

THE TALKS
OF
SADGURU UPASANI-BABA MAHARAJA

VOLUME III

Godama-Suta.

Printers:

**Lala Mela Ram,
All India Reporter Press,
Congress Nagar, Nagpur 1.**

**Reprinted at A. I. R. Rotary
Ptg. Press, Congressnagar,
Nagpur—12
1976**

Publisher:

**Dr. Sahasrabudhe,
"Ashirvada"
377 Canal Road
Ramadasa Peth
NAGPUR 1.**

Available at :

- 1. The Publisher.**
- 2. The Manager, Upasani Sansthana,
SAKORI
Post—Rahata. Dist.—Ahmednagar.**

CONTENTS

Talk No.	Subject Headings	Page No.
-------------	------------------	-------------

Preface

THE LIFE-SKETCH OF SADGURU UPASANI BABA MAHARAJA

SECTION I (Sai-Yak-Sudha)

160	God or Satpurusha as a son; methods for the same	17
161	The wants of a Satpurvsha	34
163	Necessity of killing father and mother and their eternal revival with devotion	45
164	(1) Bilva Dala	51
	(2) Hutashani and Coconut of sugar and their significance	51
	(3) The letter 'A' and its significance	51
171	Sva and Svakiya: Brahma and Prakriti	66
173	How does the Paramatma and a human being enjoy the bliss	76
175	The Earth and the Sun as parents: The Mrita and Amrita	81

SECTION II (Sai-Yak-Sudha Journal)

179	(Brief advice under this date) Atmanatma Vichara: the anatma as the means to experience Atma: Anatma is nothing else but a form of Atma ...	89
-----	---	----

Talk No.	Subject Headings	Page No.
180	(1) Is it better to be with or without a child? (2) What is the relation of Buddhi and Karma (3) The Guru as a tree	92
183	(1) The relation of God, devotee, satpurusha and yourself: You as the Sun: the state of sleep and wakefulness: (2) The real rich and poor	96

SECTION III (Unpublished Prayachanas)

185	The meaning of the word Heramba... ..	110
186	The states of wife and children and attainment of the state of Jivan-Mukta	113
188	The relation of the states of a human being, of Parameshvara and of Manga	126
190	The relation of the states of Stri, Purusha and Parama Purusha	134
192	The importance of Khajura (Palm dates)	146
194	The how and why of 'Datta' incarnation	149
197	The joining time of Sankranta and the importance of Khichadi	164
198	The secret underlying Dakshina and Pradakshina	168
199	The nature of diseases and the state of a Satpurusha	177
200	Miscellaneous	181
201	The end of Karma	187
203	Miscellaneous	193
205	The further evolution of Shivaji	197
206	Discussion between a dualist and a non-dualist	200
207	The importance of Sakori	212
208	The origin and importance of Yavanas	217
209	The Seva of Satpurusha... ..	245
210	Carving alone makes an idol	248

Talk No.	Subject Headings	Page No.
211	The wheel of a Satpurusha ...	250
215	The glory of Khandoba ...	253
216	Love should be unrevealed ...	265
217	About fasting ...	266
218	The man is really a woman ...	268
219	Let the mind go if it does, but allow not the body	273
220	The objects of enjoyment are poison by themselves	275
221	The creation and attainment of Brahma ...	277
222	Effects of habits ...	281
223	Miscellaneous ...	282
224	do ...	283
225	do ...	283
226	do ...	283
227	do ...	285
228	Relation between the Mind and the Destiny ...	286
229	Miscellaneous ...	288
230	do ...	288
231	Attainment through charging the false with truth	289
232	Lowliness leads to greatness ...	291
233	Miscellaneous ...	293
234	do ...	294
235	Method to attain the ideal ...	294
236	Four methods of attainment ...	295
237	When does a Satpurusha look to you ...	298
238	Experience of doing Pradakshinas ...	299
239	Happiness through Suffering only ...	300
240	'Tava Bandhamuktaye', meaning, for liberation of your bonds ...	302
241	You have to make use of Satpurusha ...	308
242	The Dnyana ...	310
243	Four types of people ...	312
244	Existence of time ...	313

Talk No.	Subject Headings	Page No.
245	Knowledge through love only ...	314
246	To annul Vishayas is to strengthen the Atma ...	815
247	Miscellaneous ...	315
248	The body is like an Unlit Lamp ...	315
249	Difficulties are the true teachers ...	319
250	What is meant by Nagna? ...	323
251	The nature of Dnyana and Bhakti ...	324
252	Unadulterated devotion ...	325
253	Look towards the feet ...	327
254	Your real duty ...	327
255	Attain through effort ...	331
256	The real use of the body ...	333
257	Satpurusha kills the Jiva ...	334
258	Dnyana and Adnyana ...	335
259	Everything depends on the mind ...	338
260	The Union of the Opposite Two alone leads to Infinite Bliss ...	340
261	Attainment of Shunya and Sanyasa ...	349
262	To be of use to the world is to be God ...	355
263	Miscellaneous ...	356
264	The Importance of the 'Sandhi'—The joint ...	361
265	The Aruna state ...	369
266	Simple Method to get rid of Debts ...	371
267	The Origin of 'Om' ...	382
268	Conversation with a Sai-Baba-devotee ...	388
269	Right from the beginning one has to habituate one's self to do Nishkama Satkarma ...	396
270	Destitution ...	400
271	Principle underlying the burning of Kapura and Tripura ...	407
272	Two types of adverse behaviour and their result...	415
273	The meaning of Ratra (the Night) ...	423
274	Conversation between a husband and a wife ...	425

Talk No.	Subject Headings	Page No.
275	The Mind must be destroyed ...	431
276	It is essential to bring the formless into form ...	439
277	Kill the Jiva to achieve all ...	446
278	Female state alone leads to Nirakara state ...	453
279	Leave Swinging the Cradle ...	463
280	Upasani Pada ...	465
281	Importance and function of an Incarnation ...	469
282	How should I accept the worship ...	472
283	As you say ...	478
284	Today's state and the state here ...	479
285	Play as Accused, Suffer Punishment and You Win	486
286	The Modern Physical Means ...	492
287	This Train-like Unclaimed Body of Mine ...	495
288	Divide and Unite and you Have It ...	499
289	Let it happen spontaneously ...	505
290	Satpada ...	509
291	The principle underlying Pinda-Dana ...	517
292	What is Sama-Charana ...	522
293	Four stages ...	526
294	Knowing a Satpurusha and our Duty ...	531
295	Marathi state ...	541
296	Miscellaneous ...	542
297	Lagna ...	542
298	Jagrati, Svapna and Sushupti ...	547
299	The state of Shiva ...	550
300	Real Crying is of Great Importance ...	555
301	When the External is stopped the Internal begins	558
302	The meaning of Allah ...	562
303	Decision must be firm ...	562
304	Meaning of 'Magha' ...	565
305	Real cleverness ...	566
308	Modus Operandi of a Satpurusha ...	568

Talk No.	Subject Headings	Page No.
307	The simplest Method ...	571
308	Nothing without Suffering ...	578
309	It is all a War ...	576
310	Everybody is seen to beg ...	577
311	Be Anxious ...	578
312	Get into that net ...	578
313	The Glory and Importance of Padukas ...	578

In Memory of
Sadguru Dr. Naonaskar

P R E F A C E

In accordance with the plan outlined in the preface of Vol. I of this series, this third, the last, volume is published to-day. As outlined in that preface, the life sketch of Shri 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 THE FIRST EDITION

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

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

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

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

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

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

It was due to these thoughts that Baba could not put his whole mind in the routine education imparted in schools. He attended the school for only a short time. He used to spend all his time in religious thoughts and meditation. In due course,

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

He arrived in Poona. On his way he had disposed of whatever he had. He was now alone with only one dhoti on. He made the famous temple of Onkareshvara his abode for the time. He used to sit there quietly meditating all the time. Once in a while, in three or four days, when he could not control the pangs of hunger, he used to visit the Basti, and beg for some food. Some days he passed like this. He, however, began to feel that he must have a quieter place for his medita-

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

It was the next morning now; somehow, he could not feel like leaving that place, and so he continued to sit there. The second day thus came and went. The third day made its appearance. This day, as he was sitting in meditation, he lost consciousness. About this experience of his he was once narrating to one of his devotees, that he was then only conscious of

existence as such, that was all; he was not aware even of his body. He remained there in that state of Samadhi for one whole year at least.

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

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

A few months passed. His relatives now thought of getting him married again. To avoid it, one day, he quietly left, and returned home at the end of the marriage season. He now began to practise in Ayurvedic Medicine, and soon esta-

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

Here also, in a very short while, he became well-settled in his profession; he now brought his wife, and established a home. In course of time a son was born to him, but he passed away within a few months. He was now publishing a monthly called 'Bheshaja-Ratnamala'. He had established an Ayurvedic Pharmacy. Men like Shri Dadasaheb Khaparde (a well-known leader) now respected him; he was treated with honour everywhere; he became famous; money poured in. With all this worldly progress he never neglected his spiritual prac-

tices. Apart from meditation, he used to remain for days on onions, boiled vegetables, fruits, or uncooked dal, or even neem leaves alone; sometimes he used to have either a normal or a sumptuous dinner.

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

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

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

stopped. This gave me a great shock, and I perforce began to breathe with the help of my belly".

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

Shri Sai Baba appeared to be a Muslim, and so in the beginning Baba did not feel like accepting him as his Guru. Later, however, he changed his mind, and decided to submit to him. After a good many days of stay there, he thought of going home once and requested Sai Baba for permission; he requested many times, but Sai Baba never replied. One day ultimately Sai Baba openly declared, "He has got to stay here for four years. I have given him all I have. Whatever he be, he is mine. There is no difference between us". This declaration caused a great consternation amongst the

devotees with the only result that one and all of them turned against Baba, and Baba had no other alternative but to patiently submit to all the troubles, and privations caused by them. Spiritually, it was a unique opportunity for him to strangle and kill his Ego. Sai Baba had asked him "to sit quiet" in the nearby Khandoba temple; it only meant that he was to sit in a state of complete paralysis of his mind. About this time his wife died at home.

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

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

passed two full years without any food or water, he now began to take a little coffee. During his third year here, on the Gurupurnima day (1913 or 1914) Sai Baba ordered some persons to go to him and worship him. He resented this; but that being Sai Baba's order, he had to defer his wishes and submit to it. Thus, on that day Sai Baba established his beloved disciple on the throne of a Guru. By this time he was able to project his mind into space and time, perceive in the past, the present and the future; those that approached him used to experience this peculiar power of perception in him. By now he had had his self-realisation; he was now assimilating the universality of soul. He had reached the stage of unity between the teacher and the taught.

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

A few days after the operation, he went to Khadagpur with one Mr. Chinna Swami, brother of Dr. Pillay of Nagpur. There for the first four months or so, he remained unknown. But the day he completed four years under the guidance of Sai Baba, here, he suddenly became known alround. His fame

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

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

He then visited and stayed a while at Jejuri, Poona, Manmad and Satna and returned again to Sakori. For some reason or the other, once again he visited Poona and other places, and returned to Sakori, which place he now made his permanent abode (1917).

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

Two years after, one day, he got erected a wooden cage without any outlet, and put himself in it. The devotees were stunned; they could not understand how and why he so encaged himself. The cage extended over an area barely enough for a man to lie down. He used to sit, eat, sleep and do everything inside it. Having thus remained in the cage for over 14 months, one day he got a door made, and began to come and sit outside for a while; a year after, he began to stay outside the cage. This cage was nothing else but his traditional Gadi. It was not possible for the devotees to put their heads on his feet or worship him while seated in the cage; as such, for this purpose, to satisfy them he used to sit anywhere; generally, however, he used to sit by the side of a pillar standing near the cage on a gunny-bag-Gadi. Many take this seat of his as the Gadi, this is, however, not correct,

the real traditional Gadi established by him was the cage itself. When asked about this cage one day, he said: "Well, this is an empty house; any saint can come and stay here." This cryptic explanation was not understood by the devotees. It is, however, experienced by many devotees, the followers of other saints, that when they visit this place, they feel here the presence of their Guru. It was in the cage on this traditional Gadi that Baba seated his only disciple Godavari later in 1928.

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

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

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

cated to him; he established his Gadi in all these places, which are being respected as centres of pilgrimage even today.

From the time he put himself in the cage, some devotees began to stay there permanently for 'service'. Amongst them were a few ladies and girls. In 1924, there arrived a girl, Godavari, about ten years old, with her mother, to visit the place for the first time. The moment she went before Baba, he seated her on his lap, and said: "Keep in mind all that you are seeing here; later you have to look after all this; 'all this is yours.'" Once she came there, she stayed permanently. Soon afterwards he got her married. Even after her marriage she continued to stay there. Durgabai, who was now managing Baba's affairs, was a bit upset to see that Baba was paying particular attention to some of the ladies and girls. She began to feel that in course of time the management would be taken out of her hands in favour of them. On hearing what Baba said to Godavari and his subsequent interest in her, she felt confirmed about her suspicion with the result that she began first to envy, and later to hate all of them, and amongst them Godavari in particular. Soon afterwards, she and her satellites formed a clique; they now began to give trouble to all of them. The troubles, hardships and privations these people were subjected to, by the clique, were becoming unbearable; even Baba did not escape them. When later Baba became ill, this clique went to the extent of poisoning him. A dose of poison was kept ready in a medicine bottle, but none of them dared to administer it. Baba's inner perception had shown him all that, and so he demanded that medicine, which he said had been so specially prepared and brought for him, and took it. In this he repeated the feat of Shri Shankara in digesting the "Hala-Hala" poison. Prior to this incident, seeing his serious state, the devotees thought it better to shift him, and on obtaining his consent took him to Nasik for further treatment (1928). After a few days he began to improve steadily. It took him over six months to return to normal life.

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

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

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

By this time Baba's health began to give way. It was already shattered by the unbelievable hardship he had under-

gone; in addition he now suffered from diabetes (1937-38). He was nearing seventy, and rest for him was so essential. His devotees tried their best to give him rest. The elders among the devotees thought of the Sansthan, and with his consent made out his will, and presented it to him for his signature. While signing it he said: "From the worldly point of view it is all right to make these arrangements; but of what use are they ? I have already fixed my plans about this "Sans-than".

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

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

On 24th of December 1941, Baba left his body. Prior to his doing so, he gave a quick visit to some of his centres. He went to Alandi and sat alone in the Samadhi — temple of Shri Dnyaneshvara for quite a good bit of time. On the previous day of his departure he visited Satna, and installed there, in his own way, the idols of Hanuman, Rama, Sita

and the twelve Jyotirlingas in the temple built by him. The same night he returned to Sakori. Early next morning on the plea of a heart-attack he left the body.

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

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

Baba was the Indescribable State beyond the Unqualified Advaita.

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

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

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

Somebody may say that it is difficult — almost impossible for everybody to come across a Satpurusha who has attained the state of God. A Satpurusha of that stature appears but once in a while, and very few are lucky enough to meet him. How can we all then be benefited any time, by being able to adopt him as our son and attain the sat-gati? Yes; it is quite true. It is impossible for everybody to get a Satpurusha like that. That is why to show His own existence at all times, to enable anybody at any time to adopt a Satpurusha as his son and get the real benefit thereof, God has laid down some procedures. It is never a case that the various incarnations of God and the various Satpurushas are not there; they are ever existent. While leaving the visible form, they have so arranged that they always remain existent. We being hu-

man beings, God takes a human form and comes in the world to advise us — to wake us up; He tells us that all the forms, both animate and inanimate, that are visible, are His forms — His transformations, i.e., He Himself is all of them. He takes a human form and proclaims that even though the forms of the incarnations of Rama and Krishna have disappeared and have been forgotten, here are the images of their forms that will remind you of what and how they were; He tells us with all force that all these images represent their eternal existence; He declares that all the visible forms in the world are the transformations of these very images. Being in the human state we are not able to appreciate and understand the presence of God — the transformations of God in all that is visible; there are many a reason for our not being able to do so. A human being, being a transformation of God Himself, is not able to appreciate that God is everywhere — God is all, or, because he is God Himself, he is not able to see Himself to be in all. If it be right that if we are God, we must be able to see God everywhere; then it is equally correct to say that in that case we must not be able to do so: both these contradictory aspects become applicable to the human state, and that is why a human being gets into a state of confusion — a state of illusion. This is so because as we are God ourselves we are not able to see God everywhere, and that, contrariwise, because we are God we do see God everywhere, these two contradictory experiences a human being is not able to have at one and the same time; that is what causes confusion, that is what leads one into the state of illusion.

Doubt — confusion — illusion is thus caused because two contrary aspects are made applicable to one and the same form. If only one aspect is made applicable there can never be any confusion. For instance, if a rope is lying in semi-darkness and one gets an idea that it may be a serpent, then as one approaches it, one is not able to know if it be a rope or a serpent, i.e., one is confused; one suffers from an illusion that it is a serpent even though actually it is a piece of rope.

In a similar way, even though we are God ourselves, we are not able to see God in all — even in our own self. The human form is a mixture of all the other forms in the world; and a gathering of the human and all other forms constitutes the Parameshvara. Because all that is existent is within the human form, a human being is God Himself. Because a human being is God Himself, he is not able to feel that way; if another God could be seen by him in front of himself, then he could feel that he was not God himself; till such time — till such experience becomes available one is not able to know if he be God or not. Because two contrary aspects, that he is God and that he is not God, are planted on a human form, the human being suffers from illusion; and because Putra is an entity that does away with that illusion, a human being desires to have a Putra.

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

every human being is not lucky enough to get a Satpurusha for adoption. Moreover whence can one get a Satpurusha every time in all ages? Under such circumstances, to show to us — to impress on us the eternal existence of a Satpurusha or of God, God Himself takes birth in a human form and wakes us up and puts us wise about that reality.

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

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

There have been many a Satpurusha of either sex such as Janabai, Mirabai, Namadeva, Tukarama, Ekanatha, Dnya-

neshvara, Muktabai, Sopana, Nivritti, etc., born of parents in this world. For producing a son the shastras have laid down the ritual of marriage. Marriage has to be effected to have a son, one son only and not more. Any two opposite objects, on coming together, lead to the production of a third. A man and a woman are brought together to have a third — a son. Bringing together of any two opposite states leads to the production of a third that is entirely different from the two parent states; it is this newly created third state that is of importance. To begin with there is only one; that one leads to two; and from these two, i.e., one against one, one emerges anew that is, from the original one arises a pair of opposites, which two come together and lead to the formation of a third, — the new one different and higher from the parent two; that is the law of Nature. From the states of a man and a woman, the son that is born must exhibit a state different and higher from the parental states; if such a son is born, then alone the marriage will have served its really useful purpose. That is the rule. If the pair of opposites would have always led to the same state, then the world would never have evolved up to the stage of a human being. If from the opposite pair of stones, stones alone would have risen forth, the world would have only contained stones and nothing else. This explains the fundamental natural law that from coming together of a pair of opposite states, a third — a higher state must come into being. Is it right then to have similar men and women being born of married couples? From a couple, a third higher has to emerge. Why does it not happen then, is a fair question that confronts us. It is due to continuous production of a third higher state from coming together of a pair of opposite states that the world evolved up to the state of a human being. Human form is the last and the highest product of evolution, and hence at the human form further evolutionary rise ceases to occur. That is why the human marriages give rise to similar human beings. The third higher state that is expected of a marriage in accordance with the principle of evolution is that of 'Putra'. One can

ask that if the human form is the last in the evolution, what other higher state can be expected out of a married couple? The reply to this is, that at the end of all the evolutionary 84 lacs of forms — Yonis, from a married human couple the third higher state has to come forth, and that state is nothing else but the state of the Original Parabramha, which state has also been named as God or Putra. The human couple thus has to create, evolve into the original One — the Parabramha; evolving into or attainment of the state of Parabramha means the creation of Putra — the real son.

You will say that I have told you time and again that we the human beings are God, that we are the last — the highest on the evolutionary ladder; what other God now are we to expect of a human couple. The reply to this is, that to see God we have to play the role of parents, make Him our son, and then look at Him as God. To see the son then, is to see God. We are not able to see our own face; that is why with communion with the wife one creates one's own self, and then looks at the third created form as our own image. The son being one's own form, as parents we love and enjoy that form. As we are today, we are not in the state of Sat, and yet when we see our own son we feel very much pleased and for enjoying this happiness marriages are contracted; if then we could create the Creator as our son and then look at Him, you can imagine the amount of pleasure, enjoyment and happiness we would feel. To begin with, God as the Creator serves as our father, and we all become His children; later, we play the role of the father, create Him as our son and thus see ourselves; that is, first we see ourselves as the son and later as the father. God being the Creator he is referred to as father and mother; all the animate and inanimate creation emanated from Him. To keep to the spirit of pairs of opposites, if we see Him first as father, we have got to see Him next as a son. Being His child as a human being, we then create Him in the form of our son and play the role of His father. By observing the various cogent rules, we create the original first as a new — a third

thing; that is, to experience ourselves — for self-realisation — we create the original Creator out of ourselves and through that form see our own real original form — our original state. If a mere worldly son makes one feel very happy, how much happiness one could have in seeing the God as our Putra? It is this happiness that has been called as Self-Bliss — Atma-nanda. If anybody could create such a son capable of leading to that Bliss, could the members of his family ever get into a lower state?

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

Here is a celebrated Mantra which serves as a piece of sound advice to both the men and women:— “Ahilya Draupadi Sita Tara Mandodari Tatha; Panchakanya Smarennityam Mahapatakanashanam.” All these great women mentioned in the stanza behaved according to the meaning of the word Kanya; they permanently remained in that state in which a woman remains without bearing any children. Like the Kanya, the Putra who behaves as is laid down, remains a

Putra in spite of his having children; such a Putra alone is called a Brahmachari (celibate); such a kanya alone is recognised as a Sadhvi — a Pativrata. From the marriage of such a boy and a girl is bound to emerge God as their son giving them that Infinite Bliss of self-realisation. The study enjoined to acquire this Bliss is called Yogabhyasa (study of Yoga). Yoga means to join one's Atma with Paramatma; and with this union we ourselves and the Putra — the God — all become one.

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

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

Somebody may ask that if the formless state of Bliss can be created by a pair of opposites only, meaning that without marriage that state cannot be created or experienced, how can those men and women who remain unmarried expect to have God as their son? If one remains in an unmarried state, one has to create the opposite pair of states within himself. One has to treat himself and his body as two entities and create that third blissful state from their union. The Yogis separate themselves from their bodies while keeping their bodies alive. With us the idea that we ourselves and our bodies are one has become deep-rooted for over births

on end. The Yogi gets out of the clutches of this idea, separates himself from his body, treats his body as his wife, unites with her, and thus creates the third formless state of Bliss in which he remains immersed. This is the path for the unmarried persons, for both men and women. There are various procedures and rules laid down for the purpose in the shastras; but unfortunately nobody cares to look at them. This self-study is undertaken by the Yogis. A commoner cannot do this; hence he has to treat an idol of God as a woman — as his wife. You might say that I told in the beginning that we should look upon the idol as our son, and what am I saying now? Well; as you study in this line, prior to your being able to see Him in the form of your son (the Para Bramha), you are first able to see Him in the form of a woman (the Prakriti). Because we are not able to dissociate ourselves from our body and treat it as our wife, we have to take the idol to be a woman and marry her; one has to persist in trying to unite with that idol. To think persistently of a thing means to have Dhyasa of (persistent thinking) uniting with a thing — of becoming one with it, and that means marrying with it. To marry with the idol or the body of a Satpurusha means to try to become one with it. In this union, it is not that we become one with the live — the gross form of a Satpurusha or the stone idol of God; what it means is that our Jivatma begins to experience unity with His atma, with God, and the existence of our own body begins to be forgotten. Forgetting one's own body on union with one's atma (the God), means marrying with it. When our atma joins with that of Satpurusha, we begin to feel that the body of the Satpurusha is ours; our atma looks forward to become one with the form of the Satpurusha and with this we experience the disappearance of our own form; we feel that our atma is becoming one with His form, but really it does not mix with the gross body or the idol; on the other hand, it begins to become one with the inner life — the Chaitanya — the atma — within that form or the idol, of course through the medium of the gross body or form of his — the Prakriti — the wife.

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

Just see how, in a simple fashion, they are benefited, who do not desire to have the son in the worldly way. If the couple do not try to have the usual son, but desire to have God as their son, through the medium of an external woman, then it happens this way. As the third higher and different thing is brought forth by coming together of a pair of opposite states, that state of Bliss is produced. The happi-

prior to the formation of the body; it means due to the union with the original state of Bliss, the mind dissolves away to become one with the original formless Bliss; it becomes non-existent and hence the body becomes invisible. Destruction of mind not only makes the body invisible, but soon makes the whole world invisible as well. After this, if the experience of the world or of the body is desired, that Bliss can condense to form the mind that leads once again to that desired experience.

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

By dissolving away their forms, a couple has to create that formless Bliss; that is, by dissolving already formed forms (bodies), you create or rather you go to your own original formless state of Bliss and enjoy it. A couple is nothing else but two apparently separate condensations of that Bliss; by coming together they create a form, a son, who is really condensed Bliss in a limited space; being limited

ness — pleasure, that is derived by the couple in married life, when intensified, condenses to form their son. Paramatma is all Bliss — is all love; love and Bliss are formless. A form is a type of condensation of happiness — of Bliss. To condense Bliss, that is to saturate the uniformly pervading Bliss into a limited space, i.e., when the Bliss intensifies at a particular spot and accumulates there far beyond the capacity of that space, leads to the formation of a form. Two forms coming together lead to the formation of a third and so on. After all, a form is Bliss condensed in a highly intensified state in a limited space and, as such, when the form disappears, that condensation — accumulation of Bliss in a particular space disappears, and it comes to assume its original natural state. Think of the example of water. Condensation of water means the ice — the snow; one can see this particular form when formed. The condensation of seawater is salt. You can think of similar other examples. Ice, snow, salt, etc., are thus forms of condensation; but all of them, sometime or other, return to their original state. Ice and salt return to their original state in contact with water. Even though actual water does not come in contact with them, the invisible water vapour in the atmosphere, as it comes in contact with them, leads them to their original status. This means that for the condensed form to return to its original state, some contact with its original state is quite essential. In the same way, to bring to the original status a form, i.e., the condensed Bliss of the Paramatma, some contact with the original formless Bliss is quite essential. As one begins to experience Bliss, the condensed form of Bliss (the body — the form) begins to dissolve. When one experiences the Bliss in full measure, i.e., the external formless Bliss and the body — the condensed form of Bliss — closely come together, the body disappears, i.e., it becomes invisible. What really happens is that prior to the body becoming invisible, as the formless external Bliss comes into contact with the body and infiltrates into it, it unites with and thus destroys — dissolves the primary condensed form of Bliss — the mind that appears

prior to the formation of the body; it means due to the union with the original state of Bliss, the mind dissolves away to become one with the original formless Bliss; it becomes non-existent and hence the body becomes invisible. Destruction of mind not only makes the body invisible, but soon makes the whole world invisible as well. After this, if the experience of the world or of the body is desired, that Bliss can condense to form the mind that leads once again to that desired experience.

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

By dissolving away their forms, a couple has to create that formless Bliss; that is, by dissolving already formed forms (bodies), you create or rather you go to your own original formless state of Bliss and enjoy it. A couple is nothing else but two apparently separate condensations of that Bliss; by coming together they create a form, a son, who is really condensed Bliss in a limited space; being limited

like that, though he, the son, is of the nature of Bliss, that Bliss is limited, and the couple is able to have that limited Bliss only. As the couple comes together and enjoys each other, they do not allow their Virya to escape (Reta means semen in the case of the man; in a woman no such thing is described in western medicine; in the Indian system there is a counter part described as Artava, the coming together of Reta and Artava leads to the production of the physical son), i.e., they do not misuse their mutual coming together by allowing their Virya to escape, then only their coming together brings out that Bliss for them in its original formless and hence unlimited state; if their Virya slips away from them, it leads to the Bliss limited into a form — the worldly son, who hence gives them only limited happiness — the limited bliss. When the couple love each other intensely without misusing it, and their love deepens to its full measure, they are able to have that pure unlimited bliss turned into the form of God between them, without the woman undergoing any pregnancy; it means that, as the experience of the condensed form of pure Bliss is gained, the association with the body — the condensed form of impure Bliss — lessens and then that form of pure Bliss is seen to take the form of the couple, i.e., the form of both the man and the woman together, in the form of one image; it means that the body forms of the couple are seen to disappear to get replaced by a united invisible form taken by that condensation of pure Bliss; it means that the opposite forms of man and woman disappear to unite into one invisible form and later into a formless state. It is then that as an onlooker located within that condensed form — a form that is nothing else but all the supernatural power of the Almighty, we are able to experience that power as its possessor; it is this state of being all-powerful that is described as a state of Putra, unborn out of wed-lock. Once we attain that invisible state, i.e., attain the state of onlooker, of God, then this state of ours — this newly attained form, being unborn of wed-lock, i.e., born of pure unsullied bliss, is capable of turning itself into purely formless state. The couple

having attained that state without misuse of their bodies, is able to take an invisible form and enjoy the formless bliss, or can remain in a formless state and enjoy the bliss existent in a form; i.e., they are able to enjoy both types of bliss. And this is exactly the real original state of the all-pervading Almighty.

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

If the mutual love is not misused, it leads to the production of the real Putra, it unites the external and internal bliss.

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

There is yet another way for the couple to attain that Bliss. If their mutual love reaches its full measure during their living presence without any misuse whatever, then that love in that intensified form leads them to forget their bodies and to the formation of one single image — an image that is nothing else but Bliss super-condensed. With the formation of this image not only they do not see their own bodies, but they forget, they fail to see, even the world and only see that form of super-condensed Bliss; this form is recognised, is described as Paramatma. The couple gets so attracted towards this form, that ultimately, while experiencing that unlimited Bliss, they fully merge themselves into it. That form then enjoys this world for a while; it means that two things remain apparent — this form on one side and the whole creation on the other; with that mutual Bliss that form may merge into the world, or that world may merge into that form leading to the experience of the original formless state. This image — this form, being unborn of any physical activity, is eternal, and hence in spite of its having a subtle form it can enjoy that infinite Bliss and pass into that original formless state any time, or can take any form and again pass into its original state.

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

The servant and master relationship also serves the same purpose. To merge into each other mutually means to serve

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

161

S. V. I

1-2-1924.

The wants of a Satpurusha.

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

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

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

It is in the nature of every individual to make whatever is his own, or he considers as his, like himself, if it be otherwise. Think of yourself suffering from some ailment, or trouble; you at once try to get yourself cured; similarly, if some family member or friend falls ill you feel ill. That is human nature. To try for one's own alone, though natural, is very selfish; it only exhibits a narrow mind. A Satpurusha looks on everything around as a part of his own self. He never thinks that he has a family or a following; together with all that he sees, he takes himself to be one independent unit; he takes everything in the whole creation as a part of himself — like the different parts of one body such as eyes, ears, nose, hands, feet, etc., which together form a single body. Nobody takes one part of his body and calls it to be himself; when a person says that 'he is', he is conscious of having included all the parts that constitute his body. It is not necessary for one's self to be conscious of every individual part of one's body to know that one is existing. Only when a part of the body gets affected by something, then one's attention is pointedly drawn towards that part; otherwise one is hardly conscious of the particular part as such. An affliction of a part thus is a state different from its normal state and then it is seen to draw the attention of its possessor to itself. An individual has to look to the part that gets beyond its normal state and then try to do something to bring it back to its normal; and when it returns to its normal state, he leaves caring about it, he does not care to keep himself conscious about it. Exactly in this very way, so far there is nothing wrong in the creation, a Satpurusha never thinks of anything; so far everything is normal, he feels contented and happy. A

slight derangement of the body is hardly looked to by us. For example, on walking through the sun, a person gets a little headache; the head-ache makes him conscious of the head; but when he finds that it is just slight and due to heat and not likely to increase further or lead to further complication, the person just leaves to worry about it; unless the part is affected more and requires special care, a person ignores it. In the same way, unless something goes wrong with the world that is likely to affect it a good deal, the attention of a Satpurusha is not drawn towards it; but when something goes wrong materially that is likely to spread and cause a serious upheaval, a Satpurusha begins to worry about it. If the eyes become a little red due to heat, nobody worries about it; if however that redness is due to severe inflammation and likely to affect the eyes so much so that they are likely to be lost, a man has got to take special care of his eyes — worry about them. In the same way, when something goes very wrong in the world & the satpurusha is not able to bear it, considering his unusual capacity of forbearance, then it becomes incumbent on him to look to it — to care for it. When some such severe affliction affects the world — upsets the normality of the world, then it becomes necessary on the part of the Satpurusha to do something — to act to bring it to normality. It is this action of his that is described by Tukarama as “Apana Sarikhe Kariti Tatkala”.

When something goes wrong with any of the Indriyas, i. e. they suffer from some disease, you try to bring them to normal. What is a disease? It is a disagreeable sensation — The ‘Pratikula Vedana.’ The word vedana means to know, and this knowing is of two types — agreeable and disagreeable, i.e., Anukula and Pratikula; in that too each of them could be complete or incomplete. When something agreeable comes to you — happens to you, less than what you had expected, even though you feel happy your happiness is relatively incomplete. To enjoy that happiness the Indriyas are necessary. You see something with the eyes; if that sight gives you pleasure it is Anukula Vedana, but if it gives you pain it is Pratikula Vedana. As it is with the eyes, it is so with every other Indriya of yours.

Whatever is agreeable — beneficial gives you pleasure — makes you happy; whatever is otherwise gives you pain — makes you unhappy. The knowledge — the feeling of yours, both Anukula and Pratikula, is just opposite to that of a Satpurusha. Just as you suffer from pleasure or pain through the different parts of your body, in the same way, a Satpurusha suffers from pleasure and pain through the parts of his body — the creation.

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

exactly the same pertaining to the parts of his body — the creation.

For enjoying happiness all Indriyas are no doubt utilised; but then more importance is given to some amongst them; this is so because of the chief role they play in the economy of the body as a whole, — because the body as such cannot exist without them. For instance, if an arm is lost, or both eyes are lost and so on, a human being does not die; as such, Indriyas like eyes, ears, hands, etc., are not absolutely essential for life. On the other hand, think of the brain — the head; without it the body cannot live; so also the respiratory apparatus — without it a person cannot live. That means without the head and trunk a person cannot live. In Puranas it is exemplified by the story of King Vikrama. When the Graha — planet Shani (Saturn)) exerted his influence on Vikrama, he removed everything from Vikrama except his head and trunk, and with that Vikrama lived. This example clearly explains that it is immaterial if all other Indriyas are there or not for continuance of life; the head and the trunk are the most essential. To feed and protect the head all other Indriyas are necessary. The head is like the Prime Minister of a King, for whom all other staff, representing other Indriyas, becomes essential. In the same way, in the whole creation the human form is the highest. A Satpurusha hence cannot do without the human beings who represent his head. Without human beings — human form — he cannot experience — he cannot be conscious of the existence of Paramatma; it is like your not being able to know of your existence without the head; in the same way, the Paramatma is not able to experience fully his own existence without the human form; without human form He is not able to enjoy fully. All this means that the human form in this world is like the head amongst all other indriyas representing the creation. Just as you are always extra careful about your head and you do so by applying oil to it, by growing hair and wearing something to protect it, etc., in the same way, God also remains extra careful about his head — the human being out of the whole creation. It is hence that God,

or a Satpurusha, in order to protect his head, i.e., the human beings, always tries to do away with any suffering the human beings are put to, to keep the human beings contented and happy.

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

A Satpurusha always exerts to keep his head normal by putting human beings on right lines by removing foolishness from them. If a head is lost, everything is lost. But he has hundreds and hundreds of heads; that is what is described in the Vedas etc. "Sahasrashirshah Purushah", etc., meaning the man with thousands of heads etc.; all the human beings in the world are his heads while everything else in the creation means hundreds and hundreds of his indriyas. If thus one man dies, i.e., he loses his head, another appears on the scene as that man takes another birth. That is why, with loss of

one head he does not, he never feels affected; that is how his form or the form of the Paramatma remains eternal. All the same prior to the death of a human being, a Satpurusha always tries to improve him with mild or severe remedies by way of advice and other visible and invisible methods, and thus make him like himself as Tukarama has said, "Apana Sarikhe Kariti Tatkala".

