Shishya. You have nothing to do like that, nor with them. You may begin to wonder if you have nothing to do? Dear men, I have come because of you; ours is not the relation of the teacher and the taught. So go on enjoying at your best till the last moment. You have nothing remaining to do; everything necessary is happening spontaneously. What is required for you to do is to have increasing association with me. Association with a Satpurusha burns away everything. Once a wood is burnt how it can be called as wood again? Till you are within your body you won't have any experience; as you leave the body you will know all; it means that you all are Videha-Mukta. Jivan-Muktas are always very few, and that is according to the will of God. Your wood is being burnt; but see that you do not remove it from, the fire to keep it as wood for future use; even if you do, it would not be of much use; ultimately it will be burnt away; that is in case you interfere, you may have to take a birth or so more, but ultimately you are sure to reach my state. If due to your interference now your Jiva takes another birth, it will be like half-burnt-wood, i.e. it will not be able to engross in and enjoy the worldly life; it will always run after a

Satpurusha, an association that will lead to the final result. That is why I say that you should enjoy whatever days are remaining. You have now to die but once. You will feel that you have lost the body, but it is your Jiva that will be dying, and naturally, you will get that subtle eternal body in which we all will remain permanently.

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18-5-1925

**Play as accused, suffer punishment and you win.**

(Devotees were worshipping Baba's feet when he said -)

My foot is having cramps, even then it must be kept straight. From tomorrow I will bind down the foot. Why only this simple imprisonment to me? Put on shackles! These are shackles. These shackles have kept me in check; they come and go when they like. All this is a type of punishment. If one punishment is undergone, all other punishments will have been borne. There is no go without undergoing all sorts of punishments. To undergo punishments is one of the methods of attaining Godhood. A list of all possible crimes should be made; then the relevant punishments should be written, against each; then one should imagine that he has committed all those crimes one after another, that he has been tried and given those punishments and then start undergoing them. If this is done, then one is able to see the four-armed God standing before one's self in one's life-time. As different parts are played, so also the parts of undergoing punishment for different crimes should be played. These crimes that are so committed should reach their limit, i.e. they should all be committed including murder, and then having undergone all other punishments, the last, i.e. the capital punishment also should be suffered. You people do not like to do this way; you always try to hide your crimes. One should suffer punishment for crimes without committing them. If you cannot do this way, then you should somehow or other gets punished by Government. It leads to attainment of Godhood.

A person performs all sorts of actions during his life-time; some of them are due to his Prarabdha, while others are done on his own. All these actions lead to Punya and papa and thus to pleasure or pain. This pain is interpreted as punishment from the worldly point of view. From the spiritual point of view, however, both the pleasure and pain are punishments. Why? Well, the Jivatma in the human form is originally actionless, attributeless and unaffected; he is always in that self-evident state of Infinite Bliss. Later he begins to perform actions, and they lead to pleasure and pain which naturally he has to bear. It is with the help of the experience of this pleasure and pain that he is able to realise his original state. It is with the help of the human body that the Jivatma has to attain that subtle body capable of experiencing that Infinite Bliss. So long as he does not do it on his own or get it done with the grace of Sadguru, he has got to go on bearing the pleasures and pains, the results of his own actions, for births on end. Now in this, the painful experiences always exceed a great deal the pleasurable ones, because the pleasures are always followed by pain. That is why it has been said: "Sukha Pahata Javapade, Duhkha Parvata Evadhe", meaning: the pleasures are of the size of a grain of barley while the pains are of the size of a mountain.

Just see for yourself, if there is anybody who has become immortal, or has earned permanent health, or has attained eternal fame, or has earned the power of doing unprecedented miracles or upheavals, by enjoying worldly pleasures? At the most they may perhaps make one a king of some small community; even this is almost impossible; what of attaining that Infinite Bliss then! The worldly pleasures, on the other hand, are always seen to lead to almost interminable pain for births on end. It is thus mere ignorance to label the worldly pleasures as happiness and that is why in the spiritual line these worldly pleasures are also treated as punishment. The Siddhas or Satpurushas are always seen to suffer the pleasure and pain that come to their lot due to their Prarabdha, in an unaffected manner. In short, a human being has to suffer the results of his actions, and unless he has suffered all his due and become finally actionless he cannot have that real happiness. It has been said in Ashtavakra Gita: "Vyapare Khidyate Yastu Nimeshonmeshayorapi, Tasyalasya Dhurinyasya Sukham Nanyasya Kasyachit", meaning, that king of idlers, who feels tired of even

the spontaneous movements of the eyelids, is the one who attains that eternal happiness, and none else. To become actionless to such an extent, the help of the Sadguru is essential. One, who, with the help of his Sadguru, has attained that state of real inactivity, takes on himself and bears the good and bad of hundreds and leads them all to that Parama Pada. To become like that one has to strictly follow with absolute faith whatever his Sadguru tells him. There are many an example of attainment of that Eternal Bliss in this way.

Take my own example. I did not know anything of Sai Baba; he never showed me any miracle that could have been the cause of attraction; then again he was a Yavana while I was a Brahmana and yet I decided to follow strictly with all faith whatever he would tell, and I did it. Even though from your point of view he is no more, yet whatever he, in his subtle form, orders me to do, I do even now; it never strikes me that I have anything like independence or discretion with me. He is always there incarnate, and through this body it is he who does all things that are seen being done by me in his own way for the good of the world. He always said that he is always with that person who has full faith and patience; and with full faith in these words of his I did whatever I was told without any impatience or haste. I used my independence and discretion in strictly following with full faith whatever he told me. Sadguru is always behind those who behave with such determination. The work of one, who is anxious to finish it quickly, is always delayed.

In short, unless one has undergone all the punishments in the form of pleasure and pain, he is not able to achieve his ideal. That is why I always advise to imagine one's self to be an accused, who has been given the relevant punishments and then bear them all without grumbling; that leads to attainment of Godhood. I will tell you a story about it.

There was a disciple who stayed with his Guru for a number of years, even after his colleagues and others, who had come long after him, had left having received his grace; he alone did not receive any. Ultimately he felt very disgusted with himself; he thought that his sins must be to the tune of mountains and mountains, as otherwise he would have received kripa of his Guru. He then thought that it was useless to think of having kripa; he must first finish all his sins by undergoing various punishments. He thought that he must now commit some big crime so that he will be caught and will be ordered to be hanged. With this train of thought in his mind, he approached the Guru and said -

S - I am going away now.

G - Why? What for?

S- I am very sinful; I am a criminal.

G - How did you come to know this?

S- Because I don't receive your kripa. Those that came after me are all enjoying and I alone have remained behind like that. My sins must be great. So, I must first undergo whatever full punishment before I can think of having your kripa. I am, therefore, going out to undergo some punishment.

G - My boy, why not stay here?

S - What is the use? Even those that came long after me have received your kripa while I am just remaining like that.

G - Alright, you can go.

The moment the permission was granted, he left without any food or without any luggage; not even a set of change of clothes he took! He had decided to earn the capital punishment somehow or other. With this intention, he came to the capital. Then he thought of various ways of obtaining that punishment from the king. He went to the court, studied carefully whatever happened there, how and when the various officers, the prime minister and the king come, where they all sit and all that. Then he decided to occupy the place of the king. So one day, prior to the arrival of the prime minister he went there, and straightway occupied the chair of the king, and began to throw away here and there the various things kept on the table. Everybody was aghast. By that time the minister arrived and was surprised to see him occupying the king's chair and all confusion on the face of his officers. He quietly enquired of his officers. They said that they did not know; they suggested that he must be the family-Guru of the king; who else otherwise would behave like that! Well, the prime-minister also felt that same way. By that time the king arrived and was surprised to see everybody all confused and somebody occupying his place. He asked the minister about it. He suggested the same to the king. The king also thought that way. The king then straightway went up to him and bowed down at his feet. He declared that day a holiday. He put him in a palanquin and ceremoniously led him to the palace. The whole royal family now began to serve him. The poor fellow was absolutely flabbergasted and nonplussed. He could not understand what was happening and what he should do. He wanted to have capital

punishment, but instead, he was being served by the Royal family! Of course, behind him was his Guru in an invisible state, of which he was not cognizant. In that dazed state of his a couple of days passed. He now felt still more disgusted in spite of all that luxury and pleasure showered on him, and that too by the king and his family. He thought that it was not desirable to stay there any longer, because it would only lead to still greater confusion. So one night he quietly left the place and the capital. He began to think as to where he should go from there. Ultimately he decided to go back once again to his Guru, went there and bowed down at his feet. He asked him as to how did he return? He had gone to undergo capital punishment! So he told all that had happened to his Guru. The Guru then said: 'You have now become bigger than me; you have become Parameshvara.' The boy said: "If really some such thing had happened, then it is only the result of your grace." The Guru said: "My boy, I have bestowed all the kripa on you long ago. How could you have become Parameshvara without it?" The boy said; "I don't understand anything. I am all sin. I am just a stone." The Guru said: "Because you experience yourself to be a stone, Parameshvara has given you this position to you. Now you take over my Gadi from me. I am going into Samadhi."

In short, as one undergoes punishments and as one comes to completion, God is there. But one should not do this with the idea of being Parameshvara. One should be ready to suffer capital punishment in the cause of God. It is on this principle that it is advised to offer one's Jiva in the cause of God; you do not require losing the body for it. The moment the Jiva is destroyed, God is there. That is why one should always suffer. One should suffer punishment for others; this is also a method to suffer. Suffering leads to attainment of ideal in ones' life time. Of course, you people do not like this and please do not do like this.

The simplest way of destroying Jiva is to fast. I have talked on this fasting many times. To starve all the indriyas is to punish them. Today is Somavara as also Ekadashi, i.e. it is the day of meeting between Hari (Vishnu) and Hara (Shankara). Both of them like to meet each other, but they are not able to do it by themselves; they are not independent; that is why they make their devotees bring them together. Really speaking, it is you who make them and then keep them apart, and that is why they have to look to you people, their devotees, to bring them together. Whosoever brings them together, unites them, well, they unite with him. They play the play of the world for the sake of their devotees. Honest and sincere fasting means bringing Hari and Hara together. One who brings them together becomes Hari-Hara himself and then he is not able to see any of Them. He then begins to worry about seeing Them. He does not understand that he Himself has become Hari-Hara. He becomes anxious and frets and wriggles within himself to see Hari-Hara, while hundreds see him to be Hari-Hara and fall at his feet. This makes him still more confused. Then he begins to see the reflection of Hari-Hara into everything and everybody that comes before him, i.e. he sees everything and all to be Hari-Hara.

Now I am feeling the nature's call. In old days, I used to pass shit and urine where I was sitting, and my whole body used to get smeared with it. You may say that ultimately Baba always comes to shit, to the 'Gu'. Dear men, all the good and bad in the world is found in this 'Gu'. Even the Guru is Gu; even the Guru's mantra is the same: "Gum Gurave Namah". One must develop taste for Gu. There is nothing beyond Gu in this world. How can you then avoid Gu? The flies (Mashi) love Gu. Because I am Gu of all of you, you aggregate here like Mashis. Mashis is a great thing. What is Mashis? The one that has no (Ma), Asha (desire), is Masha (the plural of Mashis); they are bound to love Gu, Even Vedas got exhausted in describing the Gu. Gu means Mala. The whole world is all Gu - all Mala - of whom? Of that Ka, i.e. Brahma. (Thus it is the Kamala, the lotus; the world has the form of Kamala; the modern science has now come to that view- G. S.) I had talked a good bit about this. One must lose all shame and awkwardness in thinking and talking about this Gu, if you want to attain 'that'. You people differentiate good and bad in this 'Gu', and that is why you are in your present degraded position. The moment you give up this differentiation into good and bad, you are free.

### **The modern physical means.**

In those good old days there was no telegraphic communication. At that time the Yogis and Mahatmas used to communicate with each other by means of their Atma. From whatever place they wanted to have information, they used to put their Atma in communication with somebody in that area and thus got all the information they wanted. This give-and-take being done with the help of the Atma was naturally quicker than by your electric apparatus. The moment Bombay was remembered they used to connect their atma at once with another there. Such power of communication was due to Yogic powers they had attained. In those days there were many Yogis like that. Even today, unknown to you, there are many like that in forests, caves and mountains. Such actions of theirs were and are effected without any external means and hence they were not necessarily useful to the world. Some of them now have taken birth as these Europeans and with the help of invisible natural forces are making out the visible means for use in the world. In old days they only worked from within with only invisible means which are now being brought out to visible status. It is always a pair of opposites: if once things were done with invisible means, then at another time they must be done with visible ones. Now this invisible communication is of two types: one with the body and the other only with the mind. I will tell you a story I remember.

Somebody wanted to have Darshana of Rama, so he began to propitiate Ganapati. Ganapati, on feeling pleased, appeared before him and said, "On the seventh day from today a disciple of so and so will come to you from Kashi and will show you the way for the Darshana of Aama", and then disappeared from his presence; in a similar way immediately after that He appeared before the Guru in kasini, about 700 miles away from the first place, and told him what to do, and he also agreed to do the needful. On the seventh day that Guru asked his disciple to finish his morning duties very quickly. With all his quickness the disciple could only become free by 11 in the morning. Then the Guru asked him to go at once to the place where that man was awaiting advice and return by 12. The disciple said that the place was so many miles away and how could he do it? The Guru asked him to place his wooden slippers on his head and go. The moment he placed those wooden things on his head he began to walk through the space at a tremendous speed with his body and within a few minutes appeared before the man, told him whatever he was asked to tell and returned in the same way back to his guru within the stipulated period.

That is how the Rishis and Yogis etc., used to communicate with each other. Today also there are many who do it. It is to enjoy the fruits of their Satkarmas that these very Yogis etc. of old have now appeared as Europeans and you can see that to be true from within. Like the Europeans people in this country are also human beings; but they are not able to discover new things like the Europeans, nor do they know how to try for them, nor does it strike them what to do, as opposed to those Europeans to whom ideas strike spontaneously and they are able to put them into practice without much effort. Now, how does this happen? Well, take the common example. A man thoroughly studies a particular subject and then gives it up for some reason or other. Years after he thinks of returning back to that subject and he finds that he has forgotten everything. Naturally he has to start from the beginning once again, but now he progresses very rapidly. If some new man begins to study that subject along with him, he simply feels surprised to see his friends' phenomenal progress. In the same way, even though they have now come as Europeans, their trained Buddhi is able to grasp and decide about things very quickly. Some people say that they, the Europeans, are very industrious and constantly seen to work hard, while the Indians don't; that is why they progress and we just remain where we are. I also say the same thing; and yet there is a difference between them and myself, and this difference is due to their not understanding what Udyoga (Industriousness) really means. The Europeans do their Udyoga in a fairly right way, while here in this country the so-called leaders, reformers, learned, etc., not only do not do the right Udyoga but only follow the Europeans in their mode of dress and address etc., imitate them wrongly and do various unnecessary things causing degradation and suffering all over the country. The word Udyoga means Ut (higher up) and Yoga (to join), i.e. join with higher. That is what the Europeans do while our leaders here are seen to do Adho-yoga (Adho - below). People here loudly proclaim that they are doing "Ut-yoga" but actually they are practicing "Adho-yoga." Unless people start doing real 'Ut-Yoga' in this country, the country can never rise up to any level whatever.

Those that had performed great Tapascharya and obtained various miraculous powers may or may not make use of them while alive. But after their death where is all that Punya to go? It just remains accumulated and ripens to be ready for use in due course. I have talked about this subject some time ago. I have also once explained that for the good of the world some of those old yogis, etc. come back again in a body suitable for the purpose. It is those stocks of Punya of theirs that ultimately evolve into visible forms useful for the present purpose of the world and are utilised by some of them now in the form of those Europeans. I said some of them, because, the rest of them never desired to see the fruits of their labour. Those that desired to see the result of their Punya come back in the world at suitable times and perform miraculous things. So long as those stocks of punya are there, the miraculous things you see being created are bound to continue. If prior to the extinction of those stocks those people will not add on to them, then in due course all these miraculous happenings, things and objects will dwindle away.

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### **This Train-like Unclaimed Body of Mine!**

My belly is having terrible pain; it is paining in a very funny way. When you get belly-ache, you can know how it does; but how can you know mine? What a colicky pain? I have got to suffer it. These days I have to suffer from so many pains and troubles. I suddenly came to know the reason for all this suffering. I used to suffer prior to you peoples coming here; but that suffering was of a very different nature. Since you people started coming here, the pain and suffering I get is of entirely different type. Before you came the suffering I had was due to God's will to kill, to destroy my Jiva and due to that my Jiva was completely destroyed with this body remaining intact. Till the Jiva was there, this body was recognised as his; but since the destruction of the Jiva this body is without any owner and as such is like an unclaimed house.

After the death of the Jiva, as the body became an unclaimed property, what is it now in that body that says 'I', that claims the body? This is a question some of you may ask. Well, I will give a reply to this question. You know the house of the well-known Nana Phadnavis (the Finance Minister of Peshvas). When he was alive he built that house and stayed there and hence that house came to be known as Nana's Wada (House). It is over hundred years that he died and yet that home of his is called a Nana's Wada; is it not? In the same way, even though the Jiva called 'Upasani', to whom this body belonged, is gone, finished, still you recognise this body as that of Upasani. This is as regards the body, now I will tell you about the 'I'. As a matter of fact there is no 'I' state remaining herein. Due to 'I' spoken from here, you may be thinking that I have yet got the Ahamkara; in that case you can call this Ahamkara as of the true or primary type, i.e., pure primary consciousness. Just as today is that 'Nana' of Nana's Wada to you, same way is that 'I' here. When you keep ghee in a pot, you call that pot as the ghee-pot; subsequently even if you give up keeping ghee in it, the name 'ghee-pot' given to that now useless empty pot is continued. In the same way, you can call this 'I' like that 'non-existing' ghee. This 'I' is the Jivaless Ahamkara. So long as you people come here, it becomes necessary for this Jivaless Ahamkara to call itself as 'I'. If you go around Nana's house, you call it as Nana's house; but if you don't go there, even though the house remains as it is, you have no opportunity to call it as Nana's house. In the same way, when you come here, then saying 'I' here becomes necessary; if nobody comes or will come then that 'I' within the body remains immersed in that Eternal Bliss.

This word 'I' that I use represents the Jivaless state. When whatever is 'mine' is completely destroyed, i.e., when the state of 'mine' is fully destroyed, how can Jiva remain there? 'I' does not mean the Jiva. Just as it is said, "these are my clothes" or "this is my body", in the same way, it is said, "this Jiva of mine". It means the Jiva is always included in the 'mine'. It means that whatever is there up to and including Jiva is quite separate from the 'I' and is all destructible, while that 'I' is eternal. When, thus, everything 'mine' has been destroyed, i.e., is no more in this body, then only that 'I' is now remaining free in the body. Because all that linked this 'I' with the 'mine' has been destroyed, only the 'freed' 'I' is now remaining herein. It means that the 'I' that was so long outside the body has now commenced to be within the body as well, but in a free, i.e., unattached or detached way. It means that the Jivaless original 'I' is now 'freely' living in this body. Vedanta

has tried to describe this free 'I', this way. This I is eternal, Blissful and the state of Sat, Chit and Ananda; it could be said that this eternal, etc., are the attributes of that original 'I'. It means that now I am experiencing these attributes of mine while within this body. It means that so long as this free 'I' had taken to the state of Jiva, it was not able to experience its own attributes; with the destruction of the Jiva state he had taken to, he has now become free, i.e., detached, i.e., unattached, and now is able to enjoy its attributes of eternity, etc., even while in this body.