Now what does Tukarama mean by his couplet? He says, 'he makes like himself at once'. What is meant by 'at once'; at once means at that time — then and there. It does not mean that no sooner a man goes in front of a Satpurusha, he makes him like himself; the word 'tat-kala' means, 'when the person becomes qualified to become like that'. There are some diseases which remain for a particular period; when that period is over then the patient suffering from that disease recovers. Think of cataract. A man goes to a doctor who examines him and tells him that his cataract is not ripe; he has to wait till it is ripe and then alone it can be removed. Sometimes a man has to wait for some years before his cataract is ripe enough to be removed by operation. The moment it is ripe, it is removed; this is what is meant by 'tat-kala', i.e., immediately on its removal after the necessary period, the man is able to see. Many persons wrongly interpret the word 'Tatkala'. It may be few days or a few years during which a man becomes qualified; it is then — 'Tatkala' that a Satpurusha makes him like himself. Some people are seen to complain that a Satpurusha bestowed his Kripa on a particular person within a few days of his arrival, while 'we fellows' have been waiting for over a dozen years! That is why I said it may be a few days or a few years during which a man becomes qualified to receive the grace of a Satpurusha. By the word 'Tatkala' Tukarama means 'then' — 'at that time'. Some people may not agree with this. See what Tukarama has said further in that couplet and you will understand what he really means. He says "Nahi Kala Vela Tayalagi"; this is interpreted by some as "for him on kala-vela, i.e., time is required"; but this is not what Tukarama means. This latter half of the couplet intensi-

fies — explains what is said in the former. It means a person who has been made (by a Satpurusha) like himself, (this is the meaning of the first line), for him — for that person, there is no kala-vela (kala means death and vela means time), no time of death, no danger of death; it means when a man is properly qualified — fully qualified, it is then that a Satpurusha makes him like himself and when he has been made like that, i.e., has become like a Satpurusha, how can death affect him? He goes beyond — he transgresses death. Once a person becomes like a Satpurusha, he does not suffer from death. That is the meaning of the whole couplet. Just as when a ripe cataract is removed, a person is not handicapped by not being able to see; in the same way, when a person attains the status of a Satpurusha, he is never affected by death. Like the doctor, a Satpurusha says that let your cataract be ripe and then it will be removed and you will then be able to see. If this be not the meaning of that couplet, then everybody who went to see a Satpurusha would have at once become like him! Look around well; people long in association with a Satpurusha have remained the same! Moreover in another couplet Tukarama has said — “Jagachya Kalyana Santanchya Vibhuti, Deha Kashtaviti Upakare”, — the saints come forth for the good of the world and they exert themselves for the same. If, as some people suggest, that a saint can make another like himself the moment one sees him, then where was the necessity for a Satpurusha to exert himself for the good of the world. Is it ever possible to become like a Satpurusha the moment one approaches him?

Here is another instance for you to understand what I am saying. You go to a river and you see clean water flowing away and some good suitable rocks along its bank. You find, say, your handkerchief to be dirty. You at once wash it clean. You wash it because it was dirty; you do not wash all your clothes; you do not wash what has not gone dirty. In the same way, because the whole creation is like his indriyas and the human being is like his head, when he finds that something has gone wrong with his head, by various means a

Satpurusha tries to improve the human beings, i.e., tries to wash their atma clean of all dirty things. This is all that a Satpurusha desires. He naturally feels that every human being — being one of his heads — should be a Dnyani — should experience the state of God — should become like himself; when any human being becomes like that he feels that he is experiencing that state himself; whatever experience a human being has on reaching that level is the experience enjoyed by him; that is how a Satpurusha feels. Just as in worldly life when your son becomes a celebrity, a rich person, a person honoured and respected everywhere, you feel very happy, in the same way, when you attain that Bliss the Paramatma also feels very happy.

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

Why then a Satpurusha is seen to, tries to improve, to exert for the human beings? What happens is that you people go to him with the idea of getting your Pratikula, Vedana replaced by Anukula by him. The Satpurusha being in the state of a mirror, as you go to him, you see yourself, i.e., your knowledge or ignorance reflected in him; as you go to him with your Pratikula Vedana, that gets reflected in him; seeing your state he tries to remove it from you, or it can be said that you get yourself cleaned through him, while he does nothing. If you would not have gone to him, then the question of show-

ing your Pratikula Vedana to him and his trying to do something for you would not have arisen. It is due to your approaching him that things begin to happen. Think of a river. A river does not go to anybody; it is you who visit the river and use its water by washing your dirty clothes in it. As the dirt is washed away, the dirty water is seen to flow away. If a clean cloth is dipped in the river, the water does not become dirty; when you do not see any dirt being given off in the water, you know that that piece of clothing was clean. If that apparel was smeared with scent, as it is washed, it imparts that scent to the water and an oily layer is seen to float on water; others standing by or washing like you in the river are also able to smell and see that floating scent. The river is never in need of you; it goes on flowing its way calmly; it is you who go to it and have a good or bad experience of its water; it is that water, that you utilise, that makes you know if the apparel emits any good or bad odour. Your use disturbs the water of the river that was smoothly flowing till then; you caused that disturbance in it; it did not bring it on itself. The moment you leave it, it goes on flowing in its normal way. Such is exactly the status of a Satpurusha. It is for your own want — for getting your ignorance or knowledge removed from yourself, or to find out what is worth keeping with or removing away from yourself, that you approach a Satpurusha on your own. If whatever is worth discarding is fully discarded, then you attain the status of a Satpurusha. It is for your own benefit — for attaining and experiencing Bliss — to get removed all the obstacles in your way to experience that Bliss that you go to a Satpurusha and get your work done by him — through him. It appears that he does all that for you that you need; but really speaking he just does nothing. It is for your want, that you create a want in him and then get it satisfied. That is the state of a Satpurusha who has reached the highest; he never wants anything whatever. It is for yourselves that you charge him as a doer, and get your work done through him; he does nothing by himself. Think of the crimes; it is the crimes that create

the need for a judicial department in any government, and not the people within it. If there be no crimes committed, where would be the necessity of having the judiciary? That is exactly the position of a Satpurusha — that is exactly the status of this place. This place is meant for attainment of all that is here or hereafter; both can be accomplished in this place. Whatever be your previous store — your Prarabdha, accordingly things will turn out in your case. If you have worked for worldly happiness, you will have that; if you have worked for eternal happiness, you will get that; if you have desired and worked for both, you will be able to have both. The roots of the tree always grow in that direction where the earth is full of sub-soil water; in the same way, wherever the jivatma smells happiness, he turns in that direction. Keep your mind cool, find out your desires that this or that should happen to you, and totally remove them from your mind. It is the desires that serve as the root cause of even the diseases that affect the body. If there be no desires — nothing to think of — nothing to worry, the person always enjoys the best of health and remains plump. The man in and of the world always worries and exerts; looking to his desires God says, “Be as you desire”. Why then complain about suffering? There is a saying, “Manasa Chintitam Karyam Daivamanyatra Chintayet”, meaning, — the mind thinks of one thing while the fate turns the other way. You can think in any way you like in your own mind; you may act as you like; but your fate does what it likes. The fate is but a child of the mind; but it is a child that has become a relentless tyrant. But God is superior to all — above all. There is a saying “Daivat Ishvarechchha Baliyasi”, meaning, the wish of God is stronger than the fate. Luck is superior to the mind, while God is superior to the luck. It is hence very beneficial to surrender one’s self to God and attain His power. If the fate goes against, one should try to have God on one’s side. Once one propitiates God and He becomes favourable to one’s self, then His power becomes one’s own. If one forgets one’s relatives, friends, etc., if one forgets one’s

mind, then all one's suffering just disappears. Whether such an action is going to do any good or not; one should not think about it; one should only act. King Parikshiti tried to attain it within seven days and did attain it. It is hence always better to turn to God. Sufferings are but teachers — Gurus; they wake one up; they are the means of attaining God; how can they be left aside? Suffering quietly always leads to the attainment of God. All diseases — all sufferings are invisible Dieties.

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

163

S. V. I

14-2-1924

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

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

Why do we experience the states of day and night We do so due to this earth — the mother Earth. If there be no earth,

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

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

She — "You have to have a wife."

He — "What is a wife like?"

She — "Like me."

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

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

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

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

On this he vomitted out the milk she had given him and then said to her, "Here I have returned whatever I had from you. I have nothing with me belonging to you. Our relationship now ceases to exist. Now never come before me. If you will come before me, you will be like me. Any woman coming before me will become like me." That is how Kartikasvami returned all he had taken of his mother, became motherless and remained alone by himself without her. In the same way, we must return whatever we have taken of the earth.

The Yogis and others do the same. Whenever we are able to return to the earth whatever we have taken from her during all the lives we had, then alone we are able to break away from her; then she just disappears and we are not able to see her. When she is thus destroyed, her Creator, the God, comes to us and begins to quarrel with us. He says, "Return me My earth." We can say to Him, "We have not destroyed the earth to remake a new one. After all, you are the Creator, and if you want you can make a new earth and have it. I am only a destroyer." If we are decided to return whatever we have taken from the earth, much time is not required to do so; otherwise it becomes difficult to do so for births on end. If we have taken some debt, and if we are decided to return it, we can always do so somehow or other. Those that do not intend to return the debt, always declare to the creditor and

even in the court, that he is an insolvent, he has nothing with him, he is penniless. Prior to all that he effects a bogus sale of his immoveable property while he keeps with somebody or buries his movable property, and becomes ready to say that he has become penniless. If a creditor gets a decree, what does he get in his house? Hardly anything worth a few pennies. However, if a person who is determined to return the debt to his creditor, he can always do so. You people do not really intend to return to the earth whatever you have taken from her and that is why you are not able to pay her off and attain liberation. That is why you have to take births after births. Shastras ask us to pay off our parental dues — debt from the father and debt from the mother. You can imagine then how much debt you have taken from the earth for your lives on end. All the same, if you are determined, you can always return that debt; otherwise you cannot pay her off for births on end; and you never get beyond the cycle of births and deaths.

One cannot attain Sadgati till the earth's debt is paid off fully. She is always ready to be destroyed. She says, "It is in my nature to disappear. You pay me off and I will disappear as far as you are concerned, even though I would be there for others." But what happens in practice? The son is not able to leave his mother nor the mother her son; who can then be ready to destroy one's mother? Unless the mother is destroyed, one is not able to see God — one is not able to attain that Infinite Bliss. Just revert to our example of the debtor and the creditor. When one is in debt, and is not inclined to and does not pay back, and he requires some more, he approaches the same creditor again with all humility and with all sorts of tales, creates sympathy in him and gets some more debt from him instead of paying him off. When the debt becomes too much, the debtor begins to feel that if the creditor dies suddenly it would be to his advantage. He feels that if the creditor is childless, or without any real claimant, he himself could appropriate all his property; if there be a claimant, and if he be not ready to compound his debt, and

goes to the court, then the debtor manages things in such a way that he has nothing virtually to pay. In any case, the debtor feels that his creditor should die — should disappear. In the same way, when one has too much with him belonging to the earth, one has to think of killing the earth, to escape paying her off. When one is determined to kill her — destroy her, and she comes to know about it, then she just approaches meekly and says, "Dear boy, pay me off, and I will disappear." If, however, she is not ready for compounding the debt one has got to kill her. All those that have attained Godhood have been able to do so only after killing her — destroying her. You may ask me, "Is there any instance where one has killed his own mother?" Well, there is Parashurama, the son of the sage Jamadagni, killed his own mother and became God himself. The primary incarnation of Rama is Parashurama.

There are examples where like killing the mother, by killing other relatives, one has attained Godhood. Take the example of Arjuna. He killed his relatives for his parents. On receipt of paternal order Parashurama killed his mother. Under the orders of Shrikrishna Arjuna killed his nearest and dearest and attained liberation. It does not mean that we should straightway kill our parents or our relations. You may say that under my orders you would do so. Well, like Shrikrishna, I can order you to do that way; but when can I do so? Look at Parashurama; to him his father was God; he knew no other God — nothing else. He never cared for what happened to him in obeying the orders of his God. He had surrendered his all — Tana, Mana and Dhana to his God — to his father. Even though he killed his mother at the order of his father, subsequently his father, who was qualified enough, actually revived her at his son's request being pleased with his sincere, unflinching devotion; in fact the revival of his mother was the glory — the splendour of his matchless devotion. One has to kill the mother to revive her. You may say that your mother is living, and as such the question of reviving her does not arise. But this living state of your mother is not the real state of life. One state or action always

leads to another — the opposite. That is why one should die for good and that would lead one to immortal life. The devotion of Parashurama revived his mother, made her immortal, and then he himself became eternal. That is why we should kill and then revive. Our temporary life — mortal life should be destroyed and replaced by eternal life; otherwise one goes on having lives and deaths. The death of Parashurama's mother at his hands led to her permanent death and eternal life.

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

A buddhi that has become like that is the egoless buddhi. Such a buddhi is nowhere attached or related. You say that if I should tell you like Jamadagni or Shrikrishna to kill your

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

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

164

S. V. I

20-3-1924.

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

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

Unless the body, the mind and the Jiva are made to labour hard, one cannot be said to have undergone penance — Tapascharya. If you go on worshipping in this comfortable way for years on end, it is not going to help you in any way. You put on plenty of water, apply too much of chandana and offer plenty of flowers; your flowers wither away in no time. What is the use of such worship. One should offer one Bilva Dala once in such a way that nothing more need be done. What is the use of offering hundred thousand Bilva Dalas?

You may as well lay the whole tree on the head! What are you going to get out of it? Somebody has said about Bilva Dala — “Tridalam Trigunakaram Trinetrām Cha Traya-yudham; “Trijauma Papasanharam Ekabilvan Shivarpanam” — meaning, — the three-leaved Bilva Dala offered to Shiva — the three-eyed, the one formed of Triguna, having three weapons destroys the sins of three births.

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

The three leaves of Bilva dala are borne by one stalk. If the three leaves represent the three gunas, then the stalk represents the Jiva. The Jiva depends on the three gunas, while they are dependent on him. In the same way, without three leaves the stalk is useless and without the stalk the leaves become useless. Like the bilva dala i.e. the three leaves and the stalk, the Jiva along with the three gunas is to be offered to Shankara — the pure atma within. Offering of this bilva dala leads to the union of Jiva with Shiva. All the activity the life undertakes is meant for uniting the Jiva with Shiva and the simplest means for attaining this is to offer only one bilva-dala — the Jiva along with the three gunas. Without offering of this self-formed bilva dala, nothing is ever attain-

ed. By constant use of the bilva-dalas from the tree, one begins to experience the bilva-dala-like nature of one's Jiva and the offering of that to the pure atma of the nature of Shiva. To remind one's self again and again of one's real constitution like that of bilva-dala, it is essential to use the physical bilva dala; while offering the physical bilva-dala one should always remember that he is offering his Jiva along with the three gunas; one should carefully cultivate this habit. Some people offer a thousand bilva-dalas. To get the fruit of having offered the Jiva with the three gunas, some people offer one or eleven tridalas made out of gold. Number eleven is associated with Shankara; that is why eleven dalas are offered. Generally it is done at the time of Udyapana. (The punya collected by performing satkarṇas no doubt shows its effect; but commonly one does not experience it. To enable one to have its experience a ritual called Udyapana is performed.) In short, the God to be worshipped and the means required for it, are within one's self. But till the time one experiences this state, one has to make use of an idol and things like bilva-dala, Tulasi-dala, etc.; but it should be done with understanding of what it is done for.

(2)

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

Here are coconuts made of sugar offered to me. What do I do with them? Can they be broken and eaten? An ordinary coconut is broken in two, the kernel is distributed and eaten, and the shells then thrown away. But if these sugar ones are broken, what do we get for eating? They are hollow! But like the common coconut, this sugar one can be broken and whatever is within can also be eaten, provided you know how to do it. Break this hollow coconut, throw away the outer shells and eat that nothing — the hollow lying within it; if that can't be done, then one should try to make one's own head like the sugar-coconut. After all, the head is like

a coconut; why not try to make it like the sugar coconut? the sugar coconut contains nothing; in the same way, our head should contain nothing; however, from without it has to be sweet. The head of a Satpurusha is always clear like that; it contains nothing, or that state of 'onliness' is all that it contains. Because head is like that, his exterior is very sweet like the shells of the sugar-coconut and to have that sweet, people approach him and worship his head. Why is his exterior sweet like that? Because it contains nothing. Due to that state of 'onliness' lying within, the outer shell became sweet and that is utilised by the people. Commonly it is understood that it contains nothing; but, what is found within, that onliness, most people are not able to eat. What we should do is that we should make our head resemble a sugar coconut and allow others to make use of its outer sweet shell.

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

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

To-day is the day of Hutashani — Holi (full moon day of the last month of Hindu calendar; a bonfire is made and worshipped with a certain ritual; all dirt and sins are supposed to be thrown into it and burnt away.) I have to make bonfire of my Jiva; really speaking, every day it is made. In this bonfire of mine the offering that is really required to be put in is offered by none. Commonly the bonfire is made and the ashes thereof are applied to the forehead. The bonfire is really intended to burn away all the sins. What is called as 'Holi' is really the symbol of all sufferings and sins. Like the idols of wood or metals etc., the sufferings and sins by themselves turn into forms like the idols; it is like the automatic growth of vermin in dirty water. These idols are of various types, their forms depending on the nature, quality and quantity of the sins. Just as a metal idol shines, or a mud-one is dull, etc., i.e., the idol shows the qualities of whatever it is made of, in the same way, these idols exhibit the qualities of what they are made of. The 'Holi' was formed of all the sufferings and sins in the world, and was exhibiting its inherent qualities, i.e., it was troubling — affecting the world; that is why, somebody — Shankara or Vishnu — destroyed her by burning her. But when she was being destroyed she was given some boons. The day she was burnt, she became one with the form of Shiva. There are sins and sufferings in the world even now; but in order that one should not be affected by them and that one should become one with Shiva, it is customary to make the bonfire, worship it, and burn away one's sins and sufferings into it. This day of 'Holi' has thus to be celebrated like the birth anniversaries of Rama and Krishna. Because we cannot burn away our body in the bonfire, firewood and dung cakes representing our body have to be burnt instead. Don't we say about a villain that his head is full of dung-cakes?

Today, I am playing the role of that bonfire; my bonfire is always burning and alive. You people should throw into it whatever you call as yours. If you have nothing that you call as yours, call anything as yours and throw it into my bonfire.

A Satpurusha can become a Holi or a Sankranta etc.; he is like a mass of mud; you can give it any form you like; you can make of him what you want.

(3)

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

A crying child, by voicing 'A' teaches us a great deal; we should consider it as our Guru. As it cries, it tells us that both in the beginning and at the end, there is always 'A'; it tells us that everything depends on 'A'. We ourselves are 'A' and on us depends everything pertaining to the world. Whatever depends on 'A' will be destroyed, but the 'A' will remain as it is. (The Varna-mala (alphabet) means garland of letters; each letter depicts a certain coloured light and that is why it is called a Varna.) The whole Varna-Mala depends on 'A', only 'A' being independent of it. The letter 'Na' is born of 'A'. 'A' itself shows the meaning of the letter 'Na', meaning 'no'; in fact, all the letters have the qualities of the letter 'Na'. In spite of the same meaning as that of 'Na', that letter or any other letter is not contained in it; on the other hand, 'A' is contained in every letter. No full letter comes into existence without 'A'; e.g., 'ka', 'na', etc., come into existence with the help of 'A'. At the end of each full letter there has to be 'A'; but the qualities of the original 'A' from which all other letters originate are not fully shown by the 'A' that comes at the end of each letter; the letter 'A', not being independent like the former, is destroyed and disappears. Any letter is nothing else but the transformation of the former or original 'A'. Just do not move your tongue and begin to speak; then the voice box voices out 'A', which escapes through the mouth. It is this sound being moulded by the tongue, the cheek, the palate, the teeth and the movements of the lower jaw and the muscles of the mouth that give rise to an utterable letter; out of all these accessories, the tongue is the most important. As 'A' escapes through the voice-box, if the tongue touches the end of the palate just along the teeth, the letter 'Ta' is pronounced; that

is why the letter 'Ta' is classed as Dental. Different letters are thus formed by moulding the pronunciation of 'A', and hence in grammar they are classed as dentals, palatals, etc. It means that all the letters are the transformations of 'A'; it could be said that 'A' being moulded in various ways, all the letters are in essence nothing else but 'A'. Thus 'A' is the only independent letter from which all others take their forms. At the end of each letter again, completing it, there is 'A'; that is why we recognise two 'A's — the one independent and indestructible and the other destructible. 'A' tells you, "without doing any action you can experience me and even if you act and utter a letter, at the end of that letter again I am there." When a letter is destroyed, the latter 'A' attached to it is automatically destroyed. A wise man, while accepting all letters, has thus to experience the Original 'A' and to remember that all letters and the latter 'A' that completes them, are destructible and hence illusory.

At the beginning there is only the Sat, Chit and Ananda (Existence, Energy (knowledge — consciousness) and Bliss). The letter 'A' thus resembles Sat-Chit-Ananda. Just as different movements lead to the formation of various letters from 'A', in the same way, some inherent action led to the formation of Asat from Sat — non-existence from existence. Just as all people only get interested in various letters forgetting the original 'A', in the same way, all people run after this Asat and forget the original Sat; they forget that non-existence (asat), ignorance (adnyana) and unhappiness — pain (duhkha), are the transformations of Sat, Chit and Ananda resulting from some inherent action. Just as on formation of letters they forget the original 'A', in the same way, on formation of asat they forget the original 'sat'-chit-ananda. If 'A' is to be experienced one has to go behind the letters; in the same way, if Sat is to be experienced one has to turn back from Asat. Just as on formation of letters the 'A' again comes in the end, in the same way, at the end of asat comes again that Sat. Just as the various letters and the 'A' at their end, are untrue, in the same way, the asat along with the Sat follow-

ing it, is always untrue. Just as all the letters exist on the support of the original 'A', in the same way, the asat exists only on the support of the original Sat. Just as in the beginning you only get the 'A' and then its transformation due to some actions and thereafter again the 'A' at the end, in the same way, in the Beginning there is only Sat-chit-ananda, then comes its transformation in the form of asat, adnyana and dukkha, and thereafter comes again the Sat-chit-ananda in the end. Just as a letter along with the 'A' at its end, is all untrue, in the same way, the asat-adnyana-dukkha along with the Sat-chit-ananda following it, is all untrue. Just as the Original 'A' alone is true, in the same way, the original Sat-chit-ananda alone is true.

Thus to begin with and at the end is Sat, while between them lies the asat. One could say that the Sat got reflected itself in the mirror formed by the asat. Just as a certain action is needed to transform the 'A' into a particular gross letter, in the same way, without some action the Sat cannot be transformed into asat. The extent of asat will exactly correspond to the extent of the action effected on Sat; that is, one can only experience that much of asat as much of action has gone into its formation; this means, the moment this action is over, the experience of asat will be over and one would then get the experience of Sat like of the latter 'A' at the end of a letter. This latter Sat, like the latter 'A' is not true and hence is not able to exist permanently, i.e. it cannot be eternal. Like the latter Sat, will be the position of the latter chit and ananda. The latter ananda, being only the reflection of the original in the mirror of dukkha, will not be true — cannot be eternal, but just ephemeral and temporal. The latter ananda only comes on as a result of some action; that is, the worldly happiness — worldly pleasures are only the reflection of Original ananda resulting from some action and hence are only temporary unlike the original which is eternal. This temporary happiness is due to some action and hence the moment the action is over it ceases to exist. It is due to some inherent action that the original ananda got reflected into action-made mirror. Any action involves exertion and hence

is inevitably attended with and considered to be painful. This inherent action is called the Prakriti. It is this Prakriti, — this action-potential, that gives the latter (ephimeral) ananda. It is towards this latter ananda that people are always attracted; they totally forget the original one. Due to this inherent action — the Prakriti, the original Sat-chit-ananda was transformed into *asat*, *adnyana* and *duhkha*. Let us think of Ananda as an example; the prakriti transformed it into *duhkha* and, due to some action now taken by us, the *duhkha* is converted again into ananda; the extent of this latter — the worldly happiness, depends on the nature of action taken by an individual with a view to conversion of that *duhkha*; that means, the moment the action stops, that happiness ceases to exist; that is why all worldly pleasures and happiness are temporary. They are nothing but effects of some action that is followed by that temporary happiness. As this action is undertaken and the ananda is brought into existence, instead of turning towards this latter ananda, if one turns backwards, he will be able to experience that original one; it means that some action is necessary prior to the attainment of ananda, whether the latter or the former; unfortunately, generally after performing the action nobody turns back to get the original ananda, but only looks ahead towards the secondary temporary one. This leads to one conclusion, that some action must be performed, i.e. some pain, *duhkha*, must be borne; and then, to experience the real ananda, one must turn backwards. As the real ananda is experienced, the physical results of the actions performed, i.e., the state of physical pain has also to be endured along with it. This is exactly what the Yogis and others do. On the other hand, the commoner performs the action, i.e. bears some pain, and then gets absorbed in the happiness following it, i.e., in the latter — the temporary happiness and, as such, the moment his actions are over, that happiness ceases to exist. One should, therefore, act in such a way as would lead to the eternal Bliss. In our simile of 'A' the original 'A' has to be experienced while pronouncing say, 'K' (the consonant K and not the letter Ka);

this the commoner forgets; he gets interested in the 'A' that follows and completes 'K' as a full 'ka'.

Some inherent action brought into being the Asat from Sat; another action by an individual transforms this Asat into Sat — the latter Sat. Action — Prakriya is called the Prakriti; hence we now have two Prakritis, the Asat and the 'Sat', out of which the asat-prakriti is very harmful; these two are like two wives — one leading to higher and the other to lower status. Really speaking both are not visible; but one of them you make visible and marry her in the worldly way; it is this, now visible prakriti, that leads you to degraded status. Just bring to your mind the meaning of the words Pati and Patni (husband and wife); the one who falls is Pati and the one that leads to a fall, — causes a fall is the Patni. When does a man become a Pati? when he marries, — gets a patni, — he becomes a pati. It means, prior to his marrying he is not in a state that leads to a fall; only on marrying he attains the state of the fallen. The patni says that she has come to him, — to lead him to a degraded status. The other wife, who remains in an invisible state, is always seen to warn and bring him to his senses from time to time; he wakes up due to her warning for a little while, but due to the very strong influence of his visible wife, he again lapses into the fallen state. A wife is supposed to make her husband happy; in serving him she entices and thus turns him into a passionate being, and then he becomes always ready to do whatever she says. If he would pause and think over what she asks him to do, he would find that it is leading him to degradation. There are very few women, who having become patnis, turn backwards. i.e. turn to their pre-marriage kanya state and thus lead their husbands to higher states. If a wife attains the state of a kanya, she is able to lead her husband to the state of Brahma. After marriage, if she receives the grace of her Sadguru, she attains the state of kanya; that means, having married and led her husband to a fallen state; if she is bestowed with the grace, she attains the state of kanya and leads her husband to the state of Brahma. It is the duty of a kanya, — a daughter, to lead her husband to the state of

Brahma. It is desirable that a married woman should maintain her original kanya state; but commonly, on becoming a patni, a woman does not like to leave her patni state. When the parents offer her to her husband, they do not offer her as a patni but as a kanya. On being offered and accepted, she assumes the state of a patni and leaves her original state of a kanya. Really speaking she should not leave her original state; she should treat her husband as God. At least some time after her marriage, having led her husband to a lower status, it should occur to her and she should wake up and remember that she was a kanya, that she was offered as a kanya, and as such it was her duty to lead her husband to the state of Brahma; and then, if she behaved in accordance with the rules and regulations governing the kanya state, she could lead her husband to the state of Brahma. If a man with a wife and children, marries another young woman or runs after another, then his wife warns him that he should remember that he is married, that he has children and that it is not good and desirable that he should now behave like that. I am playing the role of your wife; because I warn you, I become your wife in a kanya state and I do so because your wives are not ready to do it.

Without the grace of a Sadguru a married woman cannot have the state of a kanya. What is then to be done? A patni leads her pati to a lower state; and when the couple gets a child then the husband fully passes into the fallen state. Under such circumstances a couple should have only one child — the first — a daughter; if at all they have further progeny they should have only one — the second — a son. Why have this son? To lead them to sadgati. When the wife gets out of the state of patni and attains the state of a kanya, then there is nothing further to worry. In course of time, a wise husband feels that he is being led to degradation by his wife; he feels that it would have been better if his wife had maintained or attained the state of a kanya; he worries as to how he could prevent his fall. It then occurs to him that he should feign to behave according to the dictates of his wife and quietly deceive her. He then decides to beget a daughter — a kanya through

her. A daughter, after all, is a transformation of the wife; that is the nature's view. He then feels that he would offer his daughter to a Godly type of boy and teach her to treat him like and turn him into God. That is why in the marriage ritual, while offering the daughter, it is said — "Narayanavarupine Varaya Imam Kanyam Pradasyami," meaning, — I am offering this kanya to a bridegroom, who is in the form of Narayana. When the daughter thus turns her husband into God, then she will have followed the real meaning of her epithet — the kanya. When the son-in-law thus attains Godhood, the father-in-law automatically attains that state through him. If the wife leads her husband to Godhood, not only her father and mother but twentyone generations of both, i.e. forty-two generations in all, are straightway led to liberation; the necessity of having a daughter lies in this. Whosoever behaves like a kanya after her marriage is called sadhvi and pativrata. Even if such a woman begets some progeny in course of time, her chastity remains the same — undisturbed; she leads all concerned to liberation. Akilya, Draupadi, Sita of bygone days behaved that way and now serve as celebrated examples. Till marriage, a woman remains in the state of a kanya; but there are some rules that keep up her state of kanya even after marriage; you can look up the Shastras for that purpose.

All this tells us that to begin with there is only one, and in the end again there becomes or remains one alone. Really speaking the patni is the form of her transformed pati; Patni originates from a pati. The man, — the purusha, is in the form of Brahna, but he is unable to experience his own state. It is for this reason that he brings out a patni. Patni thus comes after the pati. That is why in the world it is customary to marry a girl younger in age. Just as 'A' is transformed into 'ka', the purusha transforms himself into the Pati by getting a patni. We get 'A' in 'ka'; but then on transformation into 'ka', the 'A' forgets itself. Just as patni comes after the pati, i.e., the patni originates from pati, in the same way, the human being comes after the Parameshvara, i.e. the human being comes in the role of the patni of God. Like 'A' forgetting it-

self, the human being forgets his original form of Parameshvara; it means having come in the form of a human being the Parameshvara entered into the fallen state; it means that the human being became responsible for the fall of Parameshvara; like his worldly wife, the human being becomes the patni of Parameshvara. Just as 'A' is included in 'ka', or the pati is included in patni, in the same way, the human being includes the Parameshvara. In other words, Parameshvara remains in the form of a human being who plays the role of His patni. Having taken the form of His patni, i.e. having taken the human form, i.e. having become a man in the worldly way, he forgot himself, — his original state, like the 'A' forgetting itself. The original formless transformed itself into a form and then forgot its original state. That means the human being, being without any experience of his original state, forgets that he is the patni of the Parameshvara; and, having forgotten this relationship, takes himself to be the man — the Purusha. That is why the purusha in the world is forced to marry, — forced to have a wife to take him back to his original state. Really speaking we should always be conscious of the fact that we all are the Patnis of Parameshvara. Because the human being does not stick to his role of a Patni, he is not able to experience the Parameshvara. Because the worldly purusha takes himself to be a purusha, a male, if falls to his lot to remain in a fallen state; hence it becomes necessary for him to undergo the painful experience of having a wife. Why so? Think of our old example. 'A' resembles the Parameshvara — the Parama Purusha; He transformed Himself into a human being as 'A' did into 'ka'. Like the 'A' coming into 'ka', the Parameshvara automatically comes into the human being. It was due to 'A' that 'ka' came into its full form, in the same way, due to Parameshvara the human being assumed his full form. Just as 'A' transformed itself into 'k' and then joined itself with it at its end to form full 'ka' and thus forgot himself or disappeared, in the same way, the Parameshvara, having transformed Himself into a human being, joined him in the end, making the human being complete as he is seen and then forgot himself or say disap-

peared. Just as, after being fully formed, 'ka' forgot his original status, you, — the human beings, forgot your original status. Just as due to some action 'A' was transformed into 'ka', in the same way, due to prakriti the Parameshvara was transformed Himself into a human being; it means the human being becomes the prakriti — the patni of the Parameshvara. The human being must look on himself as the prakriti — the patni, and behave as such to enable himself to see his lord — his husband — his pati — the Parameshvara. Thinking in terms of reflection due to the qualities of the Parama Purusha being reflected into the human being, the human being began to look on himself as the Purusha, the male. Because the man took on himself to be the purusha, i.e. became proud of his being a purusha, a male, it became necessary for him to have a wife. The wife duly pushes him into lower status. How long does she do it? She is able to do so till it occurs to the man that she is lowering him and he feels for the fall. The moment this feeling comes on him, the man begins to take to thinking in terms of his real form of a patni; the man thus becomes a woman and the Paramapurusha, — the Parameshvara, becomes the husband of such a man-woman.

In worldly life the patni is born after the pati. The pati, even though born prior to her, is born after the Paramapurusha. In worldly life till the day of the marriage the pati remains invisible to his patni; in the same way, the Parama Purusha remains invisible to the human being. Just as the pati is bound to meet his wife some time, in the same way, if the human being regains and remains in the role of a patni, the Parameshvara has got to meet him some time. The husband and wife in worldly life, but for their physique which is opposite to each other, have the same qualities; two things having the same qualities coming together can lead to nothing; what is required for results is a pair of opposites. If the human being is visible the Parameshvara is invisible; even though the human beings consist of men and women, from the point of view of Parameshvara, both of them are visible. — both of them are in the state of woman, — state of a kanya;

it means both men and women must remain in the kanya state, experience the Para Brahma state of Parama Purusha and become one with Him. The worldly relation of husband and wife if not properly understood, only leads to a degraded state; one has to turn back from it to attain one's original state — the state of Brahma.

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

As is with ananda, the same is with the states of Sat and Chit. In short, as 'A' is transformed by some action into 'ka', instead of joining the 'A' again at the end and pronounce the full 'ka', why not pronounce the half 'k' — the consonant 'k', and then look back to the 'A', instead of joining it again at the end? Do not look to the latter 'A', but look to the former one as you transform it into a letter — into a consonant. Some action is essential to experience 'A'; but that action should be done only so much as will give 'k', and allow us to experience the hind 'A'. Commonly, people always do the right action, but then they mix the 'A' with the emanant consonant and thus fail to experience 'A', i.e., to begin with they do the right action, but later they get engrossed in the emanant ananda and thus fail to experience the original one. When one gives up enjoying the ananda emanant from his actions, i.e. the ac-

tions done are not allowed ultimate fruition, one is able to attain the original state, — the infinite original Bliss, that was there prior to the state of actions. Every Shastra, — every saint, is constantly seen to advise men to perform desireless actions — Nishkama Karma; why? Because the fruition of the performed action leads to reflected, i.e. temporary Bliss, while non-fruition leads to the original eternal one. Desireless action is after all an action, and is bound to lead to the latter type of ananda; but one should just shun this ananda emanant from it.

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

171

S. V. II

15-7-1924

SVA AND SVAKIYA : BRAMHA AND PRAKRITI.

(Shri Baba said as follows today at the end of Svamiji's Purana.)

When a word has many meanings everybody prefers his own; some of these may be virtuous and some vicious. Why should we look to the vicious ones? Every word of a Satpuru-sha is like that. It can be widely interpreted. There is a saying "Murti Titakya Prakriti," meaning — every individual has his own nature; the greater the number greater the varieties of nature. Whatever is spoken here is interpreted by each of you in your own way. I don't know what is going on in your mind as I talk to you; but later many come to me individually and tell me that I have replied to his inner query, or that I have solved the problem raging in his mind, and so on. Each of them had some thing different going on in his mind, and yet my talk satisfied each of them. I begin to wonder as to how many interpretations my casual talk has given rise to.

Let us understand that saying — Murti means a form, and Prakriti means Nature — Svabhava. Now the Svabhavas are

of many types. The letter Sva in Svabhava means one's own. The word Svakiya also means belonging to one's self; but there is a great difference between Sav and Svakiya; Svakiya follows Sva, or rather is born of Sva. Sva really means Shiva — the state of Shiva — i. e. one's own self. Even though the Svakiya, i. e. one's own relations or things are formed by Sva, i. e. by one's own self, all those forms of theirs being different, their natures — Svabhavas — Prakritis are different. When the Sva sees all Svakiya as different from itself, i. e. their natures different from itself, and behaves with or treats them as such, then that Sva receives the epithet 'Jiva'. When that Sva thus sees Svakiya as another, it receives the epithet 'Jiva'; not otherwise. In other words, when the Sva distinguishes itself as separate — different — independent of Svakiya, it loses its real 'Sva' — Shiva state, and assumes the Jiva state. But then there is Sva in Svakiya also. That means the original Sva on becoming Jiva becomes the Sva of Svakiya. When the Jiva makes use of Svakiya, that Svakiya does not remain passive; after all it also contains the 'Sva'; the Svakiya then begins to think itself to be independent and the creator of the state of Jiva. The original Sva of course does not know or rather does not become conscious of all this subsequent development. First it was said that the Jiva was born of Sva, and now it is said that Sva is not conscious of anything; this appears paradoxical; but really it is not so. I will explain with an example. When the 'Sva' began to make use of Svakiya, it lost its independence, and became the Jiva; subsequently the Svakiya began to utilise the Jiva, assumed independence, and began to presume that the Jiva was born out of itself; with this the Svakiya also is reduced to the Jiva state. Thus both the original Sva and Svakiya attained the Jiva state; both began to use each other — support each other, and thus began to thrive mutually upon each other. This is what is meant by the well-known saying "Jivo Jivasya Jivanam", meaning — Jiva supports the life of Jiva.