Since this body has become like an empty house, when you people come before it, this unattached free 'I' has to be the claimant of this body for the time you are there. This being now empty houses, hundreds of these Jivas of your forefathers that see it to be empty come within it and subsequently enter into that Infinite Bliss. They come here through you - alone with you. Many times I have told you that there is no difference between ourselves and our forefathers. 'They enter this body and then join that Infinite Bliss' means that they lose their Jiva state. And with the destruction of their Jiva state there remains no difference between their 'freed' I and the 'free' I here in this body, i.e., they all join together, i.e., they become one. That is how thousands of Jivas come here and attain liberation, and that is what I actually experience. Those Jivas that come here lose their Jiva state means that their Jivahood accompanied by their Papa and Punya comes here, and I am made to suffer that.

This terrible colicky pain I am having today belongs to some Jiva. I am only telling you my experience. If you will kill your Jiva without entering into me, you will become a Jivanmukta and then you will also be able to lead hundreds to liberation. That is the highest state to achieve. It is from this point of view that I have many times called this body as a bogie. Once you sit in the bogie, you prevent others coming in; when they force their way inside there is a bit of skirmish between you and they, and after a while, when the train starts, you just adjust with each other and soon begin to talk to each other in a pleasant manner; exactly like that happens in this body. At the skirmish stage, when another Jiva from outside enters into it, I am seen to abuse, to beat, to be angry and all that, and then all of a sudden become calm and quiet. One, who is without a ticket, I am seen to drive away. That is what happens.

Day before yesterday, after the morning Arati, I dozed off a little and I had a dream. I saw a beautiful mirror. Now if the mirror comes in front of anybody he will be able to see his reflection in it; but when I looked into that mirror, instead of my face, I saw the face of Guard-Mama in it! That is how the Jivas are seen to get in this empty house. 'I' having been destroyed, somebody else is always seen within here. That is what happens.

Now those that sit in this train, how far do they go? Your trains and aeroplanes, i.e., the visible transport is able to move over the earth only; they are useless to go to the moon or the Sun. If, however, you have suitable means you can reach there. The Europeans, you and all the present people are able to see only the earth you live on and the Sun that gives you light; but there are hundreds of such earths and suns. The whole creation on all these is of various types. If you get the suitable means, you can go and see all the places and go beyond them as well. But if you think that by such movement you can easily skip into that Ananta, well, that is never possible. If you want to attain that Ananta, you have to do so from this earth as a human being; that is the importance of a human form on this earth and this earth as well. If you make proper use of your body and this earth, you can get out of everything; otherwise you have your suffering and trouble for births after births. You may say that your suffering will be over at least when this world will cease to exist. Yes; but even after it is dissolved, it is reborn again due to all the old accumulated sanskaras and you will also be born as you are today. If you ask as to what should be done, well, you should behave in such a way that you have not to take a birth again and for that you should attain the 'Sahaja State,' i.e., 'the spontaneous state'. Whatever actions you perform are based on some desire or other and hence are not spontaneous. Even your body is not a spontaneous product; it is born of your parents. So you should go on performing Satkarmas and attain that state. To tell you how to do it, the Shastras, Vedas, Upanishads, etc., came forth. The association with a Satpuruṣha easily takes a man to that Sahaja state, because of his being in that state. In short, if you want to attain that Infinite Bliss, that Ananta, that state beyond the world, that Sahaja state, then these worldly visible means of yours are absolutely of no use. You have got to revert back. Without reversion you cannot attain that state.

In short, dear Sirs, what an unbearable pain I am having! What days, what difficulties, what troubles, what pains I passed through and yet that suffering is not over!



### **Divide and Unite, and You Have It.**

During Arati it is said, "Phoduni Dvaitachya Badama, Manojayacha Varkha Hema", meaning, breaking the Dvaita in the form of the almond and the gold leaf in the form of control of mind. But these words you only utter; you do not act up to them. You have to break the casing, get the almond, peel off its outer skin, split it into its two halves and then rejoin them to form one almond! How can the two halves then stick together? Well, that is why you have to apply the gold leaf from outside to join them to form one. Of course the almond would not be like the original one without the skin. Well, leave the skin; at least bring the two halves together and that would suffice. You may say that the gold leaf in the form of the 'Control of the mind' is not the gold leaf that can be had from the bazar, and again if the gold leaf from the bazar is not to be taken, then why should the almond from the bazar be taken? Alright; do not have it from the bazar. You have got the almond, the gold leaf, etc., all within yourself; why not use them? Why go 'out' at all?

You people come here and then instead of joining the two halves of the almond, you break it and virtually turn it into a powder! Without touching me, without coming in front of me, without looking or taking part in anything I do, you must join the two halves of the almond, that is you must break the Dvaita, i.e., you must join the two and thus turn them into one, the Advaita. The girls here sing some such thing, "Do not go to the Brahmana who has attained Brahma, do not go to a Sai, but just have their Darshana". That is exactly what I always tell you. Find out some method by which you will have my constant Darshana without coming to me, and that is joining the two halves of the almond to form one whole. What is the method to achieve this? The remedy for this is to win the mind. Once you win your mind, you have attained all. You may say that Baba, this is not possible without your Kripa. Then I say that whosoever depends on others never succeeds in anything. The more you depend on another, on God, the Dvaita only increases. As it is, there is plenty of Dvaita with everybody; then why add on to it?

To-day so many mangoes have been offered here; all of them should be joined together to form only one mango and that will be joining the almond-halves to form one. Some may say that why break the 'One' almond at all? Well, it has to be broken. If it remains one as it is, then it is bound to give rise to a sprout with necessary treatment, i.e., it remains in the state of giving rise to a sprout. But once you split it into two halves and then join them together, then it loses its power of giving rise to a sprout. That is why it has to be split into two. Not to have a sprout, i.e., not to have birth again, one-has to divide the One into two and then rejoin them into one. It means that once the root-cause of having births is removed, then that 'rejoined-one' remains firm, becomes unbreakable and stays eternal. There are books and books written by many explaining the ways they achieved the eternal unity. There is a book called "Dvaitacivaita Viveka", which tells the same thing, that "On breaking and rejoining, the one that is formed is eternal"; even if that one is later seen to have become two, its oneness is never destroyed, it is then immaterial if there is Dvaita or Advaita. You may ask as to how it is possible? Well, that is exactly what happens. I will quote an example from Purana to explain this better.

When Rama wanted to attack Lanka, He had to cross the sea. At that time the monkey-army built a stone bridge, which is well-known even to-day as 'Setu'. The monkeys threw big stones to begin within the sea, but all of them naturally went to the bottom of the sea. Then they began to throw them in the name of Rama and yet all of them saw the bottom of the sea! Then one of them, called Angada, had a brain wave. He knew that the 'rejoined' one remains indestructible. So he decided first to divide the Rama into two and then rejoin the two to form Rama. He took two stones, on one he wrote Ra and on the other Ma, put them into the sea, brought them together and lo! There together they began to float! They had no gum, or lime or cement with them to join them! They had the gold leaf of control of mind with them, which they joined the 'made' two into one. Thus they built a bridge of stones for their army to cross the sea. This example clearly shows that the 'rejoined' one is indestructible and eternal.

Let us now think of dividing Rama into two. What is there in Rama? There is one 'R' and the other 'Am'. To be able to pronounce them properly we have to add 'A' to both and thus we get 'Ra' and 'Ama', which when joined together gives us Rama. Just as the Rama is a mixture, we also are a mixture. We have first to divide the Rama into two and then join its two parts to form one; and all this has to be done within ourselves. Because the 'R' and 'Am' have been mixed together for a long time, we have been exposed to the cycle of births and deaths. That is why we have first to break the mixed state into two and then rejoin them to form one. How to divide and how to rejoin is a great secret. It means that this method is only told to a Pucca disciple, and that too from 'within' only. This cannot be explained to an unqualified person. One, who understands this dividing and rejoining, begins to experience that he himself is both, the Dvaita and Advaita. How can I tell you these things? You only know the worldly type of 'one and two'. You ask as to how is it done. Well, you are all alone to begin with; then you marry and become two and then you join to form 'one', a child, and you feel such a joy to look at it. The joy - the Ananda - really speaking is all one; your Ananda is created from destructible things and hence is lost after a while. What is therefore, essential is that this "one into two and two into one" affair has to be done, not in the worldly way, but just within our own self. This has either to be achieved by one's self or told by the Sadguru; then alone one gets success.

Whom does the Sadguru tell such things? He tells to him alone, who has become qualified for it. This cannot be made public. If somebody else listens to it while being told, then the disciple does not succeed. That is why such things are just whispered into the ear and that is what is called Guru-Upadesha; naturally the Guru will impart it only to the one who is properly qualified for the same. I am not qualified to tell and there is nobody here qualified to receive it. That is why the give and take of such things I do within myself. The one who has become like me will alone be the right person to know it; but there is none here like that, and that is why I go on talking about it to myself. What you people take down is all a prattle of mine; whatever is real is something different and that cannot be told to anyone that comes. That is why there is a saying "Jisane kanya Usane Chhupava", meaning, whoever achieves hides. It is not really hiding. From a properly qualified person nobody hides anything.

Some people come and request me to give them some Mantra. I tell them that I do not understand and I have not got any Mantra. Again, all that I am talking is Mantra itself. Dear men, I am telling all secrets openly, but I don't see anybody taking to them. Whosoever is really keen can have all from this talk of mine. I cannot give away anything openly; I can only suggest and that is what I have been doing. Tukarama Maharaja has said, "Tuka Mhane Yethe Pahije Jatithe, Yera Gabalache Kama Nohe", meaning, here the real stuff is required, any Tom-Dick-Harry won't do. When the whole behaviour of the devotee, of the disciple, becomes like that of the Guru, he automatically tells him. The natures of both have to be similar, to be the same, and then alone it is told, or if somebody is prepared to that extent then it is inspired in his mind. By talking this way, I go on observing if anybody is developing his mind, trying to behave and follow in my way; but I do not see anybody doing it and then they come to me and ask me to make them like me! My dear men, Baba does nothing and Baba has no cause to do anything. If somebody improves himself with my talk, well and good; otherwise it does not matter. So long as a person thinks "What will happen to me", he cannot be told anything. When due to association the mind will be as required, then he will automatically know it. Everybody cannot manage to be like that by leaving the worldly activities; rarely you get one who does it. All others should stick to one who has transgressed both the states of Dvaita and Advaita. Once the relation is well established with him, then, even if for some reason or other there occurs a break, ultimately everything straightens out and the person concerned is definitely led by him into the state of Advaita. Even if somebody gave up the relation in the middle, Sai Baba used to say about him, "Where will he go? He is bound to come here in the end." Whosoever establishes relation with this sage, may he go astray, or leave for some time, ultimately he is sure to come here; it does not matter in what good or bad way you associate with it; once the relation is established, the man will not go much astray. But to understand and attain it by one's self has its own unparalleled charm and joy; such a one experiences all that in this very life. We have to do everything within ourselves, without making use of any visible means in and of the world. There are many a method to achieve this; but unless one is qualified nothing can be told about it.

Because you associate with this physical body by worshipping etc., you do not attain the required qualification for that purpose. There one has nothing to do with this physical body, nor with the physical and material means of worshipping, etc.; there everything has to be done within one's self with all the inner means. Unless the external is left, one cannot understand nor do anything within. I do all sorts of things both

external and internal, but I do them according to the will of Parameshvara, while whatever you do, you do according to your own and that is why you do not succeed. This is the difference between you and me; otherwise as far as actions as such are concerned, what is the difference between us? All the same do not get upset or frightened. By association everything comes off slowly, and it is actually having its effect.

'These people, by kneading my body, only intend to give me more trouble. I am being pressed by them against the wood on the other side, and thus I am only made to suffer. These Bilva leaves, this sugar, this water and all that - they are making the whole place dirty and sticky; that is why I call it a latrine. Our outlook is opposed to each other; if any third is coming out of these two or not, God alone knows. I have to suffer all this for you. After all, I am destined to suffer; what is the use of grumbling! Even then I try all sorts of tricks to dissuade you people from coming here. Because this feeling of 'this and that' has not left you and that is why I am troubled and I have to suffer. Anything done purposely is always harmful, whether for me or for you.

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24-5-1925

### **Let it happen spontaneously.**

If a town lies on the banks of a river, then every day most of the people are seen to go there for their washing. Each of them uses the water in a way he likes; the river does not object to any of them; even then people do not behave properly there. If somebody is filling his pot for having water for the purpose of drinking and requests one, who happens to be washing his clothes nearby, just to stop his washing for a minute, the other man becomes angry and begins to quarrel. One must use common sense, have a broad mind and always adjust and adapt for another. But such decent gentlemen are always rare to be seen.

(At this moment some new-comer arrived, stood before him and said that he has come to hear his talk. On this Shri Baba said -)

Those that come here come with a decision to utilise themselves in the cause of God; they have not come here with the purpose of listening to my talk; they do so just to amuse themselves a little, or rather they are able to listen to me incidentally. I am not a discourser, a story-teller, or an orator; I have not studied any Shastras or any religious books; I am in no way educated; my talk is a sort of whispering to myself; to talk purposely, well, I am unable to do. If somebody comes here purposely to hear me, then I feel frightened. I feel as to how I could speak in front of a learned man. Illiterate poor people listen to me and believe in me. If somebody comes purposely, then he begins to ask questions and raises doubts. How long could I solve them? Yesterday one man came here with a huge list of queries. I told him that I understand nothing, that he should ask about them to the man whom he has heard, and that I do not think that I will be able to give any replies. It is better that nobody comes here purposely to hear me.

The spiritual side is, simple and spontaneous. Those who do actions spontaneously belong to the side of God. Whatever one hears spontaneously is good. Here, in this place, everything is spontaneous. Men like Tilak and Gandhi are learned men, they are studied, they love to give lectures and discourses; all their actions are purposeful. Here everything being spontaneous, the talk also is not a regular and systematic one, and hence it always looks to be all a confusion; those, however, who are used to spontaneous actions do not find any confusion or feel any doubts in my spontaneous talk; those that study Shastras feel confused.

Spontaneous and purposeful are two opposite aspects. Because a human being does everything purposely he gets entangled in the cycle of births and deaths. The state of Godhood is spontaneous. Whatever goes on spontaneously according to the will of God, really speaking, is quite sufficient for one's carrying on in the world. Knowing that He has to play His part as and in the world, He has arranged for His maintenance for all the forms and we are not outside that Creation. Look at the birds and beasts; what stock of grain do they keep or what cooking do they do? But as they are born the food for them is provided for. God arrived at the human form spontaneously, as a matter of natural course, and hence whatever He now does as a human being is bound to be of spontaneous nature, and He has arranged for it accordingly. This is what is meant by

Creation. But a human being does not behave like that. A human being does not know, does not think, about his own spontaneous origin and then goes on doing activities in a purposeful manner; whatever then is created by these purposive activities of his will constitute as human or artificial or purposive creation, as opposed to the God's spontaneous one. The human being and his creation have to depend entirely on the spontaneous creation of God, or it could be said that by utilising things from the spontaneous creation a human being creates his own pleasures and pain, i.e., forms his own creation. God says to the human being, "If you want you can certainly have your own creation; but why utilise things from my creation for the same?" But the human being does not listen to this. The human being utilises all the ready-made things and builds his own creation, gets himself entangled in the cycle of births and deaths, due to it and then complains about it! That is what is happening.

Those that belong to that spontaneous creation are satisfied with whatever they get spontaneously; such persons never approach you nor do you ever approach them. One in the spontaneous state is never and cannot be attracted by you; how then would he listen to you if you ask him to do a certain thing? That is why when somebody comes here purposely to hear me, my talk somehow is seen to stop automatically. The one who is fully established in the spontaneous state is seen to say 'Yes to yes and no to no' of others, who are already on that path, or who are likely to be on that path in due course; to all others, he is not able to say even that.

(At this juncture somebody said that he wanted the thread ceremony of his son to be performed in his presence; on this Shri Baba said -)

Those that love worldly life like to make a great show at the time of thread ceremony and such men will not think of performing that here. If such men come here and talk about the performance of thread ceremony, I ask them not to perform it here; I always avoid them and their ceremonies. When he gives up performing the ceremony here then I come, to know that person to be a 'raw' person, i.e., a man without any thinking and principles, and I feel glad to have refused him permission. But if someone is determined then he goes on requesting me again and again in spite of all my ruses to avoid. I take such a man, then, as one likely to follow the spontaneous path and then say yes to yes and no to no of his, and allow him to do the needful; but secretly I go on observing him and guiding him to follow the spontaneous path. Such men perform all such ceremonies here as they would have normally done and yet try to give it a colour of spontaneous action. Such men are always helped on by a Satpurusha. They perform various worldly activities in the presence of a Satpurusha with a view to make them as of spontaneous nature. There is nothing better than worldly life to lead one on to Godhood; but you people give that life a wrong turn and thus make it lead you to degradation. It is essential to perform every activity in the Darbara of God, i.e., in association with a Satpurusha, because it leads to the planting of the seed of spontaneity; actions so performed either become faultless or save the doer from suffering from its bad results; on the other hand, they establish the doer on the spiritual path. You can take it that those that stick to this place, slowly pass on to that spontaneous state from their own artificial one. Those that are fully engrossed in worldly life are never helped by God; God does not undertake any responsibility pertaining to them. But when such persons get into severe difficulties and suffering and get no help from anywhere, then they begin to look to God -- they surrender to God - and then like the mother running to her crying child, God comes to their aid; after all God is a mother to all. When you begin to suffer, He feels for you and then He tries to turn you by various means. Some may say that then God also does things purposely, is it not? No; He does not; all the methods that He uses to turn the sufferers are all of spontaneous nature and being like that they neither affect the sufferers nor Himself.

To approach a Satpurusha - to accept him as a Sadguru - is to desire to pass on to that spontaneous state, i.e., to turn away from the self-made artificial one, for attaining the state of Sat, for merging into the spontaneous creation of God. One, who transgresses the state of human creation and centers the spontaneous one of God, never returns back to his artificial one. All the actions that are seen done by Him, which may appear like that of a bird or a beast or a human being, should be taken to be of spontaneous type. Since such a man has attained the state of inactivity, all his actions are able to lead others to a higher status; that should be one's understanding about him.

(At this juncture a beggar-woman approached Baba and asked him to give her something. On this he said -)

B - Some do give and take; but I do nothing like that.

W - You give me and take me.

B - She thinks that so many mangoes are lying here and I will give her some from them. Look; I never give; that is my rule. How can I break my rule? If somebody gives you, you can have it.

W - Please give me.

B - Don't ask me. Just see whatever happens.

W - I am suffering terribly.

B - Does not matter. Greater the suffering, better it is. God also suffers.

W - I have been starving for a few days, Upashi Baba (instead of Upasani she said Upashi which word means one who has been starving.)

B - If you had to observe fasts, it is good. You say that you are mine, is it not? Then as I observe fasts, you also observe them.

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6-6-1925

### **Sat-Pada.**

The first part of Sai-Vak-Sudha was ready and with a view to present it to Shri Baba, Shri Shankerrao Nanabhai Chhapavale, along with his family, arrived with all the articles of worship, and began his worship. On this he said -)

Did you want both the feet for worship? You worshipped the left foot and then putting a ring on my right index finger in a way you have worshipped my right hand; this has importance of its own. Parameshvara has thousands of feet; thousands indicate infinity; even 'two' indicate infinity. It has been said of Ananta, "Sahasrashirsha Purushah Sahasrakshah Sahasrapat", meaning, that Purushaa has thousands of heads, eyes, feet, etc.; how long can they be counted or seen? They have no end. But there is a method of seeing all these thousands in one. When one thinks of the foot, there has to be something on which it could be kept, i.e. there has to be some support for it. But this one foot has to be known first, then one can think of its support. This one foot, that includes infinite feet, is called the Sat-pada (foot in the form of Sat). To see this one Sat-Pada is to see all the infinite feet, i.e., all the infinite forms, i.e., all the creation, i.e. all within and without the world. It is better then to see this one foot and with its help attain the capacity of seeing the Infinite.