It is a proved fact that the Sva' is not conscious of attainment of Jiva state by the Svakiya; it is not even conscious of

enjoying or dealing with Svakiya; nor it is conscious of the Svakiya being born of it. But somehow the Svakiya did arise from it and affected Sva to that extent — affected in the sense that a cloud throws a shadow across the sea. Even then the Sva as such does not become conscious of that affectation, of that shadow. In relation to Sva, the Svakiya is very limited; and when it is said that the Sva is affected by the shadow of Svakiya, it only means that that tiny portion of Sva under the shadow is affected by that overhanging shadow caused by Svakiya. This portion of Sva under that shadow naturally begins to look upon itself as something different even though actually it is a tiny part of that infinite unique continuum; this tiny portion thus becomes circumscribed corresponding to the shadow, i.e. it becomes as if limited to that extent — the extent of the shadow. This small limited part naturally is dubbed on with the qualities of the Svakiya responsible for the shadow; but for this tiny portion, the remaining part of the infinite Sva remains unaffected — unconscious of the Svakiya — its effects on a portion of itself — and its affectation by limitation. This limitation imposed on Sva transforms it into the state of Jiva. After all, however, it is just a tiny part of that infinite Sva, and if it comes to know — becomes conscious of its being thus affected, it is bound to do away with it, and revert to its own original status. That is why it is always said that in the Beginning and in the end it is always the same — the infinite One. The sun heats the surface of the sea and that surface — layer of water is transformed into steam, which is blown up in the sky by the winds and organised into a cloud, which throws a shadow across the sea. The sea is not conscious of all this — the origin of the cloud from its own self; when the cloud throws a shadow now, the sea as such is not conscious of it. The small portion of the surface which comes under the shadow of the cloud can, if at all, differentiate itself. When in due course, in the proper season, the cloud melts away into rain-water, which is thrown back into sea, the sea as such is not conscious of this addition; but then the shadow disappears and that small portion of the surface of

the sea once again becomes unaffected by that shadow, and thus reverts to its original aspect of the vast continuum. Not only the sea as such is not conscious of all this but even the small portion of the surface that comes under the shadow, even when under the shadow and even when it differentiates itself to be something, is actually one with the sea and unaffected by the cloud. The sea did nothing to cause the steam; it is not conscious of the steam emanating from it and subsequently turning into a cloud. In the same way, as the cloud is formed it is not conscious of its origin from the sea; it begins to look upon itself as something independent of the sea; and as it throws the shadow, it charges that small surface with its own qualities, and thinks that portion is born of it. As it melts away and pours down into the sea, then the water thereof begins to understand that it was just a part of the sea and naturally enjoys joining it once again. In the same way, as Svakiya is born of Sva, neither Sva is conscious of it, nor the Svakiya is conscious of its origin. The Svakiya affects a part of Sva which is in no way separated from the infinite Sva, and yet which takes itself to be something different due to its coming under the influence of the Svakiya; it is then that Svakiya, though born of Sva, takes itself to be something independent, and thus both the Sva and Svakiya — even though they are the same — attain the state of Jiva. The steam forming the cloud remains for a while in an invisible state; when it organises into a cloud, it again forgets itself; it is the cloud now that takes itself to be something independent. Once the cloud is formed the invisible has reached its full development, and has only two courses open -- to remain as it is, or to turn back towards its origin. As the cloud melts away and the rain water returns to the sea, it is able — every drop of that water is able to enjoy itself its own expanse — its own grandeur. In the same way, as the Sva in Svakiya returns to its original state — joins it, it is able to enjoy that Infinite Bliss. The 'Sva' had to separate itself as Sva of Svakiya to enjoy itself; when thus slightly separated, it is able to see and enjoy its own expanse. So long as it was within the infinite,

it could not know that it was infinite. In other words, unless Sva differentiates itself with the help of Svakiya it is not able to be conscious of its own real original state. You can easily understand that the Shastras have called this Svakiya as Prakriti — Prakriti which is born of the original Sat. The Sat, with the help of Prakriti born of itself, is able to enjoy its original infinite status of Bliss. Thus it is now proved that the Sva is both conscious and unconscious of all the intermediate development; the consciousness of both the Dvaita and Advaita are there. This state is aptly expressed in this couplet “Janannapi Na Janati Pashyannapi Na Pashyati; Bruvannapi Na Cha Brute Na Shrunoti Shrunotyapi”, — meaning, — knows and yet knows not, sees and yet sees not, speaks and yet speaks not, hears and yet hears not. The thirteenth Canto of Gita has explained this in a lucid manner. Both the opposite states are there and not there. I have explained this many a time; today I have explained the same in a different way; that is all. After all there is only one thing. To understand it, we have to take various examples in our life — in the happenings of the world and understand it. The essence of the whole thing — all these explanations is that one should try to attain that One — to go back to one's own original status. That is all.

What is the aim of life then? It is not to attain anything, nor to be conscious of having attained anything. Somebody may say that what is there in it? After all to Begin with there is neither knowledge nor ignorance, and as such how can anybody use them? My reply to this query is that there are men and men. Somebody may say that why then should we not be amongst the users of them? Why should we be forced into the state of Sva? Well, my reply is that if you are not pleased to go there right away, well, by and by, facing difficulties, you will ultimately reach there. Think of another example. Just look at this well of ours. A child bends over and sees its own reflection into it; not being conscious of that being its own reflection, the child feels very amused to look at it. Whatever movement the child does, it

is able to see it reflected. It feels more amused. Ultimately the child gets into the well to see what it is. Being, however, unable to swim, as it gets into the water, it puts itself into a precarious state — it begins to bob up and down in water in the process of getting drowned. It began to play with its reflection and that was the result. If, now, somebody happens to see that drowning child, it will be saved; otherwise it gets drowned. It is like "Nayam Lokoh Asti Na Parah", or "Nedan Na Param", — meaning, — neither here nor there. If you people choose to remain in such a state, it is your affair. If with past experience you do not want to understand, and want to carry on as you are doing, well, you will only be maintaining status quo; that's all. To have a reflection, there must be something to reflect. So far you have a form you are bound to see your reflection, and with the lure you feel about it, you are bound to remain in the same precarious situation. If the reflection is seen in the water representing pain and difficulties, as you see and play with the reflection, you are bound to suffer. To-day you may not be suffering; but you cannot remain without suffering for all the time. After all your origin is from the state of pain, and life after life you are bound to remain in the same state.

You may ask, "The happiness that we feel off and on, is it all false then?" Yes, the happiness you feel is of temporary type and hence it is not real. The experience of happiness you get, you are able to have, because of the happiness at the bottom of the pain you suffer, and that is why it is essential that everybody should transcend his present state. The state of the shadow caused by the clouds of Svakiya is all painful, and the state of happiness lies beyond it. To remain within the shadow is to suffer — to bob-up and down; but because at the bottom of the sea of suffering there is happiness, during your bobbing up and down you are able to experience some glimpses of happiness. If you get away beyond the cloud you cannot enjoy that happiness. To enjoy the eternal bliss one has to remain on the fence between that suffering and happiness. The Yogis continuously enjoy that eternal

bliss by steadying themselves on that fence. Being on the fence they are able to have experience of both the states. It is the fence that gives consciousness. For all enjoyment that fence is essential. On emerging from the Original One, having become one with the world, to arrive at that portion of the creation which has got reversed, is to attain perfection. You may ask, "that perfect state emanating from Bliss, in the form of a shadow as it were, is it the state of pain? to reach the end of the state of pain is thus to enjoy the Bliss, is it right?" Well, everywhere — around it is the same and nothing else. As it emanates and reaches its highest — i.e., the highest evolutionary state, in that state whatever experience is attained will be one-sided; when one turns back from that to the point of emanation, then during that period one will have the other — the opposite experience; when one experiences both these then one reaches perfection. The out-going force gives one experience and its reverse direction gives another. It is then that one arrives at the fence — the place of origin of the outgoing force. Thus as you attain the human form — the highest evolutionary state, if you now go back — reverse your evolutionary stages, and arrive at its commencement, then alone you will be able to have that experience of Bliss! As you ascend up in evolution, you experience the shadow — like happiness, the temporary, the unreal happiness. Unless you return back to the point of emanation you cannot enjoy that eternal Bliss. With the help of a Satpurusha — with his association — what one has to do is to experience the fall-back, i.e., the reverse of evolutionary development. If you think over it, you shall appreciate it to be a simple matter!

We aspire for knowledge; what is meant by it? To go to the top of evolutionary development and remain there is ignorance; to turn back to the point of emanation is knowledge — the Dnyana. People come to me and ask for Dnyana; so also they ask for Kripa. The real meaning of the word Kripa is just opposite to what people generally mean by it. I will cite a story about it. An ignorant boy went to a grocer's shop; to him a lump of candy or rock-salt looks similar. If

somebody who knows the difference purposely picks up a lump of candy, and says, "Oh, here, somebody has put this lump of rock-salt in candy?" The boy picks up that lump quickly; and spirits it away; as he now tastes it, he is bound to taste it sweet. Then the boy, being lured of it, stole a pice, went to the grocer, and asked for a lump of rock-salt worth his pice. The grocer gives him a lump. As the boy tastes it, he tastes it saltish. He now goes back to the grocer and complains that he did not give him rock-salt, but something else. The grocer tells him that he has rightly given him what he had asked for, and refuses to take it back. The boy begins to heckle. The grocer asks him to approach anybody, show the lump to him, and if anybody says that it is not rock-salt, then he would take it back. The boy turns round asks a few persons about it. They all tell him that it is a lump of rock-salt. The boy is now put into an awkward situation. The lump is rock-salt but it tastes different! People think of Kriṇa in this very way. They mix up a lump of sugar with that of a rock-salt, and then complain about it. Like the boy, if you rightly approach the Satpurusha, he gives you what he calls Kriṇa. But when you receive that, what do you experience? a train of catastrophies! — the lump of rock-salt. The Kriṇa and Avakriṇa are similar — in fact they are the same. It is the worldly pleasures — worldly happiness that you mistake for a lump of candy! Why so? because in case of a happy person others are heard to say that so and so is bestowed with the kriṇa of God — he is so happy. And with this idea about kriṇa you approach me and ask for it. You have wrongly understood the meaning of the word. The kriṇa no doubt leads to happiness — but to eternal happiness and not the worldly one. When people hear this, they say, "Oh! what a confusion! We did not know that kriṇa means this train of catastrophies!" I then say to them, that now at least they should understand the word rightly. But why such a confusion occurs?

Well, the happiness is of two types, while the method of attainment — the means to obtain any of them — is one and

the same, and that is what causes confusion. Anybody who has experienced the real — the permanent happiness does not feel interest in the worldly one; he knows the worldly happiness to be unreal. I will give you an example. Take a rich man who gets all he wants; he is naturally happy; he enjoys happiness, he knows it, and naturally likes to have it for all the time. A Yogi who has arrived at the fence also enjoys happiness; this happiness, the Yogi enjoys, is not known to the happy rich person. Now suppose this rich person somehow comes in contact with the Yogi. Seeing the Yogi, the happy rich man bows before him. The Yogi asks him as to how he is. The man replies that he is all happiness — he is very pleased. The Yogi thinks that unless the man is bestowed with the grace of God, he could not be happy; and since this man says that he is all happy, he must have been bestowed with God's grace; and with this understanding of his he says, "Oh, you are luckily bestowed with the kripa of Ishvara." The rich man thinks that the happiness he is having is the result of God's grace; his mind is charged with this idea. But this leads to his downfall in the world; he is exposed to a series of catastrophies. The rich man thinks that he has lost the grace of God, and that is why all these painful experiences. To get back the grace of God, he once again finds out the Yogi and tells him that it seems that he has lost the grace of God, and that he wants the grace to be restored, and for that he falls at his feet. The Yogi was naturally moved, and he decided to make him happy once again; and with this idea he gives him his blessings, and the man returns to his abode. What did that man experience subsequently? Well, he found that the train of troubles increased rapidly instead of subsiding! The fellow felt disappointed and disgusted. He ultimately became a pauper — a destitute. He thought of seeing the Yogi once again; but his circumstances would not give him the opportunity to do so. He began to wonder as to how his blessings brought him to that status! A time came when he fell in a line with what ever happened to him. It was then that he met the Yogi once again accidentally. The man said, "What circumstances I have

passed through! I suffered so much! I was all the while anxious to see you, but could not due to these circumstances. I am now lucky that I met you." The Yogi enquires as to how he is now. The man replies, "I am very happy now." The Yogi asks, "Do you feel happy now, or were you happy in those old days?" The suffering has opened his eyes; he had appreciated that all that worldly happiness was all temporary — unreal. He had appreciated that it was the blessings of that Yogi that took him on to the fence, and that is why he was now enjoying that eternal happiness. He then said, "Yogi Maharaja, all these sufferings I had, was it the result of Kripa?" And the Yogi said, "Yes. If you want to be rich like that again, you will have to ask for Avakripa." The man said, "No, please. I am quite happy and contented now."

This is how the matter stands regarding kripa. Like kripa is Dnyana. I may talk about it some other time. If you ask for kripa, you will become a naked man like me. If you come here and call me as yours, can I deceive you by giving you something that is unreal? Does an elder ever deceive a youngster? I am bound to lead you into that sea — the sea of eternal Bliss.

I have to show you what is true — what is real. That thing — the original thing is One; but you are mistaking it for something else that looks to be apparently similar. That is where lies all the confusion — and this world! You people take yourself to be men, but really you are women! All this is confusion. When you will get beyond this maze of confusion you will arrive at the Reality.

I once told you that I am like a bullock on hire; but I am hired for return journey! I will naturally lead you back to the place of origin. Of course, my progress of work will vary directly with the amount of hire you pay!

In a word that original One is in the state of Shiva, and that Shiva enjoys himself — experiences himself with the help of the Prakriti. It is not that the Prakriti — the state of Svakiya would disappear spontaneously; that is why we have to ex-

perience it to be non-existent through its form — the Dnyana; that means with the help of experience that we have of her existence, we have to experience the state of Shiva. When we experience Prakriti to be non-existent in spite of her existence, it is then that we destroy our state of being a Jiva and thus we attain self-realisation.

Tomorrow is Guru Purnima day (full-moon day of the 4th month; on this day the Guru is worshipped). If you take me to be your Guru, I will have to take you to be Purnima. When you will experience yourself to be Purnima then alone you can take me to be your Guru — not otherwise. To attain the state of Purnima — full moon, you have first to attain the state of New Moon, and as I see — both men and women —, none is ready to have the state of New Moon — the Amavasya!

173

S. V. III

10-8-1924

How does the Paramatma and a Human Being enjoy the Bliss?

What is meant by experience of unity? The stem of the tree remains by itself always alone. It does not think that it is all alone; and if the tree were to remain in the stem-form without any further growth, that stem is never likely to think about its being alone — being one by itself. When the stem grows into branches, sub-branches and foliage, i.e. it gives rise to plurality, then alone by looking at those 'many', the stem begins to appreciate that it is 'one' — that it is alone. Even though it experiences the presence of all that growth on its either end, it does not forget that it is just alone. If while experiencing the 'many' at its either end, it forgets its oneness then it is lost. So far it remembers that it is all alone in spite of the plurality on its either side, then it never loses the experience of its real status. Like that stem, the Paramatma is all alone. Whosoever wants to experience his oneness, has necessarily to experience the plurality around; it is the experience of plurality that makes one experience his own 'single' position. Having experienced his 'oneness', if he does not

forget it — lose it while experiencing plurality, then he attains the state of Paramatma; if he however forgets his 'oneness', then of course he is lost. A human being is one that has forgotten or rather has not experienced his 'ownness', and lost himself in the surrounding plurality. The Yogis and Satpurushas always study to experience their ownness — their being 'one'; and once they experience that state, they never lose it. He experiences that all around him emanates from himself and terminates in himself, and hence he sees himself to be all alone for all the time. It is not possible to enjoy alone and that is why it is he himself who takes a form and becomes many in many a form and object of enjoyment, and then enjoys himself with their help; and that is how he — call him Paramatma or a Yogi etc. — enjoys himself continuously. Just as by following various occupations such as agriculture we create objects and articles of enjoyment, enjoy them, and when they are finished we again undergo the same labour to create them once again and enjoy them, in the same way, the Satpurusha enjoys himself. However, the forms and objects of enjoyment are continually being created and continually enjoyed by the Paramatma for infinite period, while we do so for a limited period only. Thus when the Paramatma desires to enjoy the happiness emanant from a gross form, he does so. Otherwise he goes on enjoying that spontaneous formless Infinite Bliss — that universal continuum of Bliss, without the gross form in and of the universe. Even when the Paramatma enjoys the happiness from a gross form, he does not do it like the human being. For instance, to enjoy the happiness emanant from the mango, a human being has actually to eat it before he is able to enjoy, while the Paramatma just holds it in his hand or puts it to his nose, and through the invisible minute pores in the skin he is able to have that happiness emanant from the juice of the mango without ever tasting — without interfering with its gross structure in any way. As he sucks that happiness — that invisible happiness, the invisible happiness around also is attracted by it and accompanies it, He thus not only enjoys the happiness

accruing from the mango but so much of it existing alround. How is it? Just think of a khas tatti sprinkled with water and blocking a door during the summer; all those who sit within the room are able to enjoy the cool scented breeze filtering through the khus tatti; in the same way, as the mango is put to the nose, along with the local happiness of the mango, the invisible happiness alround as well, the Paramatma is able to have. It is like a machine sucking the water emanating from the melting snow. It is like the spread of the flavour of chloroform on opening a bottle containing it. Somebody may ask, "How can the happiness be enjoyed by simply holding the mango in the hand or at the nose?" Well; a human being certainly is not able to enjoy the mango that way; but if you really think over in a minute way, when a human being sucks the mango-juice, so far the juice is within his mouth, he is able to enjoy the happiness — that invisible happiness emanating from the special scent of the mango; the juice subsequently enters the stomach where the nutritive components only are absorbed in the body; it means that the invisible happiness emanant from a mango a man enjoyed through his taste buds in the mouth and the membrane of the nose, while the stomach etc. are only able to absorb gross material thereof that supports the gross body of his; it means that the invisible Jivatma is able to enjoy only the invisible happiness through the special senses, while the gross material of the mango was absorbed by the gross body of his. Do not we enjoy various other things simply by their smell? In the same way, the Paramatma enjoys the mango without partaking any of its gross constituents. As from the mango, the Paramatma is able to derive happiness from any article — object — form, including men and women, by simple association. If he can extract happiness, He is able also to infuse happiness in a similar manner into any object. When He does not intend to have any such give and take, then everything becomes invisible — disappears, and once again, He remains by himself — alone — unattached — detached from everything pertaining to the world. All the spread in the form of the world is thus just

the means of enjoyment for the Paramatma who always remains by Himself. This is the advantage and importance of being alone, and that is why the Yogis or Satpurushas always try to remain alone by themselves apart from the world, and attain unity with the lone Paramatma. That Paramatma can remain alone, or can become many when he desires to enjoy. Whosoever reaches that state becomes one with the Paramatma, and thus attains the state of being alone; there is no difference then between the Satpurusha and the Paramatma; they become the same — they become one.

The leader of the family is the enjoyer of all the objects, including all his family members. In the same way, the Paramatma is the enjoyer of all the animate and inanimate creation. Since the Paramatma enjoys without disturbing the gross form of any of them, the whole creation, in spite of being enjoyed by Him remains existent unlike the human being who has to destroy the thing from which he derives happiness. Because the human form destroys whatever he enjoys, the human form also becomes destructible unlike that of the Paramatma, who does not destroy anything while enjoying, and hence remains eternal. Whence are all the animate and inanimate objects in and of the world supplied to the Paramatma for continuous enjoyment? Well, because, as He enjoys, he does not destroy anything, because, in spite of the whole creation, he remains alone by himself and does not forget his unitary state; all things come forth spontaneously from that from which He emanated, and which lies beyond the trinity — the enjoyer, the enjoyed and the enjoyment. The creation just goes on and on for His enjoyment like the water of a well; in spite of continuous use of the well-water, as we remove it, the water just springs up from within and keeps the well full. The Paramatma is just on the border — the fence between that original infinite One and the Creation. The Yogis, the Satpurushas, etc. are always trying to attain that state of being on the fence. The origin of all happiness lies on this border land. The third that emanates from the union of the two is the state of pleasure or pain in and of this world.

space and time. So far the atma remains within the solar circle or under its influence, it assumes the state of Jiva and becomes chained to the cycle of births and deaths — to the continuous flow of pleasure and pain; once he gets outside the solar circle, he escapes from all that is of and in the world. The world is nothing else but the third formed by the interaction of the two — the earth and the sun.

The states of existence or non-existence, the states of pleasure and pain are all the outcome of the interaction between the sun and the earth; the whole creation is the outcome of their interaction. God created the human form to get beyond this zone of interaction. That is why the Yogis always try to get beyond the state of the Sun and, having attained that, are able to enjoy that sole Infinite Bliss.

175

S. V. IV

9-9-1924

Earth and the Sun as parents: the mrita and amrita.

If we remain and behave in a pure and in the right way, then even God begins to serve us; but if we behave in the opposite way, nobody even cares to look at us; what of being useful to us then? God has created me to do good to others. You come here for doing good to yourselves. So then you should not feel frightened; you should bear with courage.

(Having said this he addressed the Svamiji as follows) Every month, every day has its own glory and importance. This month the Bhadrapada (the 6th of the Hindu Calendar) has its own importance in particular. The chief word in this is Bhadra meaning good — kalyana. Every day of this month is capable of leading to kalyan, whosoever does the adequate or appropriate satkarmas. Haritalika, Ganesh Chaturathi etc. fall in this month. All the incarnations or persons of similar standard do the work of real kalyana of those who wish to become one with them. Men of the world should attain real kalyana by worshipping the incarnation of Ganapati from the

4th to 14th of this month. The idol of Ganapati should be made according to one's choice and means; earthen idol is really speaking the ideal. All things of this world that lead to kalyana have emanated from the mother earth. The world is born and bred up mainly by the earth. All the visible and invisible creation lives on the support of this earth. The earth though apparently immoveable is equally movable; in other words, the earth is steeped in the state of Advaita and that is 'why it has become of all importance. How did she come to have all this power of supporting all creation is a great question. I will say something about it at the proper time. I would however like to quote what Shri Krishna has said about it for you to remember: "Gamavishya Cha Bhutani Dharayamyahamojasa," (Gita Canto 15, Shloka 13. For meaning refer to any commentary). The glory and importance of the Sun is the greatest — the highest; but we can come to know about it only with the help of this earth; we have got to know all about the Mother Earth first.

A new born infant feeds at the breast of the mother. As it grows it only knows the benevolent breast that feeds it. When the child gets weaned and begins to thrive on the other food, it is then that it looks up to its mother, who fed it as the source of the breast that fed it, and begins to know her and now cannot do without her; he gets upset if she is not seen. It is through her that the child comes to know its father. We are all the children of this earth, and it is through her alone that we shall know of — can be introduced to our real father — the Sun. But we have to know our mother first. So far the child is breast-fed it does not know its mother. When it is weaned, — when it begins to subsist on other food, then it comes to know its mother. In the same way, so far we get engrossed in all the objects of enjoyment that have emanated from the earth, — resembling the breast-milk, we cannot know our mother. For births on end we get althrough engrossed in these objects of enjoyment. Though from the worldly point of view we become boys, men, aged, etc. althrough — birth after birth — from the evolutionary point, we all resemble the

breast-fed infant; how can we know our mother till we are weaned away, — till we get beyond the influence of all objects of enjoyment? And unless we are able to know our mother, how can we be introduced to our father, — the Sun, and how could we come to know him? The objects of enjoyment are called Vishayas; if we look to the root meaning of this word it means 'going to — embracing the poison'. That is exactly why in Ashtavakragita it has been said — "Muktimichchhasi Chet Tata Vishayan Vishawat Tyaja", — meaning, — if you desire to attain liberation, then you should discard and treat all the objects of enjoyment like poison. There are poisons and poisons; some of them are able to kill at once while others take a pretty long time. All objects of enjoyment are like that — some kill us quicker than others. If arsenic kills us in a day or so, sugar cane takes a few years to do so. The sugar cane is such a lovely and widely required essential article of food; but it kills a man. We can compare them to the police; some of them are visible with their uniforms on, while there are others, who are in any dress, feigning any walk of life and mixing with different types of people in cognito to find out the real culprits. There may be some such C. I. D.s sitting amongst you here to find out what this Maharaja does, or to find out any thieves who have quietly come here to escape away, and so on. Some of the thieves behave like perfect gentlemen; they mix, they help, they oblige — what for? to know all the details; and one day they quickly take away everything and disappear; it is then that the family comes to know that the gentleman was a thief and he has stolen away their all. One has always got to be careful about the new comers, particularly those who befriend too quickly. Such is the case with all the objects of enjoyment. Some of them lure us so much that we call them as our great friends; what a show they make of caring for us! As these objects find their way into our stomach, they make us feel that they are all obliging us — helping us to live; but really day by day all these articles are making us approach our death nearer and nearer. When a person dies, these objects sympathetically proclaim that in-

spite of all their help the fellow died of such and such a disease! All this tells us that we should treat all the objects of enjoyment as poison and keep away from them or use them very very carefully and sparingly. All these articles can be likened to a sugarcoated pill of a poison! Like the detectives warning a house-owner about one of his servants being a thief, the Sat-purushas always warn those that approach him about all these articles, and ask them to use them very sparingly and try to do without them.

If arsenic kills a person, it equally helps a man to build himself up when taken in a certain way in a certain proportion. Similarly all these objects can prolong our life and help us to know our mother if we use them in a proper way. The mother earth warns us about all those objects and does not allow them to take us away at once; actually she makes them prolong our life and feed us to enable us to do our duty. The various physical and mental diseases we get throughout our life are the warnings by the mother earth given to us about all these objects. She tells us that proper and sparing use of all these objects will not only prolong our life but will actually make us immortal. In other words, these very articles of enjoyment are the means to attain eternity. If death is not experienced, where would be the value of eternity? To begin with we were beyond both these—the mortal and the immortal states; in fact we were beyond the state of experiencing anything. However, as it is today, eternity cannot be understood — cannot be experienced by us without experiencing the state of death. That is why the mother earth has created all these objects that kill us — that give us the experience of death. When we use them as we like they give us the experience of death; when they are used sparingly or in the opposite way then they give us the opposite experience of immortality. We cannot properly experience pleasure unless we have experienced pain. All these objects raised by earth are really meant to give you experience of immortality, but without the experience of death you cannot understand immortality. If we destroy the objects they are bound to destroy us; if however we use them without

destroying them, they would not be able to destroy us. If we keep all these articles and objects happy, they will give us happiness. What is meant by keeping them happy? To use them without destroying them is to make them happy. It virtually means to experience the death of our Jiva state without the death or the destruction of the physical body; and death of the Jiva state means to become immortal.

That which causes immortality is called Amrita. The word Amrita is opposed to the word Mrita — death. What does the word Mrita mean? It means 'm' plus Rita; 'm' means untrue, poison, destructible, zero, void, etc., while Rita means indestructible, truth, place of Infinite Bliss, etc. Rita becomes obtainable through the 'm'; hence 'm' precedes Rita. We have to experience 'm', i.e., destruction — death, i.e. state of pain. First for attaining the state of Rita. Destruction in the form of pain is essential; it forms the means to attain the Rita — the Infinite Bliss. And that is exactly what the mother earth is providing us with. To experience the state of pain through all these objects is one aspect of things that is presented to you by the earth; it is your duty now to leave all these objects — to get beyond all that painful state. Having experienced the objects, you have to leave them; and once you get beyond them what remains is Rita. Once the Rita is obtained, the function of 'm' becomes over; but then the 'm' cannot remain separated from Rita like the branches that cannot remain without the stem of the tree. Rita also does not remain independent of 'm'. Mrita thus really means Infinite Bliss. You people, however, have twisted the meaning of that word, and mean all bad things — death, destruction, etc., by it. Since you attached such bad — such wrong meaning to it, it became necessary to prefix 'a' to it negating the wrong meaning dubbed on it; thus the word became Amrita. The 'a' in Amrita does not show the opposite of Mrita; it only negates the wrong meaning dubbed on it. Once the 'a' cancels the wrong meaning attached to it what remains behind is only Mrita. Mrita thus only means the Infinite Bliss. Having experienced the painful state through the objects, if you leave

them, that leads you to Infinite Bliss; Pralhada and Mirabai are the examples of having attained the Infinite Bliss that way.

Thus once having experienced one aspect of all the objects in and of this world, when one experiences the opposite aspects of theirs, then those very objects show the attributes of eternity, leading one to know the Mother Earth, who introduces one to one's father — the Creator.

The Earth being our real mother it is essential that we worship her every day. If we desire to worship the whole creation, we can derive the fruit thereof by simply worshipping the Earth. That is where lies the importance of worshipping the earthen idols of the different forms of God. That is why it is customary to worship the earthen idol of Ganapati for 10 days in this month. This being the most auspicious month, capable of doing good, worshipping the earth becomes essential. For this very reason on various days of this month various worships have been advised — the Haratalika, the Sage-worship, the worship of Ganapati for 10 days, the worship of Gouri, the worship of Ananta, etc. Even the seven-day recitation of Bhagavata is recommended to be done in this very month. Those that perform sat-karmas like that during this month attain the maximum good.

The dark half of this month is famous for the Shraddha and Pindadana to the forefathers. Observance of proper rituals liberate the forefathers from their specialised secluded abode to a higher status. The Shraddha done during this period is called Mahalaya which means the highest abode or a state beyond all destruction. This month is capable of giving eternity even to the dead.

Such is the importance of this month.

Whatever I have said boils down to one thing, and that is, that one has to get beyond — one has to deny oneself the enjoyment emanating from all the objects in and of the world. Once you know the secret of the opposite aspects presented by any object, you automatically remain alert about their influence. All Satpurusas know this, and they never get influenced by

any object of enjoyment; they are always alert about them. If you remain unattached to these objects, you attain the Infinite Bliss.

There is another thing that leads one to Infinite Bliss and that is the principle of "Ahimsa Paramo Dharmah", — meaning, — not to kill — not to trouble — not to disturb another is the highest religion. Whatever is separate or different from one's body is another. No 'another' should even be troubled in any way. Somebody may ask, "Should we not eat then?" Of course you should; but you should use only that much as would keep up the body, that is all, and not more. The things consumed in such a way live along with your body. Some would say, "Whatever is eaten then 'lives' along with the body." This is not true. Why? because whatever is eaten beyond the bare necessity to maintain the body does not protect the body but leads to its deterioration and hence is very sinful; along with these things the body also gets destroyed. That is why Shri Krishna has said — "Shariram Kevalam Karma Kurvan-napnoti Kilbisham". (Gita Canto 4, Shloka 21. For meaning, see any commentary.) It is wrong to buy a costly Kashmiri shawl where some coarse cloth can give protection from cold. This explains what one should have for the maintenance and protection of the body. All objects, when utilised for enjoyment, i.e., more than what is absolutely necessary, act like poison and eventually destroy the body; hence they should be used very sparingly; that way they actually help us. One should feed and protect the body somehow or other with something or the other; such a practice will easily make you live without any food in your ensuing birth.

That is the only way for the Jiva to attain the state of Shiva. As a matter of fact it is the Jiva-dasha that has to be destroyed, and then the atma automatically attains its real original state — the Shiva state. There is nothing like the Jiva uniting with the Shiva; they are not two; they are one and the same; because the atma, the Shiva, got entangled in the objects of enjoyment, it lost its Shiva state and attained the Jiva state. All the objects also belong to the Shiva state;

the Shiva state has taken those particular forms; that is all. It is the entanglement through desires towards these objects that made the Shiva to be Jiva. The Shiva state is always there; it is eternal. It is in the nature of things that the Shiva should become Jiva to enjoy all those objects. But as the Jiva begins to get entangled in them it begins to lose its Shiva state. If we manage not to get entangled in these objects, i.e., enjoy them without destroying them, then we attain eternity — that is the Shiva state, meaning that we have done away — killed our Jiva state. And as we attain our original state — the Shiva state, all those objects in contact with us also automatically attain that state.

(At this juncture somebody offered some sweets and grapes, and Baba asked them to be distributed; while they were being distributed that way he said —)

Having reached the eternal state, whatever things are used or utilised by me pass into the Shiva state, because due to me their Jiva state gets destroyed. It is hence incumbent on those who have attained that state to use all sorts of objects to liberate and reinstate them in their original Shiva state. Whosoever has attained the Shiva state never reverts to the Jiva state in association with any form or object. Can a piece of wood burnt in the fire become a piece of wood again? That is why I always use all things that are offered to me; in fact it becomes my duty. It is your duty on the other hand to offer different objects here. If however you begin to use all these objects in any way you like, not only that you won't get out of your Jiva state, but actually they will help in binding you more steadfastly to that Jiva state. Lord Shri Krishna has said — "Nasato Vidyate Bhavo Nabhavo Vidyate Satah." (Gita, Canto 2, Shloka 16. For meaning refer to any commentary.)

Those that have attained the Amrita state can never get back into Mrita state. If they were to belong to the original Rita state then they would get into Mrita state. But once having come into the Mrita state and having transgressed it, i.e., having attained the Amrita state, how can they again

return to the Mrita state? Once the Amrita state is attained, nothing is seen to affect him; on the other hand, whatever comes in contact with him passes into the Amrita state.

If you are decided that I have attained the Amrita state, then whatever is offered to me — whether I use it or not — all that is bound to pass into Amrita state and to make you slowly progress towards that state.

SECTION II

179

S. V. J. July 1925

21-3-1925

Atmanatma Vichara: The Anatma as the means to experience Atma: Anatma is nothing else but a form of Atma.

I am not feeling well today; I sit here naked and groaning, and I do not feel free if somebody comes and attends on me or sits by me. Why? Because the attender — the approacher possesses that worldly feeling of shame; if he were to get beyond it, i.e., lose the distinction of duality all over, and becomes like me, then I will not feel awkward if he sits by me. To attain Godhood one has to leave the sense of shame and try to behave as he likes; it is then that one loses the sense of duality and becomes one with Him.

The state of a Satpurusha is like a balance with its indicator always in the centre. If somebody approaches him, his presence disturbs the balance and its indicator at once begins to swing a little; a little later it again becomes steady and reverts to its central position. Unless one has come to such a state, attainment of Godhood is impossible.

Every day, for whatever short while one could, one should sit in solitude, and think over the Atma-anatma situation: Atma means one's own self, and anatma means everything else beyond one's self — "the another". To think of 'another' is the anatma-thought, and it virtually means thinking of the atma, i.e., one's own self. Everything in and of the world, i.e., whatever is outside one's self, i.e., 'another', is always des-

destructible and of transitory nature: such a thought is the thought of anatma things. One should think that the body, and all that the body accepts or rejects, — well, all that is destructible and transitory, while one's self, i.e., one's atma is the only indestructible and eternal thing in the whole creation. As this thought takes a deeper root, in course of time one begins to lose interest in one's body, — the body begins to remain generally unattended; and naturally the mind begins to think of one's atma. Slowly the thinker just cares enough to maintain his body somehow; he begins to feel most of the things that he was used to so far, as unnecessary; little by little he loses interest in all the objects around him, and his mind begins to become one with God. This process eventually makes the Jiva lose his Jiva-state and attain the Shiva-state.

One is able to realise one's Atma, i.e., attain self-realisation, only with the help of his body, — the prince of anatma objects. Once the atma is realised, then the anatma body is also realised to be the projection of the same atma; once the body is realised to be nothing else but the atma, everything in and of the world also is realised to belong to the state of the same atma. To identify everything in and of the world with one's self, i.e., to realise one's self as pervading the whole world is the sign of perfection. The Shastras have however said, and it is equally commonly understood, that so far one identifies himself with his body one cannot have self-realisation; and that everybody in the world thinks himself to be the body. As a matter of fact, everything in this world is nothing else but the transformation of the atma, and as such even the body is a form taken by the atma, meaning that one is in no way different from the body as also in no way different from anything else in and of the world. But the common level of understanding does not grasp it; and that is why to begin with the body has to be listed as 'another' — the anatma object; when with the help of this anatma body one realises one's real form — the pure atma, and when one begins to experience and subsequently begins to see himself in everything around, it is then that the body could be called as one

of the transformed forms of the same atma. One who has attained such a state can always call his body to be himself; but not till then; it is foolish to call one's self to be the body till then. The word atma means to exist eternally; this meaning of the word atma cannot obviously be applicable to the body or to any of the objects in and of the world; hence everything else than the atma has been labelled as 'not atma' i.e., anatma. All anatma things are nothing else but obstructions in the process of self-realisation. Somebody may query, "Has the Almighty created these obstructions so that none should attain self-realisation?" Well, if the Almighty created all these to prevent anybody attaining self-realisation, then those very things would equally prevent Him in realising Himself! It is not possible — it is not reasonable that the Almighty would enjoy his own real status of Infinite Bliss, and yet prevent everybody else from doing so. No doubt all anatma things are a source of obstruction to self-realisation; but at the same time, it is these very things that are the principal means for attaining self-realisation; that is the peculiar or rather paradoxical situation. In fact, on self-realisation one at once appreciates that all the anatma things came into existence just to lead one to self-realisation. Once the function of the anatma objects to lead one to self-realisation is over, i.e., when the atma is realised, the anatma state of the body and all other things cease to exist; and then the self-realised man begins to see all those things as formed of his own self — what is called atma-rupa. Having first gone beyond the influence of all anatma things, having realised his own real status with their help, and having seen everything to be himself, how can he then call the anatma things as destructible? I better explain this with a simile. Just think of a gas-light. The glass, the burner, the oil etc. altogether constitute the light. Even when it is not lighted it is called light, whereas actually they are all the means to give light. When it is lighted along with all those means of producing light, it is called a light. In the same way, all the anatma things are the means to self-realisation, and when the atma is realised, the atmarupa

is experienced, then everything, including all the anatma things, become atmarupa.