In the incarnation of Vamana, the Parameshvara has actually shown this one Sat-pada. Vamana asked of king Bali the soil to keep three feet on. When Bali agreed and poured off through his hand a little water to indicate his approval and determination to offer three-feet-full-land, Vamana with his two feet pervaded the whole Brahmanda. Two mean more than one, i.e. two indicate the infinity. Just as the hands & feet, etc. of Parameshvara are infinite so are the Brahmandas infinite. With His two feet Vamana pervaded all the infinite Brahmandas; then remained one foot, which naturally includes or which means the state of Sat, that remains over after pervading the universe; that is why this third one foot is called Sat-pada. It means this Satpada includes all within and without the Brahmandas. "The Sahasharashirsha" etc. is to be seen, can be experienced, in that one foot, the Sat-pada. The value of this one foot of Parameshvara is the same as that of one foot of one who has attained the state of Sat, i.e. of a Satpurusha. Such is the glory of Satpurusha. I am telling you this about Satpurusha today because today is Gurupurnima day (fifteenth, i.e. full-moon day of the fourth month, on which it is customary to perform the annual worship of one's Guru).

Such is the glory, greatness and importance of the foot of a Satpurusha. To be a Satpurusha or otherwise depends on one's self. As a Satpurusha is existent, he is non-existent as well. That is why I have always been saying that one has to create one's own Satpurusha and get all the advantage of him. One who experiences something cannot obviously be that something and since Satpurusha is all, it means that Satpurusha is he who experiences nothing; in other words, anybody who experiences cannot be a Satpurusha. One, who experiences, says that so and so understands all, sees all, and hence he is a Satpurusha, a Sadguru; but the one who is thus experienced cannot experience anything; that is the position one has to bear in mind. The foot of the Sadguru, i.e. of Satpurusha is the foot of Parameshvara, i.e. the Sat-pada. Now what serves as a support to this one foot? What formed the support for the two feet of Vamana? The entire universe formed

it; so what remains over, i.e. the state of Sat, naturally forms the support for this one foot; it means that self-existent formless, supportless, forms its support. How did the supportless state come into existence? Well, if there be the state of support (to support the universe) there has to be the opposite 'supportless' state as well. King Bali, having given away all, everything, had passed into the 'supportless' state and hence his head, representing him, formed the support for that third 'one foot', that Sat-pada of Vamana. The head of Bali formed a support in spite of its being in supportless state, and that is why Parameshvara raised him, i.e., his devotee, i.e., king Bali, to a position higher than Himself. See for yourself; Parameshvara is the support for the entire universe, and the head of Bali formed a support for that Parameshvara! That is what Parameshvara actually showed by playing the Vamana Incarnation. The glory, greatness and importance of king Bali has been described in many a book. Those that remember Bali attain liberation.

(At this juncture one Mr. Chaubala offered all his estate to Baba. On this he said -)

B - What is this grand-pa? Have you put on my head hundreds of heads (meaning rupees bearing the effigy of head of the king)? Have you offered all?

G - Yes Sir; including this body.

B- What about 'within' that body?

C- That also I have offered.

B- Hundreds of heads and feet are included in this. How many rupees are these? I do not know how to count. So many rupees mean so many heads. They are bearing various effigies including that of Queen Victoria.

I have talked once about the king being God. The English also are an Incarnation. To know the English is to know God. Should Satpurusha be called a Parameshvara? Well, you may, if you like; but he is neither a king nor anything like that, because he is devoid of any activity. We can and do call anybody a Parameshvara when we are in need of one; if we call a Satpurusha Parameshvara, does he refuse to be so addressed? Does a stone refuse being used for being turned into an idol or for wiping the anus? Same with the Satpurusha; you can give him any name you like. It means that one who calls himself as Parameshvara cannot be a Satpurusha. If the Brahmanda is within the Parameshvara, the king is the Parameshvara; hence offering so many rupees is offering so many Brahmandas. But traditionally the English are the king, and hence all these rupees are bound to go back to them; after all nothing remains with me. The Sarkara gave you these rupees and they will go back to Sarkara. Just as useless used notes have to be returned to Sarkara, same is the case with these rupees.

The real devotee, who has attained the formless state, is the support for that Satpada. Why think and worry over what is Satpada, how can it be attained, and so on? One should take Satpada to be the foot of one whom one has chosen to be his Sadguru. One must never be able to forget the feet of Sadguru; everywhere one must be able to see those feet. It is then that infinite feet will be seen in that one foot; it means that one is able to see the feet of the Sadguru everywhere in all the things in and of the world; when then one gets tired of seeing those feet in thousands of places that is everywhere, then all those feet are seen to merge into each other, and then only one foot is seen; it means that then thousands seem to be in one and the one in thousands. With such experience one can think that he is nearer the state of perfection. If that one foot is the support for those thousands, that one is supported by one's own heart; that is the experience one gets in course of time. If one is the support for that one foot, then which is the support for one's self? There is nothing to be seen that can form a support; it means that then one passes into the state of 'supportlessness', i.e., that supportless state forms the support for one's self.

Recently I have spoken about the importance of attaining that supportless state. We are really without any support and yet we take the earth to be our support. Just as our hands, feet, eyes, ears, etc., are not different from us, in the same way, all the creation including ourselves, being born of the earth cannot be separate from the earth; we are all the part and parcel of the earth. That earth itself is without any support, meaning thereby that we are without any support. The earth revolves in a supportless state, i.e., we revolve in a supportless state along with her. If we were independent of her, then while revolving we would have fallen; since we do not fall we are not separate from her, and as such we are supportless like her.

(Baba then talked about 'offering all' -)

To offer the body is to offer it along with all that it contains. To offer the body without buddhi, the mind and the jiva is like offering an empty pot. God is in no need of a body. He says, "You return Me Mine that

you possess. You have taken loan from Me which has not yet been returned even after hundreds of births of yours. You are, thus, a criminal. Return Me what is Mine, or else go on having births after births. So long as you do not pay Me off, you are in My debt. You try to pay off somebody and simultaneously you take from somebody. If you pay Me off you will have paid off everybody. So return what you have of Mine." What have we that belongs to Him? Bliss, happiness, love, interest, devotion, etc., which all mean one and the same thing, is His that we have taken of Him; it is this that He demands back of us. Bhagavan says, "Hand over that loveful devotion of Mine to Me and you will have paid My all - in fact you will have paid all." Now that love, Bliss, is formless and how can it be held, in what to be held, and given? Water has a form and yet it cannot be given by itself; it requires a pot for it to be held; in a pot alone that water can be given. In the same way, our Buddhi, Mana, jiva, etc., form the pot to hold that Bliss and hence one has to offer that Bliss held in them to God. After all, God is Bliss and Bliss is God. That is why the saints say, "That Bliss is with ourselves; we always experience it. While you eat or drink, the contentment that you feel is God itself." To have that contentment we require some means for the same; but the contentment that is available without any means is thousand-fold more than the contentment with means. The contentment we usually get with means must be attained without any means. You have achieved all when you get contentment without any means.

God is ever hungry of love and that is what He demands of you, begs of you. To give it to Him, you have to fill it in your mind and offer that 'filled' mind to Him; it means that you have to offer your Tana, Mana, Dhana to Him. And this is what is meant by offering one's all.

There is virtually no difference between us and this revolving earth. The earth is a pot full of that celestial Bliss. To know it, one has to know the Sat-pada. Once that Satpada is known then everything becomes known.

We have been utilising that God-given-love in a wrong way for over a long time for many a birth, and that is why we have to undergo the various activities and the suffering for births after births; now to break away from this, association with a Satpurusha is essential. Satpurusha is one who has attained the state of inaction devoid of Prarabdha and his association leads us to the same state. As you come here all your Prarabdha comes into this cage; due to this, as your Sanskaras get purified, you will be able to have that pure love. The more the purity attained the more that pure love is inspired within. You can understand this better with this example. When you dig for water and when you get a stream, the water flowing from it in the beginning is muddy, but as time passes, it begins to get clear. So what is required is always to go on trying; whatever you can do becomes useful.

Women come, worship and offer things; what do they offer? In the house, every day, a woman sweeps the rooms, collects all the dust and dirt and throws it away. In the same way, she collects all the dust and dirt in the form of all the good and bad done by her husband and throws it here. If men are the makers of dirt and dust, women are its removers. Women have no Papa-Punya to their credit. To get removed one's papa-punya one has to have a wife, the moment something is collected like that, the women throw it away here.

(Being Guru-Paurnima-day hundreds had worshipped and offered so many things which formed a heap in the cage; Baba looked at it and said -)

This is the real punishment. When you will become like this you will know what it is. I have been given the work of a sweeper. A sweeper has to collect the night-soil and throw it away; it is not like your collecting money and keeping it; that night-soil is of no use to him. Just as he only collects and throws it away, same way, I have to do with all this stuff. This is a punishment given at God's will. If somebody has done some particular type of papa he becomes a sweeper subsequently; in the same way, I also must have committed some particular crime for which I have been given this punishment. You are seeing it for yourself, and yet you call me God and request me to bestow Kripa! Do you want to be a sweeper like me? If so, first work as a sweeper and that will lead you to this state. You may ask if the sweeper also gets into a better state! Well, you can understand all that only after experiencing it. That is my experience. If you want Godhood, start cleaning and clearing the night-soil. If you think yourself to be unfit to clean and clear off the night-soil of thousands, then catch hold of one who can give you the fruits of doing it; it means catch hold of a Satpurusha - a Sadguru - firmly. Because he can collect all the good and bad and turn all that into good, his glory and greatness has been eulogised.

Today is Guru-Purnima-day. This is a day when all Satis, Sadhvis, Mahatmas, Yogis, Satpurushas, etc. that is all those that have attained the state of Sat come together. They are all eternal; their work is done through a living Satpurusha.

I go on talking whatever comes to me. After all, you must have some amusement. I have nothing with me that you people like to possess. Nothing good comes from you to me and hence I go on talking something here and there for whiling away the time. You may be very much appreciating the Epithet 'Guru'; but it is a sweeper's job, and that has come to my lot. Whosoever helps me in it, will be doing some real service; of course such have to suffer along with me. My dear men, one should once worship in such a way, that further worshipping should become unnecessary. One should go on repeating every day, "Gururbrahma Gururvishnu Gururdevo Maheshvarah, Guru Sakshat Para Brahma Tasmai Shri Gurave Namah", meaning; Guru is Brahma, Vishnu and Mahesha; he is Para Brahma incarnate; salutations to such Guru. People come to me every day and ask me for a Mantra. I am always openly giving away Mantras. If anybody wants he can take this Mantra. To recite the name of God, I go on occasionally reciting this Mantra; all the existent and non-existent mantras are included in it. This is an open as well as a subtle Mantra. Hear it with your ears as it comes out of my mouth; why have any secrecy about it?

People burn camphor. To offer one's Jivahood is really to burn camphor. To burn away all the good and bad of one's self, one has to burn the camphor. Whatever comes to me does not remain with me; I burn it all.

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8-6-1925.

### **The principle underlying Pinda-dana.**

Mahatmas like Tukarama have done their best to express all things in words; but there are things that lie beyond the power of expression in words; words just fall short there. By constant association and with patient hearing and thinking as one reaches that state, one is able to experience that that cannot be expressed by any words; 'that' can only be experienced and not expressed. One, who fully experiences that, somehow tries to explain something about it. It is something of that type that this grand-pa here has just now said, "Today is the Shraddha day of my mother and I have to do Pinda-dana. This Pinda of mine (meaning himself) is the real Pinda of my parents and I am offering it today. How long should I carry on offering Pinds made out of rice? I have now offered this real Pinda; so please do same thing about it." He says that I should do something; but what should I do - what can I do? The crow pecks at the rice-balls and thus destroys it. When a crow pecks at the rice-ball, the forefathers feel contented and the function of that ritual is over. The crow and the Satpurusha are alike. Because Satpurusha does not become available every time, the pinda is offered to a crow. The crow is a very important entity; but I won't divert to it now; I am talking about the Pindas now. Just as the crow pecks at the Pinda and eats it away, in the same way, the Satpurusha pecks at whatever be within and without the Sthula, Sukshma and karana bodies of the one who offers the Pindas and destroys them; the offerer then only remembers the experience of the Jiva and Mana of these bodies; sometimes he may have this remembrance while in the gross body, but he is generally without these bodies and he only remembers whatever good or bad contained in those three bodies. When he thus has the experience of the three bodies, he comes to see the whole Tribhuvana; of course, he does not experience the gross body now, which he has been having for many a birth. With the help of the experience of Tribhuvana, that, that is behind and beyond it, that is beyond destruction, that is formless, is experienced. When he fully experiences that and wants to say something about it, he says that he thought it to be so and so but it is not so; and that is all he can say about it. The experience of the formless, followed by the experience with form, and then with the help of the form again to experience the formless is what is called as experience of Nirakara by Nirakara; such experience is beyond any description, or activity, or example, or a simile. It means that so long as one is proud of, i.e. attached to the gross body that formless cannot be experienced. Once the Kripa of Sadguru is received then one experiences himself to be within the three bodies as also within the Tribhuvana, the formation of Tribhuvana and the three bodies and that lying behind and beyond the Tribhuvana and the three bodies. Such is the aim of Pinda-dana.



One makes a Pinda to represent one's father, but really speaking it represents himself. Even after the Pinda, i.e. the gross body of the parents, falls away, it is there in the form of the gross body of their sons. When, thus, the Pinda is existent in the form of the son, then why and where Pinda-dana in the name of the parents should be done? Pinda-dana in the name of the parents is to be done at a sanctified place, i.e. a Tirthasthana; i.e. where the state of Sat is existent, and this takes the parent through the experiences I have just described. As a matter of fact, the real Pinda of the parents, i.e. the son himself, has to offer himself to a Satpurusha; but this does not happen. You people do not take yourself to be the Pinda of your parents, and that is why a representative rice-ball is made, on which are evoked the parents, which then is worshipped in their name and then flown in a stream. In spite of yourself being the real pinda of your parents, you take yourself to be different, i.e. separate, i.e. independent, of them; under the circumstances to get the necessary done at your hands the Shastras played the trick by which they make you make a rice-ball with your own hands, make you evoke your parents on it, worship it and then leave it in a stream at a Tirtha Sthana, for experiencing the state of Sat; the rice-ball being made and worshipped at your own hands ensures the application and inclusion of your Tana-Mana-Dhana in it; in other words, offering such a rice-pinda virtually means offering yourself, and that is what Shastras make you do in spite of your taking yourselves to be independent of your parents! Where is the son who is ready to offer himself to a Sat-Purusha? Ahamkara is a very great force; even when one offers himself at the feet of the Satpurusha, due to the Ahamkara, he does not think that he is offering himself as a Pinda of his parents. After all, the son is nothing else but the reflection, the image, of the union of his father and mother, and hence in offering Pinda he offers himself. Pinda-dana breaks the mirror that causes reflection of the parents. This mirror has to be purposely broken, otherwise it continues to exist in the form of the progeny. What is this mirror? You can take the mind to be that mirror. There is also a separate, independent, mirror beyond the trinity of father, mother and the son, in which you get the reflection of Tribhuvana. It is essential first to break one's own mirror, i.e. destruction of mind is essential first. Whatever we see around as also all the family of ours is nothing else but a reflection in one's own mind; if we want to get out of all these, then mind must be destroyed. With the destruction of one's mind, one himself becomes a mirror which reflects the Tribhuvana and when this mirror also is broken, then one is able to experience, to become one with the Para Brahma. My dear men, all these mirrors are a great nuisance and it is best to break them all and for this Pinda-dana is essential. In the Arati, every day, you say, "Kele Pinda-dana Malu Mhane Narahari, Ladhalecha Prema-Saukhya Garachya Ghari", meaning, Malu says to Narahari that by doing Pinda-dana, one is able to have that love and Bliss at one's home. How sweet and short is this description! After all, these are the words of one who has reached the ultimate. Without full Pinda-dana, one cannot attain that. When does one experience the result of offering the Pindas in the name of the parents? When the mind is destroyed. When the mind is destroyed, i.e. when one is not able to know one's self to be something, then one can take that proper Pinda-dana in the name of the parents has been effected. Of course this does not happen at everybody's hands. If, however, one desires to have the fruits of full Pindadana, the simplest method is to stick to one, who has lost all the reflections of all the things in and of the world, i.e. to a Satpurusha. And this is the only method to achieve it.

Some say, "Baba, however we try to stick to a Satpurusha, our mind always runs towards our wife, children, and so on; so what would happen to us? Can you not show a way out to us?" The reply to this question is not difficult. If you have really offered your Pinda and established full association with a Satpurusha, then there is nothing to worry about for you; you need not leave your worldly activities. If you have really offered all yours to a Satpurusha, then whatever activities are seen to occur at your hands are no more yours but his - whether they be good or bad. Let your mind, then, go anywhere. I would say that it is good. Sadguru purposely turns the mind of his real devotee to the affairs of and objects in the world. Sadguru says that he will now get lots of things done through him. If somebody says to me, "We are only two: the husband and the wife; we have already a house of our own and yet we feel like building a new house; please kill this thought of mine." I say to him, "You have a desire to build a house; well, build one and give it on rent." Now why so? Because in this, that land with all its contents, all the material required for building, all those that help to build, the one who rents that house with all the members of his family, his friends and associates, all the others, from worms to birds, etc. that remain in that house, well, all these in due course, attain the state of Sat. If a real devotee desires to and does visit a prostitute, then that prostitute and all those that associate with her are led to Sadgati. It is best for the mind to run about like that. After all the mind cannot move about without some support; it can only visit those that it has seen or heard about. At

the last moment the mind moves far more quickly than electricity, in a moment it takes stock of all that has been done during that life; even the Jiva does not know that the whole life has been reviewed in that moment; the review, all the same, is effected. The Sanskaras gathered during life cannot be canceled. From the time of death till the next birth, the invisible results of all the activities and the invisible Sanskaras rapidly undergo transformations one after another, and during this process the pleasure and pain created have to be borne by the Jiva. Anyway, catch hold of firmly, stick like a leech to a Satpurusha and then let the mind go anywhere it likes. Where the mind goes, well, all those things should be taken to have been offered to Satpurusha and as such all of them will have their emancipation. That is why I say that if you have fully offered yourself, let the mind wander; take it to be my messenger; wherever it will go, it will bring the Jiva of that to me. Some say, "Baba, I get very bad desires." I say, "Tell me what they are." He says, "I feel ashamed to name them even; and you always know what goes on in our minds!" I say, "I may or may not have that perception, but you tell it yourself. Let those bad thoughts be made public." Shastras always advise to make one's sins public and the punya a dead-secret. One should always advertise one's sin; if you can't do that of your own, do by some others. Best is to get a sin or a crime advertised in one's own name which one has not committed! In short, then, all that the mind goes to gets emancipated. This is the result of real Pinda-dana to a Satpurusha.

Such are the wonderful invisible ways of a Satpurusha. You may say that I also must be doing like that. Well, gentlemen, I never deal with such matters; I only explain to you the tricks played by a Satpurusha. You read in books of different miracles happening at the hands of Satpurushas like Tukarama; but those books do not give the invisible wonderful ways enacted by them and I only put them before you; that is all. I only explained to you how through one they effect emancipation of thousands. These invisible plays of theirs are infinite, and even births after births will not suffice to explain and enumerate them all. I just explained to you the secret significance of Pinda-dana. Dear men, the sons and daughters should really be taken as pots to fill in all one's good and bad; our children are full of our own Papa and Punya. To remove away all the bad from these pots, the sixteen rituals for an individual have been laid down by the Shastras. It is very essential to give the right type of education to the children. Today, however, what is happening! Well, I have already talked about it many a time.

In short, the ideal is to offer one's own Pinda, i.e. one's self. Because it does not become physically possible, one has to offer the rice-pinda in lieu with that very idea without any shade of Ahamkara.

### **What is "Sama-Charana?"**

Shankarrao and his wife began worshipping me. When he asked his wife to worship only one foot, in my mind, I was wondering if the other foot would get angry; so I asked them to worship both the feet.

Yesterday I told the story of King Bali in which I said that the two feet of Vamana pervaded the whole world, that the third one foot was the Sat-pada which he put on the head of Bali which had attained the supportless, i.e. Niradhara state. I also said that the real Satpurusha has only one foot and that is the Satpada. Then I said that when the state of support, i.e. the Adhara state, is destroyed, the supportless state, i.e. the Niradhara state, comes into existence, and that if there was no state of support, i.e. the Adhara state, there would have been no supportless state, i.e., the Niradhara state. If it is asked whether the Niradhara state was not existent prior to the Adhara state, well, prior to that both the states were non-existent. The Niradhara state is the step next to the Adhara state, and hence, when the Adhara state is destroyed then the Niradhara state makes its appearance. Exactly like this is the case with Sakara and Nirakara states. In fact Sakara means Sadhara, Adhara, and Nirakara means Niradhara. On experiencing the Sakara, when it is destroyed, the Nirakara state will be formed and this Nirakara state is the state of Parameshvara, But prior to Sakara-Nirakara, there is neither Sakara nor Nirakara - there is nothing. In such a Niradhara state, king Bali was immersed and that is why he, i.e., his head, became the support for that third one foot, the Satpada. First only one foot, then two, and then again one, and this latter one is Satpada. When does this third one, the

Satpada, come into existence? When the two prior to it are brought together, i.e., in the same state, i.e., in the 'Sama' 'equal' state, i.e., when those two feet, two charana, become what can be called as Sama-charana. It has been said, "Samacharana Drishti Vitevari Sajiri" meaning, the nice sight of, i.e., looking at the Samacharana, standing on Vita (meaning a brick). It all means that while looking at Samacharana, one has to experience the third one - the Satpada therein.

Think over in another way; the equalised, harmonised, position of two is the third one called the Sama (equal) state. Wherever there is one foot, opposite to that there would be the other. There is always a pair of opposites and the other opposite automatically comes on the scene when one is brought forth. When one foot is lifted, the other at once becomes steady. This is how the Dvaita works, i.e., one opposed to the other. If there is good, bad is bound to be there. If one foot is good, the other is bound to be bad. Now we have to unite these two feet, i.e., we have to mix the good and bad together to form a third one. When does this happen? When one gets equally disgusted with both the bad and the good. Disgust means Vita. This is the 'Vita' in the Abhanga I have just quoted. If Vita means disgust, it also means the brick. It is on the brick of disgust that Vithoba, the God at Pandharpur, the Deity of Tukarama, is standing on his two feet just adjoining each other and called Samacharana. In fact the Vita is the place, the state, wherein both feet are brought together, and as such could be compared to, or rather called, the third one the Satpada; that is why Parameshvara stood on the Vita. One, who treats the good and bad to be the same, stays at the junction of the two, i.e., at the joint, i.e., Sandhi, and here, in the Sandhi, lays the Vita. When both good and bad are harmonised the state of Vita occurs. It means that when good and bad are treated in the same manner, i.e., when both of them are treated as good or as bad, i.e., both are equally accepted or discarded, i.e., when both the virtuous and vicious are treated in the same manner, i.e., they are not differentiated from each other, the Sandhi state, i.e., the Vita state, comes into existence, and it is at this Sandhi, i.e., on this Vita, the Parameshvara is seen to be standing.

Now, there are two methods of equalising the good and bad. One is to call Papa as Punya; this is a very difficult thing to do and hence should not be thought of without being graced by Sadguru. The other is to call Punya as Papa. Now, pertaining to the former some may say that with Punya Papa automatically comes in; if then no Punya is done, how can Papa come to one's credit? This is true; but a commoner, or even a fairly strong-willed man, is not able to follow this path; if in the middle of it one says, "Oh God, save me", it is doing Punya-karma. That is how this path is very very difficult and that is why Punya - Karma is always advised to be done. Now it is true that along with Punya, Papa comes automatically; but there is a trick by which the Papa fails to accompany the Punya, and that is to do Punya - Karma without any motive, without any desire, whatever, etc., i.e., Sakama Punya-karma. Sakama Punya-karma is always accompanied by Papa and hence Nishkama Punya-karma alone should always be done. Some come to me and say, "We have come to get our domestic difficulties done away with." I tell them that I am not that type of God! Then they say, there is none higher than you. I reply that if that be your decision, then you should not address me the way you are doing; if you would have taken me to be a mediocre, then your addressing would have been alright. Why? Because the highest never does anything good or bad by or for anybody.

To call Papa as Punya is also an important path for those who know all the tricks thereof. Generally, this can be followed only with the help of Sadguru. If somebody is doing some Satkarma, e.g.; to visit a temple, and the Sadguru asks him not to do it, or the Sadguru says to him that he should visit a temple and defecate on the idol, then he turns round and says that he is asking him to commit a sinful act. Then I say to him that he has offered himself to me, is it not? Then in doing that action under my instructions the relevant sin would come to me! Such was the exact situation between Shri Krishna and Arjuna at the time of Bharatiya war, when Shri Krishna had asked Arjuna to act that way; He had told him, "Killing at your hands is really killing at My hands. Just as and since you have become like Me, in the same way, killing at your hands will make them all merge in Me." In this, Bhagavan called Papa as Punya. It is on this very principle that hundreds are liberated through a prostitute. Whatever be the number, or quantity, or intensity of Papa, all that is turned into Punya by the Sadguru. Sadguru is one who has reached the 'Vita' state, and as such Papa or Punya, both are just the same to him. That is why the Sadguru is known as Samacharana. For the 'Sama' state both the opposites are required. With the disappearance of good and bad, Papa and Punya, pleasure and pain, etc., i.e., of all the Dvandvas, or with the merging of them into each other, in one's self, the Sadguru has arrived at the 'Vita' state, i.e., the 'Sama' state.

In the Incarnation of Vamana, Bhagavan, by putting one foot down and raising the other, pervaded the whole universe, i.e., He enclosed the Universe from both the sides without leaving any gap, i.e., He joined the two together, i.e., He closed all the Dvaitas and thus arrived at the third one, the Satpada, which He placed on the head of king Bali. Looking at this third is described as 'Sama-Drishti'. One who has attained such a state is the one who has attained the Satpada, i.e., he has attained the All. One should stick to such a one. With the association of such a one, one is able to attain, to experience, the Pada-less state.

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19-7-1925

### **Four Stages.**

(Shri Shankarrao Chhapavale was seen to have come alone for worship; on this Shri Baba said -)

You are alone today? Is your Mrs. gone angry or what? If so on whom? You or me? Anger is also one of the means of effecting unity.

Husband and wife are the two Jivas who are opposed to each other both from within and without. The union of these two means the union of the husbandhood and wifehood, i.e., the male state and female state, and with this union the object for which marriage is effected is achieved. When two such opposites are joined together then the pair of opposites in the form of ourself and God also is seen to unite. One who has attained this state of union, whether a man or woman, takes the whole world to be his abode like the Parameshvara. It is after this that the next pair of opposites, within and without the world, disappears by their union. Thus, there are three pairs of opposites; one, a man and a woman; two, man and God; three, within and without the world. Once the union of the first is effected, unions of the other two become automatic in course of time. When within and without the world are harmonised, united, into one, then one is able to see the world anywhere even in 'beyond the world' or 'beyond the world everywhere in the world'. There is one more pair of opposites after this and that consists of, - the one, who experiences within and without the world, and two, that, that is experienced ; with the attainment of the three primary unions, the union of this fourth; the last, is effected automatically in course of time. It is after this fourth type of union that one experiences the Infinite pervading the world and lying beyond it to be himself, and now nothing more remains for him to attain; the union of the fourth type makes one eternal, i.e., he then is existent or non-existent eternally. The union of this fourth type is the union of 'is' and 'not', and naturally leads one to the state of 'is' prior to it, i.e., the state of 'only', the 'Kevala'. This ever-existent state of 'Only' is attained by one who has attained the union of the first three pairs of opposites. In this now there is no differentiation like 'I and you'. It comes to the lot of such persons to do good to the world.

Persons, who, thus, come to do good to the world consists of two types, - one, who abide by himself alone in solitude, and the other, who become well-known in the world as saints. In the first type, varieties are seen - in one, the persons are generally the very higher type of students in the line sitting in absolute solitude and doing the needful for the final attainment; these actions of theirs are able to benefit the whole world in a subtle and invisible manner; they are hardly seen by anybody; in the second the persons have attained all, but they just remain in solitude doing good to the world in a subtle and invisible manner; these persons are seen in their gross form sitting in caves or forests or some such very out-of-the-way places by many. Persons of this second variety and of the second type look after the world exactly like a head of the family looking after his family; of course the family-man's interests are restricted to the members of his family, while that of a Satpurusha are very wide embracing the whole world; this wide attitude of his has been described by some as "Vasudhaiva Kutumbakam", meaning the whole world is like a family. There is one more step above this, and that is where the whole universe is treated as a single family. A Satpurusha, looking to the world as his own family, naturally treats everybody on the same equal footing; in practical life however, every other person seems to receive a different treatment at his hands, but this differentiation is only apparent, because it is caused by the capacity of the individual concerned. I have talked about this some time ago.

The one, who looks to the whole world as his family, experiences the world to have emanated from himself; in common parlance he experiences to be the father of the world. He then begins to think about himself; he knows himself to be the father of the world, but whence did he himself come into existence? As he analyses the situation he finds that he is born of that, that lies both within and without the world, i.e., he finds himself to be a child of 'that, and 'that', being all alone without a second, not only becomes his father but his grand-father, great grand-father, and so on. He, thus, comes to know that to know himself the world was a necessity. In other words, he becomes simultaneously a father and a child. These two naturally form a pair of opposites & when he succeeds in uniting them, then he experiences everything to be himself, i.e., to be the 'Only'. He could experience this state of 'only' only after knowing himself to be a child. How did he come to experience that state of 'only'? It is the infinite pervading, or in the form of the world that made him conscious that he is all alone; that is he came to know to look upon the world as his father. If there would have been no world, he could not have known the infinite within and without it. Meaning, that then he himself would not have been there. The world which is ever existing and non-existing, i.e., destructible and indestructible, i.e., subject to eternal creation and destruction, showed him that he belonged to an indestructible state, i.e., eternal state. Had it not been for the world he could not have known that he belonged to the eternal state. He could experience himself to be eternal because of the world, eternally subject to creation and destruction. It is the eternal creation and destruction in and of the world that made him experience that he was in the eternal state of eternal Bliss. The world thus plays the role of the father and naturally the experiencer becomes his child. This child now thinks that if these parents were not there or if they die away, what would happen to itself? Well, then he would remain as he was. It is the world that made him conscious of his existence, of his nature of eternal Bliss. Prior to it even though he has been in existence as all Bliss he could not know anything about it. It is the world that brought on the Consciousness of Existence and Bliss to him. It is then he sees that the world emanated from him and that world made him conscious of his being Bliss; it is this experience that forms the final Dvaita of father and son, and when this is destroyed one gets into that state of 'only', which does not know even of its own being existent. Look at this from the worldly point of view and you can have some fun, which though a fun, reminds one of what that One is. To begin with there was 'only'; this is the origin that can be taken to be and becomes actually the father of the Universe, as the world emanates from it; it is this world that makes one conscious of being that eternal, i.e., one becomes the grandson of that original 'only'. Grand-son is called 'Natu' in Marathi. (The two letters Na and tu in Natu taken together form that word which means the grand-son; but if they are taken as separate ones then they mean - Na means no and Tu means you, i.e., Not you.) It is in the third stage that the grandson comes off, or says Na Tu, i.e., not you, and this naturally includes 'not me', i.e., neither you nor me. i.e., the 'Only'. In other words, in that state there is no world, no experiencer of the world and nothing to be experienced; all these three merge into one, the Original One, the 'Only'.

That One state thus is an experience-less state. What does it mean? It means there is no experience of any two, Sakara and Nirakara, or light and darkness, or father and son and grand-son, or this world and the consciousness of 'I', etc. But even then therein there is the experience of 'not experiencing' anything, and how such experience is gained or known? I will give you an example to understand this. There was a man who was able to hear and talk, but he never talked to anybody right from his early days, that is, he used to hear others but somehow never spoke with anybody. Due to this, people around took him to be a deaf and dumb. Whenever he was referred to he was called as deaf and dumb by them. Being constantly spoken about like that he began to feel if he was really so. One day he decided to approach a certain gentleman to get this doubt cleared about himself. He approached him and said, "Sir, everybody calls me dumb; am I really so?" That gentleman was simply stunned to hear him talk. He Asked. him, "Who is called a dumb?" He replied, "One who is not able to talk." He asked, "What is talking?" He replied, "I don't know". He was actually talking and yet did not know that he was talking. That gentleman said, "Since you are talking you are not dumb." Well, such is the state of affairs when one stains that final state. If you ask him, "Are you conscious about yourself?" He replies "I do not know". If you ask, "Do you at least know that you are there?" He replies, "I do not know". If you say, "But you are having experience", he says "Yes". Then if you say, "What are you experiencing?", he says "I do not know". In other words, he becomes or is like that dumb.

In short, when two opposites are harmonized into one, one first experiences himself to be within and without the world, then that he is born of that Infinite, and then, as everything disappears, he experiences himself to be nothing. It means that originally one was not conscious of one's own existence, and now

having gone through these stages he becomes conscious of it; that is all. This peculiar cycle of experience goes on coming into existence and disappearing.

The best way then for one's self is to take one's self to be either the father or the child of Parameshvara, understand the attributes of the state one takes to and behave accordingly. I have talked many times on this subject. Between these two states it is easier to take Parameshvara to be the son, because then the duty of raising one's self to Sadgati falls on Him. It is hence better to call a Satpurusha, or take any one to be a Satpurusha, and call him as one's son, and behave with him accordingly. Parameshvara or a Satpurusha being One, i.e., alone, one becomes the father of that one son only. As one belongs to the world one undergoes a series of births and deaths, i.e., remains in the worldly state of creation and destruction, to get out of which a son becomes a necessity, and hence one has to take God or Satpurusha to be the son. Since one belongs to the world, one's real son is bound to be like one's self, i.e., in the worldly state, and hence one has to charge somebody to be a Satpurusha, or take a known Satpurusha or God to be one's son, and behave with him, or treat him, accordingly, for getting one's self emancipated from the state of the world.

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13-9-1925

### **Knowing a Satpurusha and our Duty**

If the mind becomes free, then everything becomes free, and when we thus become free, our ancestors become free. The mind is constantly seen to exert for pleasures and happiness. God knows is there is anything like pleasure and happiness or not; but suffering and pain is always evident everywhere. One has not to exert for pain; it just comes on spontaneously; on the other hand, one has to exert for happiness. When one gets tired of pain, one makes an effort to get over it and this 'got over' pain is called pleasure. Flowing water can be compared to pain. If the water is obstructed in its flow, it accumulates and serves our purpose; a little later it again begins to flow. This is exactly what happens in the case of pain. Somebody may then ask as to where is the pleasure then? I say that it may be somewhere; how can I say that it is not there? Some may say that it has been said, "Sukhamaya Jaga Dista Ase", meaning, the world seems to be all pleasure, and you are saying the other way. I say that it is true that the world is all pleasure; but it is so, provided we make it like that, as otherwise normally it is all pain. Beyond this painful world there is all pleasure. For experience of pleasure pain is necessary. Once the pain is suffered to its full extent, leading to the experience of pleasure, then it is alright to say that the world is all pleasure; therefore one should bear all the natural pain. In this world pleasure becomes available exactly in proportion to the relief of pain; that is what I feel.

There are only two methods of having pleasure; either the pain itself should be treated as pleasure or all the pain should be patiently borne and that itself leads to that interminable pleasure.

All this started from, "Where is Satpurusha?" People say, "You are Satpurusha, we must fall at your feet; but this is not right. Where is no Satpurusha? Satpurusha is everywhere. It has been said and you say in Arati every day "Sarva Ghati Vyapaka Majhi Sadguru Mauli", meaning my Sadguru-mother pervades everything; Satpurusha is everywhere, in everything, from the tiniest to the biggest. Satpurusha does not mean one wearing gunny cloth, or one having particular signs. What signs can you see in and of a Satpurusha? Whatever signs there are in and of the world are all in him; they are all his. All the Creation from a sod of earth to a beast is all he. To look like the dead, not to eat and drink, etc., are not the only signs of a Satpurusha. According to their knowledge the ignorant of the world have been giving so many names to so many things they see or experience; all those names are his. Names like birds, beasts, Stri, Purusha, etc., are symbolic and are given for convenience to facilitate activities in the world; but imagine these diverse things and to label different qualities and attributes as theirs, in itself is wrong; all the animate and inanimate, all the attributes, all pleasurable and painful objects, etc., are all his signs; that is the Siddhanta. Where is any Satpurusha beyond these? People call somebody, sitting in a cave or in a forest, or at whose hands miracles appear to happen, as Satpurusha; but this is their ignorance; the real Satpurusha is that who is fully Virakta, i.e., fully detached.

Now what is Virakta? The word consists of two parts: Vi and Rakta, and Rakta in its turn consists of Ra followed by the prefix Kta. To show the allurements or joining of the Jiva with an object, the prefix 'kta' is applied to the name of that object. Now here it is applied to Ra; Ra means ParaBrahma; so one who is lured by or joined to ParaBrahma will be Rakta. One has become Rakta. The state of Brahmananda is the state of Rakta. Now the prefix Vi means vishesha, i.e., special; so one who is lured by or engrossed specially in that, or the special, Para Brahma will be Virakta. Look at it in another way. Rakta means lured. If it is taken to mean lured by objects of enjoyment, and Vi is taken to mean Vigata, i.e., lost, then Virakta would mean one who has lost the lure towards the objects of enjoyment. The real Virakta would then be the one who has completely lost interest in objects of enjoyment, meaning thereby, that he has become one with ParaBrahma which is considered to be something special or rather exclusive. When the man is in the worldly sort of Rakta state, his joining with the object is somewhat restricted, i.e., he is only attached to an object or objects that he thinks give pleasure; so if this restriction is removed, i.e., lost, i.e., he now becomes equally attached to the object or objects that give pain, he will also be called Virakta, meaning thereby, that he is the one to whom pleasure and pain appear to be the same. If Virakta means the state of not being engrossed in objects giving pleasure, then the state of his avoiding objects giving pain will have to be described as Avirakta; so the one who treats equally or who has joined together the two opposite states of worldly Virakta and Avirakta will also be called the real Virakta. Any way the real Virakta means the Satpurusha.