What is the status of all the men of the world in general? They are like innumerable unlighted gas lights stacked in a shop. All of them are capable of being lighted and emitting light; till however they are lighted they are not real lights from the 'light' point of view. In the same way, all the anatma things are capable of leading one to 'light', but they cannot be called as light till 'light' is flashed and experienced from them. And when the light is so experienced, all those things together become the 'light'. Till the 'light' or the atma is experienced, all those means have to be labelled as anatma things.

180

S. V. J. September 1925

24-3-1925

(1) Is it better to be with or without a child? (2) What is the relation of Buddhi and Karma. (3) The Guru as a tree.

(1)

(Shri Baba began to speak to one Shri Soman of Bombay.)

Before I happened to come here, there was nothing; nor is there anything even now. A man produces something new; this something new exists till the maker of it is seen to exist, and then it just disappears.

(At this juncture Shri Soman asked him whether it was better to have a child or to remain childless; Shri Baba said —)

It is preferable to be childless. You have had many a birth as a man with children; it is better you now experience to be childless. A man without an issue, well, God Himself plays the part of an issue of His. What is wrong in it? Somebody performed a very big Amushthana; the God was pleased; He appeared before him and asked him what he desired? The man said that if He were pleased, He should please make him issueless. There must be something in being issueless which that man knew well.

Unless you have enjoyed the happiness of having issues, you cannot appreciate the pleasure of being without an issue.

It is very necessary to be childless. You asked me if it was better to be with or without a child? My reply is that both the states are of equal value and importance. It is preferable to have a childless state after having enjoyed the opposite for some births. Those with a long lineage should desire for being without any further addition for being extinct. Some people constantly desire and try to continue their lineage; there is nothing wrong in it. It is these very people, however, who unconsciously desire to see their lineage becoming extinct; they are never conscious about this inner-most desire of theirs. After all every lineage has its own limit. Whatever be the predestined generations in a particular lineage, once they have come into existence, no more generation is possible; that lineage is bound to become extinct. The man of the last generation, seeing himself to be childless, adopts somebody to continue his lineage. The adopted person is also seen to do the same. Sometimes some of these persons go on only begetting daughters; they never get a male issue. All such happenings are the result of one's own Purva Karma. To be childless is the result of punya; to have children and increase in lineage is the result of papa.

It is like the rains. If the rain begins to fall incessantly, everybody desires that it should stop. If there is no rain for a long time, people begin to pray for it. Both the extremes become harmful to man. In the same way, it is essential to continue and discontinue having hereditary lineage. If the generations go on repeating one after another, the souls thereof will never attain that supreme contentment — that Infinite Bliss. To have a few generations and then to have them discontinued — that is what is required.

Of course, I don't know what to say. I don't understand anything, nor anything strikes me that I should speak.

(2)

(At this juncture the gentleman asked another question.)

Mr. Soman — Is the buddhi of an individual inspired by his karma or does it remain independent? I want to know what is exactly meant by the saying "Buddhih Karmanusarini."

Our actions forming our karma are bound to influence the buddhi. We should not try to lead or control our buddhi. We should never interfere with the karma and the buddhi; we should allow things just to happen as they are destined to be. Are we not something different from the karma and buddhi? The buddhi closely follows the karma. As the karma gets exhausted, the buddhi also ceases to function and then the buddhi begins to follow what we really are, our real — our original state; it is the karma that interferes with the buddhi in following the natural course. Somebody may ask, "Suppose we feel inspired to go to a Satpurusha, and we do go; will this action — this karma lead to adverse results?" Such a karma never leads one astray. Why? because of the simple rule that to do away with one karma, i.e., the results of one karma, one has to perform another. We plant a tree; this is a karma. The tree grows and begins to be a source of nuisance. Then we have got to cut a part of it or the whole of it. This is another action. We performed some karma which put us into the painful worldly life. To do away with it we perform another karma of approaching a Satpurusha, or do some satkarma, or do some service by him or by God. How can such a karma lead one astray? This karma will try to do away with the pain in worldly life. It is very necessary to perform such karmas.

Shri Soman — It is the buddhi that made one do the karma; how can it be called as following the karma?

Shri Baba — The original Prakriti came into existence spontaneously on its own; it is a natural creation — natural action; nobody created the prakriti. Once the prakriti came on the scene, the buddhi came forth spontaneously and began its work. Karma got inspired by the buddhi in the same manner. To Begin with thus there was the prakriti only. If it be contented that for this karma — the onset of prakriti — there ought to have been buddhi to cause it — to inspire it, then that cosmic consciousness — the original one — can be called as the buddhi inspiring the spontaneous creation of

the prakriti. Once the prakriti came on the scene, the world came into existence from it. It is something like "wind the engine and it begins to work;" the engine will then do the work according to its capacity. It is on the strength and the support of cosmic consciousness, that the prakriti came into existence — began to work. Subsequently the engine is utilised to gin the cotton, or draw the water etc. The engine must be there to begin with for getting all such work done. The engine is the same; the work it does depends on how it is used — how it is made to work. The results thus vary according to the use it is put to. A little later the engine seems to depend on work and the work on the engine, i.e., they become interdependent. The buddhi and karma, in a similar manner, subsequently become interdependent; none of the two are able to work on their own, in an independent manner.

(3)

I have now decided not to speak anything on my own. I will only reply whatever queries are put to me. If somebody wants just to listen to me, it depends on him to make me talk, the key to this 'watch' is in his hands.

(On this somebody said that to wind even a key, some intelligence is required. Shri Baba said that whosoever is in need will wind the key. The other man on this said, "To ask a question a person must have the knowledge to do it, and to have knowledge — the Dnyana — the Grace of the Guru is essential. How can one attain the grace of the Guru?" On this Shri Baba said —)

Go on abusing the Guru, hurling abuses at the Guru; when you have thus given the devil's due, you are bound to receive the grace of that Guru. You have to plant a tree and nurture it, for a particular period before you are able to have its fruit. Whichever fruit you are desirous of having, you have to plant that tree and nurture it. You have to plant the seed of a Guru, nurture it, and in due course you will have the grace of Guru. Anything that is knowable by the eleven Indriyas is a seed that bears the grace of the Guru. Apparently

all these seeds appear to be of diverse types, but they bear the same fruit — the grace of the Sadguru. Choose any seed you like — a tree, a stone, a human being, even a lump of any night-soil, say that of a hog or an ass, and with proper nurturing it will lead to the kripa of the Sadguru; the care of the individual type of seed will of course be different.

The Questioner — Whatever you have said is far too deep.

Shri Baba — What is therein? Take something, call it the Guru, serve it, and in due course you will get the grace. You people do not like to stick to anything; that is the point.

The questioner — I would choose the one sitting in the cage (i.e. Shri Baba).

Shri Baba — But this is all ready-made; really speaking one should choose his own and make it. Anyway this tree (meaning himself) is in full bloom; it was planted and nurtured by somebody, who knew the method. You can have the ready made tree; but you must at least offer some water to it and utilise it in a particular way. When you plant a seed, the resulting tree is yours, and you can use it in any way you like. In fact you have to take the ready-made tree as the seed and nurture it; and then, in due course, you will have your fruit — the kripa of the Sadguru.

183

S. V. J. December 1925

31-3-1925

(1) The relation of God, devotee, Satpurusha and yourself: you as the sun: the state of sleep and wakefulness. (2) The real rich and poor.

(1)

The God and His devotee are considered to be two, but they are always together as one; there is no difference at all between them; in fact, they are one and the same. Naturally one of them only could be seen at a time, and it is the devotee that is visible in a human form; how can God be visible

then? It could be said that the devotee and the God remain in a mixed state in the form of the devotee.

(After this he suddenly turned towards Dr. Gogate of Nagpur sitting by, and began to speak as if to him.)

Here is our doctor sitting. These doctors prescribe a mixture of drugs and give it in a bottle to their patients. The position of the devotee and the God is exactly like this — like a mixture of these two put in one bottle — the body form of the devotee. If one imagines a separate container for the God, and if one closely looks at it, one will always see the devotee also present within it, for the simple reason that both are always together. In an idol of God thus both the God and devotee will be found to be abiding. Apparently the idol of the God and the form of the devotee are seen to be two. But when one really looks at it, one loses the consciousness of one's body, and then both appear to be one; the mixture is one and it is seen to be kept in one bottle. Somebody may say that the mixture could be kept in two bottles. Well, why two only? You can keep it in as many bottles of whatever size and shape as you like, but that mixture is always the same. When the same mixture is kept in many a bottle, you require a doctor to tell you that all those bottles contain the same mixture. If a person is ill, a doctor is brought in; he examines and prescribes; the mixture then has to be brought from his dispensary. A patient or a doctor by himself is no good; the bottles and drugs in the dispensary are no good; all the three the patient, the mixture and the bottle to contain it must be together, then alone the patient will get the mixture to cure him of his malady. The doctor remains independent of all the three. It is not within his power to say whether the mixture will be of any use or not. The God and the devotee form the mixture and your body is the bottle to contain it. It is a Guru, Sadguru, a Sat-purusha — say whatever you like — who like a doctor prescribes the mixture for you. If that mixture helps you, well and good; it is not the doctor's responsibility; the usefulness of the mixture depends on your own behaviour. Some of you

may disagree and say, "How is that? You are God." I would say "Well; alright; I am God." If you differentiate and allot a separate bottle to contain God, that bottle will also contain the devotee within you; it means you have one more bottle containing the same mixture. If you charge Godhood on a Satpurusha then the devotee part of the mixture automatically passes into him. You have to get the beneficial result of that mixture. When you just charge the Satpurusha with the mixture, the form of the Satpurusha serves as a bottle to contain the mixture, and you become the patient, with the Satpurusha as such serving the purpose of the doctor. You have now got a bottle in your hand containing the necessary mixture. Just as the patient serves the bottle — the mixture, you have to serve the Satpurusha for your cure; the patient only takes the mixture within and not the bottle; in the same way, you keep the Satpurusha as it is and only partake of the mixture lying within him. You always keep the bottle of the mixture clean. If you take any dirty bottle to the doctor, the doctor just discards it; you have to have a clean bottle from within and without. To keep yourself clean from within and without is keeping the Satpurusha clean — i.e., your bottle clean, since the Satpurusha is devoid of the state of Jiva, and that mixture belongs to you. In other words, to clean your own self from within and without is serving the Satpurusha. The doctors do not like any other bottle except that of glass, because the glass is transparent and remains unaffected by any component of the mixture; any other bottle — say made of bronze, copper, brass etc. is useless. The wall of the empty glass bottle separates the void within it from the infinite lying without it; it is just a transparent partition between them through which they can look at each other; it is the transparency and the cleanliness that allows both of them to look at each other — to enjoy each other's existence. Likewise you have to keep yourself clean from within and without to become like a clean transparent bottle.

The God-devotee mixture is a unique mixture in that it is able to cure thousands infested and engrossed in the various

objects of enjoyment in and of the world. Can such a mixture ever go bad? If it is kept in an unclean bottle, it is bound to go bad; you require a clean bottle to keep it. This mixture we talked about is like a liquid mixture; it is not a dry one like mixed powders. Two powders can never fully mix with each other like the two liquids. Such a liquid mixture is likely to get bad if kept in an unclean bottle. It would be the unclean state of the bottle that would affect the mixture; it is the fault of the container and not of the mixture. Somebody may query on this as to how God can go bad. Well, by Himself He is not so; but it is your container that affects him. The state of God is always pure. But what happens is that you people imagine different entities like God and devotee, etc., in it, and thus change the original character of that state; it is imparted a flowing character. 'This is God, this is a devotee' — to say this is to disturb that original state of God. The ego assumes the state of God, and thus destroys — disturbs that pure state. The people of the world do not really desire to have Godhood or devotion. The pure mixture of God and devotee being kept by the worldly people with themselves turns dirty — become unclean. If you keep a mixture in a copper container, some qualities of the copper are bound to be added on to the mixture and spoil it; in the same way, this mixture being kept in a worldly person becomes spoilt; some characters of the worldly side enter into it and spoil it.

Such a spoilt mixture is bound to affect the patient. The mind and body, fully engrossed in the worldly way, represent the bottle to contain the mixture of the God and devotee. That mixture very soon begins to affect that mind. Being a spoilt mixture it makes the mind to have all sorts of ideas about God; all the same that mind begins to be a failure in worldly life. The owner of that mind and body sees this and begins to feel that his bottle — the mind and body must be cleaned thoroughly to contain and to have the beneficial maximum effect of that unique mixture; he knows that the mixture is getting spoilt in his unclean bottle and hence is unable to show its desired effect. He appreciates the situation and tries

to clean his bottle, clean his mind and body, i.e., clean himself from within and without. He knows that milk cannot be kept in a container of oil; it would not look like milk; it would not remain as milk. He knows that the bottle of the Satpurusha is the cleanest, and hence the mixture kept in it remains pure and unspoilt.

Why is his bottle clean like that? Well, a Satpurusha is devoid of Jiva; he does nothing on his own; he does not try to clean or spoil the bottle; he just behaves as it falls to his lot, and remains unaffected by anything. He is the idol of 'Be as it may'. Even though, apparently from without, his body may look dirty and ugly, and he is seen to behave in a peculiar free manner, he being the embodiment of 'Be as it may', he being not a 'doer' of anything, it is his mind that serves as the cleanest bottle to contain that unique mixture, which not only remains pure and unsullied for all the time, but is able to cure thousands of others fully engrossed in the worldly life. This bottle of his is clean and transparent. Call him then a devotee or God, what you like; after all both are eternally together. Tukarama has said "Deva Tochi Bhakta, Bhakta Tochi Deva, or Santa Tochi Deva, Deva Tochi Santa," — meaning, — devotee is the God, God is the devotee, or a saint is God or God is a saint, and that is what I have been saying that God and a devotee are the inseparable two — they are one. Tukarama has also said, "Santasamagame Sarva Bhava Hari," — meaning, — that association with a saint leads one to Godhood. When a person attains such a state, whatever is in him is seen reflected all around him. When you do not utilise what infiltrates within you, then that diverges out of you, and you are able to see it pervading all. When the bottle of a person is clean and is filled with that mixture, then the person becomes indifferent towards everything including himself — including his own body. A perfect devotee is God Himself. How can a perfect devotee or God or Satpurusha be known? That person who is not conscious of his being anything — God, or devotee, or a Satpurusha, etc., who understands himself to be what is reflected

from him, who sees into others what he sees in himself, who is not able to differentiate between good and bad, who is not conscious of anything including himself, is a perfect devotee — or God or a Satpurusha. You keep two clean mirrors facing each other; what would they see reflected in each other? That is the state of a Satpurusha; that is the state of Sat in which he remains engrossed.

There are two original states: that of Sat and Asat; they are like two clean mirrors facing each other; as the Sat is reflected in the opposite Asat, it sees the state of Sat; as the Asat is reflected in the opposite sat, it sees itself as sat and not as asat; because asat is the transformation of sat, and as such when it sees itself in the mirror of Sat, it is able to see its original state of Sat; in other words, as the asat looks into sat, it forgets itself, and is able to see its own original state — the state of sat; that means the sat is sat and asat turns into sat as it looks towards it. Being thus similar or rather the same, what can they see or say or describe about each other? Such is the state of perfection wherein everything looks to be the same; it can neither be sat or asat in that state. That perfect state can any time split itself into sat and asat, and look at each other, enjoy each other's presence or company or form, and any time they could pass beyond the both. That is the position of two clean mirrors facing each other.

If however one of the mirrors is green in colour, then the colourless mirror will see green reflected into it, and think itself to be green forgetting its own colourless state. Howsoever it may try that green shade is always seen to remain there. The green mirror on the other hand begins to wonder that to begin with the opposite companion of itself was colourless and it looks to be green now! The green then understands that it is due to his own reflection that the opposite one looks green; otherwise it is clean and colourless. The green further understands that it is due to its own green reflection in the opposite clean colourless mirror that it is able to know that it is green. The green however begins to wonder

what it really was before it found itself to be green as reflected in the colourless one. And thus both the colourless and the coloured mirrors remain confused about their real original status.

The God and the devotee are two entities mixed together. That original, colourless or pure, to know about its purity, requires another coloured or impure state to compare. The moment the coloured evolved from the colourless, it was reflected into it, with the result that the colourless forgot its original colourless pure state. The original pure had no idea that it was pure; it knew nothing about purity or impurity. It was a state of two clean mirrors facing each other; both being clean, they could not see any mutual reflection. This state of not able to know — i.e. the state of 'not to know' is the state of ignorance — state of darkness. The two mirrors represent the position of the Satpurusha and the world. The Satpurusha sees everything in the world like himself, or rather to him everything in the world looks like himself; in other words, from his point of view there are no two mirrors at all; it is all one. But with the evolution of the world two entities are seen to exist. In his pure state the Satpurusha sees everything around to be his own self; instead of the world reflecting in him, he sees his own reflection in the world, and as such everything appears to him quite pure like himself. He is not able to know anything beyond himself; he does not become conscious of anything else; he sees neither ignorance nor knowledge. Not to be conscious — 'not to know' is the state of darkness. This 'not to know' that came into existence, that evolved, is just the transformation of that pure state of 'to know' and naturally is equally pure. The original one was without any consciousness of anything; the moment consciousness occurred into it, i.e., it got condensed, it looked to be coloured even though it was colourless. It is in this coloured state, coloured mirror, that the colourless gets reflected. In the original colourless a black speck occurred. Consciousness leads to the condensation of the pure. So far there was no consciousness there was no condensation.

The dark — the black spot of the state of condensation, — the state of not to know, got reflected in the state of original pure. With this reflection falling within it, the pure becomes conscious of something visible within itself. With the reflection of black within it, the pure began to think itself also to be the same, — dark — black in appearance. Because the unlimited pure began to feel itself to be black, that black speck can be called as a destroyer or a disturber of that pure state; 'Not to know' thus destroyed the state of 'to know'; the impure made the pure impure. No doubt that is how things look; but, there is a 'but'. That pure is unlimited — infinite, while that black speck is just a speck, i.e., it is limited — it is finite. It is the small thing that is reflected fully in a large thing; 'Not to know' got reflected into 'to know'; the portion of 'to know' which received the reflection of 'not to know' began to think itself to be 'not to know'; that is all. This small speck of 'to know' which began to look upon itself as 'not to know' was naturally surrounded on all sides by the unlimited infinite 'to know'; in fact it was due to that 'not to know', that the portion reflecting it called itself 'not to know' and the remaining as 'to know'; the remaining did not and does not know that it was the state of 'to know'. Any way the coloured gets reflected into the colourless, and the colourless into the coloured, causing confusion of both.

This black speck — black sphere — I talked about means the great sun of ours. This black sphere contains the whole world; why this world only? It contains many a word like this within itself, and yet as we have seen this black sphere, which appears unlimited to us, is just a tiny speck in relation to the original lustrous eternal infinite. I have once talked about this. There is nothing else but this dark speck; there is no sun in reality. The human state as the highest product of evolution is so constituted as to see this mass of lustre — the sun, due to lustre it itself contains — the lustre which is derived from the original eternal. It is due to the pupil (the opening in the iris) that your own lustre comes out of yourself — the lustre that is your real original form, the

lustre that is one and the same with the original eternal one, which is all lustre, and from which you evolved. This lustre of yours coming out through the pupil covers that black sphere, which naturally reflects it, and this reflected mass of light is recognised by you as the great sun. That sphere is all black — it is the condensed form of the Original one — the infinite ocean of lustre. That sphere is black and naturally everything is black, because everything is derived from it. When the part of the black in and of you came in a line with the original black, then that lustre within you became the sun. That lustre of the sun is due to all black behind it — is due to reflection by the black behind which is a condensation of the original. The lustre of the sun is within you, and everything else is all black. In what other way can I explain this. I know that this cannot be understood like that by listening to any explanation howsoever simple and easy it be; it is a matter of — a matter for experience. I am trying my best to explain to you. The sun is within you and everything else is all black around you. The real black, i.e., lightless state of the sun is within your eye, and your own real form of lustre comes out through the opening in your eye, and shoots ahead — shoots alround. Where its progress is obstructed — stopped, at that spot the state of the sun comes into existence. The rays of light through your eyes reached that height and are reflected by the black sphere; it is this reflection alround that is seen by you — recognised by you as the sun. In other words, what you call and see as the sun is nothing but your ownself. In what other simple way could I tell you so that you can really understand! Imagine yourself sitting in total darkness alround; what would you see there? you do see all dark; but due to what 'light' or darkness you are able to see all dark? You know that to be dark because of your experience of light prior to it. It means there is the state of light as opposed to that of darkness. You are able to see things with the light; on the other hand, you are able to see nothing in the darkness. Moreover apart from light and darkness you yourself are the third

entity that experiences light or darkness whatever it be; your nature, the nature of the seer within you since he is able to see — to experience, must be light-like.

Because of your own real state of light you are able to see darkness alround; in other words, unless your light has struck the darkness, you could not see the darkness; it is due to that light that you experience darkness. To begin with there was the black sphere reflecting your light, and as you see the darkness, that darkness enters within you. How is that? Look at the sun-light through a window; you see the light between the bars on the window; after a little while close your eyes, and what do you see? The bars look lustrous and the space between them look dark, just the opposite that you were seeing with your eyes open. On the other hand, go on looking at total darkness, and you are able to see things around, i.e., the state of light is experienced; that is, your state of light has come out of you and the state of darkness has entered within you. In either state, — light or darkness, — you are able to see light and darkness to extend over a circle, — to be spherical in expanse. Why so? Because a circle or a sphere is a natural form. Any other form — square, rectangular, triangular, etc., — is artificial. That is why the dark speck looks to be circular; and, even though its size is beyond human conception, one can imagine the form of the original infinite eternal also to be a sphere — to be a circle. The spontaneous form is always a circle — a sphere. It is that black speck that supports infinite number of spheres; that is how one should try to understand. That is how the evolution commenced from that black speck. As the rays began to converge — as the light began to escape ahead of the black speck, forms began to appear one after another. The earlier forms like stone had no sense of vision; subsequently, in higher stages of evolution, the forms began to have increasing sense of vision, till the last form — the human form — appeared on the scene with full sense of vision; with this sense of vision that black speck took the form of the eye-ball. With such development, on seeing through a

window for sometime and then closing the eyes, in spite of the opaque nature of the bars of the window, the bars are seen formed of light. In the opposite way, when you look at darkness, one's own luminous state assumes darkness, i.e., one passes into the state of darkness, and as the light from within one's self strikes the darkness alround, that darkness assumes luminosity; it is this light from within one's self striking against the alround darkness that becomes the sun, and the darkness from without, that entered within the human forms, assumed the form of the dark eye-ball. Thus the light, the sun, gets transformed into the state of 'to know' and you into the state of 'not to know'; the positions of the states of 'to know' and 'not to know' thus get interchanged. The result of this peculiar interchange is that the world became visible — knowable to you. The opposite of this you always experience during your deep sleep, wherein you assume the state of light, while alround spreads the state of darkness. That darkness, that black speck, has arisen spontaneously. No doubt the sun is capable of dissolving, of doing away with that; but then the sun, yourself, and the seer within, are all one, are all the same. The light that falls on that black sphere is the combined one of both yourself and the sun. That is what happens in deep sleep; and yet, being in sleep, you are not able to appreciate that state of light; because in that, the seer himself becomes the source of light, the sun, i.e., the seer and the sun become one. In that state the black is replaced by light; but there is none to see that, as the seer and the light become one.

From all this one thing strikes us and that is whether to see the light, or the various things in and of the world, or whether to see darkness, the state of light is very essential, and the source of all light is the sun which is none but your own self. During wakefulness you see the state of the sun independent of you, but in deep sleep you become one with it; in other words, you yourself become the source of light and forget yourself to be the seer; that means the 'seer' and the 'to be seen' become one. On the other hand, during

wakefulness the seer takes himself to be independent of the source of light — the sun; the sun is seen opposite to you and naturally the black sphere enters into you and abides by your eyeballs. How far this black will abide by you? Well, till you see the sun in front of you. In other words, the sun you see will be seen by you till you are there to see it. That means the sun exists till you are there; his evolution follows you. So far you become the possessor of the black sphere the sun will be there in front of you; and so far the sun is there, there is the world before you. That black sphere in your eyeballs, the sun and you, are thus interrelated to each other; — in fact you are all the same, you are all one. During the day, the wakeful state, the attributes of that black sphere abide within you, while during the night, during deep sleep, the attributes of the opposite, the light — the sun, abide within you. That is why, during the sleep, since you yourself become the source of light, since you become one with the sun, — you are not able to appreciate, you do not become conscious of, the light or the darkness. During sleep, since you become the sun and throw light on the black sphere around you, you see light both within and without you; but due to being in sleep you do not have consciousness about it. The moment you revert to wakeful state, the interchange takes place; the state of light leaves you and is replaced by the state of the black sphere. All this happening within you, you are not able to experience. The Satpurusha having gone beyond both the states, that of the light or sun and of darkness, is able to see all that like an independent observer, like an indifferent onlooker.

Because you have to play a couple of parts at one and the same time, you feel all confused. In a drama one person may have half a dozen parts; but every time he plays one part and that is why he remains conscious of those parts. But if he were to play so many parts simultaneously, he will be all confusion. Normally, either you see the darkness or the light; but if the light, the darkness and you, as the seer of them all, become one, there is bound to be all confusion; that is exactly why the whole world looks to be all confusion, and the seer

of the world also gets confused. A person, who becomes pure in all respects, sees the world in all purity; but even then he is all in confusion, because he does not remain conscious of it. The state beyond, the state outside the world, is also confusion. Lord Shri. Krishna was in a state beyond both of them, i.e., beyond the two states of within and without the world; He was beyond all confusion; there lay His glory and greatness.

Everything is but a transformation of the same Original One. "What am I then?" A man, a stone, an animal or what? The knower, the knowing and the to be known, become all one and cause a great confusion.

From all this you can deduce what a Satpurusha is. In every human being abides the mixture of God and devotee. For experiencing it, you have to charge somebody else with that. A person who is both the God and a devotee is a Satpurusha. His form is the purest; he is the embodiment of 'Be as it may! he is beyond all duals; he remains unaffected by anything. The sullied mixture within yourself you put into him, into his bottle, and then use that mixture contained in that bottle; that means you serve that Satpurusha. What you have to do is to replace your foolishness with all his attributes. What is required is to clean yourself from within and without by full association with a Satpurusha. If you force the pure mixture in an unclean bottle, it causes all complications and you have to bear all the ill effects; that is why you have to make your bottle, yourself, clean from within and without. When you thus become clean, you are able to see yourself reflected all over, in everything in and of the world. But to call oneself God or feign Godhood is all disastrous.

It is said that God is invisible; why? because He and His devotee remain together in one and the same body. If then you desire to see God, then you have to put your Godhood on somebody else, assume the state of a Jiva, give up the pride of being a devotee, and then you are able to see the form of God in front of you. Put your Godhood on a Satpurusha and assume yourself the state of Jiva and you can see God in him. One has to attain the state beyond that of God and that

of a devotee; when that state is fully attained then you become one with the devotee and the God, in fact you become one with the whole world. In short, you must never take to any attribute whatever, what of being something or great then? Whatever happens spontaneously is always good; whatever is done forcibly is all artificial and disastrous.

To attain the state of the sun, many a yogi practise looking at the sun. In course of time they are able to see the sun within their head and the darkness alround. It means both the darkness and light mean the same sun. That original pure, the state of 'to know' containing the state of 'not to know', both together contribute the sun, and that again is your own self. The state of abhimana and the cogent attributes and qualities are there. The Satpurusha is beyond all that — the light, the darkness and the reflection. They see all the fun they sponsor; sometimes they play some part in it and yet remain aloof — remain unconcerned.

(2)

What is a rich man? A man who is full of desires and who likes to trouble others, is a rich man. A wealthy man without any desires is not a rich man but really a poor one. That is why there is hardly any really poor. A person with plenty of papa to his credit, how can he be called a poor man? That is why one has to become devoid of all sins. A person devoid of desires is a sinless person. Slightest desire means sin. Some sins bear good and some bad fruits. While enjoying the fruits of punya, a person always commits some sin. That is why punya is really papa, and papa is after all papa. Anything devoid of motive and fruit is punya. Can the external wealth then make a man really rich? Whatever bad thoughts that occupy the mind mean all the sin. A person with such thoughts cannot be called a really poor man; he is all sin, and sin leads to all sorts of troubles. That is why there is hardly any really poor. Even a destitute is not a real poor man; he is sure to commit sin if he does not get to eat; how can he be called poor then?

In short, a person devoid of any desire whatsoever is the really poor man.

SECTION III

The unpublished Pravachanas.

185

U. P. I. (T) 1

5-10-1924

THE MEANING OF THE WORD 'HERAMBA'.

We shall first consider the 'Ramba' part of the word. In Ramba there is 'Ra' and 'Ra' means the Para-Bramha. The Sat-chit-Ananda — the knowledge — the self-luminous — the pure — the Only. Being alone, by itself, that Only is not able, nor could be made, to experience itself; being eternal it has no birth, and since it has no birth, how can it know about its being existent. If something comes out of us — is born of us, or if we become conscious of being born, then alone we can experience ourselves. But in the case of the Brahma states or phrases like 'to be born—to be visible—to make visible etc.' are not applicable, and as such it is not possible for it to know, or be made to know about itself. Unless one becomes conscious of being or having been born, one cannot experience or know about one's own existence even. As it is, there is none — there is nothing to create it (the Bramha); so unless somebody or something that would be capable of making it conscious of its existence comes forth or is created, it shall not be able to experience its existence; this something, naturally enough, has to be of at least the same calibre. Anything that gives rise to something is recognised as the mother of that something, and hence unless some 'mother' comes forth, it cannot be made conscious of its existence. There is nothing, however, that creates or rather there is no creator of Brahma. In spite of its being not created, whatever experiences itself is called self-born, i.e. Svayambhu; Svayambhu thus means to become one's own mother, to give birth to one's own self. To become visible — to experience one's self — there must be some mother — something — some support, on the strength of which one can do

so; in the case of Parabramha, which pervades everything and which is eternal and all alone by itself, such a support shall have to be formed by itself, i.e., it shall have to be its own mother; in other words, it shall have to create a mother for itself from its own self. But a girl born of one's self is called a daughter — the Kanya, and if such a Kanya is born, then naturally comes the question as to how she is, or what she is, or what are her qualities, etc. Now think over a little critically. Para Brahma means or rather is the all-pervading Sat; the moment this word Sat is thus uttered, automatically one says 'and nothing else'; this 'nothing else' thus follows 'that alone exists' and hence shall have to be labelled as the daughter of the Para Brahma. When 'Nothing else' is first accepted, then alone one could say, "Nothing else but that alone exists"; in other words that 'nothing else' alone impresses—proves that "that alone exists"; that means that it is this daughter—the 'nothing else' that becomes the chief cause to make us know 'that alone exists'; that means that 'Nothing else' daughter came forth—got created—first, to introduce—to make us know — 'that alone exists'; that means 'that alone exists' follows that 'nothing else; that means that 'Nothing else' has to be the mother of 'that alone exists'. This daughter-mother is called the Adimaya. It is with the help of this "Nothing else daughter-mother" that that Para Brahma began to experience its own existence. This 'nothing else daughter-mother' is born of that state of Sat by itself; that is the Maya was born — got created — appeared by itself — spontaneously in relation to that all-pervading state of Sat; that means the state of Sat, as it were, became responsible or formed the cause for the spontaneous birth — spontaneous appearance of the Svayambhu Maya; that means the state of Sat virtually assumed the role of 'nothing else' i.e. of the Svayambhu Maya, i.e. the 'Asat', to experience its own existence — the state of Sat; that means the state of Sat assumed the role of the opposite state of Asat to experience itself. The opposite state of Asat thus becomes the cause of, and is alone able to give the experience to Sat — of its own state of existence.

The non-existence Svayambhu Maya thus becomes the mother of the state of existence — the state of a Sat — the Svayambhu Para Brahma. Mother is called 'Amba' and Para Brahma is called 'Ra'; so Maya becomes the Amba of Ra. Ramba thus means the mother of Brahma. The vocative of Ramba is 'Ramba'.

Let us now turn to the first letter 'He' (pronounced as Hay) in Heramba. To my mind, this letter 'He' represents the eternity of the state of Ramba even though ordinarily it is the prefix to denote the vocative case of Amba. I shall explain myself. 'Ha' means Akasha. The word Akasha is derived thus: Kasha means light — self-luminous; whatever limits the self-luminous is Akasha. The self-luminous is also called Ra; so whatever goes to the limits of Ra will be Akasha, i.e. Ha. The Akasha — the sky — is taken to mean hollow; but it is not hollow; it is all full of Ra — the self-luminous from within and without; the prefix 'A' in Akasha only shows the limitation. What limit the letter 'A' shows here? It shows the limit of the limitless — i.e. Ra; it means that it makes one conscious of — gives knowledge of — that Ra. Akasha thus gives knowledge of that eternal Kasha, i.e. Ra; i.e. the 'Ha' meaning Akasha gives the knowledge of that eternal Ra. 'He' is the locative of Ha. So, Heramba means the Sky full of the mother of that limitless eternal self-luminous Ra.

If 'He' is taken as the vocative, then Heramba would mean — "Oh, Mother of the infinite self-luminous Ra".

The whole world lies within the sky, i.e. in the Ha; that Ha is also present in the Ra. After the state of Ramba appears — evolves, then in due course of time the state of Ha is seen to evolve. As we have seen, that Ha is eternal, so is the Ramba. So 'Heramba' means or rather gives that combined aspect of the two eternal states for being experienced. If no experience is desired then there is nothing — i.e. whatever is there remains there as it is, that is all. Nothing after all denotes the existence of that eternal Infinite Brahma — the Heramba.

That Heramba thus always remains uninfluenced — unaffected — and is there by itself, i.e. in the Svayambhu state.

186

U. P. I. (T) 2

20-11-1924.

The states of wife and children and attainment of the state of Jivan-Mukta.

(One Mrs. Laxmibai Khasnis once said to Baba as to whether she should just go on having food and sit there? On this Baba said —)

Even after losing pride, the results of the actions, that led to the formation of that particular body, go on operating on it, i.e. on that person; and that is the truth.

If somebody has no son, he adopts some boy as his son. This boy now becomes the heir to all that the adopter possesses, and loses his claim to that of his real parents. If some people have their own wife and children, some adopt children, while some offer their children to be adopted by others. God is not in need of a son; it is you who are in need of having a son to enable you to have Sadgati in the end through him. God is always in the state of Satgati, and hence the question of attaining that state does not arise in His case, and therefore He has no necessity of having a son for that purpose. Since He has no necessity of having a son, He has no necessity of having a wife to beget one. Somebody may question Him, "Is wife meant only for procreating children? Is she not required to cook and serve food, to give happiness, etc.?" His reply to this is, "I have no hands and feet; I can create my hands and feet when I like and make them just disappear when I choose. I can have many a hand and feet and can always knead them when I want; I am the possessor of infinite happiness, and hence I do not require anybody else for that purpose; moreover my happiness is of eternal nature, and so why should I care for temporary pleasures dependent on others? Assuming that I am in need of such momentary pleasures, well, whatever momentary

pleasures are enjoyed by the whole of the animate creation, are really all enjoyed by me; then why should I come down to the level of a human being and have a wife for that purpose?"

In such a discussion with God, some woman may say:
Woman — All is achieved in being your wife.

God — But why me? You make — you turn your husband into God.

W. — But once having met you, why imagine the husband to be God? If one gets decent and sumptuous dishes, why should he subsist on tea and coffee only? Having met you, why should I now have a husband and try to turn him into God? Is it wise to start planting mango trees when one gets enough of delicious mangoes to eat?

G. — Well, it would not do what you say. If you try to turn your husband into God, then alone you can get me. It is a woman's duty to make — to turn — her husband into God, and they must do their duty.

W. — But once having met you, why should you make us go in for a husband and then treat him as God?

G. — Unless you do that how can that husband attain Godhood?

In short, God is in no need of wife and children as also temporary — momentary — destructible pleasures in and of the world; God is beyond all these things. To ensure Sadgati for yourself, you require a son, and to have him you require a wife. In case you do not have a son, then you have to adopt someone for that purpose; God is in no need of adopting a son.

It is common to address God as one's father and for mother and take one's self to be His child. If somebody addresses God that way then He says —

God — But why pitch your parent-hood on me and call yourself as my child? And if you do that, then it becomes your responsibility as a son, to give Sadgati to your parent i.e., to me.

Some person — It is alright; we don't mind.

God — But why trouble yourself in tumbling me down from my state by putting me in the roll of your parents and then try to give me Sadgati? Assuming for a moment that you are my son; well, you have not done that duty of yours by your own parents; how can I trust you, then, that you will exert to give me Sad-gati. It is obvious that I cannot take you as my child, I cannot trust you. You want to deceive me by dubbing on me your parenthood!"

S. — Alright; we see your point; but then show us the way now.

G. — Well, do your duty by your parents. The moment your parents are assured of Sadgati, they will become one with me; and then automatically you will be my son.

S. — Then at least you will take the role of my parents.

G. — No, No, it does not mean that.

S. — Now you can't say no; in your own words we become your son and you our father.

G. — I still say no. Just think over a little. You have to try to lift your parents to God-hood — to that state of Sat; but I am always in the state of Sat and so the question of raising me to that level does not arise; and hence it is immaterial to me if you imagine yourself to be my son.

S. — Are we not your children?

G. — Of course not.

S. — Now, what can be done; can't you take us near you?

G. — Why should I? Your parents are interested in having you and it is your duty to raise them to Sat-Gati; once that is effected, you are free.

S. — Well, when we do that, our duty will be over; true; but what about us?

G. — Ask that to your son. It is his duty to raise you to that state. Why come to me for that?

S. — Now, does this become you? We have seen you; why ask us approach our son now?

G. — It can't be helped.

S. — We exerted and raised our parents to that level because of your telling us to do so; now, must we approach our son for the attainment of that for ourselves?

G. — Certainly; if you have no son, adopt one.

S. — We have a son; but if one has not, is it necessary that he should adopt one? If the son happens to be irresponsible or a fool, then what?

G. — There are two types of sons — one leads his parents to higher and another to the lower states; so it depends on what type of son you have.

S. — If the son does not behave as he should do, then in spite of our having done our duty, do we have to undergo degradation?

G. — If you have a son who does not follow what is laid down for him, means that he behaves that way because you have trained him that way; he does what he has been taught to do from his early days.

S. — We did not teach him to behave like that; he himself began to behave that way.

G. — It is not true. Why does he behave in the opposite fashion? He does so because of his training. You people did not put him on the right path, but led him along the wrong one. His wrong behaviour is due to your training him that way, and you are responsible for it — you have to pay for it. I hope you understand.

S. — Yes; we think it is true; but this puts us to shame — puts us in a very awkward position.

G. — Well; pay for it.

S. — But now we have met you; so please help us and guide us; we do not want degradation. We accept that we are responsible for our son going the wrong way — for making him a fool. However, we have

now surrendered ourselves at your feet; so please do something, and guide us.

C. — Well, there is a way out; see if it appeals you. You want me to take the role of your parents, and yourself that of my son. You invert these roles and take me to be your son; it means that I, as your accepted or adopted son, and your real son come in the same category. As a son you have done your duty by your parents; why now insist on keeping that 'son-hood' of yours? Leave that son-hood and accept the parent-hood. I am in the unlimited state of Sat, while your son is in the limited state of Asat; when we come in the same category we become one; and then how long that state of Asat of his can hold out? If you accept me as your son, you are bound to get Sadgati; it would not require a minute to pull you up and make you join me. Then you and your son will become one with me.

S. — It all appeals to us; but we feel very awkward to call you our son.

G. — But why? What is in that? God is all and belongs to all, is it not? That means if He be the parents, He is the son as well. So don't be a fool and hesitate to call me your son; if you do, well you will have to pay for it.

Even if it be decided to call — to treat — God or a Sat-purusha as one's child, well, one has to feel love for him — affection for him; and this is rather difficult. Looking at this old ugly body of mine, you would not like to treat me as your son, and naturally you would not love me. And if you do not develop love, you gain nothing, — you go on suffering. After all God is in no need of anything.

Some might say that all this talk is applicable to one who has a son; but what about one who has no son? The reply to this is simple; he should adopt one. Some others might say that in all this our attainment of Infinite Bliss remains entirely in the hands of the son and it is not fair. The reply to this

is that if the son is no good, or a good son is dead and adopting one is not to be done, then treat God or Satpurusha as the son, and behave yourself like a parent to him. Some may say that they have never seen or heard such a thing. Well, if you can't and you won't adopt this attitude, you can please yourself and continue to suffer.

In short, there is no need for God to accept any role — that of a son or a father. God feels that He will have to give up His Godhood in accepting the role of the parents and hence he never thinks of it. It is true that the state of Godhood, being eternal, can never be displaced by anything. God does not see — is not able to see — 'another' anywhere; He only sees Himself in everything and everywhere and hence He is never in need of anything from anybody. It is you who are in need. If you want to attain Godhood then take Him and treat Him as your son. The main principle is that you have to become somehow 'His'; it is immaterial with what relation you achieve it. He has no interest in treating you as 'His'; it is you that have to try to be 'His'. After all, He is infinite, and as such your becoming His is in no way 'some addition' to Him. He being 'all steeped in' that Supreme Bliss, he has no thought or need of having anything or anybody. It is you that have to attain Godhood and if you really want to attain it, then you should try somehow or other to be His. Why at all address him as a father or a mother or a son; why not leave all these considerations and just try to become 'His'. Whatever strikes you as essential to attain that, well, put that into practice. You must decide once and for all that you belong to Him only and to none else; this attitude must be so ingrained that anytime if you are asked as to whom you belong to, your spontaneous and immediate reply should be that you belong to God only and to none else. After all, God is in no need of you. You now try to become His and such behaviour of yours is bound to cause Him some trouble, and hence He is bound to put some difficulties in your path to dissuade you from that attitude; but then you must never give up in spite of any difficulties. Once you become His, then whatever is His automatically becomes

yours. Once you become His, then nothing remains with you as yours; everything of yours including yourself will become His; then you won't have even the feeling of being yourself, i.e. as being something different from him — i.e. you will be forgetting yourself. It is then that all His becomes yours and that is so because you have merged into Him and you have no more separate existence. Whether you thus become His or He becomes yours, it is one and the same thing; both these states are eternal.

In short, what is essential is to become His somehow or the other and once for all. This holds good not only for men but for women as well. God is nobody's father or mother, or son or daughter, or brother or sister; it is you who have to establish some such relation to enable you to reach your ideal; you have to leave all the worldly relations and establish some relation with Him to become His. Whether you choose any such relation or not is immaterial; you have just to go on exerting to become His in any way that suits you and strikes you; that is all.

Well, these women made me talk all this; because they said that having met me, why should they now have a husband and undertake all that effort to raise him to Godhood. On this God says —

God — It is for you to attain Godhood.

Woman — But we have met you now; why again have some husband then?

God — What does it matter if you have met me? I am not yours, nor are you mine. You have to follow what is ordained for women and try to turn your husband into God. When the husband becomes immortal, you automatically gain Akhanda Saubhagya; it is then immaterial whether you put on the external signs of Saubhagya such as the vermilion mark on the forehead, etc. Simply looking after the external signs of Saubhagya is not looking after the husband. If the husband is cared for the external signs are automatically looked after. When your husband attains Godhood, then only you will have them for all the time. If you follow what is laid

down for you, you will turn your husband into God and you will automatically gain that Godhood. On the other hand, if you behave in the opposite way — the wrong way — your husband will go to lower states and you will have to follow suit. For your husband to become God and thus automatic attainment of Godhood for yourself depends on your own self.

W. — But I have met you now; why should I go in for a husband? you are all powerful and you can dispense away this step.

G. — But to raise your husband to Godhood, I will have to be your Savat (If a man has more than one wife all these wives become the Savat of each other); would you tolerate it?

W. — Oh God!

G. — Then you won't attain my state.

W. — But the Savat always fights.

G. — Make me your Savat.

W. — What will I do, if you become my Savat?

G. — Why are you worrying; if I become your Savat, you and I will become the same. The moment you join me, it is a matter of a second for our husband to become God. If I become the wife of your husband, then how can he ever go down to lower states? If you and I join like that, you become God and your's and mine husband becomes God at once. So this is the remedy — to accept me as your Savat.

Then comes the question of a widow. So also the question Lakshmibai asked — "Should we only be eating and sitting here?" I say to her, "Well, what about you? What is now remaining to happen in your case? You have already turned your husband into God. She said: how is she to know that? I said that you take me to be God and you quarrel with me. Your capacity — your Adhikara — to quarrel with me just proves that your husband has reached Godhood. Who quarrel with each other? Those that are on the same level quarrel with each other. You quarrel with me, who is your God; that means you have become God and naturally your husband has attained Godhood due to you. You are not able

to appreciate this fact because of your old Sanskaras have not yet fully left you — you are still under their influence. But your association with me has not been and shall not be a waste. Anybody who associates with this place, well, his association is never — can never be — wasted. When your pride along with all those Sanskaras will disappear, then at the last moment, i.e., at the time of leaving your gross body, i.e., your death, you will know what it is. This won't — this does not happen to everybody. Those who feel — who are certain — that they belong to God or a Satpurusha or who have forcibly become His, it is they who will experience that at the time of their death or even prior to it, depending on the elimination of their pride and Sanskaras; with the loss of their gross body, the vile — the vicious sanskaras of their mind along with it just dissolve away. In the case of those that have not made themselves as His, well, when they die their Jiva along with all these sanskaras seek another body and thus they go on in the cycle of births and deaths. It has been said: "Satsangaticha Mahima Kalena, Satsanga Kothe Sahasa Milena" meaning: the glory — the greatness of association with the state of Sat is beyond description; that association is, however, difficult to have. It is the association with a Satpurusha i.e., the state of Sat, that absolves one from all the sinful actions and Sanskaras and leads him on to that Infinite Bliss. To enjoy even the Infinite Bliss, the mind and Buddhi are required and such a suitable mind and Buddhi one automatically gets by that association. The Satsanga kills the viciousness of the mind and the Buddhi.

When the vicious mind and Buddhi are destroyed by the Satsanga, where would they have their next birth — where would they go ? If this happens prior to the loss of the gross body then that purified mind and Buddhi enter into the same gross body, and that person is now able to enjoy — to experience — that Infinite Bliss, while in the same body. Just as a grandfather after his death, according to his Sanskaras, takes a birth as the son or grand-son of his own grand-son, i.e., in the same family, in the same way the man gets the same

but now purified mind and Buddhi and enjoys that Bliss while in the same body. This happens to those who have become God's, or who have made Him theirs, and whose vicious — faulty — mind and Buddhi have been replaced by purified ones due to that singular association. Such persons are called Jivan-Mukta.

As the Satsanga slowly does away with the faulty mind and Buddhi, correspondingly — proportionately — the purified mind and Buddhi are seen to replace them. As the gross body containing the Asat Buddhi and mind associate with a Satpurusha; and as this grows — as time passes — as the life-span decreases — they get slowly replaced by Sat-Buddhi and Mana and finally with the loss of the gross body, the mind and Buddhi fully lose their Asat-state and get into the state of Sat. Think of a stick of sugarcane in the crusher; once the stick is put in the crusher and it begins to work, the juice is crushed out and the stick slowly turns into useless fibre; the turning of the stick into useless fibre goes on automatically without requiring any attention; in the same way, the state of Asat of the mind and Buddhi is slowly and automatically turned out with the establishment of the Sat-sanga, and at the time of death that person experiences the state of Sat and not the phenomenon of death; he forgets about death and goes on enjoying that state of Sat. In other words, such a man sees the state of death and at the same time enters — enjoys — the state of Sat. This state of affairs is designated as Videha-Mukti.

Lakshmi Bai said that she has no knowledge — no experience. But such is her state — in fact that is the state of every body who establishes association here. All of you should well bear in mind that you are all in the state of Videha-Mukti. Somebody might say, "who knows what happens after death?" Well, remember, my reply is that you yourself will be the experiencer of that at the time of death. Those that desire to have that experience prior to their death, i.e., desire to have the state of Jivan-Mukta, well, they have to exert for it here and now. Unless you are qualified for it, that course

cannot be laid out before you; to have that course, well, you have to have a more or less desireless state from childhood; right from the childhood you should not have liked to have objects of enjoyments, you should not have been fond of clothes or food, you should have been averse to getting married, etc.; if such persons establish association with a Sat-purusha, then in their next life they shall have the state of Jivan-Mukta. One can get this only with the absolute self-less service of a Sat-purusha. Somebody may say that then there will be many a Jivan-Mukta like that. Well, it is not so. Since all of them have attained the same state, they all join together— their souls come together — to form one, and that one gets into a gross body; they have not to take separate bodies. How is it? The rice is always cleaned before it is stored; so many sit together to do that, each taking a certain quantity of it for the purpose; the cleaned rice from all of them is put together in one heap; in the same way, all the liberated Jivas are put together in one gross body. This of course relates to those who have attained the state of Jivan-Mukta.

I began to speak due to those women. All my talk leads to one thing, that women should behave in accordance with what is laid down for them, and thus try to raise their husbands to the state of Godhood. Some might ask that if the husband dies, then how can he be raised to that state. I say that if he dies then it is easier to raise him to that state; because while he was living he was a source of obstruction in whatever she did. As a matter of fact he should have thought that he has married her and brought her to his house so that she should be able to do everything to raise him to Godhood, and actually should have helped her; but he behaved otherwise. Just as the parents put their children on a wrong path, in the same way, the husbands force their wives to follow the wrong path. Shastras ordained that a girl should be married at an early age of eight to a learned boy of at least twenty, so that he could put her and guide her on the right path. Unless the boy is learned, how can he teach and guide his wife? To ensure that the wife would follow him without

raising any objection, i.e., prior to the state of understanding on her own — prior to her forming her own opinions — she was to be married at that early age of eight. Shastras have laid down the maximum age-limit of eight for the girls but no limit for the boys; the boy could continue to observe celibacy and learn more for a further period, say twelve years or twenty-four years or any number of years, after twenty, so that he becomes still better qualified to guide his child-wife on the virtuous path to enable both of them to attain Godhood. Such couples naturally never like to have any children. Wife, after all, is the means for attainment of Godhood; she is the ladder for a man to raise himself to that level; she is not meant for having children, and the husband should never look to her for that purpose. If unluckily — due to some faulty behaviour, a child is born, then it becomes their duty to establish that child on the proper path by initiating him with Gayatri Mantra etc., so that it leads them to their goal. Once they get a child, they simply lose their inherent power to attain Godhood on their own; this is the result of a single false step the couple happens to take. Looking to this state of affairs of his own parents, the boy should automatically be always watchful in his own interest.

Let us now look to the path for attainment of Sadgati without undergoing any marriage. If a person follows Brahmacharya in its true and literal sense, then there is no necessity of a wife for attainment of Godhood. A true celibate experiences himself to be a woman in due course, and then desires to have a husband for himself; as he thinks over this new development in himself, he comes to understand that he has always been a woman and also has a permanent husband, and then he is able to experience both the states, i.e., that of the husband and the wife in himself, and with this simultaneous experience of the two opposite states, he becomes Brahma himself. The word Brahmachari means the one who follows the path to Brahma. Once he attains the state of Brahma, then obviously he has no need to do the 'achara', i.e., behave — follow the path any more; in fact

he has reached the end of the path and there is nothing more to follow. With that attainment he is able to see the whole world in himself. Such a Brahmachari belongs to class one. If he is called as belonging to class one, there must be others belonging to other classes. Yes, there are. The one who attains that state with the aid of his wife is Brahmachari number two; while the one who attains that through his son belongs to number three. If a person, however, feels that he would not be able to attain that through his son, then he should treat a Sat-purusha as his son — behave with him in such a way that he becomes entirely his, and thus automatically attain the state of Brahma — the state of Infinite Bliss.

From this, it becomes clear that if the husband dies first, then the widow will no more be obstructed in what she does; the widow should then behave as is laid down for her and raise her husband to Godhood. If she behaves like that, then even prior to her death, she is bound to experience that her husband has attained Godhood — has become eternal, and that thus she has attained Akhanda-Saubhagya — she has also become eternal; it is then that both of them become one, and once this union is effected where is the question of husbandhood or wife-hood? Whether a husband is alive or dead, the woman should always behave according to what is laid down for her under her circumstances and thus attain Godhood. Those that are interested in behaving like that would naturally look up the code of behaviour.

In short, if we behave and become somebody's, then we naturally get all that somebody has. If one wants to have all that God has, then one has to exert to become 'His'. God has no need to call us His; we are in need, and we should force Him to make us His; once this is done, we and He become one.

Just as the parents are responsible for the children, the husband is responsible for the wife. These days, like the parents, the husbands also are leading their wives to degradation. Woman is like a shadow; she moves — behaves — follows — her man. And as such the responsibility for around

degradation — degeneration — falls on the men only and not on women or children.

188

U. P. I. (T) 4

28-11-1924

The relation of the states of a human being, of Parameshvara and of Manga.

There are two types of retinues. One consists of our relatives, friends, acquaintances, our pets such as dogs, parrots, cows, cats, etc. — a retinue collected by human effort, and hence can be called 'a collected' or 'human retinue'. As opposed to this, is the other type, which comes together spontaneously without any effort on one's part, and hence can be labelled as 'the spontaneous' or 'God's retinue'. Any spontaneous coming together — spontaneous assembly, right from birds and beasts up to human beings, is the sign of God's retinue.

(At this juncture somebody put a garland round Baba's neck, flower strings on his wrists and a bouquet in his hand; on this he said:)

In order that an animal — a cow for instance — should not run away, something to prevent her is put around her neck; in the same way, this garland has been put around my neck, and these wrist strings are like hand-cuffs. What a fate! People love to have these things; they think that such things are a sign of being looked to as God; but to me they are all like punishment.

This human birth is a punishment for the previous sinful actions. During life, all sorts of crimes are committed and for which one is punished by Government, and in which he has to wear the handcuffs and the leg-irons. When one does anything — behaves in any way — for obtaining pleasures, that is what it leads to. For different crimes different punishments are prescribed. So far the crime is not found out, one escapes punishment; but the moment it is found out, the Government arrests him and gives him the prescribed punish-

ment. Faulty actions cause births, and during the life one acts faultily to attain pleasures, with the result that he gets punished either by Government or by invisible forces. Like this state of a human being is the state of Parameshvara. To have birth is in itself a crime. Once the Parameshvara is born He begins to perform actions in His own way. If you human beings perform Dushkarmas, He performs Satkarmas. To do a karma is in itself a crime; then what does it matter if it is a Satkarma or Dushkarma? It is the performance of Satkarmas that gives a birth to Parameshvara, and once He is born, He goes on performing Satkarmas for the sake of having pleasures. What is the nature of His pleasures? Your pleasures do not form His pleasures; your pain forms His pleasure. To remove your pain and get your pleasures, i.e., the worldly pleasures, you perform various Dushkarmas; in the same way, to remove His pain, i.e., your worldly pleasures, and to attain His pleasures, i.e., your pains, He performs Satkarmas. Thus, both the human beings and the Parameshvara perform suitable actions to attain their pleasures in their own way, and their pleasures and pains and their actions are opposed to each other. The one who is beyond both the human beings and the Parameshvara sees them performing actions, i.e., performing crimes, and as such he gives both of them due punishment. Just as when your crimes are detected, the King gives you cogent punishment, or you meet with punishment dished out by that invisible one; in the same way, that Parameshvara is also dealt with by that third One. When your crime is detected, you are arrested, you are given a trial, the charge or charges are proved against you and then you are given punishment or punishments laid down by law. But if your crime — your wrong actions — your Dushkarma — is not detected — is not exposed — does not become known, i.e. remains a secret, you escape being arrested and punished. As opposed to this, in the case of Parameshvara, if His action remains unknown, it is crime and He gets His punishment for it; the greater the secrecy, the greater the punishment for Him!

Even a Sat-karma, in a way, is a crime; the greater the

secrecy observed in performance of Satkarmas, the greater is the crime performed; if the Satkarma performed is never known, it is the greatest crime. Now, what is the punishment for this in your case? The punishment is the attainment of what you had desired — for which you had undertaken that Satkarma.

As his crimes remain undetected, a person begins to perform bigger crimes, and ultimately commits a murder; in the same way, if one gets a virtuous birth and goes on performing Satkarmas after Satkarmas, a time comes when he actually murders — kills — that Godly state. And what is the punishment for a murder? Hanging is the punishment for it. The Shastras have laid down a Siddhanta that the Jiva of a person killed enters — goes under the control — or rather becomes that of or belongs to the killer. According to this, the Jiva of a person hanged now belongs to or goes under the control of Government — the Sarakara; it means his Jiva now becomes one with the Sarakara (one who governs or a King). It is not only the Jiva of the person who is hanged by government order, but the Jiva or all the Jivas of the person or persons murdered by him, become one with that of that Sarakara through him; it means by giving that punishment, the Sarakara has made all of them one with itself, i.e., made them Atmarupa. And when this happens, it is these hanged and murdered Jivas that become the Sarakara or the King. It means that the Atmas of some of the subjects in the kingdom of that particular king left their "subjecthood" and attained the "king-hood"; it means some of the ruled became the ruler. This ruler has the same body with which it ordered that punishment to the murderer, but the Jiva controlling it within is now of that or those that were/once ruled by him. How is it? Well, look at the great house which was built by and from which the Peshvas ruled once; today that house lodges some office of the British Government; it is like that.

By giving the punishment of hanging, the king took that Jiva into himself; this is the greatness of the king. But if the king allowed to enter into his body this Jiva — the Jiva

of the person hanged, — then where does the Jiva of that 'king' go? Well, where would it go? The king pulled up one Jiva of a lower status to his higher status; naturally the king's Jiva will be pushed up to a higher status — the status of God; that means as the Jiva of murderer enters the king's body and rules his kingdom, in the same way, the king's Jiva having entered the body of the Parameshvara will now rule over the whole universe. The universe includes the earth on which he so far ruled; now as a controller of the universe he is bound to have control over the earth — his former kingdom as well. How is it? Well, we build a new house and go to stay there; we naturally give our old house to somebody to stay; but then we remain the owner thereof; is it not? Exactly like that is the position of that king — now the ruler of the universe. What does all this tell us? It tells us that we all descend down first; then the one on a lower state rises to a higher one, pushing the one that was there into a still higher one, and the higher one always helping the rise of the lower one by pulling him up to his own; and the circle is going on like that; that is what is actually happening. However, this does not strike you, because you do not know — you are not conscious of — before and after the present gross form of yours. But this descent-ascent affair goes on happening spontaneously for all the time, and that is how the world is seen to continue its existence. The whole animate and inanimate creation including the human beings is going on this principle of descent-ascent. Rama killed Ravana; that means the Jiva of Ravana entered the form of Rama, and at the same time the Jiva staying in the form of Rama is pushed up into the state of God — the original state of Infinite Bliss. In order to enter into the higher state of the Infinite Bliss, the Jiva staying in the form of Rama pulled up the one staying in the form of Ravana by destroying the form of Ravana. What a friendship — what a love — is shown between them, though apparently from the worldly point of view they appeared as enemies! This — such secret aspect does not strike the man of the world, and hence the act of killing is

interpreted by him as an enimical act ! Rama and Ravana were real dear friends of each other; that is why Rama told Ravana to take away his wife. Ravana said to him that he should not be caught by the Maya and her entice, that he would take away his (Rama's) wife — his worldly pleasure — the pleasure born of passion, and thus he would help him to join that real Sita full of Infinite Bliss. Rama says that since you crave for passionate pleasure, you enter my body for it and have it. Ravana, however, did not deceive himself; he went into the body of Rama and through that into that Infinite Bliss, which had formed the body of Rama. Similar thing happened to Kansa and various others like him. One goes on ascending like that till one reaches where there is nothing above it. For one to ascend higher, somebody has to be below to push him up. A king likes to be an emperor, while the emperor likes to rule the universe; while in their gross form they do not understand this, what lies deep in their mind; it is the inner force that works that way — to ascend — to go up — to reach the top; it is the inner force that evolves into higher and higher forms, to raise each other. To hang a man is to bring him into one's body so that the new-comer — the Jiva of the hanged — pushed the one staying into a higher level; the person hanged thus becomes the king and the king becomes the Parameshvara. This is how things are done mutually. This is a method for the king to attain Godhood.

Let us think over this in another way. Whosoever commits a crime of taking somebody's life, the Sarakara is bound to hang him. Now, after hanging, where would the Jiva of that person go? The Sarakara per force snatched away the body of that Jiva and as such he has nothing left on which he could take another body; such a 'freed' Jiva is bound to go into the one who hanged him, i.e., into the Sarakara. Somebody might say that one meets with his death according to his destiny and as such the removal of his body by hanging is not — cannot be — a sudden act; it is bound to be his destiny, and as such the Jiva, though now freed that

way, is bound to have another body according to his destiny. But this is not right. By hanging the murderer you have suddenly freed him; you have suddenly taken over his Jiva with all the good and bad he possessed by forcibly snatching away his body, and as such he has no more opportunity — no time — to have a body of his own and on his own, at that time, with the result that he has nowhere to go except to enter into you who have formed that last relation with him; by hanging him you immobilised — obstructed — the natural course of his destiny, and as such he was not able to have a body at that time to have his pleasure and pains according to his destiny; he has got to suffer his further destiny only through your body. The person hanged, thus, has to enter the body of the king and now by treating the king's body as his, by suitable adjustment on his part, he has got to carry on the duties of the king. If the Jiva of the king does not like this, i.e., the joining of that Jiva and carrying on along with him, the only course open to the king is to leave his body in charge of that intruder Jiva, allow him to work as a king and go up himself. Because he has raised that Jiva to a higher status, the Jiva of the king cannot come down but has to ascend higher up — to a higher status. This intruder Jiva, now working as a king, in due course, follows what his predecessor Jiva did while in that body, and thus by getting into higher and higher status, eventually, in due course, he gets beyond the cycle of births and deaths.

Now consider it yet in another way. The natural course of the hanged being suddenly stopped, his Jiva is bound to join that of the king, whether the king likes it, or wants it, or not; it is the right of the hanged Jiva to join the king and rule over his kingdom. The king would say that he would not allow him to enter into him, since he committed the crime for which he was given that capital punishment, and then again he only prescribed the punishment in accordance with the law, while the actual hanging was done by a Manga, and hence he should enter into that Manga. The hanged always considers that the punishment was virtually executed by the

king since it was the king who had ordered the Manga to carry out the execution. I have already explained the meaning of the word Manga. If then the Manga is considered to have hanged him, consider the state he would go in! The hanged would say to the king that if the Manga is responsible for his sudden detachment from the body, he should be given the Godhood straightway, failing which the king should ascend up to Godhood and allow him to enter his body and thus to rule over the kingdom, and if this is considered impossible, then the king should allow his Jiva to join with his, accommodate him in the same body and jointly rule over the kingdom. These are the only three courses open in this situation. This shows you that even the punishments given by the English do not allow the criminal to descend to a lower status; they are such that they help each other mutually to ascend higher and higher and ultimately attain Godhood. Such laws can only be made by those who are like the Incarnations. These Englishmen, who first laid down such laws, were obviously men of that status, and it is wrong to change these laws by anybody, as it is being done today; in fact, the changers of those laws laid down by them cannot be the Incarnations; the perpetrator of such changes will have to pay heavily for causing them.

In any case, an action is a crime, and hence that Third One gives adequate punishments for both the Satkarmas and the Dushkarmas. As the Jiva of the king ascends to Godhood, i.e., to that form of the Parameshvara, then as seen by us there are only three courses open to them; the Parameshvara can go up and allow the king to rule the universe, or He should send the king higher up straightaway, or thirdly He should allow the king to merge into Himself and rule the universe with mutual consent. The state of the Parameshvara is that of Satkarma, and hence anybody reaching that state can never descend to lower grades; the only course open to such persons is to go higher up, that is to merge with that Third One. The human birth — even the first — the primary human birth is the result of a Dushkarma and Dush-

karma can never lead to the state of Parameshvara, a state wherein Satkarma alone is possible. But from the Third One's point of view even a Satkarma is a crime. As the Satkarmas are done and as they reach their full measure, the performer reaches a stage wherein he murders the Parameshvara, an act for which the Third One hangs him and thus pulls him up to the state of Parameshvara. Beyond the state of that Third One, there is only the state of Manga; there is nothing beyond that Manga state.

You as human beings look at the punishment, the result of satkarmas, and then desire for that punishment. Unless you are able to murder the Parameshvara, how can you get that punishment? And what is that punishment? These obstructive thick heavy garlands, the wrist string — hand-cuffs, to remain locked in a cage, to allow others to do anything with one's self and always care — exert — for their emancipation; well, such are these punishments. You are the people who obstruct the natural course of mine; you don't allow me to have my own way; this cage — this solitary cell — and in the end a rope round the neck is all I get. In a way I am hanged every day. Having murdered the Parameshvara, that higher one has pulled me up to the state of Manga and is making me pull you people up to that state. My dear men, the Manga state is the highest; there is nothing beyond it. One has to reach that state and it has been made my business to raise you up to that state. If you people want what you see here, then you can push me up and occupy this place; if you push me up I will certainly leave this place for you to occupy it.

All this means that everybody should try to kill his Jiva and mind only by continuously performing Satkarmas; it does not mean the killing of the body — committing suicide. You have to exert to remove all the Sanskaras accumulated during the births on end. Kill the Sanskaras, kill the Jiva, kill the mind and ascend to that highest Manga-state. Human forms, form of Parameshvara are all the intermediary steps to reach that Manga-state. Once you get over the human qualities,

the rest is automatic. There is none who can help to get over the human qualities; you have to kill all the human qualities by yourself — by exerting yourself. The human actions done by you can only lead you to the human life or to lower states; they can never elevate you to the state of Parameshvara. To attain that state either the Parameshvara must pull you up or you have to leave your human qualities and ascend up to it; in either case you have to exert very hard and then alone you can attain that state. If the state of Parameshvara is for the performance of Satkarmas, it is the Satkarmas that lead you to the state of Parameshvara. To kill the human qualities is to perform Satkarma and it always leads to higher status. All the actions that do not break you away from human qualities, or that do not make the Parameshvara pull you up to His status are all Dushkarmas and Dushkarmas can only give you the human birth, if not in the lower states. That is the Siddhanta that can never be avoided. Assert your independence — your discretion to perform Satkarmas; give up all the Dushkarmas; then alone you will rise. You people utilise your independence — your discretion — in the performance of Dushkarmas and that is why you are not able to rise higher up — that is why you have always to undergo untold sufferings and pain; not only that but you do not even care to respect the state of Parameshvara! What more should I say?

This Mangesh put a garland round my neck and that garland made me speak all this today. After all, he is Mangesh and whatever started from Mangesha has been reached to that Manga.

190

U. P. I. (T) 6

21-12-1924

The Relation of the states of Stri, Purusha and Parama Purusha.

It is said — “Trih-Saptavara-Sat-Sangat Purana-Purusho Bhavet” meaning, whosoever will visit twenty-one times the

state of Sat, to associate with it, will become a Purana Purusha.

Every Kartika and Ashadha (8th and 4th month) some people visit Pandharpur, while some visit the place every month, while some others every week. They do these visits with the result that if on one side they are engrossed in worldly life, on the other they are approaching the abode of Parameshvara.

Due to long association with our parents we become very intimate with them. When we visit somebody else's house for the first time and stay there, we are called new guests; but if we go and stay there many times, then we become old guests. When we are born, we are new to that family; as days pass and we grow, we become old intimates of that family. With the advent of death, we lose that intimacy and then in the next birth we become a new-comer in some other family. Thus, we go on becoming new and old. This becoming new and old is called the cycle of births and deaths.

When, however, the new becomes and remains an old — is recognised as old, then it is called Purana. Paramatma is called Purana Purusha; why? because He is all the while there — He is ancient; He does not — has not to become new any time. Imagine a child just born and remaining like that only; at birth it was new; as it grows in age it becomes old; later its parents die; it went on living for generations as it was; this child being a child will be new and because it went on living like that it will be old; that is this child is now both new and old. To be simultaneously new and old is the state of the Paramatma and this state is called Purana. Can the child in the example be called Purana? Before saying that, one has to bear in mind that the child is and belongs to this earth — to this Mrityuloka. Even if the Parameshvara takes birth on this earth, he has to be like the person of the earth. I had seen such a saint a few years ago; he looked to be about 10-12 years old; his growth and development were normal; he was not a pigmy nor a midget; in spite of his great age

his body form, health and lustre remained the same. Such is the Purana state; but the Purana state is devoid of births and deaths. The state of Purana Purusha is of the highest Order and the Yogis and Dnyanis are always after that state.

Women always love to offer their saris to God and make Him wear them, with the idea of transferring their womanhood to Him. Everybody always desires for a better — for a higher state. Women think it better to transfer their state of womanhood to one who has attained the state of Parameshvara and get the state of Parama Purusha for themselves. Of course, this thought is not bad from the spiritual point of view. Look, somebody has worn this Mangala Sutra (garland of black beads offered by the husband for permanent wearing around the neck; this is a sign of her being married; a widow does not wear it) around my neck; this is an ornament of married state; but the one, who wore this around my neck, shows that she no more wants the womanhood. One cannot have the state of Purusha — state of man — unless the state of a Stri — the state of woman — has fully disappeared. As a woman tries to take away the state of man of her husband, he does not like to leave it being proud of it, and having no strength to snatch it away from him, she is not able to do it. Why has or should a woman try to remove the state of man from her husband? It is to remove his false manhood that he possesses and to raise him to the state of Purana Purusha. To make the husband attain the state of Parama Purusha is the duty of a woman; it is her Faith to do so; that is why she has to take her husband to be — to treat him as God. It is no use simply imagining like that; a woman has to behave according to what has been ordained for that purpose. These days women do not behave like that and husbands don't allow them to behave like that. The moment the woman succeeds in removing the state of man of her husband, along with it she loses her state of woman; that is the rule. State of woman is inferior to that of man. It is hence that when she tries and succeeds in removing that higher state of man of her husband, that inferior woman

state of hers just disappears. The state of woman is meant for removal of the state of man. The moment the woman takes over the state of man of her husband, not only the husband loses it, but along with it that man-state now entering into her automatically removes hers that of woman; when the man-state of the husband is thus taken away from him, what state would he go in? he passes into the state of Parama Purusha; and when the husband thus passes into that state, his wife also automatically passes into the same; in other words, both of them, thus, enter — attain the state of Parama Purusha; this is the reason for which the marriage is instituted. But, for this, the woman has to stick to what is ordained for her, and the husband must allow her to do so; then alone the marriage will lead them to its ideal; then alone the couple will have their marriage crowned with success. That is why I have been telling times out of numbers, that the woman is the principal means for making the husband attain Godhood, that the woman — a wife is not for enjoying worldly life.

The pride that 'I am a man' is always persistent and apparent for births on end in a man. He always says to his woman that she is his wife, and she must behave in accordance with his wishes. He makes her behave as he likes and not as she is ordained to or as she likes. He says that as he wears boots, drinks tea, has become a doctor, etc. she must become the same. What to say to such a man? Should he be called a man or a woman or something below it? Instead of aspiring for higher states, he thus goes down-hill; and under such circumstances it becomes impossible for a wife to behave as she should and raise her husband to the level of Parama Purusha.

This brings forth another question as to how the person, who has reached that state, could reach it? Well, in the case of such a man he and his wife must have been behaving as laid down for them for many a birth of theirs; of course, although these births they have been interchanging their parts. If in such a mutual relation of husband and wife

twenty-one births are spent by them, then both of them lose their false states of man and woman and together they attain the state of Parama Purusha. Just as the state of man of a man is false so is the state of woman of a woman; to get away from these false states, false things have to be utilised. To remove each others false states of man and woman it is necessary to interchange their parts. This is how God planned for the emancipation of human beings; that is why rules of behaviour have been laid down for the man and the woman, so that by behaving in accordance with them both of them could attain the state of Parama Purusha; such behaviour of a couple for twenty-one births makes them reach that state; not only that but along with them twenty-one families of each, that is forty-two families in all get emancipated. That is what a couple can do; that is why the system of marriage was instituted. These days, however, since the husband is not ready to leave his pride of being a man and since the attempts of his wife for emancipation are doubtful in nature, both of them only go down into the lower states.