The real Virakta, thus, is one who has no liking or interest in any good or bad in and of the world, as also in all that is his, such as Sharira, Mana, Buddhi, Jiva, etc. But such a person cannot be the perfect Virakta, because if he has no liking for the objects, he has dislike for them, i.e., he has interest in disliking them. So a perfect Virakta is that who has neither liking nor disliking about anything in and of the world, as also anything considered as his; i.e., the one who is utterly indifferent to all good or bad or anything of his, will be the real Virakta. In other words, one whose very nature has become like 'Be as it may' will be the perfect Virakta. Ashtavakra Gita says about this state:

"Dharmarthakamamoksheshu Jivite Marane Tatha,

Kasyapyudarachittasya Heyopadeyata Na Hi"

meaning: such a liberal minded one is rare, who has no feeling of having or leaving anything pertaining to Dharma, Artha, Kama, Moksha, birth and death. In other words, he is absolutely indifferent to everything.

It is not possible for everybody to recognise such a Satpurusha; one who is like him can alone recognise him fully. After all even when one has attained the state of Satpurusha, his form is that of a human being, as also are his actions; the only point is that he remains completely unaffected by pleasure and pain as opposed to a commoner. Such Satpurushas are like an object that can be used by anybody. Take the earth; it is used by all in whatever way they like, and yet it remains always unaffected. Take Ganga; anybody can use her water for any purpose he likes; she does not object to it. Such useful things like the earth or the Ganga are always in the state of 'Be as it may' and the Satpurusha is always in such a state. That is why about him it is said in Arati by you, "Jaya Mani Jaisa Bhava, Taya Taisa Anubhava", meaning, whatever be one's attitude, similar is his experience. Satpurusha appears to be what you think of him; by himself he is not conscious of anything. His eyes may be open. He may be seen looking at a thing, yet he is not able to see anything. If you ask him to look at him, he will ask you to lend your eyes to him to enable him to look at you. When you finish your looking at him, your eyes go to him and then with those eyes of yours he looks at you. You must so look at him that as you look at him you must forget that you are looking at him. When you are able to look at him with such concentration, then what of your surroundings, even you forget your own self; at this moment you neither see any light nor any darkness; the state you are in at this moment is the state of Brahma. You don't see anything then. Some may ask that is it all darkness then? No; even if you say it is all dark, it means you are seeing darkness, i.e., you are conscious of yourself seeing the darkness. Therefore, then at that moment, not only you do not see anything but you don't see any darkness as well, meaning thereby, that you are not conscious of anything including yourself, that is you forget yourself. With such 'seeing' all that is yours goes to that Satpurusha. Don't you see that even a dead man also has eyes; but since that body is devoid of mind and Jiva, those eyes cannot see anything? That is exactly the position when you see with full concentration. All your then passes into that Satpurusha and hence you forget yourself and then everything looks to be Satpurusha.

You always request Parameshvara to look at you, but since He is formless, attributeless and Jada, how can He look at you? That is why He says, "give me whatever is yours and then I will do your work. Give me all

those - your Mana, buddhi, Ahamkara, etc., with which you try to get pleasures and then I will do your work. I will then make even a dead alive." God being an attributeless Jada thing, it is a store house of immense strength and power. I have once talked about this subject that the more the Jadatva, greater the power it possesses. When all yours is offered to God, all His becomes yours; it means your Chaitanya passes into him & his Jada state with all its immense power comes to you. As a matter of fact there is nothing to come to you; it is all already there within you, but due to your having taken a covering of Ahamkara or pulled this covering over your eyes, you are not able to experience it, you are not able to see it. Just as removal of earth and stones by digging a well gives you the already existent water, in the same way, when you give away your Tana, Mana, Dhana to God, i.e., you remove them, discard them, you experience yourself to be 'that'. God is an attributeless, formless, experienceless state. When your Tana, Maria, Dhana and Chaitanya go into Him, then due to that Chaitanya you experience your original status; that is why God always expects of you the offering of your Tana, Mana, Dhana, so that He will be able to experience His state of Infinite Bliss. You may say to Him, "With our Tana, Mana, etc., you may experience your state of Infinite Bliss, but what about us?" He says, "My man, I do not go on continually experiencing it; when you conic back to consciousness all that power of Mine will go into you; it is with the help of that power that I was having that experience through your body; it means that after Me you will also be able to experience the same through your body." This means that the body, the mind, etc., as also 'to be experienced' is all the same one, but their experiencers became two. Because you took to the Aharnkara of being the body, you imagined the presence of another, i. e., God, and that is why you are not able to see Him. But remember that even for experience Ahamkara is necessary, but this Ahamkara is of a different type. I have already spoken about two types of Ahamkara. When you offer your all to God, then with the help of that He experiences himself within you, because you also have that 'to be enjoyed'; as it is fully experienced, even the body appears to be in the formless state; then one is able to have experience of the formless or with form whenever one likes. So, if you want that state of Bliss then you have to offer your all to God - to a Satpurusha. Until one's humaneness is offered to God one cannot experience that Infinite Bliss; then the whole world seems to be all happiness. All this means that so long as one does not fully experience the state of suffering and pain, that pain is bound to come spontaneously and continuously; once the state of pain is experienced to its full measure it is automatically followed by the Bliss, and then the whole world is experienced to be all happiness.

The state of Satpurusha can be seen anywhere one chooses to see. That state is the means of losing, the humaneness. All this is a play of imagination. The humaneness is the means to experience the state of Godhood. When the humaneness is fully experienced, Godhood is there. You people, however, do not like to leave your state of a human being; by doing all sorts of actions you exert to continue it. These efforts of yours may not necessarily give you your next birth in a human form; they may lead you into a form of a bird or a beast. The evolution up to and including the human form is natural. In a human form the human being does various actions and thus prevents his further course of natural evolution; you must try to come to your primary human stage, by which you will naturally progress to Godhood. For attainment of Godhood the human form with its attributes form the means, and to lose the humaneness one now has, the Satpurusha-state forms the simplest means. The moment the humaneness is discarded, is gone, one automatically attains his next stage of Godhood - of the Infinite Bliss; nothing then remains to be done; he is then always centred in his original state of pure Eternal Infinite Bliss,

To fully experience the human state, worldly life, marriage, trickiness, deceit, etc., are all necessary; without the experience of all these, the human state will not have been fully experienced. A tree will not be said to have its full experience without bearing flowers and fruits; same thing in the case of a human being. But once all that is experienced, instead of getting attached to them one should acquire and use the means in the form of the Satpurusha and with its help go on exerting for attainment of that Bliss.

You may say that Baba has said that there is no objection in doing all sorts of deceitful and false dealings in the world. Yes, Baba says so; but Baba also says that such things may be done only once for experience and then left; if one does not leave but continues, then he is caught in it. Some come and say that they have no child, what should they do? I say that if there be no child, well, there is no child. If you are not having a child in natural way, why do you want to break this natural state of yours and exert to have a child? Never try to break whatever the natural state is. God says: "If you try to do away with your natural state, how can you experience Me? If you remain as you are then you can experience Me." It is necessary to take for



granted the state of Satpurusha somewhere; you can charge it even on a lump of night-soil, provided you have come to such a natural state; because otherwise you will bring it home and as it grows all sorts of worms and maggots in it, you will throw it away. That is why it is always beneficial to follow what the Shastras or the Faiths have ordained. When the behaviour in accordance with Shastras reaches its limit, then it is able to act upon the opposite type of behaviour. Unless and until you have attained the power, the state, the qualification, by which you can call a bad thing bad as advised by the Shastras, as good, you should never call it as good; in short, until then never, never, behave against whatever the Shastras and the Faith have ordained. Shastras have ordained whatever they have, after taking into consideration the limits of the Jiva state. Once the limit of behaving in accordance with the Shastras is reached, nothing remains to be done. Just as when after filling a pot with water, if you go on pouring more water on it, then it will overflow and begin to flow away around, in the same way, after its limit is reached, behaviour continued according to Shastric injunctions will begin to overflow, and will begin to purify the impure things lying around. In the same way, as the Punya overflows, it will fall upon the Papa and purify it, i.e., turn it into its own state. If you leave collecting Punya suddenly and take to Papa, then it is bound to lead to disaster, i.e., it will only stink like night-soil.

The affairs of the world are based on and go on on the support of Dvaita. If the advaita state is desired then good behaviour has to be increased, and increased to such an extent that it will soon overflow and begin to spread, in the form of a covering, over the bad side - the natural state of Ahamkara, i.e., the pure will turn the impure into pure, and thus take the person concerned beyond the Dvaita of Papa and Punya. It only means that one should strictly behave according to what Shastras or one's faith has ordained.

I am not speaking all this on my own. It is you who make me talk all this. Whatever is yours will alone come out through me: All this talk does not mean to be an advice to run after me. It occurred to me spontaneously that something should be said about recognising a Satpurusha and that is what I have done. In order that he should take interest in, look at, one's self, one has to give one's own means required for the purpose to him. One should offer all the Tana, Mana, Dhana without the least reserve, and by this all His comes to one's self. Namadeva used to talk with the idol and make the idol eat the Naivedya; he used to say that unless you eat this I won't eat, and thus urged on God to eat the Naivedya offered to Him and God actually used to eat it. It means it was Namadeva himself who ate it in the form of Vitthala and yet it appeared that Vitthala ate it, because of complete surrender of all his Tana, Mana, Dhana to Him by Namadeva. The Jada image of Vitthala and the Chaitanya of Namadeva joined together, i. e. the Dvaita was destroyed to form Advaita. You people give a form to the image, but you do not give your Chaitanya; if you put your Chaitanya into that image then that image will begin to talk to you. But when your Chaitanya goes into the image, its Jada state comes into you, i.e., comes into your Jiva only, because when your Jiva leaves your body then your body is turned into Jada state; this is what you have to bear in mind. It means while your body is alive your Jiva has to attain the Jada state. To gain the Jada state while alive is to become God. That is why the Yogis try to attain stability, i.e., they try to die while alive. To die while alive means only to kill the Jiva by Yogic or any other means, while keeping the body as it is. When the Jiva is destroyed, along with it the Ahamkara, etc., automatically pass out, and only the body remains. Then that body catches hold of anybody's mind and carries on in the world. It all means that one has to lose the state of a human being and attain the Jada state; after that if it becomes necessary to have the state of a human being, there are hundreds of them around and that state from anybody could be used and returned to him after the purpose is served. You exert to have the state of a human being continuously, while the Satpurusha takes to it temporarily; that is the difference between you and him. Losing the state of a human being is to kill the Jiva, and with that nothing more remains to be done; otherwise there are the human births one after another. To keep the head on the feet of God or Satpurusha is offering away the state of a human being. The Jiva must be killed completely, meaning that Pinda-Dana must be complete. I have talked about Pinda-Dana. To kill the Jiva is to lose the state of a human being that is to do the full Pinda-Dana. What is the use of only throwing the bones in the Ganges? However, due to the association of the Jiva, along with the bones some small portion of Jiva also is automatically thrown in the Ganga, and to that extent it is advantageous. Really speaking the Jiva ought to be thrown into the Ganga. Well, how could this be done? Constantly to remember Ganga, always to think that one is standing in the Ganga, without any other thought crossing the mind, are the ways to effect that; by this the Jiva is thrown into Ganga, i.e., the Pinda is thrown into the Ganga, wherever the body be; it is immaterial then if the bones are thrown in the Ganga or not. Otherwise one

stands in the Ganga while the mind and Jiva are at home running about the wife and children! What is the use of being in Ganga like this? Even then along with the body some tiny portion of Jiva is always associated and to that extent it is advantageous. If one constantly remembers Ganga without anything else crossing in the mind, then he can get anywhere the Darshana of or experience Ganga. One with such a Dhyasa of Ganga, in spite of his never having seen Kashi, begins to describe all things in and of Kashi. It all means that the mind, the Jiva, must have Dhyasa of Ganga or a Satpurusha and that is bound to lead you to their state of Bliss. Whomsoever you offer your Tana, Mana, Dhana, you are bound to go into his state; after all where is then any other heir for him? All his estate is bound to be yours. Some may say that there would be thousands offering their Tana, Mana, Dhana, and then they will fight with each other for that estate! Gentlemen, no; nothing like that happens; because with all of them together he is alone; all the Jivas together, i.e., as one experiences that State, i.e., all of them together form one individual. Just as thousands of rupees are together in, i.e., form one bag, in the same way, all those Jivas with the Dhyasa of Ganga form one bag of Kashi-Vishveshvara. That one united form is the bag, the form, the image, of His. There may be hundreds of Jivas, but they have not got independent forms, but altogether they have only one form. Where is then the question of quarrelling for or partition of that Estate? But unless you become his entirely, you cannot have his estate. In short full Pinda-Dana is essential, In the Arati every day you say, "Kele Pinda-Dana Malu Mhane Narahari, Ladhalecha Prema Saukhya Gharachya Ghari", meaning, Malu says to Narahari that by doing Pinda-Dana, love and bliss become available even at home. From this you know what full Pinda-Dana leads to.

In short Pinda-Dana has to be done with the idea that they have been offered to one with full faith that he is God or he is Satpurusha; then alone all the Jivas in and of his family are as if offered to him; it is then that they all unite into one form and this one then enjoys that Infinite Bliss. Take and treat anybody as God. I have narrated a story in which by serving an ass a girl attained Godhood.

### **'Marathi' state.**

(One Mr. Marathe came for Darshana. Seeing him Baba said -)

One should be born in a Marathi family. The Marathi state is the highest. If not in Marathi state, at least in a Marathi family one should have a birth. To take birth in that family one has to try to attain the attributes of the Marathi state. One cannot experience anything at once; one has to procure a seed and do the necessary nurturing before one can have any fruit, that is one has to have Sanskara of a particular type for a particular experience first. Even when born in a Brahmana family, to bring the Brahma-seed in proper state for nurturing, one has to undergo the Upanayana Sanskara. It means that one has to perform certain actions as laid down for a particular purpose to fix the cogent Sanskaras in mind, and when the Sanskaras get mature enough, then alone one gets the necessary experience, i.e., attains that particular state. Due to your name Marathe, it came to me to talk about it. Because you had some relevant Sanskaras to your credit, you were born in Marathe family; if and when those Sanskaras of yours get matured then you will experience the Marathi state. The Brahmana state or the Marathi state is all the same. The Marathi state is of very great importance and that is why Bhagavan took a birth in a Maratha family in the form of Shivaji. To attain the Marathi state is to attain All.

The word Marathi consists of Mara and Thi; Mara means to die, and Thi means Thikana, i.e., a place; hence Marathi would either mean the place for death, or the place of dead. One takes a birth to attain this state. Death here does not mean the death of the body but of the Jiva within. To kill the Jiva is to attain Marathi state. Shankara is always fond to be in that state. On attaining the Marathi state, one attains the Rama-pada. I have talked about Rama-pada. Rama-state means the Ramana state. When Shankara attained Marathi state, the Rama-pada was fully established within his heart, i.e., he was well-established in the

Ramana state. Smarana, i.e., Remembrance, is necessary to attain the Ramana state through the state of Marana, i.e., death. Shankara is always engrossed in the remembrance of Rama. In short Marathi state is a very great state.

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**Miscellaneous.**

What is Nashiba (Destiny). People are seen to use Ba for Va, hence Nashiba will be Nashiva, i.e., Na plus Shiva, i.e., no plus the state of Shiva, i.e., absence of the state of Shiva. Because a man is devoid of Shiva state, the Nashiba is seen to trouble him.

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**Lagna.**

During Lagna, i.e., marriage, it is customary to have a great pomp and show, while really speaking it is a ritual by which two Jivas, having opposite qualities, are to be brought together for effecting union between them through love; it does not mean bringing together two Physical bodies. The aim of the ritual is to cancel the opposite qualities of each other leaving behind only one pure love.

Everybody tries to be great, and in his efforts for the purpose, he commits many a fault which make him suffer. If there be only one work to do, it becomes easier to perform it and that leads to happiness. Pain means having neither this nor that. Pure lowliness, humility, means pleasure. Really speaking there is nothing like greatness; if there is anything it is the smallness, and smallness is the essence of all; it is a state that can be experienced; it is the principal means of attaining happiness. One should have full smallness or full greatness to attain happiness. There is nothing like greatness as such; when full smallness is attained, full greatness automatically comes. As opposed to smallness, greatness becomes apparent and one looks upon it as something to be had. But as one thinks over, it is found that even the highest greatness is not an independent entity but is an imaginary state which becomes apparent due to smallness. When one attains the lowest in smallness, then one experiences greatness in spite of its being non-existent. To experience greatness smallness is essential. Once greatness is experienced, it disappears since its function becomes over, and along with it the smallness also disappears; that is the person concerned then passes beyond both those states. Having transgressed both, if he again desires to experience greatness, he has first to attain smallness; but then it depends on himself and is under his full control. Smallness is the basis on which greatness is imagined; whosoever well understands this will always experience greatness. To attain the lowest limit of smallness, one has to exert for some time, for some years. Once one understands the trick then in a short while one can experience greatness. Because a man is engrossed in worldly life, the relevant good or bad activities and results thereof, one is not able to play the part of greatness. That is why a course of study has been prescribed for the same.

There are the three bodies, the gross, the subtle, and the casual; it is with the help of these that a human being has been experiencing the increasing state of Pratikula, i.e., has been all the while suffering. Now, to do away with this state of suffering and to attain smallness, lowliness, one has to study, to exert, with the help of these three bodies. Each body has to run a course of four years, meaning thereby that for twelve years one has to undergo the study, i.e., the penance and that too while the gross body is living, i.e., in one's

life time. There are methods and methods of this study; one of this is penance suitable to the circumstances, country and time, one is in.

To perform any Satkarma is to do penance. Even if it be one and the same Satkarma it has to be done for twelve years. To observe some restrictions in diet, to do a particular thing, to observe celibacy, to associate with a Satpurusha, etc., is all penance. When something is done with the mind, it is virtually done by all the three bodies, as all those three are included in the mind. Four years mean virtually a Yuga. When penance is performed for twelve years at the rate of four per body, one experiences the four Yugas. Just as the four Yugas are related to the different bodies, in the same way, the bodies are related to the Surya Narayana as well. There are supposed to be twelve Surya Narayanas, meaning thereby, that all the three bodies are related to all of them. When all the twelve Suns, one after another, are experienced, one attains that smallness; that is why it takes twelve years. When the penance by all the three bodies reaches its full measure, then all the twelve Suns and whatever is beyond is experienced, meaning thereby that one attains that smallness, and that smallness gives the experience of greatness. What is meant by the experience of greatness? It means the experience of all the animate and inanimate, i.e., of all the Brahmandas, etc. Unless full smallness is attained full greatness cannot be attained. Any state between the two is the state of suffering.

It is customary to have pomp and show at the time of marriage: many people even go in debts for the purpose; all sorts of sweets are enjoyed. In other words, throughout these days, one's attention is directed towards the visible objects of enjoyment, as if these visible objects are being married! After the four days of festivity are over, the guests return to their places, articles brought on loan are returned, and the newlywed alone remain behind. Such a couple is one whose bodies are married and not their Jivas. How can this be a permanent union? It is bound to be destroyed. To unite the Jivas no external means are required - no men, no objects, no money, no ornaments, nothing. Love is formless; what is the necessity of a form for its union then? Again God being invisible the marriage between the Jivas is virtually marriage with God; it is bound to be invisible; it cannot be exposed. These days the whole marriage-process is open, exposed, meaning thereby, that the couple does not experience itself to be the Parameshvara.

In order that one should have the experience of a real marriage, some people perform that ceremony in a temple, or in the vicinity or association of a Satpurusha; some of course do it in a temple to save expenses and labour! Real marriage is when the bride and bridegroom that are really poor, destitute, i.e., without any desires, are united. One should perform the ceremony strictly within one's means and limits.