It is by chance that such talks are given giving out the principles or say secrets underlying the rules and regulations of behaviour laid down by the Shastras and exposing the results of behaving or not behaving in accordance with them. When the Religion — the Faith gets misinterpreted and when people give up behaving accordingly and thus make their Faith almost a useless affair, it is then that that Parama Purusha incarnates Himself and acts in a suitable manner to re-establish the forgotten or the smothered Faith. At present the population of the world has grown immensely and hence He appears as an Incarnation in a particular religion only and effects the suitable changes there. The present state of 'Time' is not such that He should appear as an all-powerful Incarnation to shake down the whole population of the world, demolish the various sects and Faiths and re-establish the One Universal — the Sanatana Religion. The present 'Time' is suitable only to stimulate the different peoples

to think of and behave according to their Faith; those that are suitably minded turn back on being thus stimulated and try to attain that Infinite Bliss; those otherwise do not show or have any apparent effect on themselves during their life time, but what they hear in their present life makes them turn back in their ensuing life; in due course, they begin to follow the real — the proper path and attain that Infinite Bliss in the end. Such is the state of affairs of the present 'Time'. When a sudden universal change is considered desirable, that Purana Purusha is bound to appear in a suitable Incarnation; until then why should He come in a human form in this world? In these days, wherever He has sown the seeds of advice and guidance on proper lines, some of them, as destined, take their shape and evolve into Satpurushas, who go on advising and guiding those that are suitably minded; of course these things are happening and do happen in a secret — in an invisible manner. If somebody says that it is not invisible but actually visible, since Satpurushas are actually seen, well, in his way, he is perfectly right. Anyway, through them, those that are ready will attain that Infinite Bliss and some others will come forth to do good to the world.

The woman these days is not able to do her duty of raising her husband to that state of Parama Purusha and thus effect the emancipation of both of them; she finds that she is not being made use of properly, both by her husband and her father; she feels tired of having a woman's birth, one after another, for nothing. Under the circumstances, the Parama Purusha put forth a simple remedy for her to serve her purpose, with the result that she began to feel to offer — to give away her precious state of woman as Dana. Women thus began to offer their woman-state at the feet of God and attain the real state of man.

The state of man is dependent on the state of woman and hence when the woman-state is offered away as Dana, along with it the man-state automatically disappears. That is why women felt inspired to offer their woman-state; they do

not know the principle underlying it, and that is why I said that they felt inspired. The married state — the Saubhagya does not belong to a woman; the woman by nature belongs to the state of Parama Purusha. It is that Parama Purusha who took the state of woman as a woman to do away with the false state of man of a man. This means that all the marks of Saubhagya that are worn by a woman do not really belong to her, but belong to the man; those marks, in truth, are the marks of the state of man. To offer away these marks, thus, is the offering away of the false state of man, of her husband if married, or of the father if unmarried. When by offering away thus the state of woman and along with it automatically the state of man are removed, what state does she remain in or attain? She attains the state of Parama Purusha and with this attainment of hers, her husband or her father automatically attains that state. As those marks are offered to God, and as the couple attains the state of Parama Purusha, and since God or Satpurusha is in the state of Parama Purusha, the couple now unites — becomes one with God, with Satpurusha; that couple thus attains the state of Satpurusha. Such are the simple remedies suggested by the Shastras. In these present days, whatever the Satpurusha is destined to do is seen to happen at his hands. Neither the state of woman nor of man is able to remain with Satpurusha, because he is always in that state of 'Be as it may'; nothing offered to him remains with him. His state is always eternal and hence the most ancient — the Purana.

It is to attain this state of being Purana that the Yogis and Dnyanis are seen to exert. For making the new and the old the same, Parameshvara says that you should go to a Satpurusha for associating with him for twenty-one times. Who-soever has approached the door of God for twenty-one times becomes — attains the state of being Purana. An often-coming guest virtually becomes a member of the family; same is the case of one, who often approaches the door of God's abode. It is due to this that quotations like "Trih Saptavara

..... etc. came into vogue. All those quotations — statements say that one has to approach the God's abode for twenty-one times for associating with Him — for serving Him for the purpose. You have to be with Him twenty-one times in all, for a particular number of days each time. God says that whosoever does like that becomes His — attains the state of Purana Purusha. Such is the glory and importance of visiting places like Pandharpur. Once a guest by his behaviour and ownness is accepted as a member of the family, one leaves the whole house in his charge when necessary; that is exactly what one has to gain by visiting God's place so many times and behaving in a suitable manner. That association with Him takes away the false state of man in which we happen to be. For removal of man-state, no doubt, woman-state is essential; but God also has the state of woman with Him — in Him and that is why He is able to take away your man-state. By visiting Him twenty-one times your man-state goes to Him and since neither man-state nor woman-state is able to remain with Him, His state of Parama Purusha enters within you. The approaching of a woman to a Satpurusha, thus, automatically elevates her, along with her husband, to his state.

One may ask as to whether for removing away the man-state the Sat-Purusha takes on himself the state of woman, and will it be wrong to assume this way? Well; it is not that they take to woman-state for that purpose. What happens is that your real state of woman that lies within you (of which you are not cognisant) passes on to him as you approach him, and it is this transferred woman-state of yours that removes the false man-state of yours of which you have become proud. The Satpurusha being in the highest — the perfect state he does not take anything of or from anybody; it is your woman-state that goes to him and now through him removes your false man-state. To remove the false woman-state of a woman, the Satpurusha has not to take to false man-state because if a woman shows externally the false woman-state, within her lies the state of Parama Purusha.

The false woman-state of a woman goes to the Satpurusha for the removal of false man-state of the man. In other words, in approaching a Satpurusha both the men and women automatically pass into the state of Purana Purusha. I have once said that woman is like a shadow. The fact is that the shadow of the state of Purusha, in the form of the pure Purana Purusha, falls on the form of a woman. Having passed through 84 lacks of Yonis you have arrived at the last state of man-woman; if you now take yourself to be a man or a woman, you will be taking to false state — falsehood of the external form. Your shadow which is naturally far more false than your state, fell on the Brahna and due to it, it (that shadow) attained Chaitanya — the state of life; thus your shadow and the state of Chit of the Brahma came together, i.e., your shadow got enlivened — life-ful and that is why this shadow of yours, the woman being only a shadow, does not contain — does not show the false state of Purusha — state of man; and then again you accepted — because proud of that false state of man. The shadow falling on the Bliss-ful state of Brahma is the state of happiness — of Bliss — of ParaBrahma, and that is why that shadow — the woman always attracts you. One is able to see one's clear reflection in crystal-clear water, and not in muddy water. In that Bliss-ful Chit falls your reflection, and this reflection takes the woman's form, and hence the woman is always seen to attract a man. That shadow — that life-ful enlivened shadow, in course of time, developed pride — became proud of being a woman, and hence the two different entities — states — forms of man and woman came into being. If that reflection of yours disappears, your state of being a man also disappears; because when the reflection disappears, i.e., when you become one with that — the state of Parama Purusha, in which your reflection appears, how can you see the reflection and how can your state of man which was differentiated as opposed to the state of woman — the shadow can now have any existence? It means that with the disappearance of any one of the two, you i.e. state of man or your shadow i.e. the state

of woman, both are bound to disappear. If your state of man disappears, there can be no reflection; on the other hand, if your reflection disappears, i.e., becomes one with Brahma, your independent existence as a man disappears. It means that no sooner the pride of the state of woman disappears, then pride of your being a man also disappears. It is the shadow that is false, and that ought to disappear first.

The reflection is yours, i.e., due to you. If you, i.e., your state, disappears, where and how can there be a reflection? If the false state of man disappears, how — where can there be any reflection — a shadow — the false state of woman? If you, i.e., your false state of man does not disappear, then how can you attain that Blissful Brahma that lies behind — under your reflection — your shadow? If one attains that Blissful Brahma from that reflection — the shadow — the false woman-state, then that shadow — that reflection will no more be there, meaning thereby that that one, then, will become one with Brahma — will himself become Parama Purusha. It is due to this, it has been said that the innate state — the real internal state of a woman is that of Parama Purusha. It is for the attainment of that state of Parama Purusha that the two false states of man and woman have to come together — the man and woman have to marry; marriage is bound to nullify — remove both the false states and thus lead both of them into the state of Parama Purusha. If this ideal of marriage is lost sight of, then that coming together leads to the formation of a child, and this — the birth of a child being experienced due to consummation for generations, the real object of marriage of attaining the state of Parama Purusha is lost sight of — has been forgotten — does not strike anybody. The association with a Satpurusha gives his blissful state, and that is why while associating with a Satpurusha, the presence — the use of a woman becomes unnecessary, because your false state of man merges into him and disappears. That is why the Shastras — the great thinkers — established proclaimed the truth that the woman is the shadow — the reflec-

tion of a man. That is why a woman always desires to predecease her husband, meaning thereby that she prays God to take her and make her one with Him along with her husband.

This brings another question before us, as to what happens when a woman becomes a widow? If the pride of the state of woman becomes deep-rooted then the state of the man, i.e. the husband, goes first; then the man-state stays within her, i.e. the man assumes the woman-state. That woman — that widow, then, becomes a man in her ensuing birth, enters the worldly life and may begin to perform — take interest in Satkarmas. When she, i.e. he thus takes to Satkarmas, then she, i.e., he loses his wife first, i.e., his wife departs first and merges into the state of Parama Purusha; if she, i.e., he, on the other hand, sticks and takes increasing interest in worldly life, she continues into the cycle of births and deaths. In order that such a thing should not happen, it is, that the Shastras have laid down rules and regulations for a widow. If the widow behaves accordingly, then she and her husband, who has entered within her, both attain the birthless state and unite to form one. This subject is highly interesting; if you hear about it, you will prefer to be a widow. The principle underlying this is that the woman first snatches away false state of man of her husband, i.e. becomes a widow, forces that false state within herself, i.e. forcibly gives him her real internal state of Parama Purusha and thus liberates him, and goes on suffering his false state she has so taken. As a widow, thus, by behaving according to what is ordained for her, she nullifies both the false states she has — that of man and woman.

In accordance with this principle it is that the offering of one's hair — the Venidana, at Prayaga has been recommended. To offer the hair and all other marks of married state, there, on the banks of the meeting of the three sacred rivers — the Triveni Sangama, is to offer one's husband as it were and thus impose on oneself the state of widowhood even when the husband is alive. A woman, who does this, surely snatches away the state of man of her husband. It is on this very principle that in old times such women, who took over the state

of man, used to offer themselves on the burning pyre of their husbands — what has been called as “going a Sati”, to remove the false woman-state remaining with them. As a matter of fact, a woman who thus takes away the state of man — of her husband, is never — can never — should never be called a widow, because she raised her husband to the state of Parama Purusha and took over all his suffering to suffer by herself alone. But when would this happen? when she strictly follows what is ordained for her. In any case, whether with a husband or a widow, there are rules and regulations to be observed strictly by a woman.

Having established association with God, if a woman dies first, then her state of false womanhood will join the state of Parameshvara along with your false state of man. Her death prior to her husband's removes away your shadow — your reflection and with the disappearance of your reflection you lose your man-state, i.e. you become a Purna Purusha; happening this way is described as a woman dying with all marks of married state. If, however, the woman does not establish any association with a Satpurusha or God, but her husband succeeds in establishing that on permanent basis, which makes him indifferent towards women as such, then it could be said that that woman had done her duty in a first-class manner — she has become a widow with the husband alive, i.e. she has become devoid of the state of man, and thus she has raised her husband to the state of Parama Purusha. Such a woman is a widow and yet in a fully married state. This of course happens if the husband has established permanent association with a Satpurusha or God. In other words, if any of the two — the husband or wife establishes that association, the ultimate result is the same. If she becomes a widow in the worldly way, i.e. her husband dies first, then she should behave according to what is laid down for a widow and attain the same result.

In short, by losing the false states of man and woman the state of Parama Purusha has to be attained; because you accept — you stick to the false states, you are not able to attain that

highest state. If you follow any of the suggested methods, you are bound to lose your false state and attain that highest.

192

U. P. I. (T) 8

18-12-1924.

The importance of Khajura (Palm-dates).

There is a saying "Eat khajura and be khajura". The names of articles are always given according to the qualities they possess. In khajura, there is 'Kha'. I have spoken about 'Kha'. Kha is that that remains unaffected — untouched by the three types of karmas (Karma, Akarma and Vikarma) and their effects; i.e. it is just the state of 'nothing'. Now, many times letter 'la' is used for the letter 'Ra'; so if we do this substitution here, then the 'Jura' in Khajura will become 'Jula'. Jula means to join; so khajura means "Join with 'nothing'". Even if we associate with nothing we shall attain that state of Nothing in due course; that is why we associate with a Satpurusha who has attained that state of 'nothing'; and that is why a Satpurusha — a Dnyani — can better be called as Khajura.

Now to join with Kha our nature — our behaviour has to be simple, i.e., very straightforward, and straightforward means Riju; for becoming Riju we have to perform the Vihita karmas; that is unless we perform Vihita karmas, we cannot become Riju and unless we have become Riju, we are unable to join with Kha.

Now look at the Jura in khajura. Jura is formed by J, U and R; if this order is inverted then they become R, U and J; now vowels can be doubled, so we can double the U and make it now R, U, J and U; and combining them gives us Ruju, i.e. the same thing as Riju. On the other hand if you take the U in Jura as a long vowel — and that is how it is commonly spoken — you can split it into two short ones giving you R, U, J and U, i.e., Riju. Thus, whether you take U as long or short, the ultimate result is the same — it forms the word Riju. It is the straightforward, i.e. the Riju karma that leads one to 'Kha', i.e. the Riju karma evolves itself into Kha, or in

a simpler way we could say that the Riju Karma itself turns into — becomes 'Kha'. So, that, which destroys all our Vikarma, i.e. which is Akarma, i.e. which becomes or is the Riju karma and which in the end joins us with kha, is khajura. You will say that today Baba is giving all yarns! but then, what can I do? such are the qualities of khajura!! Don't you see, the Shastras have allowed the use of khajura on fasting days; well that is the reason for it!!

When I was almost dying some years ago, nothing could be of any use to me. It was all burning hot within my belly, chest and head; so many troubles I had simultaneously; I could not put anything in my mouth, because whatever was put in was immediately vomitted out; I could not stand any liquids even; what of solid things then? At that time some kind woman saw my state, brought some khajura, soaked it in water, cleaned it, then minced it and made a paste of it in water, strained it through a sieve, heated it well, allowed it to cool down and then began putting spoonfuls of it in my mouth. Somehow that picked me up both physically and mentally; doctors had declared my case as hopeless. I alone know how useful that paste became for me. For months I was not eating anything. Even now, particularly in summer, if I am troubled, I take that syrup of khajura. I then experimented with it, and I shall tell you the best method of using it. Put the khajura in water for a few minutes so that it can be cleaned well. Then soak it in cow's milk preferably, then mince it well in that milk; add extra milk to make it thin to your taste; then strain it; and the mixture is ready for use. If you like you can add a little cow's ghee to it before drinking. You take a glassfull of it in the morning and you won't be troubled by hunger till the evening. I was tired of eating rice and Bhakari. For having rice, etc., you have to trouble many and I consider it a sin to trouble others. Even if one decides to dine alone at home, the women in the house have to take the trouble of cooking for you; then to procure that grain: well, the soil, the bullocks, the plough, the farmer's family and so on — so many are put to trouble. To satisfy one's hunger even once one

has to trouble so many; don't you see for the momentary pleasure of appeasing the hunger, so many are put to trouble. Such thoughts bring tears to my eyes. Appeasing of hunger gives a moment's pleasure only. And what does that food lead to? It gives a bulk of night-soil, My God! for having a little bulk of useless stinking night-soil, so many have to be troubled. What a shame! One has to exert for years mentally and physically to pass the examination, then exert more to earn money and then utilise that for having 'free' food, for a momentary pleasure; you know why? I call it 'free'? hundreds laboured before it became suitable for you to eat; you did not exert for it; that is why I call it 'free'; and what in the end does he get? he gets just a pound of night soil; what a shame; what is the net result of having worked hard for years and become a Rao Saheb or a Knight? a pound of night soil! And having thus a pound of night-soil is all the attainment in life! A mango tree grows, blossoms out, bears fruits, which fall down on the soil and there ends the attainment of its life; at least those ultimate mangoes are useful to others. But what about your ultimate result? When I think over this way, I feel very sad and dejected. And how many Vikarmas one has to do for a pound of night-soil? What is the remedy to this? The only remedy is to give the least trouble to others. That is why I used to eat khajura and water. Some people subsist on neem leaves; they do not trouble others for food. It is this khajura that made me speak all this.

This does not mean that you should start straightway to subsist on khajura. You should serve others with food and have khajura for yourself. Do not laugh when I say that it is better to mix equal parts of khajura and night-soil and then eat it. That state, in which no difference is seen — is felt between khajura and night-soil, is far away from you. In short, off and on you can start subsisting on khajura and as you eat it, be giving to others as well. Today I shall distribute khajura to all.

Kha means the sky — the Akasha. There are three components in Akasha — A, Ka, and Asha, Asha means directions;

direction means a place used for experiencing; for instance : the place which gives the experience of 'Ka', i.e. Bramha is called the east. So the place which leads to the experience of Para Bramha is called Ka plus Asha i.e. kasha; kasha, thus, is that place, which if concentrated on, gives out the luminous state — Infinite Bliss, i.e. kasha means 'Prakasha — light, a means of experiencing Bramha. A means up to; so to go up to — to join the place of Bramha with the means of kasha is Akasha. Akasha is also called kha; so kha also means the Infinite Bliss. That is why khajura has such an importance. I came to know this, when I was sitting in the Khandoba temple where everybody that came to see me used to offer me khajura.

See what khajura teaches. Like this every article in the world gives us knowledge. The whole world is nothing else but a teacher; but for whom ? for the one who can understand and utilise it.

194

U.P.I. (T) 10

10-12-1924

The How-and-Why of "Datta" Incarnation.

Every day, now-a-days, I decide not to speak; but it does not happen; what can I do ? All of you have something or other, the virtues or the vices, and as you come to me they come to me, in other words, you teach me — you make me speak your thoughts. Both the virtues and vices of yours are helpful. One can praise the virtues only by condemning the vices, meaning thereby, that one can talk about virtues only on the support of the vices; and as such the vices have to be taken as of greater importance.

Today is the full-moon day of Margashirsha (the 9th month of Hindu Calendar), the birth-day of Shri Datta. On this day generally the moon is in Mriga Shirsha — Star group, and one has to understand the significance of that word. The word Shrishta means the head. Now, what is meant by the word

'head? 'Head' is that in which lies what we have to find out or rather in which lies what we seem to have lost. What we have lost due to our own mistake is contained in the head. Now what is it that we have lost due to our own mistake? It is the means of attaining that highest — the Bliss, that is contained in the head. It can be said that our mistake forms the covering over that means of Bliss and this covering renders it invisible to us, or that in the pot formed by our mistake is contained that means of Bliss, or that our mistake and the means of Bliss together are contained in our head. It means the one, who experienced both the means of Bliss and his mistake-form-covering over it, or the time when he does it, or the occurrence that makes him do it, or the means with which he does it, is called Margashirsha; or it could be said that the one, who found out his mistake and thence who does not commit that mistake, or who well-experienced his mistake and the means of Bliss covered by it and who no more is caught or mislead by that mistake, is the Marga Shirsha; it means the one, who understood well both the mistake, i.e. the covering and the means of Bliss underlying it, who found out that means through his mistake, or rather with the help of his mistake, and having done so who does not do away with or destroy that mistake and yet who does not commit that again, is Margashirsha. It is the mistake — the unwariness — the forgetfulness — that covers that means, and as such that means has to be or can only be attained with the help of that unwariness — the forgetfulness — i.e. the mistake. If something is kept in or lying in the dark, one requires the help of light to see it — to find it out; but if one has no means of making a light or one cannot have any light, then one has to go on slowly and falteringly in search of that thing in the dark; if by this search the thing is located — is found out, it means that it has been found out in the dark only. If that mistake — i.e. the unwariness — is likened to the darkness, then due to absence of any light with one's self, one has to find out that means of Bliss only through and in that unwariness, i.e. in that darkness; it means that when that means of Bliss was

found out that dark — i.e. that unwariness — was there, and it is bound to be there because that means is contained within it; it means that if one loses — if one forgets that unwariness — then one cannot find out that means lying within it; it means that if that unwariness is lost sight of, then along with it that means also will be lost sight of. It means that as it is we have committed one mistake in forgetting that means and now if we also forget the unwariness that covers that means, then we shall have only committed another mistake. Think over this in another way. Milk or ghee has always to have a container. We cannot have or take any milk if we have no container. In the same way, without having that unwariness to serve as a container, we shall not be able to have that means of Bliss. Just as to have milk we always have to keep a container with us, in the same way, we must necessarily possess that unwariness to have — to receive — that means of Bliss.

All this I am saying is not mine but yours that keeps on coming to me; personally, I just know nothing. If that means of Bliss is named as Brahma, then that unwariness, covering it, shall have to be named as the Maya: The Shastras—the Vedanta — always advise to do away with Maya. I say, to them that it is alright; do it; but can anybody ever destroy that Maya? If the Maya is removed, then that means of Bliss also will be automatically removed. It means that the Maya — that unwariness — is extremely essential for the purpose of attaining that Bliss. Just as to have milk, the container is very essential, in the same way, the Maya — the unwariness — is equally essential; it is with the help of that alone that that means can be made available. In short, the one who knows — who understands that unwariness and the means of Bliss underlying it is called Margashirsha.

Now who had reached such a state of knowing both of them well? It was Shri Krishna; that is why He has said, "Masanam Margashirshoham" (Gita Canto 10). If we possess the container then we can any time have the milk; in the same way, if one well-possesses that unwariness, then that means of Bliss can any time be collected. This unwariness. —

the Maya, however, is very tricky — very wily by nature. She has been seen to mislead even the all-powerful deities like Vishnu or Shankara. That is why the Satpurushas play a trick; they themselves form that container — that Maya, and with this the question of ever being misled by her never arises, and thus they remain eternally in contact with that means of Bliss; the Satpurusha thus, is both that container and the contained; that is where lies the greatness of a Satpurusha. Because they form — they accept — the container, their behaviour is seen to resemble that of an insane person. To know — to find out — what the head means is to find out — to know — the unwariness and the means of Bliss covered by it.

The head of the human being serves as the container to contain the covering of unwariness which in its turn contains all that is within and without the Brahmanda, that is never identifiable — knowable — and that is the highest in all respects; the one who makes use of that eternal contained within the head is the Margashirsha. The Satpurushas — the great knowers of Truth like Shri Krishna — are always seen to utilise that unwariness to its best. Even if that unwariness — that container — is not forgotten — is not lost sight of — after all it is a container and as such is bound to give way — bound to break — bound to crack — some time or other; and the one, whose container has thus cracked, begins to explain — to expose — to all others all the secret processes, principles, thoughts, etc. Of course, I am not like that. Now, if this container is broken — is cracked — it must be immediately repaired — must be joined somehow or other — and there is a method for the same. It was because of 'Time' that the container gave way; and so it is with 'Time' that it has to be united; it means that that unwariness, i.e. the Maya and the Kala have to be brought together; and they are always together. Just as the Maya exists on the support of that means to Bliss, in the same way, the Kala also exists on its support; in fact the Maya and Kala are dependent on each other. And due to this unique association of theirs it is that as the container breaks during unwariness, it gets repaired — it gets united — im-

mediately and automatically. The container being related to Kala, there are many a time when the container gives way and is immediately united; one of the important periods for this occurrence is the month of Margashirsha.

The broken container gets united during the time between the 14th and 15th day of the bright half of the month of Margashirsha, and if a suitable person is present at that time, he can watch and thus understand the process of union; it is exactly like watching and understanding a pot-maker making a pot. To those that know the process, this becomes a sort of revision. Why are the Brahma, Vishnu and Mahesha considered to be topmost? They are considered that way because they deal with — they control — the whole world: But this world is nothing else but the result of that unwariness, and all three of them have to do their duty — their work — within that unwariness, and they do so without losing sight of it; if, however, by chance they forget, then this period at once makes them remember it; it revises their knowledge of it.

The Brahma, Vishnu and Mahesha were dealing with the world and were enjoying the Bliss lying within it; but they were lured by that unwariness — lured by real happiness and were caught in the grip of Entice — the Moha; they desired to have Anasuya. The moment they were enticed by the unwariness, they approached Anasuya with a begging bowl. This could be interpreted in another way: they were able to deal with the world due to that unwariness and to be able to continue that they came to beg at Anasuya's place. She was a very great woman; she was the embodiment of that that remains contained in the container of unwariness. Thus, when they came to beg at the doors of Anasuya, the mistake of being lured by that unwariness committed by them was corrected; they got that means of Bliss from Anasuya resulting in the incarnation of Datta. I will cite an example to understand this better. When an implement becomes useless by constant usage, we take it to a blacksmith, who puts it in the furnace to turn it into a soft lump and then fashions out of the lump the same implement once again. In the same way, when they — the

three of them — found the implement of dealing with the world to have become blunt and hence useless, to get it repaired -- got remade — they came to and begged of Anasuya. They had approached Anasuya when they were lured by that unwariness, and hence when she approached them with alms, they asked her to become nude to give the alms. After all, she was the wife of the great Atri Rishi; along with Atri, she also had attained that state of Brahma. The moment the three of them requested her to be nude, she at once realised that they also had attained the state of Brahma, i.e. they were fully detached even while working as the Creator, the Protector and the Destroyer of the world, and hence she derobed herself and gave them the requested alms. The moment they received the alms at her hands, their lure of unwariness just disappeared; on the other hand, by serving them alms that way, she fashioned out of them a unique single means in the state of Brahma, the embodiment of all the three Gunas, for the good of the whole world; it means that she fashioned by combining their three individual aspects of the creator, etc., one single entity to do better work than any of them individually, of course for the betterment of the world. It is this unique single entity fashioned out by her that is recognised as her son — the son of Anasuya — Shri Datta Maharaja — Shri Gurudeva Datta. The three of them were lured by the unwariness, i.e. they had forgotten about their head; and it was in this period that they once again remembered their head, i.e. they remembered the means of Bliss lying within the cover of unwariness with its help, i.e. they realised themselves due to the state of Datta; that is why this period is called Margashirsha. It means that during this period they lost their unwariness and attained self-realisation; it is this realisation that is called as the incarnation of Datta.

Atri-Anasuya had no child — no son — and so they adopted the combined form of Brahma, Vishnu and Mahesha and as such they named him as 'adopted' — 'the Datta'. Datta also became as well-known as his parents; after all, the parental estate is received by the son! The whole universe is the estate

of the Satpurusha. When he gets tired of looking after his estate and desired to enjoy the state of Para Brahma, which is naturally higher to those of Brahma, Vishnu and Mahesha, he has to adopt somebody who would look after his estate, i.e. look after the universe. The Satpurusha can remain at his will in any state — the individual state of Brahma, Vishnu and Mahesha or the combined state of Datta; when he desires to enter the state of Para Brahma, he observes some appropriate rules for some time to enable him to enter that state; when he enters into it then of course he has not to observe any rules. It is just like putting the horse and 'buggy' in the stable after having completed the required journey; when again it is desired to travel, the horse and 'buggy' are taken out of the stable and used and on returning home, on completing the work, they are once again put back into the stable. Once the state of Brahma is attained, one cannot have — one loses — the state of a father, i.e. the state of Purusha. The state of Purusha is linked with the state of a Stri and hence when the Purusha state is lost, the Shri state is automatically lost. It means that with the attainment of the state of Brahma, the Purusha and Stri states are lost and one enters the neuter state. The word Napumsaka (neuter) means the negation of Purusha state. Stri is like the reflection — the shadow — of Purusha; that is what the Shastras have said. The wife according to this must not be proud of her state, as you are of yours; she must not behave on her own, but must behave according to what her husband dictates. A woman, who behaves strictly in accordance with the wishes of her husband without ever being proud of her own state and without ever acting on her own, is called Pativrata. A woman who behaves like that slowly gets imbibed with the qualities of your state of Purusha; when all the attributes of the state of Purusha are thus — get thus — transferred to her, what can remain with the husband? This is the principle of the institution of marriage. When your attributes are thus transferred and you lose your state of Purusha, she being just your reflection, automatically loses her own state. If there be a tree, then it can throw a shadow on the earth and

the earth can experience it; if, however, the tree is destroyed, then how can there be any shadow and how can the earth experience it? In short, the disappearance of the Stri-state is automatic with that of the Purusha state, with the result that the person concerned now attains the Napumsaka state, i.e. the Brahma state. Do not mix up this Napumsaka state with the physical neuter state. This very essential Napumsaka state is consequent upon Sadguru-kripa or upon destruction of the Purusha state due to observance of strict celibacy with or without the help of a wife. The one, who finds out — understands — the real head — the Shirsha, becomes Napumsaka, i.e. attains Brahma. What is meant by 'to become Napumsaka'? It means full knowledge and understanding of the unwariness, i.e. of the Maya, through and due to which the Brahma is experienced. The one who goes on doing worldly actions and hankers after happiness, collecting means for the same, cannot be a Napumsaka. The real Napumsaka is that who never thinks of any type of happiness whatever and hence naturally does not run after collecting any means for it, who has attained that eternal Bliss without doing any activity whatever, who has fully come to know and understand what Maya is and who can remain in the state of Maya at will. Such a Napumsaka is the Satpurusha in the state of Para Brahma and such a Satpurusha needs to have a son for the good of the world.

The mode of working of a Satpurusha is always subtle and invisible and he is seen to work at all the four levels, i.e. the Sthula, the Sukshma, the Karana and the Mahakarana levels. If men of the world always do their work in a gross state, the work of a Satpurusha is never done in the gross state, it does not mean that he is incapable of working in the gross state or that he is frightened of the gross state; he is not frightened of and by anything — not even by the most unusual sudden happenings. The point is that his mode of work is not gross, is not visible. He can do his work at any level, at any time. His mode of work is no doubt invisible; but it means that it is invisible to you. Really speaking, whatever he does is always open and not a secret, but you people are not able to see it,

to follow it, to understand it and hence his mode of work is described as being secret. Whatever work you do is always undesirable; your so called good work also is equally undesirable; on the other hand, any and every action or work of a Satpurusha is always desirable and good and that too is done by him not for himself but for the good of the world — for the good of everybody. When he desires to enter into the state of Para Brahma, for the governance of the world — for the good of the world, — he needs to have a son to take over his charge, and to have a son, a wife becomes a necessity.

There are two types of women or rather wives, in the world. The first type is yourself. From the Brahma point of view, you who call yourself as men, are women, and as such the Satpurusha, who knows this, marries you; that is the truth. Take my own case; I know that I am married to those who have attained the Brahma; that is my personal experience. The second type is what you recognise as women. From the Brahma point of view, you and your wife — both — are women, there being only a difference of a degree between you and your wives. From the Brahma point of view; the Satpurusha marries a woman in the form of a man; at the same time from the point of view of Maya, which is always in the state of Brahmā, he recognises a woman as a woman, i.e., whom you so recognise. That Maya is never away from — never dissociated from — Brahma; it is always associated with it. From the point of view of these two — the Brahma and Maya, — i.e. from the point of view of Pure Brahma, if your men belong to the female state then from the point of view of the Maya, which is existent on the support of that Brahma, those you recognise as women are also in the female state, i.e., the men from the Purusha Prakriti and the women, the Stri Prakriti, i.e. both are Prakritis, both are women. If you men are in the state of Maya, the women are in the state of Brahma. The nature of men being that of Maya associated with Brahma and the nature of women being the pure Brahma, the men marry the women; but from that higher point of view, both you and they, whom

you marry, are but women — the Prakritis. Now, what is the function of a woman? It is to have a son.

To hand over the estate in the form of the universe, it becomes necessary for a Satpurusha to have a son — a Putra. I have already told you the definition of the word Putra; but such a Putra is not required by a Satpurusha, since he has already reached the state to which a Putra is supposed to push up his father; he wants a son only to look after the Universe — the estate of his. Now having reached the Brahma state, it has become necessary for the Satpurusha to have a son, and he happens to be without a wife; so then he marries either with a Purusha Prakriti or a Stri Prakriti. Just as you, meaning the Brahma, associated with unwariness, meaning the head, found it necessary to have a wife, meaning the pure Brahma, in the same way, the Satpurusha finds it necessary to have a wife. Without Maya one cannot have Brahma, as without a container one cannot have any milk. If we have a cow in the house, a separate pot is assigned for the milk, and whenever milking is to be done, the same pot is utilised. The ParaBrahma lies within the head of the Purusha, and hence to experience that one has to marry the head; that is why the one who had reached the state of ParaBrahma married me, and I became his wife. Really speaking, to begin with, there is no such thing as a Purusha state. But to experience the Pure Brahma one has to have recourse to Maya; one has to be in the state of Maya since the one in that state alone experiences that Brahma; both of them are really speaking one and the same, both are always together, both are Dnyanarupa, i.e., in the state of that Primary Consciousness. That pure ParaBrahma is without any consciousness whatever, and as a result of that some of its portion desired to experience itself; it is that desire itself that became Maya — the Container, and now with the help of this container it began to experience itself. This consciousness on the part of Brahma forms the root of the Jiva-state; it does not mean that it has attained the state of Jiva. Think of a tree; if the flower of a tree is not called a fruit, who will call its leaf or the

root a fruit? But the root is essential to have a fruit; the root is the primary cause of the fruit; obviously the state of the fruit is contained within the root; even then nobody calls the root a fruit. In this way, that Consciousless ParaBrahma got the covering of Maya spontaneously, and the moment this covering was conceived, both the covering and the underlying Brahma began to enjoy each other. When the milk came into existence, the container became necessary, as without the container the milk cannot be kept — cannot remain — cannot exist. In the same way, without that container, — the covering — the Maya, that Brahma could not even experience its own existence. That Pure Brahma is all Bliss. It is this Bliss that caused the outcome of unwariness, the state of no experience, the Maya; obviously, in comparison to milk this Maya becomes the container. The milk is always in a container and when so kept, both the milk and the container come to know each other — experience — enjoy — each other. Just as that container serves the purpose of a wife to that milk — that container is the wife of the milk — in the same way, to experience itself, that Napumsaka ParaBrahma married the head representing the Purusha state. I had to undergo such a marriage. Why? because that ParaBrahma wanted to have a son and so it married me for that purpose. I became thus related as a wife to that Napumsaka. It naturally fell to my lot to point out to him that he was inactive, i.e., powerless. His association, however, snatched away my Purusha State, and I got his Napumsaka state in lieu within me; I have thus the external form of a male and the neuter state within. Now that husband turns round and asks me as to why he is not having any children of me? I tell him that I also have become like him and how can we have any progeny now?

Once one is married to ParaBrahma, the association with it brings on the Napumsaka state; one who has attained such a Napumsaka state is called a Satpurusha; it means his head has become full of ParaBrahma; his head forms its container — the Maya; he is continually engrossed in his husband —

the ParaBrahma, i.e., he is always immersed in that Bliss, naturally both of them are always together. It is like the neuter gender — neuter state of the milk as also that of the pot. (Here there is pun on words.) A pot in Marathi is called a Tambya or Lota which is masculine in gender, a Charvi which is feminine in gender or a Bhandā which is neuter in gender. Ordinarily the type of pot used for milking is called a Tambya; when it is filled with milk on milking, it is called Charvi, i.e., the container loses its Purusha state and is now married to the milk, thus attaining the female state. When it is now set aside it is called a Bhande, i.e., it now loses its female state along with the male state and thus comes into the neuter state. In this very way, when the ParaBrahma marries a man, i.e., the Purusha Prakriti, it is called Satpurusha; this, of course, is not the full state of affairs, but just the midway; because as it is married to Purusha Prakriti, it ought to be married to the Stri Prakriti and when this is done then it comes into the neuter state; it means that then all the three gender-states come together, i.e., unite into one. When does this state of affairs become evident? When the ParaBrahma married with the Purusha state people came to know it as Satpurusha. ParaBrahma which was formless and therefore could not be experienced now becomes formful in the form of Satpurusha, who could be seen, i.e., who could be experienced. The Purusha Prakriti on being married to ParaBrahma becomes the Satpurusha. When he thus attained the state of ParaBrahma, he becomes the head containing the Brahma, and as such he had no further necessity to have a wife. In the Satpurusha, if ParaBrahma is likened to milk, the male-state-Satpurusha becomes the container. The pot of milk is always inside the house, i.e., in the kitchen and not in the outer drawing room; that is, that pot remains with or amongst women, and why so? because it has attained the neuter state. In the same way, one — the Satpurusha — who has attained the Napumsaka state remains inside amongst the women. That is why here assemble so many women. Now, when I reached that state of Napumsaka and as such I could

not beget a son, my husband, the ParaBrahma, said to me that since you have become incapable of begetting a son, you should adapt yourself to play the role of the son! So not only I became a woman, but I became my own son! That ParaBrahma looks upon the Satpurusha as the son. That is why a Satpurusha is called an incarnation of Datta. It means that ParaBrahma adopted the Satpurusha as a son, i.e., it adopted its wife as a son, i.e., by marrying the Purusha Prakriti, it turned it into Stri Prakriti, and since that Prakriti had realised the self, it now adopted it as a son.