The boy should marry the first girl of a suitable age and family, whatever she may be or look. Amongst the really poor the bride and bridegroom always feel the decision by their parents as the best. The bride's father offers his daughter and a cocoanut to the father of the boy and requests him to accept his daughter, while the boy's father clearly tells him that she can only be given the Darbha-ornaments (Darbha constitutes special grass used in religious rituals). Now-a-days, however, the boys go on seeing one girl after another, as if they are articles kept for sale; then they see the horoscopes and what not, and in the end the two bodies are married. In old days no body worried about horoscopes; many were love-marriages then. The union of love between the two Jivas means the real marriage; where is the necessity of other things and objects for it? Because you can't do without the gross bodies, one has to perform the ritual as laid down by the Shastras. The human being, as a matter of fact, should have no idea of births and deaths; and then the marriage of such two beings, with opposite qualities of love towards each other, is bound to be an invisible and a permanent type of union. These days, what we see is not a union but disunion of two Jivas! Time - kala - is too subtle a thing and so, how far it would be reasonable to depend on its mathematical calculation, you can see for yourself. I remember a story about it that I will tell you. A boy and a girl once loved each other and got married. They had a very happy married life. When they were very old and had great-grand-children they thought of showing their horoscope to an astrologer and they did likewise. On seeing them he at once said that you should not have married because of so and so which is a bad aspect! Time and action are far too subtle to be known; their moves are beyond the human ken. One who knows them must be like them, i.e., one who has gone beyond both those states. The perfect Satpurusha is the only one who really understands and enjoys the subtle moves of Time and work. The wheel of Time is ever on the move and he goes on looking at it with pleasure. He is able to see the nature of the action and can exactly know the time of their occurrence. This he can do when he means to do; otherwise he takes them to be an infinite continuum; to him yesterday, today or tomorrow, five or ten years, just look to be one. He of course can

know the exact divisions of time if he so chooses, because prior to his attaining that state he had experienced the artificial limitations of Time followed in the world; that is why whatever he says is seen to occur. All this means that if the Jivas are married with each other, then their union remains enraptured; even if their bodies are gone, they remain together; that is the real marriage. In short; in real poor state marriage should be done; why have that pomp and show?

As two Jivas marry their love unites them into one and that union is the real perfect happiness; it is then that one attains the state of Parameshvara.

### **Jagriti, Svapna and Sushupti**

Music is based on seven or rather eight notes, which have been derived from the crowing of the cock. In the set of eight, the first and the last are the same. These notes together form an octave. The normal talking of a human being occurs within the range of the middle octave, while shouting belongs to the third and whispering to the lower one. The first note 'Sa' of the middle forms the last of the lower, while the last of the middle forms the first of the higher third. One has to exert to sing in, or make use of, the notes of the lower or higher octaves. Normally the maximum limits of human voice seem to extend from the sixth note (Dha) of the lower octave to the fourth note (Ma) of the third; in fact both these limits are just seen to be touched with difficulty. On the other hand, the musicians are seen to cultivate their voice to pronounce the notes beyond both these limits for an appreciable period of time. To practice to stretch the voice in the notes of the higher octave is very strenuous; the students are hence seen first to do so in the lower octave and this is seen to make the attainment of higher notes in the third comparatively easy. It means that the attainment of the lower notes first easily leads to that of higher ones.

Every being experiences the states of Jagrati (wakefulness) Svapna (dreams) and Sushupti (sleep). To go from Jagrati to Sushupti one has to pass through the Svapna state and vice versa. I have talked about this recently. These three states of a common human being can be compared to the middle octave; naturally there will be a triad both above and below it. Now the first and last note of the middle octave is the last and first note of the lower and higher ones, respectively; exactly like this is the position of the Jagrati triad. Accordingly the whole order will be Sushupti and Svapna of the lower first, then the Jagrati, Svapna and Sushupti of the middle, followed by Svapna and Jagrati of the higher, and this is the very order described in the books of Yoga. All the states in this Yogic order from Sushupti to Jagrati have been given special names. If both the ends of this order are joined, the Sushupti and Jagrati come together, i.e., become one, meaning thereby that the Sushupti of the lower is the Jagrati of the higher. The state of the union of these two ends is described as the fourth state, the Turiya state. This is what I have heard; you can refer to the relevant books for knowing the details. Just as the study of the notes in lower octave first leads to an early attainment of those in the higher, the study of Sushupti and Svapna of the lower first leads to the early attainment of Svapna and Jagrati of higher. One has therefore to study first to keep his mind in the Svapna state of the lower triad, i.e., treat his normal Jagrati state as the Svapna state, and this study automatically leads one to the Sushupti state below it. Accomplishment of this leads to an early attainment of the higher, wherein one has to keep his mind in the Svapna state in the higher triad, i.e., treat his normal Sushupti as the Svapna in the higher, which study automatically leads one to Jagrati of the higher. In other words, when one achieves the union of the Svapna states occurring before and after his Jagrati and Sushupti respectively, the further union of the two extreme ends, i.e., Sushupti and Jagrati, automatically follows. It virtually means that one has just to invert the order of one's Jagrati and Sushupti in relation to one's Svapna state for achieving the unity of the two extreme states. Once this union achieved, one naturally remains beyond one's own common triad. It means one has now gone beyond one's own three bodies, i.e., beyond the states of the three Gunas, i.e., one has attained a body suitable for experiencing the Attributeless, Formless One and now experiences

it, whether within one's gross body or otherwise. It means one has now attained that eternal form. That form, that body, is obviously without any death. That Formless, that form and the state 'beyond the body' means the same thing. Even when the relatives burn one's body, one does not experience that burning them, i.e., one remains eternal. That Original One, that deathless form, that experience of the 'One' and the experiencer are all thus eternal. Of course, all this is, or would be, there provided one chooses to have self-experience, i.e., the experience of the Original One; otherwise one remains fully merged in that Original One, naturally without experiencing it. It means that then one will either be the experiencer experiencing 'to be experienced' or one as the experiencer will remain merged in the 'to be experienced'; there can never be any third state then.

You people of the world normally do not go beyond your Jagrati state. In going to bed you try to go back to your place of origin. You never think of your states of Svapna and Sushupti, how can you then think of those states in the lower or higher order? If you meet the Sadguru then he introduces you to the states in the higher and lower orders. One should study to remain in the Svapna and Sushupti states that follow the Jagrati state; when this is accomplished then one can accomplish the states beyond Sushupti. Why run after that that is 'Nothing', that is both existing and non-existing? The Yogis of course are after that. But why leave, i.e., why not use, what we have instead of undergoing difficult practices like Yogis?

Your Jagrati extends up to the time of your going to bed; the remaining two states are automatic then, and you never worry to probe them; this is because you do not know or rather you have not heard about it. Even if I tell you openly, you would not understand or follow. Really speaking, even when in Jagrati state one can go into the Svapna and Sushupti states. Association with a Satpurusha slowly makes you understand these things. If a Vaidya is a friend of yours, he advises you to take a little salt and ginger with hot water; nobody listens to such real advice. The Vaidya then makes powders of the same stuff, hands them over and asks to take one powder at a time and all that, followed by so much of hot water! The man now feels that he has been given some treatment and feels better with it. The free friendly advice was no good!! That is exactly how you people behave. You will never care to remember that your Jagrati includes both the other states, howsoever you are told. One should experience the Svapna and Sushupti in one's Jagrati. This Phakir's method is the simplest to achieve All. After following the difficult Yoga-Marga you achieve the same; but you people like to run after it because you have not got it, instead of making use of what you have. To run after what you have not to achieve All is, no doubt, a path, and this is seen generally being followed by the Brahmanas; the Phakirs, on the other hand, utilise what they have in their own hands and achieve the same All.

In short, you have to see more vividly and acutely what you actually see in the world. What is beyond the world is the same that is before it. Why not then, like a Phakira, utilise your Jagrati that you have, experience the other two states within it and experience that, that is there before and after everything?

### **The State of Shiva.**

"Trigunam Trigunakaram Trinetrām Cha Trayayudham; Trinama Papa Samharam Eka Bilvam Shivarpanam." I have recited this mantra which is of great value. One should recite it thousand times offering Bilva Dalas to Shankara every time. Really one should utter a name once in such a way that he would get the fruit of having recited the Sahasranama (Thousand-name-hymn). In the same way, one should offer one Bilva Dala once in such a way that he would get the fruit of having offered a thousand. After all whatever is in one name, one epithet, the same is to be found in a thousand. That is what has been said by Shankara, "Sahasranama Tattulyam Rama Nama Varanane", meaning Oh, beautiful-faced, one Rama Nama is equal to a thousand names. One who knows the trick can do it. Because one does not know the trick, one has to offer a Bilva Dala while in association with or vicinity of a Satpurusha. By offering one Bilva patra, the Papa accumulated for all the births is done away. If a continuous thin stream of water is allowed to flow on the head of God, God returns it with the stream of Amrita. Today is the day of uniting the opposites.

It would be alright if one could have Kedaranatha (Deity in a place of pilgrimage at the foot of Himalayas) here. One can look for any Natha one likes. Really speaking there is no difference between Natha and Anatha. Matsyendranatha, Gorakshanatha, Adabanganatha, Sainatha, Revananatha, Jalandharanatha, Bharatarinatha, Siddhanatha, Gaininatha, etc., well, all of them attained the Natha-state when they first fully attained the state of Anatha (supportless, destitute). Natha is one, who has just nothing, who is without the beginning and the end. In the world, one, who possesses nothing and has no relatives, is called Anatha, but he is not the real Anatha. The real Anatha is the one who has no desires, Jiva, and Mana and who is not aware even of his body.

When two Patras, pots, are brought together, sound is produced; for production of sound two entities have to be brought together. Really speaking within one's self the union of two must be effected giving rise to the sound, the Nada. Sound, the Nada, is a very important entity. By striking two cymbals together a sound is produced. Cymbal also is a sort of Patra, i.e., a Bhande (or Bhandas) like all others. You know, even the ornaments are called as Bhande by some, and the word Bhandane, i.e., to quarrel, perhaps may have its origin in that!

What is a Bhandas? Bha means light; hence the Anda, i.e., a bag, a container, that contains light will be the Bhandas. Bhande thus is the place where resides the self-luminous flame of God or of ourselves. If you bear this real meaning of the word in mind, then you will understand the importance of the sound produced by the two Bhande. Really speaking, these are not two patras but only one that holds that self-luminous; but it itself evolved into another to know, to experience, itself. How so? It is just like this: 'to give' is one state; by itself this state has no value; when the other opposite state of 'to take' comes on the scene, then the state of 'to give' comes afore.

The Bhande are meant for production of Nada. Just as there is Nada to begin with, at the end also there is Nada. Nada is the attribute of Akasha and hence comes first; on the other hand, if counted from Prithvi the Akasha comes the last, meaning that the Nada then becomes the last. As the cymbals are played, a time comes when in spite of the Nada produced by them, one is not able to bear it; one goes on playing the cymbals, the Nada is continuously emitted, and yet one is not able to bear it; that is the state one has to attain. Some body may ask if it is to be an unconscious state. Of course not; the hands are playing the cymbals; how can one be unconscious then? As a matter of fact it is a state of full consciousness. When all the worldly activity is actually going on, then alone one experiences the real, the pure, consciousness; if these activities are stopped then one cannot experience it, because then one gets into unconscious state.

Today is the day of Mahashivaratra. Today is the day when the real Bhande have to touch each other - Jiva is the one and Shiva is the other. Jiva is opposed to Shiva, just as 'to give' is opposed 'to take'. When two cymbals are struck together the Nada is produced. Even though the Nada is produced by them, it is not found in, or is not the content of theirs. What can this third, the Nada, produced by the two, the Bhande, are called? Obviously, it is without an Anda, i.e., it will only be the state of Bha. One cymbal is Bhande, a Patra, and can be said to contain that **Andaless** state of Bha in an invisible state. In the same way, the Shiva state is a combined Patra-rahita (without container) and Patra-sahita (with container) state. Really speaking the Shiva state is Patra-rahita, i.e., only the Bha state; but with the evolution of Jiva state, which is a Patra-sahita state, the Shiva also became, in addition, a Patra-sahita state. When then both the jiva and Shiva states come together, then the Patru-sahita state of the Jiva and the same that came upon the Siva due to the Jiva, disappear, i.e., both the Jiva and Shiva states disappear like the separation of two cymbals and what then remains is only the self-luminous state - the state of 'Bha' like the Nada, i.e., the original pure Shiva state alone remains behind. To attain that state of Nada is the same as that of Bha and that of pure Shiva. For effecting the union of Jiva and Shiva, this Mahashivaratra day is as it were earmarked. On this day one has to approach one, whom one takes to be in the Shiva state, and effect union with him and thus attain that pure Shiva state.

Just as the jiva approached the Shiva on this day to effect union with Him, in the same way, the Shiva also is seen to approach the Jiva for the same. But whom does He approach? The one who has been exerting for some time to effect this union with Him. When one exerts for a long time for the union with Him, it is then that He approaches him in Sakara state on this day. This sakara form of His can be seen either with gross eyes or within the mind, depending upon one's own development or qualification; His approach is in proportion to One's exertion. This day both the day and the night are to be treated as a night; if you like you can call both the parts of this day as a day.

In reality, Shiva has no form. It is to do away with your Jiva state that He is seen to take a form. If there is no Jiva-hood, then Shiva will have no form. The moment you lose your Jiva-hood you yourself become Shiva. It is to impress this point that Shiva is never worshipped with a form, but is worshipped in the form of only a sign called the Linga. As opposed to this, Vishnu is always worshipped with a form. Please remember that the Linga is only a sign; it does not mean penis. Whatever has gone useless is worshipped; the sign, the mark, which is of no use in the world is called Shiva-Linga. Shankara had burnt Kama, i.e., He had become fully desireless, meaning thereby, that He had nothing left with Him; that is why the Shiva-Linga is the most useless thing in the world.

Anything in the world can always be used in two opposite ways; one, to kill the Jiva, i.e., in the cause of God, and the other, to fatten the Jiva; hence a thing that cannot be used in any of these ways is a real useless thing and hence the only one fit for being worshipped. It is almost an impossibility to find a thing like that. One has to make one's mind and Jiva equally useless to enable one to see a real useless thing; the more one makes the mind and Jiva useless, the more one gets a glimpse of the real useless thing fit for worship. Once one attains full uselessness, one begins to appreciate and understand the importance of uselessness and it is then that one experiences that fully useless to be of any and all the use; it means that it is then that one understands the useful and useless to be one and the same thing. It is then that the state of highest honour, fit for worship, dubbed upon the real useless thing, becomes non-existent to him. Worshipping is necessary till one attains the state of being fully useless in every way; if one attains the state of being fully useless in every way, he himself then becomes the object of worship. Shiva state is fully the attributeless and formless state; there is no consciousness at all of being something or anything, or of being of some use in or to the world. It means that the one, who was in the useful state first and then attained the fully useless state, should safely be taken to be Parameshvara and worshipped; the fruit of worshipping such a one is of great use both here and hereafter.

Shiva Linga then is a state which is absolutely useless in the Tribhuvana. In worldly life, old men in the house are always seen to be honoured because they have gone useless for producing anything, i.e., for earning money or for procreation, or for running the house-hold, etc. Old means Vriddha and Vriddha means grown; as he becomes useless he grows proportionately; the more he grows, the more useless he becomes, i.e., he becomes proportionately 'smaller', i.e., the more old he becomes.

You people do Abhisheka on the Padukas for what? To replace your Jiva state with the Shiva state.

Reduce the body and the Jiva, or reduce the body and enrich the Jiva, or enrich both the body and the Jiva.

### **Real crying is of great importance.**

(Some persons from another place arrived, fell at the feet of Shri Baba, and sat on one side; on this he said -)

Once a place worth bowing down at comes into existence, anybody can go and bow down there. If the one who bows down is really needy, then on bowing down his needs get provided for. Anybody bowing down always gets something whether he is needy or not. Bowing down where it could be done always has its fruit. There is a saying which means a needy have no discretion. One who is really needy loses all his worldly wisdom. When such a real needy go to God, God gives him His wisdom. When one gets God's wisdom, then the consequent result is bound to be of Godly type. Hundreds bow down, but the real needy amongst them are very rare.

Once a real needy went to see his Sadguru. He had nothing to take with him when he went to see him. He, therefore, just put his head on his feet and offered his mind as a flower. Sadguru naturally understood everything; he took a rose from a few lying about, gave it to him and ordered him to return. Being thus ordered, he at once turned back. Having come out of the city as he was going along he began to think as to what Sadguru meant by giving him a rose. He thought that since he was given the rose flower, he must have



accented his mind-flower, and this rose conveys some Upadesha that he has given; what must it be? Then he thought that since he gave his mind away to Sadguru, how can he think now and how could he understand what the rose conveyed. He became confused and non-plussed and could not think of anything; naturally he began to cry; of course all along he was making his way. Ultimately he sat by the road crying, and decided that unless he knew what was told to him through that rose he would not move from that place. What was the nature of his crying? His mind had gone to Sadguru and this crying as the result of that transfer. As he continued to cry, he felt an urge to answer the call of Nature, which he did then and there, and then began to look at the rose and the lump of night-soil he had passed. After some time he put that flower on the lamp of the night-soil and began to cry more vehemently. A little later, that raised on the lump, the lump of the night soil and his crying, together, inspired into him what was Sadguru and what was he, and with this full knowledge inspired into him he began to see everything around to be nothing else but Sadguru. In short, real crying always leads to Infinite Bliss.

Just as crying leads to Bliss, it also leads to pain. The crying as commonly seen in the world is always due to pain and suffering. When one is unable to do as he likes and when the mind is unable to think of the way out, then crying begins automatically. Crying is of great importance. Without crying nothing can be attained. I also was crying for over two years. In the beginning, because of the sense of shame that people will be looking at me, I used to go outside the town and cry aloud. Once the crying started, I could not think of doing anything, not that there was any pain. Thinking is the quality of the mind. If the mind is destroyed, or if it is stolen or snatched away, or if it becomes incapable to think of doing any action, or if its activity is stopped, then one is not naturally able to think of anything, and crying alone has its sway. When the mind is taken away by God or by Sadguru, the crying that occurs and the tears that flow have their own importance; this moment is the moment of transfer to the mindless state of Sat-Chit-Ananda after the destruction of the mind; this is the moment when that invisible Bliss becomes apparent. The tears that flow then should be treated as the drops of Nectar. To have these Nectar-drops, hundreds of invisible Jivas from around gather there, just like the ants crawling from all sides towards a lump of sugar. As the invisible Jivas gather, the force and intensity of crying increases; that crying cannot be stopped with all the effort to do so; it looks to be interminable. This is what I have actually experienced. That time nothing else comes in the mind; there is no sense of thirst or hunger then. The invisible Jivas that go on gathering there partake of those nectar-like tears and as a result of that attain Sadgati; that is how at that time hundreds of Jivas easily attain Sadgati. How can you see these great invisible happenings, how can you understand them and how and what can I tell about them? These things cannot be spoken out, cannot be described. That crying ultimately leads one into a shameless state. After all, feeling of shame is an attribute of the mind and when the mind is not there, how could there be any sense of shame? This crying goes on night and day unabated; for days and nights on end one just goes on crying. People used to ask me as to why I was crying and I used to tell them that it may be due to a scorpion bite. They said that it was likely since I used to sit in a forest. I used to reply that even in the town there are scorpions, if there were a few in the forest, and then went on crying.