Due to her association with Atri Rishi, Anusuya had attained the state of Brahma, i.e. both of them had become Brahma-rupa. By virtue of her being in the state of Brahma she snatched away the Purusha state of Brahma, Vishnu and Mahesha; with the removal of Purusha state, the Stri-state of theirs also was removed, with the result that they were forced into the Napumsaka state; thus united into that state they now appeared in the single form of Datta-Digambara. Digambara means nude. When is the nude state attained? When the state requiring a covering is destroyed, the question of having a covering — having clothes — does not arise; that is the neuter state. One who associates with such a Napumsaka state is bound to become Napumsaka. That is why the maxim, "Satsangaticcha Mahima Kalena", meaning, the glory of association with the state of Sat is beyond conception. When the worldly activities are stopped, the means of having Infinite Bliss is attained automatically. In short, that ParaBrahma made me — called me — Datta.

This is what happens when the ParaBrahma marries the Purusha Prakriti. We must now consider similarly about Stri Prakriti. What is the relation of ParaBrahma with the Stri Prakriti? In what way should the Satpurusha deal with women? Let us see now. By association with a Satpurusha a woman is bound to attain his state sometime or other. But the necessary full association of a woman with a Satpurusha is extremely difficult. That is why the custom of marrying the Satpurusha. Marriage with a Satpurusha leads the woman

to the Napumsaka state. Of course all these changes are effected secretly, i.e., they are not apparent. I have already talked about Rama and Krishna marrying the Stri Prakriti and thus emancipating them.

It is necessary to offer women having all the three Gunas to ParaBrahma; by this the women are relieved of their Gunas and they are led to Napumsaka state. It is after this that they have to marry men who depict all the three Gunas; this marrying means making or having a disciple. This is one way. The other way for the women is to become and remain in the state of a Sati. The woman who marries a Satpurusha becomes a Sati. The woman who had behaved like a Pativrata in her previous life, pushes her husband in that birth to be into the state of a Satpurusha in his ensuing life, or else she herself becomes a Satpurusha in her ensuing life and marries the husband of her former life, who happens to be a woman in his present life, and thus pushes him into the state of a Sati. Those that were women in their last life thus become Satis in their present life.

The world is the form of Datta. After leaving the three Gunas one is able to adopt, one is able to attain Brahma; it means the ParaBrahma takes the whole world to be the form of Datta. Naturally, the son of or son adopted by the ParaBrahma, who is a Satpurusha, becomes the Datta — becomes the Brahma itself. The world also is in the form of Datta or it is a form of Datta, and whomsoever it belongs, he also is — he must be — in the same state, i.e., the state of Brahma. That is why it is customary to call the world as a form of Brahma. Just as Brahma is all Bliss, the world also is all Bliss. All the attributes of the Brahma abide in the Napumsaka state, and due to this the world eternally goes on experiencing the state of Brahma. As you belong to the world, you are also in the same state; but being unaware of it, you are not able to enjoy the Bliss, i.e., experience that state. Since the world is Brahmarupa and becomes a complete entity — a full entity due to you — the human beings, you are also the same. Just as the Brahma in the Napumsaka state formed

the form of Datta, in the same way, whoever will attain that real Napumsaka state will become Datta. Even if one person becomes Datta, then the Brahma looks upon the world to be in the Napumsaka state, i.e., in its own state.

All this tells us that a Satpurusha is everything in the world. If he is a Rama or Krishna or a woman or a child or a worldly person or an ascetic, i.e., he is everything — everywhere, so also he is nowhere — nothing. Those that associate with him are able to know such a state of his. To ascend is to experience the higher states, while to descend is to experience the lower states. Ascending, of course, is difficult, and that is where one has to seek help.

I have today given birth to myself. It means by explaining the principles of the incarnation of Datta, I have become Datta myself.

In short, once one reverts, one goes on progressing automatically, one attains the Napumsaka state in due course. In that state lie both the male and female states. That is why if Saris and blouse-pieces are offered here, Dhooties and shirt-ing also is offered. I have said that a man is able to lose his Purusha state with the help of a woman; but you people do not see it — do not try for it. By offering female-wear to a Satpurusha, the women, however, get it done. This offering means telling him that since we are not able to do the needful, please play the role of a wife of our husbands and snatch away the Purusha state they have assumed, because they would not attain the state of Parameshvara unless they lose their Purusha state, and we shall not be able to have it. By removing their Purusha state you make them Napumsaka, i.e., make them attain the state of Brahma, so that by associating with them, we could attain that state. When it so happens, we will feel that we have been fully graced by Datta. It means I have to become Savata (second wife with the first living) of your wife; there is a difference, however, in this; if the worldly wife of yours makes you more and more attached to the world, I, as your wife, will be detaching you from it.

The Joining time of Sankranta and the Importance of Khichadi.

Yoga means uniting two together. As a matter of fact there is only One; but this One has been imagined to be two, and uniting these two is called Yoga. Uniting any two opposites is called Yoga. In the world the most important two things are the pleasure and pain; to create these there have to be a pair of opposite types of actions; to join these two together is Yoga. The mind like the world is full of, or afflicted by pleasure and pain; even though both the mind and the world are generally together, time and again they are experienced to be separate from each other giving the experience of Dvaita. To fully unite with the Original One is the real Yoga. Both the mind and the world themselves are in mixed states and when these mixed states are turned into one then alone the union — the Yoga — becomes complete; when the mind and the world joint to form one, then the real Yoga can be said to have been fully accomplished.

The mind is called Mana. If the letters in this word are reversed, the word Nama is formed. I have once talked about it. If the letters in the word Jaga (the world) are reversed, the word Gaja is formed. The words Jaga and Gaja seem to be related to each other. The Parameshvara in one of His incarnations had taken the elephant's head instead of the usual human one; of course He must have some purpose in doing that. It may be that the Gaja — the elephant — may be representing the world. It would be very interesting to find out the meaning of the word Gaja; Gaja means elephant; it also means Ganapati; the trunk and tail of the elephant and what they represent, and so on, well, it is a big subject, and we shall leave it out for the present. The elephant and Ganapati are two opposite states; both are full of pleasure and pain. The Gaja Mukha i.e. the elephant's head seems to be the cause of origin of the Jaga and Gaja. The Gajamukha —

Gajanana — is seen to pervade the universe. It is an interesting subject; but it may turn out to be very lengthy; I will leave it now. After all how much should I talk? One, who wants to, can understand with a little, but the one, who does not want, cannot even with a wagon-load. What is the utility of talking then?

The present period is of Dhana Sankranta (entry of Sun in Sagittarius). This is a period meant for getting beyond the state of the Sun after uniting the Purusha and Stri states. The period of Dhana and Makara is of great importance. On the day of the Makara Sankranta one has to unite into one the various pairs of opposites, the Dvandvas, and offer that union to God. During the whole period of a month of Dhana Sankranta one should exert to unite the various Dvandvas. As a representative of this uniting, it is customary to cook Khichadi and offer it to God early in the morning, i.e., just as the sun rises, i.e., during the Sandhikala — the joining period — between the night and the day. (Khichadi: rice and Dal together; usually Muga Dal.) The Parameshvara is always present wherever there is a joining, i.e., at the junction — the Sandhi. Everybody possesses the Khichadi of so many pairs of opposites, and also the time and space between any of these two pairs of opposites. We cook the Khichadi, offer it to God and eat ourselves early in the morning. These days people have tea and pan and tobacco, no sooner they get up from bed; in the same way, the Khichadi should be eaten!

Everybody possesses the Purusha and Stri states, the right of the body representing the Purusha state and the left the Stri state; God resides at the junction of the two, i.e., along the middle line of the body. Both these parts are joined together by love, by Ananda. The Sandhi is the place where, or rather the means by which, love — service — can be offered to God. Look at the Ardha-Nari-Nateshvara; His right half is Shankara and the left the Parvati; it means the left half of Shankara unites with the right half of Parvati, and thus they together come into existence as Ardha-Nari-Natesh-

vara; it means this union was formed by the maximum of love of theirs, and thus both of them attained the status of all love. Love i.e. Prema, means Paramatmā. Paramatma is without a form and yet He has a form; what is his form? well, He resides by or within our form. Paramatma being just love, when our reflection falls on that love, that love is seen to appear in the form of that reflection of ours as an independent entity. Our reflection — our formless love — merges into Him; it means we are then able to enjoy that love — that Bliss. Even in worldly life, the Ananda you get is by coming together of two; it means the reflections of both fall on that formless Ananda and mix with it, and thus through that the two are able to have that Ananda. As a matter of fact, everything — everybody — is nothing else but that Ananda which is nothing else but Parameshvara. The Ananda, you people have, is derived from destructible objects of enjoyment and hence it lasts only for a short while. But if whatever two means giving it remain eternally, then the Ananda given by them will also be eternal. Now which are these two things that remain eternally? Well, the world in one and its reflection in our form is the second; when these two unite, these two mix, and when the reflection of this mixture falls upon that Bliss, then we are able to have that Bliss eternally; such is the state of affairs. It is due to this Bliss that there remains — there occurs — no difference between the world and the God. The world means God, and God means the world. The mind of the one who attains that state is the world; that mind is Parameshvara. In short, we possess both these states and they have been joined together by Prema; this is the mixture — the Khichadi — of the Purusha and Stri states. Every man and woman is that mixture — that Khichadi. It is this Khichadi that is to be offered to Parameshvara through the Sun; it is this Khichadi which is to be offered as a Naivedya and to be eaten by us; it means we have to offer ourselves. When we thus offer ourselves, the Sun does not keep us with him but pushes us upwards. We eat the Khichadi of Rice and Dal and then offer ourselves as Khichadi and thus

please the Parameshvara. It has been said, "Jivo Jivasya Jivanam", meaning "life supports life"; just as we are Jiva, so are the Rice and Dal; we satisfy ourselves with the Jivas of Rice and Dal, and due to them we experience our own existence; now we offer our Jiva to Parameshvara and thus please his Jiva. The Parameshvara always desires to have Khichadi of our Jiva. Take a bath before sun rise, cook the Khichadi of Rice and Dal, stand in the open court-yard, worship the Sun, offer him the Naivedya of Khichadi and along with the Khichadi offer yourselves, and then remember continuously that you have offered yourself to the Sun. The day previous to Makara Sankranta is called the Bhogi day, on which the Sun opens his mouth; on that day He enjoys 'our' Khichadi, and on the next day He pushes up the Khichadi he had enjoyed i.e., ourselves, i.e., our Jivas; it means our Jivas thus transgress the ambit of the Sun. Whosoever goes beyond this limit becomes devoid of births and deaths. Yogis exert to transgress the ambit of the Sun. But the Sankranta day is a spontaneous and natural mode to achieve the same as ordained by God. What is meant by "the Dhana Sankranta has ended?" It means this: during the whole period of one month of Dhana Sankranta we have to go on offering as laid down the various duties of ours, the Khichadi of our Papa and Punya in the form of our Jiva, i.e., in short, the Tana, Mana and Dhana offerings to the sun, who enjoys them and as he transgresses from Dhana to Makara, he pushes up these Jivas beyond His ambit; if at all the Jivas do not succeed in getting pushed up, then they remain with the Sun, and slowly during the period of Makara they succeed in being pushed up. Once he goes beyond the ambit of the Sun, then he experiences everything, all, to be the same. That is the why of the importance and glory of Sandhikala.

At least listen to what I am saying. I doubt if anybody will make use of what I have said; but if you have at least listened, it will not be wasted; in your ensuing birth you will be offering such Khichadi during the Dhana-Sankranta period. Every place has its importance and capacity; if this place be

of very great importance, then what you have listened to will not be wasted; it will have its effect some time or other.

198

U. P. I. (T) 14

2812-1924

The secret underlying Dakshina and Pradakshina.

With the beginning and the end as the two ends everything has three states. the beginning, the existence and the end. Normally if any one thing is experienced, the other opposite is automatically experienced; if, however, only one end is grasped, one does not have the experience of the other. Now, the Uttarayana (northern declination of the Sun) has commenced; that means the sun will be leaving the southern one.

Look, this Eknath Maharaja has offered here a hundred rupee note. I say, "Why keep it?" Parameshvara does not want these things. Parameshvara only wants you and nothing else. Now, what is meant by 'you'? It means 'the thing that if you', i.e. the 'Tvam' (thou) in you. When do you experience this 'Tvam' in yourself? when some other 'Tvam' stands in front of you. When another stands before you, then you call yourself as 'I' and him as 'Tvam'. He also calls himself as 'I' and you as 'You'. 'I' and 'you' are thus mutually used that means both become 'I' or 'You'. The 'I' and 'You' are the two ends; but the 'I' appeared on the scene after 'you'. There is no difference between 'I' and 'You'; they came into existence because of each other. 'I' is independent by itself. When does 'I' become known? when some 'you' stands in front of him. When two face each other, they call each other as 'you'; that means at that time the 'I' becomes invisible for the time being. Parameshvara asks you to hand over your 'you-ness' to Himself. When the 'You-ness' is given away then the 'I' ness that depends on it is automatically given away; the 'I' ness by itself cannot be given away.

The 'I' is like a stream. In summer when one sees a thin running stream, instead of drinking water from it he

just makes a small ditch along its side by digging the sand, when the water from the stream slowly percolates through the intervening barrier of sand into the ditch, and he drinks the filtered water from the ditch. You may go on removing water from that small ditch, and new water goes on filtering into it so long as that stream is running. It means the wall between the stream and this ditch becomes a non-functioning thing; there being water on both sides of that intervening wall, the water from the stream goes on seeping through it. The 'I' ness exactly resembles this water; the Ahamkara is indestructible. The Ahamkara is like the water of the stream that seeps through the barrier, which though existent yet is as if non-existent since it allows water to seep through, and which resembles the 'existing — non-existing' Maya. Between that Infinite and the Ahamkara lies the Maya. I have talked about Maya. It is the Ananta that filters through into the ditch that is called Ahamkara. It is due to that porous barrier of Maya that the Ananta became the Ahamkara. The water in the ditch calls itself 'I', because beyond that porous barrier it is able to see 'another larger' water, which it addresses as 'you'; the 'you' form of his is seen to be big by the 'I' form of his. The water in the stream and that in the ditch began to ask each other, "Who are you, who are you?" It means during the time it asked "who are you?" it forgot itself to be "I". That filtering stream of water collecting itself into that ditch finds itself to be, and as such calls itself as, 'small'; while the water in the main stream is not able to know its extent and as such calls itself as 'big'. The Ahamkara is there right from the beginning; but it becomes conscious of its existence only when the 'Tvam' appears before it. Now, to do away with this differentiation between 'I and you' or 'small and big', the intervening barrier of Maya must be removed; when the barrier will be removed then the difference between 'I and you' will disappear, and the 'I and you' will then be joining to form one. If we thus trace backwards the 'I and you', then the differentiation of being 'I' disappears, i.e., the 'I' merges into 'you', the Infinite; the

'I' and 'you' thus disappear. For attainment of this, one must know the method of doing away with the Maya. Now what is meant by 'doing away'? What is there 'to do away', since the Maya means nothing? The Maya is really non-existent; it is you who raised this imaginary non-existing barrier. I will give an example to explain this. Suppose you imagine a name of a town and now drop a letter on that address, can it be delivered at that address? The post-office will be sending that letter from one end of the country to the other, or the police may try to hunt the place; your imaginary town thus keeps the post and police unnecessarily busy in locating a non-existing town! This unnecessary work resembles the working of the Maya. Since it is non-existing, how can it be found? but what a work it puts one to! All that unnecessary work of the post and police will at once stop when they come to know that the town is imaginary and hence non-existent. In the same way, the moment you know that it is non-existing and hence you stop all the unnecessary activities you have been doing, Maya will have disappeared -- it will have been destroyed. When you try to find out the Maya, what are you able to find? Since it is non-existent your exertion leads you to that Ananta. It means that if you want to find out the Ananta you have to try to find out the Maya or conversely exertion to find out Maya leads to Ananta. Some body comes to know that some treasure is buried at such and such a place, and to find it out he begins to dig and goes on digging in that place; as he digs and digs he finds no treasure, but his digging leads him to the discovery of a gold mine; in this very way trying to find out Maya leads you to Ananta. To locate the Maya, one has to stop all the worldly activities, and this leads to that Ananta. When the Ananta is experienced, one comes to know that the Maya was just an imagination and that it never existed. It is then that the 'I', differentiated due to Maya, and the 'you', caused by the 'I', just disappear. It means the two ends, the I and you, and whatever lying between them just disappears, leading one to experience one Infinite Continuum, The Para-

meshvara is Infinite. But when does He know that He is Infinite? He knows it only when a small portion of it as if separates from Himself and stands before Him, i.e., when the world comes into existence due to Maya. When the world thus stands before Him, then He calls that world as 'You' and sees it to be a small affair in comparison to Himself; it is the smallness of the world that gives Him the experience of His being great — of his being Infinite. It is then that He says, "You offer your 'you'ness to Me so that My Infiniteness would disappear, i.e., the difference between 'you and I' will disappear, and we shall become One together." Even though you came into existence due to Me, I also have come to know about My existence due to you. We call each other — recognise each other — as 'you'; if you give away this 'you'ness of ours to Me, then We shall become One, i.e. the 'I' and 'you' of each of us and the 'you'ness of both will disappear."

When the I and you, i.e. two, come on the scene, then the differentiation as right and left, or above and below, or front and behind begins to take place, that is the 'directions' come into existence. This is the 'play' of the Maya. The earth spins — moves — from right to left around the sun and yet we feel that it is the sun that is on the move and not the earth; this is the 'play' of the 'Maya'. If we go beyond the earth then alone we shall be able to see the earth to be actually moving. Where would be the place of one who can see all within and without the world? Well, the place of such a one can be known only to himself. The one who can remain like that is able to see all within and without the world, i.e., he separates himself from and thus becomes the on-looker of the world — the on-looker of everything.

Where does this on-looker of 'all' stay? The Mythology has described that Hiranyaksha pocketed the earth and hid himself? Where did he hide himself? You cannot say that he hid himself in the ocean, because the ocean is on and belongs to the earth? Then? Well, one has to become Hiranyaksha to know that. If the state of Hiranyaksha is attained

then the sight — the powerful eye — the Aksha of Hiranya — will be attained, and then it will be known as to where the Hiranyaksha hid himself, how he held the earth, and so on. The state of Hiranyaksha is not bad; but it is a state that should occur at the time of deluge or dissolution of the world. If anything takes place at a wrong time, it leads to all sorts of troubles and disaster. The state of Hiranyaksha occurred at the wrong time, and that is why the Parameshvara had to appear in the Incarnation of Varaha to destroy him. It means, the Parameshvara said to him that 'you can merge yourself into 'that', but why take this earth along with you?' He, who was going into that Infinite eternal Hiranya state — the 'golden state', wanted to take the earth along with him; to prevent this the Varaha Incarnation took place. What did the Varaha do? He allowed the Hiranyaksha to enter into that Hiranya state and stopped the earth passing into it. Where was the Hiranya then? He was obviously in a place whence he was able to see the world on one side and the Ananta on the other. Now, how can we understand and appreciate this? We can do so only when we ourselves attain that state.

To the one, who attained that 'on-looker's' state, the world seems to lie on his right and the 'beyond' the world on his left; it means due to his position the right and left, or above and below, etc., came into being; any way, he begins to see the world on his right, i.e., on his Dakshina side and that 'beyond' on his left, i.e., on Vama side; it means the world — the activity — the Mava — appeared on his right and the 'beyond' — the Infinite on his left; it means, from his point of view, he being the on-looker, the 'I', that Infinite lying on his left becomes 'you'. The Parameshvara says to him, "You give away your 'you' ness to Me, i.e., your right side to Me; because of your 'you' ness the 'I' ness came to Me; when you give away your 'you' ness we shall become one. When you give away your 'you' ness, you will be losing it, but along with it the 'I' ness of both will also be lost — will disappear." This demander of 'you' ness of the on-looker

is on the left leaving the human being in the form of the world to remain on the right. Parameshvara tells him, "It was due to you that the 'I' ness came to Me; it is due to your activity that I became — I appeared — inactive; so you offer your 'you' ness; with which you are able to carry on your activity, to Me, i.e., offer your Dakshina side to Me." It is in accordance with this that those, who have reached the state of Parameshvara, demand Dakshina of you. The Dakshina has to be offered with the Dakshina Hasta -- the right hand; if somebody offers it with the left, he is at once told to offer it with the right. With the right hand the activity is done and to give it away is to give away the activity — to give away the Maya. The giver says, "God, please accept this 'I' ness of me". God says, "if you are giving it you may; but give me your 'you' ness. The 'I' and 'you' are complementary. 'I' appears due to 'you', and hence God asks for 'you' ness. Really speaking the 'I' and 'you' are in the world, belong to the world; they are absent in the Parameshvara. When you offer your 'you'ness to Him, it reflects back upon you. The 'you'ness belongs to the world only, and not to Parameshvara. If at all it is contended that 'I' or 'you' must be there, then at the most it could be said that that Primary Consciousness — that Primary Ahamkara — is there. In short, to offer 'you' ness is to offer away the activity, i.e., the Maya, i.e., the Dakshina side.

If the Dakshina — the right side — is given to Maya, the Brahma automatically comes on the left. The Brahma-attained-Brahmanas ask for Dakshina, i.e., ask for the 'Dakshina side, i.e., 'you' ness, i.e., Maya, i.e., your false Purusha state. When the right side is given the left is automatically given since the left is the reflection of the right. The left asks the right to offer itself to it so that it would lose the reflection form of itself. The Ahamkara-form-world's reflection, on account of its 'you'ness fell upon that Infinite; you having taken the 'you'ness that reflection came upon you; that is why Parameshvara asks for your Dakshina side, i.e., for your 'you' ness. If the Dakshina side is given,

away, whence could there be any reflection? It means, then, the right and left join to form one, i.e., they disappear as such.

To resume about the Sankranta, on the Makara Sankranta day, the Dakshina (southern) side is left and the northern taken, i.e., the earth moves towards the Dakshina side and thus makes the Sun appear to be going towards the Uttar — the North. The earth is pushed towards the Dakshina means 'the activity' — the Maya — is pushed towards it, i.e., it is removed. At this very time when the earth moves towards the south and hence the Sun appears to move towards north, if anybody throws away his Dakshina side, i.e., his worldly activity along with the earth, he will be able to escape away through between the earth and the sun. Now, how better can I explain this so that you can understand it correctly! My dear men, that is what actually happens!! Those that give up their worldly activities at this moment — at this time — are able to go beyond the ambit of the sun along with their forefathers by escaping between the earth and the Sun. Those that are Dnyanis — those that have fully attained Brahma — are able to come and go from here beyond along the path lying between the earth and the Sun; for they have gone beyond the Dakshinayana or Uttarayana states of the Sun. After all there is nothing like south or north, i.e., any direction whatever, and since they have reached that state how can they think of any direction? Once it is known, it is experienced that there is nothing like Maya, the question of directions does not arise. Those that have attained such a state are not able to think of — are not able to see — the earth or the sun. They then exist in that Original Primary state prior to the appearance of the Maya. They are able to see all within and without the world, and they can come in and go away from the world at their will; due to absence of Maya there is no obstruction left in their way. It is for the attainment of such a state that the importance of Uttarayana has been stressed. At that time — during that period — we have to give away our Dakshina side; the left side,

being dependent on the right, is automatically given away along with the right; it means that then the right becomes the left and the left the right, i.e., they unite together and thus disappear as separate entities. The Brahmanas, who have attained the state of Brahma, accept Dakshina from you and along with it take away your Dakshina side and thus lead you to the state devoid of right and left. Sai Baba used to demand Dakshina; his acceptance of Dakshina meant the removal of differentiation of 'I' and 'you' from you. That is why it is essential to offer Dakshina to a Satpurusha. It is better to offer the Dakshina to him ourselves instead of his asking for it. It is really advantageous to offer Dakshina to those who have attained the state of Brahma. These days the Brahmanas have taken to service and they do not accept any Dakshina; if somebody offers them they resent it and say that they are not Bhikshukas (something like mendicant friars — G.S.). The real Bhikshuka, however, is always in the form of Brahma. Such men are not real Brahmanas. Any way Dakshina should be offered without being asked to one who has attained the state of Brahma. Money is able to buy all objects in the world, and hence along with the objects some money also has to be given, and that too with the Dakshina — the right hand. Now why so? because if the object and the money only are given, then they will pass into the state of Brahma, and not the giver; so the giver also has to offer himself and as a sign of that he has to offer it with his right hand. That object, that money, has been earned by doing activity with the right hand and that is why they are to be offered along with the same right hand thus to become free of all activity, i.e., to get beyond the Maya. This is why Sai Baba used to demand Dakshina. If somebody offered a note he used to refuse it; one had to get it changed for offering Dakshina to him. By offering Dakshina association with Satpurusha has to be established. How can such an association ever be wasted? That association is bound to lead the giver beyond the 'I' and 'you'. Satpurushas do all this for your sake; as far as they are con-

cerned, they have gone beyond the Dakshina and Uttar, and have no interest in Dakshina. And what do they want that money for? They have no children nor a family nor a house to look after. The whole world is theirs, and everybody in the world is a child of theirs! If you are lucky then they accept Dakshina from you.

Just as offering Dakshina is a necessity, similarly Pradakshina is a necessity (to go around God in a clockwise direction). Once the principle is grasped, everything becomes clear. Pradakshina is like a wheel — like a cycle. The earth moves on its own axis once in twenty-four hours, and thus covers a certain distance; we have naturally to do many Pradakshinas to cover that much distance. The movement of the earth is natural and is not perceptible to us. When the distance equal to the circumference of the earth is covered by the Pradakshinas, the person who does them is able to escape through between the earth and the sun. Brahmadeva had declared that He would marry his daughter to the person who would go around the earth in one Muhurta (two hours constitute a Muhurta). The one, who has attained the state of Brahma, can alone achieve this feat. At that time Gautam Muni did that. Gods like Indra and others tried to do the same, but they could not succeed. They were all surprised to see Brahmadeva accepting Gautama to have done so! Any way, when that much distance is covered by Pradakshinas, the person concerned is able to get beyond the ambit of the sun. That is the importance of Pradakshinas. As a representative of going round the earth the Shastras ordained that one should go around a certain Diety or a tree and so on, and that if so many Pradakshinas are done, the person concerned will have the fruit of having gone around the earth. Some people go around the Narmada; some go around a cow in delivery. After the head of the calf appears and before its whole body comes out if a person goes around the cow, he gets the fruit of having gone around the earth.

To sum up, what is important is to offer the right side of the body. The right side is to be pushed into the left

which is 'beyond' the world. The left represents the reflection; when the right is pushed into it, i.e., the 'I' and 'you' are thus mixed, this mixture throws its reflection on the Infinite, and through it unites with it. Both the right and left thus disappear in that union. That is the principle underlying the offering of Dakshina. Sai Baba demanded Dakshina because of this; he was a shadow and hence he used to demand it. But here there is only 'only', i.e., neither of the world nor of beyond the world. To be nothing is a very great state. Here there is no question of 'give and take'. Here, people like you offer and people like you take away. That is why I call this cage as a latrine. People throw their dirt here and those capable of removing it do so; the latrine is indifferent to both. I am also like a latrine. In short, one should not increase his desires and activities; one should observe fasts which always curb the mind. If you can do away with the desires there is no point in coming here. You do not come here to give me Bliss; I have that Bliss of my own always with me; I am forced to take your Papa and give you happiness in lieu.

Really speaking you are not qualified to hear such talks. A wise man who quickly understands or one who never understands is always better to deal with; the in-betweens are very troublesome, and the world consists mostly of them; doubting and redoubting is common with them; they are all full of 'I' and 'you'; such persons give us troubles and suffer themselves.

199

U. P. I. (T) 15

31-12-1924

The Nature of diseases and the state of a Satpurusha.

Recently I told you that during the Uttarayana period the earth is pushed towards the South and the Sun inclines towards the North, and through the space thus formed one is able to escape beyond the ambit of the Sun and experience 'beyond' the world; this is repeated every year. If we can push ourselves along with the earth then we shall succeed

in losing our Jiva-Dasha. What does it mean? Like the earth the Ahamkara, the Mana, the Buddhi, the Chitta, the Sharira, etc., are all Jada, i.e., in the gross state; so if along with the earth all these gross things of ours also get pushed away, then 'we' shall become free of them; the suitable time for this to happen is the Uttarayana period, provided we do the suitable actions; otherwise, well, we have to carry on within the cycle of births and deaths. With suitable actions our gross that belongs to earth would go along with her and thus we shall be free. What and how suitable things should be done, I have already talked about it. I have also told that along with right, the left also is given away and vice versa. Any way, the right side should be given away — should be removed of us — to attain the ideal, the Dakshina and the Pradakshina being the means for the same. There is yet another means for that purpose and I will tell you now about it.

When a man suffers from paralysis, he loses control over one side of the body, i.e., he loses one half of the body. You may think that such persons should attain Godhood. You are right; they should, but in this you have to differentiate a little. The paralysis could be the result of past vicious actions, or it may be caused by the will of God. Now, how to differentiate between the two?

The paralysis emanant from vicious actions may or may not be cured, but throughout that period of suffering the person concerned will never think of God; on the other hand, in the other case the person always thinks of God; this is the apparent visible difference between the two. Usually paralysis is not cured, and if it be due to God's will, the person concerned does not feel like having a cure and he does not exert for it. Without doing any action such a paralysis is helpful to escape away during the Uttarayana period. Some persons suffering from it have come and stayed here; the outlook for them seems to be good to me. Even if it be a result of past actions, and though late in the day, the sufferers begin to think of God, it is good; as a matter of fact the

relatives of such sufferers should try to make the sufferer think of God. After all such sufferings always lead one to God. When theirs becomes a hopeless case, these people turn towards a Satpurusha. The Satpurusha thinks it to be the result of destiny, and does not like the idea of curing it; so what he does is that he tries to give a turn to the cause of that suffering, that 'Vyadhi'; he makes it appear to be the result of God's will, and make the person bear it accordingly. Some people say, "Baba! why don't you effect a cure?" I reply that this suffering — this Vyadhi — is a result of his past actions and that is why Parameshvara does not interfere with it. Such sinful Vyadhis turn to be virtuous in nature due to the association with a Satpurusha. The sufferers from such Vyadhis that die here, well, the Satpurusha has to undertake the responsibility of their emancipation. The Satpurusha makes the sufferer suffer as much as he could and as a result of that suffering he leads him to the attainment of Godhood. The word Vyadhi itself explains what it is; let us look at its meaning.

The word Vyadhi consists of three parts Vi — A — Dhi; Dhi means buddhi. If the buddhi makes a man engrossed more and more in the ways and activities of the world, it can also lead to emancipation. Now 'A' means 'up to'; so up to this buddhi means 'Adhi'. Now what does this 'a' or 'up to' indicate — or rather include? it covers all the period of all the previous births up to the present date. Now 'Vi' means capable of destroying, and Vi + Adhi means Vyadhi; Vyadhi then means a state that is capable of destroying all the activities — all the good and bad attained during all the births up to the present time. Vyadhi thus has the unique power of destroying the Kubuddhi and its results that have been operating over all the births up to the present time. Think over this word in another way. 'Adhi' means mental suffering, i.e., a state in which the mind is responsible for all grief — for all pain; Vyadhi, then, would mean a state capable of destroying all the mental suffering, i.e., capable of destroying the mind. Thus, Vyadhi with both senses taken together, means a state

capable of destroying Mana and Buddhi that are responsible for all the pleasure and pain, i.e., for keeping one chained to the cycle of births and deaths. Vyadhi thus is a very great helping force. In the light of this do you think that a Satpurusha will ever relieve a person of his Vyadhi? Sai Baba used to say to such sufferers, "God will cure you". I also say the same. I explain to the person, "This suffering of yours is due to God's will. God is helping you in associating you with Himself instead of exposing you to the world!" What more can I say?

After all, the body is destructible and is bound to suffer from something or other. People say that they do not want any suffering. I say to them that then they should have taken the form of a stone; they should not have taken the human form. Treat the stone in any way you like; it never grumbles. So henceforth at least take the form of a stone. Then they say, "What are you telling, Babal!" Then I say, "Alright; then take a human form and go on suffering!" The stone, the earth, live for hundreds of years — for generations and generations of yours. If you want to have a long life, take the form of the stone and live for hundreds of years; otherwise accept the suffering and death at an early period. Some say, "If we become stone, then, how can we eat the rice and bread?" I say, "I do not know anything about it; be a stone and find out for yourself!" On this, a woman devotee, sitting nearby said "Give us a human birth but with all the attributes of a stone". Well, you know, while in a human body, one can become like a stone; it means one should have human body, but the inner attributes should be of a stone. If the worldly activities are stopped then that person will be like a stone idol. The idol does not eat and drink nor beget any children; that is how a human being should become. On this that woman said, "What is the use then?" I said, "Well, if you don't like to be a stone, then go on, suffer". You see, either be a human being with attributes of a stone, or become a stone, or go on suffering; these are the only three alternatives from which you have to choose.

The best of these three is to become a human being with attributes of a stone. A stone does not make any movement, does not talk and does not eat; it just remains as it is. At the foot of a mountain you are able to see huge stones. From your gross point of view a stone appears to be just a huge stone; but if you see deeper into it then you will see the formless stone there. Because you see at it with your gross eyes, you are not able to see its formless state. It is the reflection of your form that falls on that formless, and that is why with your gross state you are able to see the form of the stone; but as a matter of fact it is formless. That is the truth. That is why it is better to become like a stone while in a human form. Satpurusha is always like a formless stone; he is like a stone; he is formless. In fact, a human being who has attained the state of a stone is a Satpurusha. Now what more should I tell? If you take the human form with human qualities, then the body is bound to suffer from Adhi and Vyadhi; that is why one should become like a stone. Once one attains the formless state, then everything is there with him. He just becomes like a mirror; whatever comes in front of it — in front of him — is bound to see its reflection in him. Call such a person anything you like — God, mirror, stone, or just nothing. Whatever you say always becomes him.

200

U. P. I. (T) 16

31-12-1924

Miscellaneous.

"Shravanam Kirtanam Vishnoh Smaranam Padasevanam"; such are the modes of devotion. It includes Padasevanam, i.e., 'serving the feet'; 'serving the feet' is something very deep. It is customary to ask for the soil that is touched by or lies under the feet. To understand what is meant by Pada-seva, we must know what Pada (the foot, means).

People take the soil lying under my feet or water touched by it; but how long they would do it? They would do it so long as my feet are clean. Those that stay in forests etc.,

their feet are full of cracks and always plastered with mud, i.e., they are not clean or normal; if my feet were like that, nobody would even touch them. In those days when I was walking afoot through forests, my feet were full of bleeding cracks; they were thorny and dirty; these days because of my sitting in one place, they have become soft and velvety. The form of my feet is not conducive to being worshipped; but these days they look very clean and that is why you people take Tirtha off them. If by chance a boil or an ulcer develops on them, will anybody then have Tirtha off them. Nobody would. You may say that such a thing would not happen! But why should it not happen? The fact is that the one who always suffers, who is full of diseases is God. You people are healthy, while as opposed to you the Ishvara is always seen to suffer from something or the other. Parameshvara says that the one who is afflicted with some trouble is a good person. After all a diseased person is that who is 'eaten' away — who is consumed by diseases, i.e., Vyadhis. After all some how or other, somebody must consume one's Jiva, Mana and Sharira. Unless one's Jiva, Mana and Sharira lie at the feet of God, one gains nothing. Be it in any way — due to any cause, the Tana, Mana and Dhana must be destroyed.

Now, how to achieve it? Either one should offer them away to God or God should snatch them away from us; these are the only two alternatives. But where to find God for that purpose? On the other hand, the Adhis and Vyadhis eat away the Tana, Mana and Dhana; when some disease attacks the body, it remains without food and becomes very weak; it means that Tana is being eaten away by that disease. When the disease increases its severity and extent the mind only thinks of the disease and thus stops moving away from place to place; it means the Mana is being eaten away by the Vyadhi. Now when one suffers like that money is continuously spent on doctors and medicines; it means the Dhana is being eaten away by it. In short, any affliction eats away the Tana, Mana and Dhana. Offering away of Tana, Mana

and Dhana hardly ever comes to one's mind and God does not snatch them away either; under the circumstances one should be thankful to the diseases doing the needful in the matter. You people, however, desire and exert so as not to suffer and somehow God also is seen to help you in the matter. The Parameshvara is opposed to that of yours. He does not like to be called Parameshvara; He always tries to avoid being called that. Just as you don't like to have Adhis and Vyadhis, He does not like the Parameshvaraship; so what He does is that He gives His Parameshvaraship to you and accepts your Adhi and Vyadhis in lieu; He feels that the Adhis and Vyadhis would help Him in getting rid of His Parameshvaraship. You people do not like to make use of them, so Parameshvara makes use of them. It means that Parameshvara is always afflicted with Vyadhis. The Mahatmas of old were always afflicted with Vyadis; they always desired to have some important and very chronic malady; they always loved to have maladies; some of them purposely brought on the maladies. I am suffering from the primary disease — the Mulavyadhi, what you call as Mulavyadha (the piles). Maladies can affect the body from head to foot. I have also got many other diseases residing in me. Some diseases are visible while some others are invisible. If some visible disease affects my feet, will anybody have Tirtha off them, or whorship them?