One should not cry unless he gets that real crying. Of course according to one's destiny one cries in some way or the other. Crying is there throughout life. Wife dies, somebody insults, and there is the crying. While dying also they cry. The crying consequent on the death of wife and children is all false; such criers go on taking births again and again. In this crying also there are two types; some really feel grieved and cry, while others make a show of grief. Crying is a profession of some people. Even those that seem to cry with real grief actually are seen to mock at the dead that died, while crying. You may ask how so? Well, if the grief is the real grief, then there could be no sense of hunger and thirst; when these people begin to cry, they do so for a while and then, on being urged by others, take a cup of tea! Next day, of course they dine as usual!! Is their crying not a mocking then? False crying only shows the false attachment. They are very rare who really cry for their wife and children. Bharatarinatha really cried for his wife; Vishnu really cried for Vrinda; by their crying they attained an immortal wife. If there is a real crier, God shows him that the dead for whom he is crying is really in an immortal state and elevates the crier also to that state.

In short real crying is of great importance.

### **When the External is stopped the Internal begins.**

(As the worship was under way a gentleman came there. He was asked something, to which he replied that he could not hear and that he was short of hearing. On this he said -)

If you cannot bear, it does not matter. But you can see with your eyes, is it not? Man sees with two eyes, but he cannot see with that (inner) one eye. Whether one sees with two eyes or with one eye, one sees the same thing. Why then two eyes are given? Was it that God wanted to deceive the man? Of course not. In order that man should know that this whole world is like a magician's show, He gave two eyes to show the same one thing. Some may ask that if one eye is sufficient should the other be kept closed? I say that why not keep both of them closed? What is the advantage in having two eyes? After all the same trees, stones, shrubs, etc. that is all the false things of the world are seen by the eyes and that goes on for the whole life! One should think as to what would happen if there were no eyes? One should consider as to what the two eyes see in a room without light; it becomes immaterial then if the eyes are open or closed. What is seen after the eyes are closed? Well, things are then seen within; they are not the real, i.e., the physical things; then again what you see within is not with your physical eyes. But just think; what you see within on closing or not closing your eyes, are just what you have seen in and of the world with your physical eyes open. Don't you see, you close your eyes and you do not see anything of world; if then all that is seen within is turned out from the mind, then what can be seen within? Even to see within, there must be some eye to see it and also somebody to have that eye, with which he sees it. If whatever we see with our physical eyes is stopped, i.e., it is no more experienced, then that inner eye will see - will experience - something within, and that experience is the real one. That eye, whatever it sees and the seer are all eternal. Everybody has got that inner eye. When nothing can be seen with the two physical eyes, i.e., all that can be seen or is seen becomes virtually non-existent, i.e., all that is forgotten, then that inner eye opens. Whatever is normally seen is forgotten in course of time; when thus all the 'seen' is forgotten and nothing new is seen, then that inner eye opens and then only Bliss is experienced alround everywhere. That is why the Yogis are always seen to close the physical eyes in order not to see anything in and of the world. When this study of not seeing is completed, when all the seen is forgotten, and when nothing could be seen with the eyes kept open, then that third eye, the inner one, opens and it is able to see anything; it is eternal. When that eye opens, one becomes full of infinite power spontaneously. It is better therefore to keep both eyes closed till the third one opens. Gandhari had kept her eyes closed with a cover. When she could not see anything in and of the world, she attained that Infinite power. In order that her son Duryodhana should be benefited with this power of hers, one of his friends advised him to get that power from her. As a mother she agreed and she asked him to appear before her in the original state, i.e., in the naked state. Shri Krishna knew all this; He knew that if Duryodhana got that power from his mother then Pandavas will be defeated. So he played an honest trick. As Duryodhana was ascending the stairs in a naked state to see his mother, Shri Krishna, at that moment, managed to descend the same stairs and accosted Duryodhana about his being naked. Duryodhana explained to him the whole thing, on which Shri Krishna said to him that even then it seemed to be very improper to approach one's mother in a stark naked state and He suggested that perhaps a tiny strip of loin-cloth should not matter. Somehow this suggestion appealed to Duryodhana and hence he did accordingly and then he approached his mother. Gandhari removed the cover from over her eyes, looked at him and said, "Oh, you are deceived. I had asked you to approach me, in a naked state. It was your organ of generation that had to be infused with that infinite power and you came covering it. You made me open my eyes and you are also deceived." The result was that leaving that part of his body the body of Duryodhana became like Vajra (hardest). In short, the point is that that inner eye must open and for that seeing by the external eyes has to cease.

If one sits with closed eyes for an hour every day then during one's average life time two years will have been passed like that; if two hours are utilised every day then it will be four years. If four years pass like that then the time for the third eye to open becomes ripe. One has only to spend two hours like that every day

while doing all the usual activities in and of the world. God does not say that you should not eat, drink and be merry!

Like the eyes are all other Indriyas. One has to stop the activities of all the Indriyas. If one mind is stopped in doing anything, it does not matter if all the other Indriyas have their activity. So long, however, the mind remains fickle, the activities of all the Indriyas have to be stopped and for that all the activities in and of the world have to be stopped, and remain seated in one place with eyes closed; seeing with the eyes, hearing with ears, talking with the mouth, etc., have all to be stopped. Not to see and not to talk is in one's hand; but ears cannot be stopped from hearing since they have no natural cover that can be kept closed. Some people stuff their ears; but this only decreases the intensity of hearing; it is therefore essential to avoid hearing the worldly talks; sounds like those of birds and beasts or caused by the wind etc., don't matter; but one should try to avoid even these sounds as far as possible. Thus, by stopping the activities of all the Indriyas the mind should be made to get engrossed in the remembrance of whatever form of God one likes; this decreases the fickleness of mind and makes one forget all the old Sanskaras.

If one with a good capacity begins to behave this way, then within four years he begins to experience higher states. If anybody, whatever he be, behaves like that, then within 12 to 16 years he becomes perfect. For keeping the body in order, the bare necessities of life should be made use of and the Indriyas utilised only for that purpose, but no talking should be done. This behaviour goes easy for the Brahmana class and actually leads to the attainment of the ideal. There is nothing difficult in this; there are no physical or mental exertions. The more the physical and mental activities are cut down, quicker and better the progress in the spiritual line. If there is any activity in this it is that of not doing anything. If the activities of the Indriyas are stopped in the worldly way, then the experience of Godly state begins. I am telling this from my personal experience. When viewing the worldly things is stopped, then that outside the world becomes visible; when hearing worldly sounds is stopped, then words of God begin to be heard; some are able to understand then the language of all the birds and beasts; when the worldly activity of the feet is stopped, they are able to cover distances at amazing speed, and so on. One who practices like that without anybody's aid, in course of time, meets his Guru, who makes him perfect.

One, who intentionally follows this way, attains his ideal fairly quickly. If an hour or two are spent this way while leading worldly life, in due course, one attains the ideal. One should remember the form of God after closing the eyes and stopping the activity of all other Indriyas. All unnecessary activities and all those for recreation should be stopped. One, who follows this way, is generally saved from committing faults in his worldly life; in fact, as days pass he does not get any difficulties crossing his way and even if they come they get solved very quickly. That is the Siddhanta.

Those, who have become blind or deaf or lame, etc., due to their destiny, should not feel sorry for it; on the other hand, they should be thankful to that defect or the malady as being helpful in following the spiritual path. Such people are better utilised in Satkarmas as it leads to that attainment at an earlier date; since with the enforced stopping of the activity of the Indriyas, they are nearer to the spiritual attainment. If persons with such defects will quietly sit in a place, keep their eyes closed and remember God, they are sure to attain that more quickly.

In places like Pandharpur, there is the dumb, deaf, blind, lame, etc., who remains content in whatever they get and spend all the time they can throughout the day and night in Bhajana, Pujana, Namasmarana, etc., and thus take advantage of their bodily defect in attainment of God-hood.

In short, while leading worldly life, during the 24 hours, for some time every day, regularly, one should stop the activities of all the Indriyas and remember God in their mind and thus attain the fruits of penance.

### **Meaning of Allah**

In the word Allah, there are three letters, A, L and La. L represents Jada state. If 'L' is the male state then 'La' will be the female state. 'Lla' therefore, would mean Jada state in the form of men and women. 'A' means

no. Therefore, 'Allah' means absence of Jada state, i.e., absence of Sakara state, i.e., the Nirakara state. It means that what we call as Brahma the Musalmans call 'Allah'.

### **Decision must be firm.**

Some of those that come here, may they be businessmen or officers or men of any caste, feel very much attracted here (Shri Baba) and in a couple of days establish friendship; it is like love at first sight and is due to Rinanubandha; otherwise how can friendship be developed within a couple of days? I never knew Sai Baba; but after I went there within three-four days we became friends. At that time he actually said, "You and your family and I have been friends for the last hundreds of years." When I approached him for permission to leave he said, "You like to go?" I said that he knew all, etc. I thought that I may have been his son or he may have been mine. Worldly life is nothing else but a great show of Rinanubandhas. So many come here because of Rinanubandha. All those coming have not got the same mentality; some have a friendly attitude while some come to give trouble; it is like some of the children being virtuous & some vicious in a family; in a family like that one has to use all methods - cajoling, or getting angry, or beating, in teaching children to learn and to behave themselves - all that anger and beating is due to the love one feels towards them; nobody beats another's child. In other words, improvement has to be caused through love. Attraction is a result of old friendship and this friendship must be led to its full intensity and extent. To be real full friends is to become one. The two real friends would have two bodies but one Jiva; this is real full friendship. One must establish this type of friendship with a Satpurusha. Just as an article is given more than one name, Satpurusha is given many names, e.g., Sai Maula or a Satpurusha mean the same thing; as such one can establish full friendship, association, with any of them. Generally it is advised that good ones should be associated with and not the bad ones. There is nothing wrong in associating with bad; but then it has to be led to its full limit within one's life time; then alone it is beneficial; otherwise not. Valya fisherman was committing sins; when his sins reached their maximum limit he met Narada Maharshi and that led him to become a Rishi in due course of time. This path however, is extremely difficult to follow.

To develop full association whether with good or bad requires a very determined attitude. Once one decides to do a thing then one must continue his efforts to complete it in spite of whatever difficulties that may come in the way; then alone it leads to fruition. Once the success is attained, everybody around eulogises him. Once one begins with full determination, then God Himself in the form of determination helps him. What is determination? It is a state where there is no movement, i.e., swaying this way or that way. When a pillar is well-fixed, it remains absolutely steady without any movement; such must be the steadiness of determination. Such a steady, determined state is the state of God. In fact Parameshvara means determination and vice versa. One who sticks to determination becomes God himself. Suppose somebody decides to sit under a tree for a certain period, and begins his course; he continues in spite of death approaching him; such a man is always helped by God in the form of determination. Tukarama has said the same thing, "Nishchayache Bala Tuka Mhane Hechi Fala".

Anything can be achieved with determination. One should behave as is ordained for him with full determination. It may be that due to the punya of my forefathers and my determined behaviour according to the Shastras made Sai Baba think that I am a person who would stick to his determination, and that is what led me to sit in one place for some months at a stretch without any food and water. I thought that after all some time or other one has to die, and hence I decided to sit there without any food and water. The most potent force that dissuades one from one's determination is death; I decided to overlook death and sit there like that. The result was that my Jiva only was killed while the body remained the same. What actions did this body perform after that!

There are many forces that sway one away from one's determination. One of the most important of them is sense of shame, or rather of false dignity. This sense of so-called shame must be completely destroyed. To

do that one has to accept the opposite of that first. To show the importance of this shame, it has been said, "Ya Devi Sarvabhuteshu Lajjarupena Sarstitha". First one has to accept the opposite. The earth moves anti-clockwise, and because of this opposite, movement the Sun is seen to move clockwise from east to west. So, first one has to attain fully the state of shame; when it reaches its full measure, it disappears automatically. When it thus disappears one attains the state of God.

In short one must stick to his determination and that leads to the attainment of God-hood.

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U. P. II (IV) 32

### **Meaning of Magha.**

(Baba said to somebody who had come there -)

So what is decided? Are you staying the whole Magha here (Magha is the eleventh month)? What is Magha? Ma means Lakshmi, i.e., all the pleasures in and of the world; Agha means a state which is very sinful; so Magha means all that is full of pleasure and pain. The world is a state of deceit and one has to escape it, i.e., one has to exert to annihilate all the papa. One should not do Papa on one's own that will lead to a birth; those, that commit Papa at the will of God, do have a birth, but then they go back immediately after experiencing the world; papa does not affect such people.

Think over the word in another way. Ma means no and Agha means papa; Magha, thus, means devoid of papa. When is it the state of 'no sin'? One, who comes in the world by the will of God, and has all preparation ready to go back to the place of origin, is not affected by papa, i.e., is in the state of 'no sin'; i.e., he remains unaffected, by both the pleasure and pain. The best way to behave in the world is to refrain from doing anything good or bad on one's own, refrain from preventing or obstructing the pleasure and pain that falls to one's lot; one should just allow things to happen; that is all. Just as one should not obstruct the bad, one should not increase the good as well. If at God's will some pleasure or pain comes to one's lot, then instead of calling it papa one should call it Agha. One should strictly follow somebody whom he has chosen as his Guru; one should never behave even to the slightest extent on one's own; one who determines to behave like that and sticks to this determination of his attains Godhood.

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U. P. II (IV) 33

### **Real Cleverness**

(Shri Baba's body was aching. He asked that somebody should knead his waist with feet by standing on it; most of the people were reluctant when a girl came forward to do the same. On this he said -)

There is a saying in Marathi which means "What does not cleverness achieve" With cleverness even God can be known. Cleverness is a great thing. One Svami went to Akkalkota, stayed there, and he came to be known as Svami of Akkalkota. He said that because he had become what he was due to and with his Akkala (cleverness), he came to stay there at Akkala-kota (cleverness: enclosing wall of a fortress). One can do and achieve unthinkable miracles with Akkala. One should utilise Akkala in becoming 'Small', and that 'smallness' achieves everything.

Shri Krishna danced or rather thrashed with kicks the heads, i.e., the hoods of Kaliya (Kaliya was a huge Cobra with many hoods staying with his family in a recess-like deep ditch in the river Yamuna). Kalya was very huge and grown up, while Shri Krishna was so tiny, just a boy of seven. If one wants to become like Krishna, he must kick one who is like a Kaliya. Now because a huge cobra cannot be so kicked and

thrashed, one should take a Satpurusha to be Kaliya and treat him like that. One who thrashes a Satpurusha like that becomes like Krishna. One who has attained that 'smallness' is alone qualified to thrash a Satpurusha like that. (Then he said to that small girl): You are a tiny girl, i.e., Vatsa. One who becomes that tiny is called Vatsala. God is called Bhakta, - Vatsala. God assumes smallness for his devotee and hence He is called Bhakta-Vatsala. The state of Vatsala, i.e., smallness, includes all-covers all. I was groaning with pain and this girl came forth to thrash me because she is Vatsala; others wondered as to how to kick or thrash Baba! You do not like to touch me with your feet because touching with feet is sinful, and you do not like to have sins. Even for the sake of Parameshvara, you are not ready to have any Papa; it only means that you do not love the Parameshvara. It may be as a test that God may be asking you to knead his body with feet. I requested all, but this girl alone came forth. She has no idea about it, i.e., whether it is a sin or not, and hence she at once came forth. One of the ladies then said to her, "What are you doing? At least take a piece of gunny under your feet; you are committing Papa!" The girl at once reiterated, "Can there even be any Papa with Baba?"

There are two things in the world, good and bad. One experiences good, bad, good from bad and bad from good in the world. There are many who experience good and like to experience that only; but the one who experiences good from bad is the best amongst all. Just think over this way: What tasting is of higher order? Fasting because one has nothing to eat, or in spite of having everything? Same is the case with pleasure and pain. Pleasure can be said to be of three types; pleasure because of absence of pain, or pleasure derived by not using pain existing with one's self, or pleasure felt in spite of pain taken on from somebody else? Of course the last is of highest value. It means that with the idea of having all the good one requests for pain from Parameshvara. All bad - all pain constitutes real wealth. One who possesses plenty of pain is the real rich. In these days of Kaliyuga, people think that there is only pain here; but in other previous Yugas, people actually brought on pain on themselves, it was they who attained pain and through it they became real Brahmanas. It all means that to take on pain, badliness, smallness, is the real wealth and the best. It means that on creating pain and having it, not to feel it, i.e., remain unaffected by it is the best and the most important method of study. Studying this way, in bygone days, people achieved the Amrita state - the immortal state; they never knew the Mrita state. The Mrita state is the state of pain. Look at the formation of the word Mrita. It consists of two parts: M and Rita. M means pain, the Asat, while Rita means real happiness, the Sat. To have experience of Sat, Asat is essential. The achievement, i.e., Siddhi of the Sat, i.e., Rita that is attained with the help of Asat, i.e., M is called Amrita-Siddhi. It means that without first attaining the state of M, the Amrita state cannot be achieved. Unless the state of pain, i.e., that state of M, is fully achieved one cannot attain the Amrita state. In other words, "no pleasure without pain". It means that one, who has attained all happiness, i.e., all the state of pain, alone is the really wealthy in the world. This is exactly what is meant by the words of Shri Krishna, "Yattadagre Vishamiva Pariname mritopamam". In short, one, who accepts all the bad that comes to him and utilises his brains to experience 'good' in it, is the real clever man.

### **Modus Operandi of a Satpurusha.**

For the last three-four days I was feeling all disgusted and tired. Today I am feeling a bit better. When all the parts of a clock or an engine work harmoniously, it works the best; same is the case with the body. For the feeling of betterment of the body, the mind has to feel contented. There is always pleasure in everything which one has to learn to experience. Just as money can be made to increase money, in the same way, the happiness that everybody possesses can be increased. If one goes on spending in a wrong way all one's money disappears in a small while; on the other hand if it is utilised in a proper way, it is seen to add on in a

short while; similar is the case with Ananda. A wise man should utilise his brains to add on to his original stock of Ananda.

People come here to get rid of their stock of Papa. Why all this papa got accumulated? Because one's cleverness was not made use of to increase one's stock of Ananda. The growth and nature of a tree depends on the seed. If one is in a good company right from the beginning, then one gets habituated to perform good actions; on the other hand, bad company makes one habituated to commit wrong actions. Whatever good or bad actions are done by one's self, one has to bear the fruits thereof. It is the papa and punya together that lead to a human birth. The papa and punya accumulated due to cogent actions in previous lives brought on this birth; but due to those actions, the original stock of Ananda got exhausted, leaving nothing behind for use in this life. Really speaking that original Ananda was not exhausted or finished; what happened was that those actions gave it a new form; the form of pain. The wrong use of the original stock of Ananda led to accumulation of papa, of suffering and pain, and this stock of papa became the means of making one take births one after another; that stock of papa does not now allow one to act in a way to add on to the stock of original Ananda. This now becomes a problem - how to cut down the stock of that papa and add on to the stock of one's original Ananda.

Just as blood, flesh, bones, etc., together make the body, or just as milk and water are always together, in the same way, the papa and punya are always together and give rise to births one after another. In terms of milk, if the milk is Punya, the water contained in it is papa. How can water be separated from milk? Either one must have no idea that there is any water in milk or one must keep a swan at home since it is only able to have milk from that mixture, or one must boil that mixture till the water is evaporated. If there is no idea of papa and punya; then the question of committing a sin or otherwise does not arise. Such a man is seen to behave in the 'Be as it may' style, i.e., he has attained the state of a Satpurusha, and it is not necessary for him to approach any other Satpurusha. In the other alternative since papa and punya together cause a birth, one should bear whatever pleasure and pain comes to one's lot, and while so doing not to act in any way that would increase the papa or punya and not associate with a bad company but only with a Satpurusha. Satpurusha is like a Swan, i.e., Hansa and only picks up Ananda from anything, and that is why it is essential to associate with a Satpurusha in a Hansa or Parama Hansa state. There is no papa in or with a Satpurusha, and hence he has no punya also with him; he possesses only that Ananda, the root of both the papa and punya. One should associate and befriend such a Satpurusha, and cultivate that friendship quickly and steadily. This association makes one know the trick of increasing the Ananda. Once one learns to utilise Ananda to add on to its quality and quantity, then the opposite papa never comes forth.

That papa and punya cause birth does not mean that a person descends directly from the heavens. It is the Sanskaras of the parents that lead to one's birth; in fact, one is one's own forefathers; one feels himself to be something different from the parents, but it is not right. In other words, one's birth not only depends on one's own papa and punya but also on that of one's parents and forefathers. Suddenly to receive a stock of pleasures or pains, in spite of one's continuous, virtuous or vicious behaviour, as is experienced in the world, is the effect of papa and punya of one's forefathers that one is made to hear. I have talked many times about one's self being one's own forefathers. Once one appreciates that one is one's own forefathers, one can easily form an idea of the stock of papa and punya to one's credit and one at once understands how much one has to bear by himself. It means that one has obviously to guard himself against sinful behaviour and association, avoid whatever pleasures come one's way and patiently bear all the pain and suffering that falls to one's lot. Just as milk is boiled to remove water from it, one has to burn himself by penance; fasting, utilising the body in doing Satkarmas, etc., is all penance. Just as the boiling removes all the water from the milk, in the same way, by patiently bearing the suffering and pain and by penance, one has to destroy the whole stock of one's punya and papa. When both the papa and punya are thus destroyed, then one arrives at their root, the Original Ananda. To bear and to do penance are the things one can do by himself without anybody's aid whatever. If one cannot do this, then one should associate with a Satpurusha and establish firm friendship with him. If the Satpurusha is in the Hansa and Parama-Hansa state, he is also the Dnyanagni. By associating with him one either comes to know the method of increasing the stock of one's Ananda through Ananda, or one's whole stock of papa and punya gets completely burnt in his Dnyanagni. When one keeps one's objects of pleasure before him, he purifies them by removing the entire sinful portion from them. One is lured by objects of pleasure, and this lure makes one entangled more and more in the worldly life; but these very objects, when purified by a Satpurusha, lead one to the state of full detachment.

Thus, the objects that entangle one are the very ones by which the Satpurusha connects one with the Parameshvara. By association with a Satpurusha, one's Jiva and through it indirectly that of all of one's forefathers are emancipated. Once one Jiva gets attached to a Satpurusha, then through that one Jiva hundreds of other Jivas and objects associated with him are automatically emancipated by him. Satpurusha by himself is in need of nothing; he is the embodiment of detachment; he is beyond the states of papa and punya. One has to associate with him for one's own sake. Just as one has to make use of a river, in the same way, one has to make use of a Satpurusha. I have talked many times as to how to find out - to know - a Satpurusha. When one begins to love a Satpurusha, it is that love that helps one on towards emancipation. How to develop association and friendship with him depends on one's own capacity and cleverness. Once the friendship is established, he first makes one detached, desireless, and having thus purified, he hands over his own stock of that Original Ananda.

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### **The Simplest Method.**

Forbearance, with fortitude, is the most important key to the path of returning back towards one's Original status. When Parameshvara evolved Himself into this world with the help of His Maya, He forgot His own Original state; and knowing this to be likelihood, to enable Him to return to His Original state He had created the virtue of forbearance. Forbearance to its maximum means the attainment of the Original.

To have birth in any Yoni, trees and shrubs, birds or beasts, or a human being, parents are necessary. But where are the parents of or to a Parameshvara? Some may say that Parameshvara also has parents, e.g., Ramachandra was born of Dasharatha and Kausalya. Well, let us take it to be true. But then when Rama was thus born of them, He had forgotten His own original state; it was Vashishtha Muni who played the part of His Guru to make Him remember His original state and to teach Him the method of achieving it. Really speaking we all are the same; but being born of human parents we have forgotten what we really are and were. Progeny is a strictly seasonal affair in the whole animate kingdom except the human beings; you all know about the human progeny. But how can one have birth as a Parameshvara? For that, one has to have Parameshvara-type of parents. If all the parents were like that, all the human beings obviously would have been the forms of Parameshvara. One has to find out the method of having Parameshvara-type of parents. To attain Godhood, one has either to exert to have suitable parents, or one has to exert on one's own to attain it. Of course, there are people here in the world belonging to both these types; in fact, that is why the world is continuing its existence; if there were no people of different types, the world would have ceased to exist. The simplest method to have Parameshvara-type of parents or to attain God-hood on one's own without any undue labour and without anybody's help is just to forbear quietly.

Forbearance, suffering, generally gives an idea of pain; of course, pain has to be borne, but pleasure also has to be borne. Now what is 'suffering from pleasure'? Well, just suppose, that one is hungry and is served with nice articles of food, which may have been prepared by one's self or by others; then to discard them and accept in lieu very simple coarse articles just enough for bare maintenance of the body is 'suffering' from pleasure. If one tries, one is bound to have some pleasure; it is this pleasure that has to be avoided, to be discarded. To call pleasure as pain and then refrain from enjoying it is 'suffering' the pleasure. It is this suffering that in course of time plays the role of one's parents, and when it reaches its limit it straightway lodges one into that Infinite Bliss. By 'suffering' pain and by 'suffering' pleasure Rama and Krishna respectively attained their original state of Infinite Bliss.

In short, what is essential is to void the worldly pleasures and quietly forbear with fortitude all the suffering that comes to one's lot; such behaviour leads one into the Infinite Bliss.



### **Nothing without suffering.**

(Somebody was suffering from piles. He said that piles trouble him a great deal, but he would not like to undergo any operation. On this Shri Baba said -)

If things do not happen according to one's mind, one feels upset, and without undergoing troubles one cannot have things according to one's choice. Hunger makes one suffer, and unless one undergoes the trouble of cooking and eating food, the suffering from hunger is not stopped. Whatever trouble comes to one's lot can only be got over by undergoing more of trouble to alleviate it. When there is fever, then one has to take medicines and observe dieting for a long time to get rid of it. If you are troubled by piles, then unless you undergo the troubles of operation how can that trouble be got over? Sometimes; when one suffers from some disease, say malarial fever, and one does nothing to get rid of it, then it goes on increasing; if at a later date some treatment is commenced, such as quinine, then one does feel some temporary relief; but then the malady being neglected in the beginning makes its home in deeper tissues; thus the fever is one trouble and the bad effects of Quinine continued for a long time is another additional trouble one has to bear; then again both these troubles, extending over a longer period, are likely to lead to consumption! Such is the likely course of any disease. All the sufferings are the result of accumulated papa and one has got to bear them all; it is no use grumbling about them. It is the good and bad actions that lead to the formation of Jiva and mind. If there be no Jiva, then there is no pain, no suffering. When it is the good and bad actions that form the Jiva and the mind, what is the use of saying 'I don't want this or I like to have this'? Best way, therefore, is to leave off all the likes and dislikes till the body is alive, patiently suffer all the pain and pleasure that comes to one's lot, and exert to get out of Jiva-hood.

We cook food and eat it; it means we take into ourselves all those Jivas, i.e., turn them into the state of our Jiva; but when does this happen? First we have to prepare the land; then sow the seeds and nurture them carefully throughout their course of growth; then collect the grain; after that the grain is to be brought into edible form; then it has to be cooked; and then it is eaten to satisfy the hunger; it is then that all those Jivas are brought into our state of Jiva within ourselves. What an exertion and time it takes? How many Sanskaras that grain is made to undergo before its Jiva merges into ours. This can give you an idea of exertion and time that would be necessary to turn your Jiva into food suitable to the Parameshvara! It takes a period extending over births and births to arrive at such a state. People want Godhood without exertion! How is it or can it be possible?

In short, one must bear patiently all that comes to one's lot and impress the Jiva good Sanskaras. I have many a time talked over this and the cogent methods thereof. The simplest method is the association with a Satpurusha. I have talked a good deal about this as well. Forbearance is the keynote. It is the forbearance that will kill the Jiva, burn the Jiva, and reduce the Jiva to ashes. It is these ashes that have been called as Chita-Bhasma (ashes of the dead). When the Jiva is reduced to ashes, then alone the Chaitanya within becomes free, shines forth; till the Jiva is there it remains enclosed within it. All this is achieved by association with a Satpurusha; but not in a day! It takes some time! This time can be reduced to a great extent by patient forbearance and Satkarma while in association with a Satpurusha. In short patient forbearance, i.e., remaining unaffected by good and bad results of the punya and papa, kills the Jiva, destroys the Jivahood, and unites one with Parameshvara

**It is all a war!**

Paramartha is like a war. War also is classed as Satvika, Rajasa and Tarnasa. These names are given according to circumstances. War means to destroy each other. Destruction in Satvic war is taken to be blissful; e.g., marriage, which is a kind of war. Eating and drinking also is a kind of war; it is Satvika and natural. War is caused by hate and is painful in nature; but really speaking at its root there is no pain but pleasure. If the thought, "It does not matter if I am ruined but I will kill him", was painful, nobody would have been eager to kill; it means there is pleasure and not pain at the bottom of it. Unless two opposites come together, no war is possible, and destruction of the opposites means war. Both in Lagna and war, there is that feeling of Ananda, pleasure and love. Unless one feels Ananda in war, one would not like to wage it. When the opposites are fully destroyed, then the war becomes over, the ultimate result of Lagna is achieved and then what is seen to remain behind? Well, when the opposites are, thus, mutually destroyed, it is their Jivas that are destroyed, i.e., their Jivas become non-existent, meaning thereby, that they unite to become one.

The hate being the cause of war, it is considered bad. I, however, consider it to be a Lagna. Kauravas and Pandavas fought a war. People think that Kauravas were not liked, loved, by Shri Krishna; but how could it be? Unless He loved them, could He have made preparations to destroy them? No doubt, He sided with Pandavas, but through that war He first emancipated Kauravas and then Pandavas. It is the penance done for births on end that is seen to fructify suddenly in some life, in which the Jiva becomes fully Satvika in nature and is then soon to become one with Prema. The mutual love or hate in one life makes the two appear as husband and wife in their next, when they are seen to love or hate each other, respectively. Just as for waging war many are collected to form an army, in the same way, for the war in the form of Lagna, many are collected for that celebration, who are really the children, relatives and associates of various births that had established Rinanubandha. These wars go on for births on end and are never seen to be stopped. If they were to end then all those Jivas would have all joined together and united in that Infinite Bliss; but it does not happen; the war between them is always on. Just as for ending war new secret weapons are made, in the same way, one has to learn various tricks to stop this unending war by doing penance. The simplest form of penance is to suffer patiently, i.e., to remain unaffected by both the pleasure and pain, that falls to one's lot. Just to allow things to happen is a great penance; nothing else is then necessary such as pilgrimages, fasting, etc.; if one feels that one must do something in addition, one should do Bhajana. The time taken for fruition in the case of this penance is far too short compared to others; this penance may hand over the entire fruit in one's life time. In terms of examination, passing in one subject is to pass in all others, and this simple single subject is 'Be as it may'; one should not act in any way on one's-own, one should not interfere with whatever happens. Behaviour in the way of 'Be as it may' during one single birth alone gives that All in the ensuing one. This 'Be as it may' is not available anywhere outside beyond one's self; it is always with one's self. This penance gives Satvika kind of cleverness and wisdom which remain behind and are eternal. Satvika means pertaining to Sat, i.e., Eternal. Such wisdom and cleverness can do anything. If then the Sun is asked not to move, he at once becomes steady. What are all others in comparison to such a one; they are just like Kachara (dirt) before him!

To behave in the style of 'Be as it may' one has to be entirely prideless.

### **Everybody is seen to beg.**

(A beggar playing on cymbals and uttering God's names came and begged for some old clothes in the name of God; on this Shri Baba said -)

In the Mudgala Purana, that is being read by Svamiji, this very thing, the beggar is saying, is found. What he is saying is a sort of Stotra (a hymn). You people have to look to your books, but this beggar has learnt that by heart! He is asking for just a little. He is asking for old things and you also ask for 'old things'. Old,

i.e., Purana means Paramatma. You people go through so many books and yet you cannot get that old; but look at this beggar; God feels pleased with his Stotra and inspires somebody to give him what he asks for. Since he is always used to useless old things, he is able to meet the old Parameshvara. If, however, some of you approach Him, He says, "Your old is with you; you should turn into old whatever new you have; that is all." Whatever you people desire to have in going through so many books, the poor beggar is able to have with his small Stotra. Everybody is seen to beg. If you beg of God, the beggar begs of one from whom he thinks he would get. God says to you, "you give your new to me and you will get the old you want; or you will have that old when your new is turned into it by you".

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U. P. II (IV) 39

12-12-1925

### **Be anxious.**

One has to be anxious. One does not get that without being anxious. The real anxious is rare to be seen and of course he is the highest. In the world everybody is anxious, i.e., everybody tries to have more than he can bite, and then begins to worry as to how he could have it. It is like a rat out to win the cat. What is the use of such an anxiety? One has to be sincerely anxious. If one cannot become anxious as is necessary, then one should stick to one who has attained the state of 'anxiety'. Anxiety in Marathi is called Kalaji. What is Kalaji? To win (Ji) the Kala (Time) is Kalaji! Kala controls everybody, but the one to control it is very rare.

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U. P. II(IV) 40

19-12-1925

### **Get into that net.**

Those that have established some Rinanubandha previously are attracted to this place. A fisherman throws his net and catches the fish; they then cannot get out of that net. To that net are attached small balls of lead which serve as bait to the fish. In the same way, some are attracted here; the Kripa is the bait that lures them into the net of Parameshvara. Mostly false pleasures are seen to lure people into the net of Maya. Instead of falling into the net of Maya, by doing something to attain, so-called pleasures, happiness, it is better to get entangled one's self with open eyes in the net of Parameshvara, i.e., it is better to increase and stabilise one's Rinanubandha with Parameshvara.

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U. P. II (IV) 41

24-12-1925

### **The glory and importance of Padukas**

(Shri Vamanrao, solicitor, came for Darshana; seeing him Shri Baba said -)

Bhagavan as Vamana had no idea of His being Parameshvara; it means that He then had come forth with that 'smallness', i.e., that prideless state, and to represent it He had the form of a small boy. To be proud,

mind is the first essential required, and hence to be prideless is to be devoid of mind (Va - devoid, without, and Mana - the mind); that is why prideless state is called the Vamana state. To think, e.g., 'I am Parameshvara or a human being or something this or that is the state of mind; absence of the state of thinking, i.e., absence of mind, is the state of Vamana.

If one throws away the state one has in the state one wants then that 'desired' state comes to one's self; that is the rule. When Vamana gave away His state of 'Nothing' to king Bali, then the state of 'to occupy three-foot-full land, to pervade the Tribhuvana', i.e., the state of 'to rule', of king Bali entered into Him. The state of 'nothing' that was in an invisible state in the king Bali thus became exposed due to the give and take effected with Vamana. It means the 'smallness' in and of Vamana was that state of 'Nothing'. That is why wise men exert to attain the state of Vamana. The state of 'nothing' means the state of 'Be as it may' and this latter state forms the chief and simple means of attaining the former. One who attains the state of 'Be as it may', can come and go in the state with or without Abhimana any time at his will without ever forgetting or slipping from his Original state.

(At this juncture, somebody brought forth a set of Padukas; seeing them he said -)

For many days I was feeling lame because of absence of feet! Today these feet have come and I shall now worship them. The Padukas should be kept in the palanquin formed by the mind; then as the palanquin (the mind) goes on moving from place to place, the Padukas will automatically be moved as if in procession. But since my palanquin does not move like that, how can the Padukas enjoy any procession? To prevent one's 'palanquin' roaming about, which it normally does, the Padukas of Parameshvara are to be kept in it and Pradakshinas are to be done around it. Once the Padukas of Parameshvara are kept in the palanquin of mind, then it does not matter if the mind roams about; this increases the remembrance of Padukas; the more the remembrance, the more the mind taking to their form; when this Dhyasa reaches its highest limit, the mind fully assumes their form. That is why saints and mahatmas advise to fix the Padukas in the mind. Once the mind takes the form of the Padukas, then that man feels confused, because then he fails to understand what he is, i.e., sometimes he experiences himself to be the Parameshvara and sometimes the son of so and so. It is difficult to remember the Parameshvara, and that is why the saints advise to fix the Padukas in the mind. This is one of the methods of effecting union with God. While the Padukas are kept fixed in the mind, the body goes on doing its activity; this is the real procession of Padukas. The Padukas include the full form of Parameshvara.

Rama and Krishna were the embodiment of 'Be as it may'; being in that state even though they had to be and were Abhimana, they were absolutely devoid of Abhimana at the same time. That is why their glory is sung all over the world, and anybody dying remembering them goes into their state once and for all without any fear of slipping back. That is why their images are installed and worshipped. The Satpurusha, being in a still higher state, not his image, but only Padukas are installed in his name instead. To effect unity with their Padukas is to follow the relation between Vamana and Bali. If one is tired of humaneness one should throw it away in the place of Parameshvara and as it is being thrown, the state of Parameshvara automatically infiltrates into one's self. To establish Padukas in one's mind, to perform Satkarmas and constantly to remember Parameshvara are all the methods to discard one's humaneness. By adopting 'smallness' and by behaving in the style of 'Be as it may', the humaneness is more easily and quickly discarded and that is why one has to exert to behave like that. Just as the more we expend in buying, the more of gold we can have, in the same way more the humaneness is discarded, more the Parameshvara state is attained. If one is destined due to Rinanubandha, one is attracted to and approaches a Satpurusha, and as the association with him deepens, the humaneness is automatically seen to go down.

Once one buys gold and it is turned into ornaments, then it is almost never turned into cash again. Even when faced with dire circumstances, one avoids turning the ornaments into cash. It is customary to buy some quantity of gold at every Guru-Pushya (when the Jupiter enters the Pushya constellation); in the same way, one should go on accumulating and assimilating the state of Parameshvara; if the stock of this state is never again utilised for worldly pleasures, then it goes on increasing steadily. Sometimes a time comes when, as a last resort, the gold itself has to be handed over to another, in the same way, if time comes one should turn over the stock of Parameshvara-ship, but never the Parameshvara-hood imbibed within one's self. If one behaves this way one is bound to become Parameshvara in due course. But just as on having handed over all the money as also all the gold due to bad times, one becomes a penniless destitute, in the same way, when the humaneness is expended in having Parameshvara-hood and due to bad times that Parameshvara-hood

also is given away, then one is reduced to a state of just 'nothing', the state of the Original, the Only, the Kevala; such a man becomes established once and for all in that Eternal Infinite Bliss.

In short, by adopting smallness, i.e., Vamana state, by leaving all Abhimana and by behaving in the style of 'Be as it may', that 'Only' is achieved in the shortest time possible.

Shri Sadguru Godama-Padarpanamastu.

### **The Pronunciation Problem**

The Key gives the correct idea of how the various words, phrases, etc., in Sanskrit and in other vernacular languages should be pronounced. As noted in the preface, the phonetic symbols could not be printed in the text. As a guide to the reader, however, a glossary of all such words and phrases has been attached to each volume. If the word is not found in the glossary, it only means that the word is a simple one, is without any phonetic symbol and is to be pronounced as per alphabets given in the key.

There are a few words, hardly half a dozen, where, but for the phonetic symbols the spelling is the same, and the meanings of two such words with and without cogent symbols are poles apart ; but the meanings given in the text and the context would easily clarify the issue.

It is regretted that the use of phonetic symbols in the text could not become possible and hence this make-shift arrangement has been made. The readers are requested to connive at the inconvenience caused.

Section I of the glossary contains all the words that require phonetic symbols, while section II contains all the phrases, quotations, stanzas, etc. in all the volumes.