Knowing this well, I always ask people to worship the Cage. Some women pour icy cold water on my feet even during the winter days; but if my feet get afflicted, would they do so, then? Today you people love kneading my legs; but if tomorrow they exhibit signs of leprosy, then? Then nobody will approach me; what of sitting by my side then! If, then, I request some of you to knead my legs, everybody will give some excuse and run away from me; some of you will say that they would do their worshipping in the temple or their reading at some other place and so on. These days many come here to get themselves cured and request me to do the needful. Those maladies stand before me. Your maladies stand before

me in proportion to your devotion and faith in me. You call me Parameshvara, but I do not take that upon myself; if I accept it today and behave accordingly, and tomorrow I feel tired of it, to whom can I surrender? Why should I look to your maladies? If I am not the Parameshvara how can I effect a cure? If your devotion and faith push your maladies on me, then per force I will have to suffer from them. People come here and demand a cure of me; but they do not bring the things that can transfer or destroy those maladies. What are those things? They are devotion and faith. Devotion and faith are the chief means not only to get rid of maladies but of getting rid of all difficulties and troubles. One, who has enough stock of devotion and faith, need not approach any Parameshvara for relief from anything. Devotion and faith mean the Parameshvara himself. If you have them enough, then as you approach me, they will forcibly transfer your maladies to me, and I will have to suffer them. But you know, I am not afraid of you people nor of your maladies coming to me, because, I know, you have not got that much of devotion and faith. Now, if at all, the Parameshvaraship you people force on me has entered into me to some slight extent, then, to get rid of it, I must have some Vyadhi with me; that is why I have the Mula Vyadha. (The piles; literally, however, Mula means root and hence the word Mula-Vyadha would also mean root of all diseases — G. S.). If the root of all diseases has affected me, it is bound to have its expanse in the form of all sorts of complications and allied maladies; and I have got to suffer from all of them. Due to devotion and faith of some, their maladies come to me and I have to submit to them as well and many will go on affecting me like that. But if in course of time, leprosy affects me, then? Will you people worship me and take Tirtha of my feet, knead my legs and serve me? There are lepers here; if they have or they develop that much of devotion and faith and they force their leprosy on me, will you people continue to serve me? That is way I advise people to take the Darshana from a distance. There is my photograph and you can have Tirtha off that. But if you know that the

person in the photograph is suffering from leprosy, how will you feel while taking Tirtha off it? Those who have made it a rule to take Tirtha of my feet everyday, would they continue to do it if I am affected by leprosy? That is Why I always advise the people to worship the cage; you can put any amount of any water into it and have Tirtha as much as and when you like.

Now, what is Pada-seva; it means serving the feet — the lotus-like feet— pink, delicate, soft, graceful and so on. Such feet God alone has. My feet are not like that. But if my feet are affected by leprosy then they will be swollen, cracked, bleeding and will look delicate, soft and reddish all over, i.e. they will be really lotus-like! So which feet now? the real lotus-like or the leprosy-lotus like? Of course, the real lotus-like as that of Vishnu. The foot — the Pada — means Charana, and what is charana? Charana is the last quarter, i.e. the state of the last quarter. Any fourth last state means Charana; that is what should be borne in mind. The fourth, i.e., the last state of leprosy resembles a lotus. Charana means the foot, because it is the last part from the head. The last state of the world will also be called Charana and it is these Charana which have to be served. The world means Parameshvara and hence the last of the world would mean the feet of the Parameshvara, which have to be served. End of anything is to be decided by an individual; whatever looks like a lotus should be taken as the last — as the end — as the Charana. Feet being last they should be taken to be a lotus, i.e. Kamala. Kamala thus means the fourth state — the last state of the world. What is kamala? Kamala means Ka and Mala, i.e. water and dirt, i.e. the dirt of water. The feet of Parameshvara are like a lotus means they are 'dirt' and such feet have to be served. That, which is dirt, i.e. which is devoid of love, i.e. which is not liked, is Kamala and hence the feet of Parameshvara. Where can one find such feet? Such feet can be found anywhere. Where is the dirth of such feet of Parameshvara? God has hundreds of feet, i.e. they are infinite. I have explained the word seva — sevana — some time ago. So service by

the feet means service of what is not liked or loved, i.e., bad things are to be eaten away — are to be destroyed.

The feet and the face or head are different from each other and form the two ends; one always likes the face and not the feet. What is not liked can be called as Kamala or feet or tail and this has to be worshipped — to be served, i.e. eaten away, i.e. destroyed. The moment the thing disliked is done away with, the opposite one, i.e. the one liked, automatically steps in, i.e. the face, i.e. the head, i.e. the Shirsha steps in in place of the feet — the pada — the charana; since the head now came in the place of the charana and since that place where the charana existed was called as Kamala, the head also is called as Kamala. The head replaced the feet; the work of the feet now came to be done by the head, which is Kamala, i.e. charana. How can head be called Charana? Well, see for yourself. Charana means feet; they are used for walking, i.e. they move; on the other hand the head does not walk — does not move — i.e. Chara (move) and Na (not), and hence charana also means head. The state of the feet got transferred to the head or rather their states interchanged; it means both have the same value, both have the same importance; in other words, both are one. That is why it is customary to worship the head also.

The feet thus are below as well as above; the same is the case with the head. The head of the gross body is above but the head of the subtle body within is below. We have the feet with our own selves and we have to serve them. To serve the feet of God is to remove the feet of God and replace them with our head, meaning thereby, that as we put our head on his feet his feet come on our head. We have already seen that the head and feet are one and the same; it means the head of ours and that of God is the same. To attain this unity of the heads His feet have to be worshipped and served. We put our head on His feet; we do not touch our head to His head; but this is in the gross state; in the inner subtle state the position is opposite to this, and inside the subtle again the position is opposite to that in the subtle.

The End of Karma.

We do various actions to attain the fruit of inaction. Between the two states of activity and inactivity, the state of inactivity is of greater importance. To perform two sets of actions to attain inaction, then reverse them to unite with inaction, means fully attaining the state of inaction. State of inaction is not attainable by simply remaining inactive and hence it is essential first to perform action. Whatever actions are to be done should be those that are ordained and having done them they have to be merged into inaction; it is then that one attains the state of inactivity. When and how do the actions, that are being committed for births on end, end? The Lord has said this about it: "Sarvam Karmakhilam Partha Dnyane Parisamapyate", meaning all the actions end on attainment of knowledge, i.e. Dnyana; it means that Dnyana is full of the state of inaction.

I have already defined the word Dnyana. All actions end in Dnyana. But these actions must be necessarily the ordained ones. The procedure for every action has been prescribed. Even for creation of a human being the procedure has been laid down; there is a ritual for pregnancy; there are rituals for birth, for giving a name, etc. If the progeny has been made to undergo the various relevant rituals, then it leads one to the state of inaction. In short, the ordained action — Karma — always leads to the state of inaction. But in the course of one's life both types of actions, the ordained and the one not ordained, are done and have to be terminated in Dnyana.

Now, can thousands attain that knowledge? Knowledge — Dnyana — is very difficult to attain. Dnyanis are rarely born; but hundreds are able to attain Dnyana through him. How is it? If we somehow associate with a Dnyani; then all the actions we have been doing for births on end and the ones we do lead to the state of inaction. A real solid full-fledged Dnyani — a Maha-Satpurusha — is born once in a while, say once in five hundred years or so; no Dnyani is

born in the intervening period. Actions done in the presence or proximity of such a Satpurusha always lead to the state of inaction. But what about the period when he is not there? That is why procedures for actions have been ordained and there are hundreds of procedures laid down for hundreds of actions. The real Dnyani is always in the state of full advaita and as such for him or with him or near him the question of actions ordained or otherwise, their correct procedure or otherwise, does not arise; he is always beyond both the Dvaita and Advaita. The actions do not end unless one has attained the state of Advaita. The union of 'to know' and 'not to know' means the real Dnyana and for a Dnyani of such a status no rules of conduct are applicable; to him ordained or otherwise is all the same. If he insists on ordained actions, he will be in the state of Dvaita. To him the ordained appears as unordained and vice versa. With the help of ordained and unordained, he nullifies the unordained and ordained respectively; he sees both types of actions to be the same. Both types of actions are destroyed in the fire of his Dnyana. At his feet — in him — with him — lie all the places of pilgrimage, all the places of Tirthas, i.e. sanctified waters such as seas, rivers, lakes, etc. and all the Deities; all these can be together in the state of Advaita only. Dvaita always shows inferiority. But how to know — how to identify — such a Satpurusha? Well, one can know him only when one attains that status. Everything being alike to him, a Dnyani does not disapprove of Dvaita; the one steeped in Advaita can never disapprove Dvaita; he behaves both according to and against the worldly modes of behaviour; he either possesses both the states or nothing. Such a state means the state of inaction, and in such a state all actions are always seen to terminate.

The procedure of worship had been laid down. People come to me to worship me. I ask them as to why they come. If I am God then whatever I say has to be taken as an order and obeyed. If I then ask you to worship an ass, you have to do it; a man who does so alone gets the fruits emanant from worshipping. The Satpurusha always takes such a man

to be slowly progressing towards becoming like himself. When a man, who is ordered by a Satpurusha to worship an ass in place of himself, does not like it, insists on and actually worships the Satpurusha, the Satpurusha takes himself to be an ass at that time and the man concerned gets the fruit of worshipping an ass and not of worshipping a Satpurusha. In this example an ordained karma is turned into unordained one. So the order of a Satpurusha has to be obeyed in the letter and spirit; it is then that in association with a Satpurusha an ordained or unordained karma leads to the same result that is emanant from a karma performed in the state of advaita; it means it leads to the termination of that action. Any action done with all faith and devotion and in the proximity of a Satpurusha always gets terminated and the person concerned, in course of time, attains the state of union of both the ordained and unordained actions and thus attains the state of that Satpurusha.

During the auspicious period of Sankranta the offering of the hair (of course by a woman) is considered to be of great importance and a definite procedure has been laid down for it; it is customary to do this ordained action on the banks of a sanctified river; in the proximity of a Satpurusha, however, it can be done in any way; what of doing it somehow or other, even without doing it, by simply putting one's head on the feet of a Satpurusha, one attains the fruit thereof. The principle underlying this offering is that the husband-hood given to a husband by marrying him is now to be offered to God and thus lead the husband to the state of God. But why should this be done? The reason for this is this. During the marriage ritual, the girl and the boy are taken to be Lakshmi-Narayana and are married as such and that is why they are then called as Vadhu and Vara; the couple however, never keeps up to that state; the boy soon becomes a Na-Vara (No plus the highest). I have talked about these things in detail. Exactly like this happens in the case of the boy who has undergone the thread ceremony. During this ritual the boy is given a rope made out

of grass (it is called Munja) which he has to wear around the waist and observe strict celibacy for 12 years; if this rope is worn off during the period it has to be replaced with another for which a definite ritual has been laid down. These days, however, in the evening on the day the thread ceremony is performed the boy discards that Munja! The boy is to be called a Munja till he wears that Munja; these days when the Munja is discarded on the same day, how can that boy be called a Munja? Feeding a Munja represents feeding Maruti; but then the boy must be wearing the Munja, then alone the fruit emanating from feeding Maruti can be had by feeding him. What is the use of feeding the boys these days who have discarded the Munja? You can't get the fruits of feeding Maruti by feeding these boys of today. A boy who keeps his Munja and observes strict celibacy, or a couple who maintains their state of Lakshmi Narayana — well, the actions of such always terminate; they are in fact Parameshvara themselves. I have talked about all these things in detail. In short, offerings like Veni-dana have to be done at a place which is in the state of Advaita; then alone that action will get terminated into the state of Advaita. The place where Ganga and Yamuna (two sacred rivers) meet is in the state of Advaita and that is why Shastras advise to do the offering at such places and that too in the ordained manner. Anything done in the proximity or presence of a Satpurusha automatically leads to the termination of actions. In places like Sangama (meeting place of two sacred rivers) an ordained action done even with the remembrance of a Satpurusha leads to the same result. Putting one's head on the feet of Satpurusha leads to the same result; whoever does it ultimately attains the state of Sat-Chit-Ananda.

Now, what is the fundamental principle underlying all this? It is to become Trigunatita, i.e. to transgress the state of all the Three Gunas (Satva, Raja and Tama). Bhagavan has told the same in Gita — "Traigunya Vishaya Veda Nistraigunyo Bhavarjuna" meaning that the Vedas describe all in and of Trigunas and you should be beyond all three of them. The

ideal is to become Trigunatita — to become Sat-Chit-Ananda. The moment the consciousness crops up and is experienced, the Vedas are at once revealed. The Vedas consist of the knower, knowing and to be known; in other words, everything in Veda is full of Trigunas. So the ideal is to transgress the Vedas. So long as you are within the shackles of Trigunas, i.e. in the state of knower, knowing and to be known, you must behave according to what the Vedas have ordained. So long as you are in Trigunas, you cannot attain the state of Advaita, i.e. the state of Absolute Eternal Infinite Bliss. To get beyond them the Vedas were revealed through Brahmadeva; Vedas have laid down actions and their procedures to enable one to transgress them; this is exactly what is meant by Vaidic Dharma — the Vedic religion. Those, that behave according to what the Vedas have ordained, are able to transgress the Vedas. Why then four of them? Because of the capacity and environments of the individuals; the four Vedas cater for different individuals taking into consideration their capacities. Because of four types of individuals, four Vedas were revealed. Not only this but even Incarnations of God appear in different lands to lay down rules to suit the environment and temperament of the people in that area. Don't you see, in the foreign lands Incarnations appeared in the form of Jesus Christ, Jaratushtra, etc. while in this land in the form of Rama and Krishna, etc. Incarnations in those lands did the same what Rama and Krishna did here; all of them lay down rules suitable to that area for the people living therein to get beyond the state of Vedas. If one wants to go to a place there are only three courses open — one is to go along the public road, the second is by a private road or a road known to one's self and the third is to follow a guide; one who wants to reach any place has to follow one of these modes; then alone he will reach that place; not otherwise. To get beyond the Vedas, one has to follow the course laid down by the Vedas. If you choose to stay as you are, i.e. in the state of Trigunas, well, then you have got to submit to the unending cycles of births and deaths; if, however, you

want to go beyond this cycle, sitting like that will not do; you have got to exert and follow the course laid down by the Vedas. Some may say that they would like to go beyond the Vedas but they are not able to follow the course laid down by them; what should they do? Well, they should just sit quiet and do nothing; they should not think of Vedas, their state and the actions laid down by them. The one, who just sits quiet without doing anything, in due course, attains the state beyond the Vedas. Following the Vedas is walking along the public road, while just sitting silent without doing any action whatever is like following a private road known to one's self. Thinking means moving, and the moment there is movement there is a course, i.e. the Vedas, the Vedic course, the Brahmadeva — all these come forth automatically; to avoid this the only course open is just to sit quiet without any thinking — any thought — whatever. If you think of Vedas you have to follow their course; if you don't want that, then cease to think and keep quiet. This is exactly the principle underlying the Incarnation of Buddha; Buddhavata-tara showed 'the private road'. But subsequently this "private road" began to be misinterpreted and wrongly used; that is why that Incarnation was turned into the state of Vitthala. I have already talked about this in detail. Even today the Buddha-Incarnation manifests itself in the form of a Dnyani; a Dnyani is always nude in every respect. Simply discarding of clothes is not becoming nude in its real sense; the real nude is that whose mind never thinks of anything. To do away with all the thoughts in and of one's mind is to become really nude. If, however, everybody begins to follow this path, there will be chaos in the world. That is why Buddhavata-tara was turned into Vitthala form, i.e., the form of Advaita. For one in the state of Advaita, there are no rules of or for behaviour. If sincere association is established with such a person, then you can behave in any way you like — according to or not according to Vedas; this is the third course — "to follow a guide". The best course any time, of course, is to follow the Vedas; if while behaving accordingly the Gunas present themselves, an

association with Satpurusha should be established and thus terminate the existence of Gunas, i.e. terminate all actions. You have to keep full faith in what he says and asks you to do. This "following" covers everything—following Vedas, keeping quiet, and service. Generally, a Satpurusha never gives an order to anybody to do anything; but if one is given, then that has got to be followed in letter and spirit; then alone it will lead to that state of inaction and why? because whosoever orders is responsible for the results thereof. A Satpurusha is seen to order anything; but he always orders strictly according to the capacity of the individual and that order has to be executed in letter and spirit with full faith and devotion; if not, one has to pay for the blunder of disobedience.

203

U. P. I. (T) 19

17-4-1925

Miscellaneous.

You people call me 'Upashi', i.e., 'Fasting' Baba. In spite of your association with this 'Fasting' Baba you are not able to observe fasts; even then the 'Fasting' is bound to have its effect on you. I cannot say 'go away' to you; that is why I am sitting here. I have not eaten anything till now. I will eat when you will eat. You gave the Parameshvaraship to me and it came to me; in the same way, when you will give me food, I will have it. It is a common practice in this world that one should die so that someone else could live; therefore, you should patiently bear. Even if you leave this place early and go to your rooms, you won't be able to have your food there so early.

Dining in the afternoon gives the fruit of fasting. If you eat something or other two or three times, your fasting has no value; but eating in the afternoon gives you the fruits of fasting. The day is divided into four parts and its third part is called afternoon; the actual time works out roughly to three O'clock or so. If you want to have tea, well, I give you that much of latitude; have tea in the mornings, but at least dine in the

afternoon. At least do this till you are here and get the fruit of fasting for so many days. In order that the forefathers should get the fruits of fasting and that they should be able to get away from Pitri-Loka, the Shraddha is performed. In the Shraddha ritual the Brahmanas are fed in the afternoon and the fruits of their thus having undergone fasting goes to the forefathers and leads to their emancipation. Because you have office duty you cannot do that ritual in the morning. If we eat everyday in the afternoon, fruits of this fasting of ours help our forefathers in their emancipation.

The fruits of fasting by dining in the afternoon, no doubt, come to you but they first go to your forefathers, because your parents and forefathers exist in your form. To say that 'I am so and so' is wrong since we are not independent but belong to our forefathers. We derive our body from the bodies of our parents; it means their body has come into this form of ours. I will give an example. Take a piece of rubber-ribbon; if you stretch it, it becomes long; the space between its original position and the one on stretching is not filled by us by putting any extraneous rubber; it is the same ribbon that occupies that space — it is the same ribbons that took that extra form to fill that space. The ribbon piece can only be stretched to a particular length; if it is stretched more than that it gives way; you cannot join it again. In the same way, the ribbon-like form began to be stretched as it were till it arrived up to your form and it is being stretched on as you beget your children. When it is stretched to capacity or broken, that family ceases to exist. To be without any progeny, i.e., the coming of the family to extinction is very good. Of course, you don't like this, is it not? but getting the progeny is bound to lead to its extinction. Extinction is very essential. If the stretching of the ribbon is stopped, the ribbon returns to its original size. In the same way, as the family goes on growing, some day further progeny is stopped, i.e., the family becomes extinct from your point of view. What actually happens is that the Jiva that was going on, begins to retrace its steps and ultimately comes to its original position

— original status — when the family is seen to become extinct. It is for this that one should dine in the afternoon and this gives the fruit of having fed your forefathers. Once we understand well that we are our own parents, we have broken through the chain of births and deaths. The gross body of our parents and their good or bad actions means ourselves. It means whatever actions we perform are really performed by them; and if we perform the Satkarmas with this understanding then those karmas emancipate our forefathers which is the real duty of the Putra. If we go on performing Asatkriyas it leads them to degradation, i.e., virtually leads us to degradation. Whenever we perform a karma, we call ourselves as its doer and that is why we are forced to suffer the results thereof. Therefore, whatever action we perform should be taken as if performed by the forefathers, i.e., not performed by us. Once we begin to say that it is the forefathers who perform the actions that we do and not ourselves, then we cease to exist; and if we are not there, then how can we act and since there will be no action done by us, how can we have any birth? We forget that we are our forefathers; we take ourselves to be something independent, “Mr. so and so” and that is where the whole trouble creeps in.

If you can't imagine yourself to be your own forefathers, well, do not do so; but at least keep the names of Gods as the names of your children such as Rama, Krishna, etc. It has been our custom to keep such names. Now, if your name is Rama, then think yourself to be Rama and behave accordingly. As a matter of fact you as such are just nobody; you are your own forefathers. Since in fact you are your own forefathers, and now you take yourself to be Rama and behave accordingly, your forefathers will attain the state of Rama. If you do a little deep thinking you will appreciate that you are your own forefathers. For one's own emancipation our parents created us and gave us the name of Rama. In order that we should attain a better status they gave that name to us. The parents try to make you proud of good things and that is why they give such names to their children. They

say, "my dear boy, if you cannot do any other Satkarma, it does not matter; but at least feel proud of being Rama, take a vow to behave like Rama". Whosoever holds such a pride, his parents are bound to attain the status of Rama. That is how the children should be educated. These days, however, such education is not given and that is where comes the necessity of associating with a Satpurusha.

You may be eating many times at home; but at least while you are here take your food in the afternoons. Just put up with the inconveniences caused here. At least try to get what you have come for here.

You should always adapt yourself to the place you go. If you are troubled here, well, you know you have been deceived, and see that you do not come here again. If you have come with the idea that in a saint's place everything is plentiful, then of course you have been deceived. If you dine here sumptuously it is putting papa to the credit of your forefathers. I take eating to be a sinful act. Do not dine at others; have your food, duly purified, at home and that too in the afternoon. Do not think of the troubles and inconveniences caused here. Adjust yourself here and somehow carry on. Always give food to somebody. The more you feed others, more the fruits of fasting you get. Feed some Brahmana. Some people feed a Brahmana every day. Feed the poor. There are so many methods and alternatives. Just as you visit a particular shop for a particular article, in the same way, since you have come to this shop, collect some punya emanant from fasting. You have not to pay anything for it. Just as Ganga gives any amount of water you want, you can take any amount of punya of fasting from this place for yourself, for your forefathers, for your children; but you have to find out your own way to collect it. If you know how to collect, I have an unending stock of that punya; take away as much as you like and can. The Epithet of "Upashi Baba" that you have given me is quite true and full of meaning. My stock never increases nor decreases.

If you take this to be a place of pilgrimage, or of sancti-

fied waters such as Ganga, well, you will find all that and everything here. The state of this place is beyond everything; the state of this place is nearest to and farthest from all. Your visit here can never be wasted.

205

U. P. I. (II) 2

3-9-1924

The further evolution of Shivaji.

The various petty or big kings that appeared after Shivaji were related to him. The reasons for having these intermediary kings are different. The Peshavas were Brahmanas and Kokanastha, i.e., Chitpavanas. Let me first complete the Satpurusha side of the transaction between Ramadasa and Shivaji; later on we shall consider about the Peshavas.

On deep thinking it becomes evident that after the transfer of Ramadasa into Shivaji, the various Satpurushas that appeared, such as the Svami of Akkalkota, Manika Prabhu, Yashavantarao Maharaja, etc. were all the forms of Ramadasa; this went on till Shivaji Maharaja, i.e., Ramadasa appeared in the form of Sai Baba (of Shirdi fame). Whatever be the number of Mahatmas during the intervening period, all of them take on a united aspect in the end — which can be called the full incarnation of the original Mahatma. Of course, all those appearing during the intervening period are in the same state; all of them thus being powerful automatically rise to higher states; on the other hand, as they do so, they themselves in the form of the kings rule happily in the gross state.

Shivaji began to evolve for attainment of the Ramadasa state; that means with the offering by Shivaji and acceptance by Ramadasa of his kingdom, the seed of his further evolution was sown into him. It means the gross body of Shivaji must have died while Ramadasa was living in the gross form. At each stage of his evolution into the full-fledged Satpurusha state he went through various gross forms of Satpurushas, as in the case of a tree in which the seed first turns into a sapling, then into a plant, then develops branches and so on, before

it becomes a full-grown tree. The ultimate Satpurusha form of Shivaji was Sai Baba. Now to begin with he took birth in a Brahmana family in Mayurpura also called Muleshvara, i.e., the present Mulhera and the then parents gave him the name of Shivaba. This boy, as a child, behaved like Pralhada, used to repeat the name of Rama only and would not do anything else in spite of all the efforts of his parents to educate him. A little later the parents started on a pilgrimage, naturally along with their son, and arrived in Kashi. A few days later the parents died and the boy became an orphan. The boy felt very happy because he thought that now there will be none to obstruct him in taking Rama's name. In due course he returned to his place and here his maternal uncle took him under his wing. Like his parents his maternal uncle also tried to educate this boy without success. He was about seven now and according to those times his Upanayana should have been done, but it remained undone. The boy had heard that somewhere near the village on a mountain there is a Brahmana ascetic remaining without any food and doing Tapascharya. One day the boy ran away from home, found the Brahmana and stood before him. The Brahmana was very pleased to see that boy. The story is a lengthy one. Any way, later on, the maternal uncle came to know about this, and he complained to the police that the boy has been lured away and not allowed to return home. At that time Aurangajeba was ruling. The police troubled that Brahmana and the boy a good deal and ultimately took away the boy and brought him home. On his return the maternal uncle performed the Upanayana ceremony. Later on this boy met Svami Ramadasa, who put his hand on the boy's head as a mark of his blessings and full grace. Thus Ramadasa split himself into two — as an Emperor from the worldly point of view and as a Satpurusha to emancipate the worldly people; the emperor's part he played in the form of Aurangajeba and the other part in the form of this boy. When he showered his kripa on the boy, he named him as Uddhava. Uddhava remained a celibate and carried on the instructions of Ramadasa; those in-

structions are going on traditionally even today at Mulhera. This is what happened two hundred and fifty years ago and I am telling this as I am able to see. Through that Uddhava the Emperor of Delhi, Samartha, Shivaji, the intervening saints like Svami of Akkalkota, Manik Prabhu, etc., all of them ultimately united into one form of that Sai Baba. In other words that Shivaba, i.e., that boy, ultimately became Sai Baba, i.e., Brahmanahood and Yavanahood united and, ultimately, that united state came here (Shri Baba), and that is the end.

Ramadasa, Shivaji and the ultimate form of Shivaji — the Sai Baba — were all devotees of Rama. Exactly like Ramadasa, Kabira also split into two aspects — one as the ruler and the other as the Satpurusha; the ruler's side formed the Rulers of Delhi, while the other side arrived upto Sai Baba. Sai Baba got into the state of Yavana due to this relation of Kabira. Like Shivaba, Kabira also was a devotee of Rama. Thus the Brahmana and Yavana states came together. I have already explained some time ago that final achievement is not possible without the union of the two states of Brahmana and Yavana. The Brahmana and the Yavana have to unite both in the gross and Sukshma states; they have separate bodies in these two, but they have only one body in the Karana state. It is essential to have interchange of their gross and Sukshma bodies as also of their Atma for the complete union of the two; that is why having taken many births as a Brahmana Sai Baba had to accept the Yavana state. The Sai state is a full combination of the Brahmana and Yavana states & because of his being in that state Sai Baba was called as Sai Baba; he was a combination of the two portions of Shivaji, i.e., Ramadasa and Kabira, both of whom were devotees of Rama, and that is why Rama Navami is celebrated in Sai Baba's place, even though from the worldly point of view he was a Yavana. That boy Uddhava became Sai Baba, while that Brahmana ascetic in his way ultimately came into this form (Shri Baba) standing before you. In this form now have united that Uddhava and that Brahmana, i.e., both have attained the state of Rama, i.e., both have become one,

the most you can say of these two as one with Abhimana and the other without it. The actual fire and the fire in the match-head explain this; the actual one is visible while the other is invisible; i.e., the first Agni is with Abhimana and the other without it. Even though the Agni in the match-head is not seen, it shall only be called as Agni; it cannot be called water. Some may say that the match-head-Agni and the actual Agni become two entities. But how? Both have to be called Agni, both are the same one Agni and in spite of it being one to call it two means the Adhyana — the ignorance. You may say that those two are actually seen separately. Yes, granted; but the one thus looks to be two, because, for experiencing the original single Abhimana-Rahita state, the state of Abhimana made its appearance from it. The Abhimana-Sahita (with) experienced the Blessful state of Abhimana-Rahita (without). Once the Abhimana Rahita is experienced the Abhimana-Sahita disappears; it means the Sahita cannot be and is not eternal. To experience the Rahita state is to merge into it, i.e., the Sahita state merges into Rahita state and forgets its own apparent separate state. It means for experiencing that Bliss the Sahita state appeared, and on experiencing it, it disappeared — it merged into Bliss, i.e., the Rahita state; what then remained behind was only one state — the Rahita state. The Sahita appeared expressly for the purpose of experiencing the Rahita and as it experienced it, its purpose was over, and as such it disappeared into it; how can there be 'two' then?

The two, e.g., the true and the false states united to form, i.e., both of them disappeared to form, a third one, i.e., with the purpose for which they appeared being served they disappeared. When the Banana tree gives out a new sprout, it dries up, i.e., disappears; in the same way, with the formation of a new-one (i.e. the third one in relation to two) by uniting of two opposites, both of them dry up — disappear. The true and false united to form one, the Advaita; once this Advaita is formed where could be the two — the true and false? It means that that Original One that was in the

Abhimana-Rahita state split into two, the Abhimana-Rahita and Abhimana-Sahita — the Sahita the then experienced the Rahita, i.e., merged into Rahita; whence now could there be any Rahita or Sahita? Both joined to form one, i.e., both disappeared giving rise to only one. Some may ask that since the Sahita experienced the Bliss in Rahita and merged into it, that experience of Bliss will cease to exist; because unless there is some feeling of 'I' as the enjoyer, how can that experience be maintained? The reply to this is this. It is the Rahita that gave rise to Sahita for experiencing itself; it means it is the Rahita, with the help of Sahita, evolved from itself, that experiences its own blissful state and as such once it is able to experience it, it can go on experiencing it without the aid of Sahita; the Sahita evolved to make Rahita experience itself which it was not able to do; once it was able to do so the purpose of Sahita for which it was formed becomes over and as such it goes back from where it came, i.e., merges into Rahita, i.e., it disappears as a separate entity. This appearance of one into apparent two occurred because the original one could not experience its own state by itself. You have to experience Dvaita first, and then with the help of the experience of Dvaita you have to take and go on taking the experience of the united state or rather the original one state which you now call as Advaita. That one had to take the Abhimana-Sahita state first and with its help it experienced its own Bliss, which is called as Rahita state (in opposition to the Sahita). As the Bliss was experienced, that experience was felt to be insufficient, i.e., as the Sahita state began to increase in strength to enjoy that Bliss more, i.e., as the man began to experience that Ananda and desired for more, he began to run after it naturally forgetting himself; when he thus forgot himself, i.e., he lost his Sahita state, the only thing that can be said of him is that he now entered the Rahita state; it means that with the experience of Bliss he lost his Sahita state and attained the Rahita state. When this Rahita state was attained, it was by itself alone experiencing the Sahita state and how can it now forget this experience? It

is bound to continue experiencing it, i.e., it is bound to experience it eternally. Some may say that then the Rahita state is bound to be there, is it not? Well, yes, it will; in fact it is always there. On this some may say that as it is there, along with it will be the experience of the Sahita state as well; is it not? Well, yes; but that experience means the Rahita state itself; how can the experience be something different — something separate? Rahita joined with Sahita forming one, i.e., Advaita and with the help of this union began to enjoy that Bliss; it means now two things are seen to remain, the Rahita state and the Bliss. Somebody may say on this that that means there are 'two'! Well; they are not two; they are one and the same; how can one be called two? Because you look upon them that way you see them to be two. Suppose here is a pot containing water and you put a match stick or anything else in it, then you will see 'two' in that pot; but you can see 'two' there provided you put something else in that water, otherwise you will be seeing only one in it — the water. In the same way, you imagine that the Rahita state and Bliss are two separate things and hence you see them to be two. My dear men, can Ananda be 'two'? That state is Blissful — it is Bliss itself, and now it goes on enjoying it eternally. Somebody may say that it means that we come back to the original one state. Yes; quite right; but to begin with being Bliss itself, it could not experience it — it could not be conscious of it; now with the formation of Sahita and union with it, it began to experience its own Blissful nature; even though now it is One alone, it is able to experience it. Dvaita was brought into existence; then those two were united to form one, i.e., Advaita and through it the Bliss is experienced; it means that even though the Dvaita disappears, the experience of it remains there. Don't you see, that that one is Ananda, it is its own experiencer, it is Advaita, and it gets Anubhava (experience) within itself.

I have defined the word Anubhava already. The one born of something is the Anubhava of that something. The one that came later became conscious, i.e., it 'became' —

Bhava, i.e., Anubhava. According to this a child is the Anubhava of the father. In a way, yes; but this is not true Anubhava; but to experience the 'seed' within that child would be the real Anubhava. The tree ultimately gives rise to a seed and this seed is the real Anubhava of the tree. As the tree grows, another tree is seen to grow by its side; this 'other' tree growing from the first is no doubt Anubhava, but it is Anubhava in the worldly sense and is not the real Anubhava; but the seed given off by the first and from which the 'other' tree grew is the real Anubhava. From this it becomes clear that the Abhimana-Sahita — Advaita became the Abhimana-Rahita-Advaita. So long as Sahita was there, there was no experience of Bliss. Bliss cannot be had without Rahita. On what depends full experience of Bliss? It depends on the Sahita state; it means with the help of Sahita, the Rahita enjoys the Bliss.

To begin with there was One — Advaita without experience — without Anubhava; One could say of that that both good and bad were one within it, or they were together within it, or their presence was unnoticeable, because there was no Anubhava. When the candy is put in the mouth, the sweet taste it gives forms the Anubhava of it. Candy does not — cannot — beget candy. If one piece of candy is split into two, it does not mean that the second piece is born of the first; to turn it into two pieces by breaking one piece cannot be called Anubhava. Keeping the candy and looking at it does not give any Anubhava of the candy. It is the sweetness of the candy that is Anubhava. The candy is put into mouth first and then its sweet taste is experienced, i.e., the taste follows the candy, i.e., the taste is the Anubhava of the candy. That sweet taste of candy is experienced; it cannot be described; it is only the experience — the sensation — the knowledge — the consciousness — the Janiva. This shows that Anubhava is nothing else but consciousness — the Janiva; it cannot be described; it can only be experienced. With the destruction of the candy, which is in the state of Bhava, in the mouth, i.e., destruction of the Sahita state, the sweetness

of the candy was experienced, i.e., the Rahita state and the Bliss were experienced. If the candy is only kept, i.e., if the Sahita state is only there, there is no Anubhava. Unless the Sahita state is destroyed, that means the Rahita state is attained, i.e., the Sahita merges into Rahita, there can be no experience of Bliss. When the Sahita joins Rahita, i.e., the Dvaita is done away with, then the Advaita thus formed leads to Ananda. It means the full experience of Rahita state — attainment of Rahita state — means that one original state — the Bliss. The Abhimana Rahita state is very essential for this. This state and its Bliss, of course, are eternal. If there is no Abhimana at all, i.e., if one behaves according to 'Be as it may' — it becomes his second nature, then alone that eternal Bliss can be attained; how can it be stopped then? Abhimana as well as everything else that is seen is after all derived from that Bliss, and naturally when all that merges into it, what else but Bliss can be or will be there? Where is the Dvaita then? To take Abhimana-Rahita state and the Ananda as two different things is to separate the sweetness of the candy from it. If somebody asks the grocer for a pice worth of candy and a pice worth of sweetness, the grocer will only laugh at him and turn him out of his shop. How can you separate the sweetness from candy. Candy means sweetness and sweetness means candy. In the same way the Abhimana-Rahita state means Bliss and Bliss means the Abhimana-Rahita state; both are one and the same. On this somebody may say that even though the candy and its sweetness are one, the experience of that sweetness is 'another'; is it not? The reply to this is, that unless the sweetness is experienced how can it be called sweet? The moment you experience the candy the sweetness is there; how can they be two? Somebody may say that if these two are called as two there will be no Advaita. Well, it is not like that; the Advaita does not disappear. You may say if you like that there is no Advaita. The worldly activity is there till the Abhimana is there; now when the Abhimana disappears the worldly activity will not be evinced, but it does not mean that the worldly activity is destroyed.

Just as the Abhimana-Rahita state is eternal so is Ananda. The experience — the Anubhava — of the Abhimana Rahita means Ananda. But if the Rahita is there just as it is, i.e., if the candy is kept just as it is, how can its sweetness be experienced, i.e., how can the Bliss be experienced? That is why you have to turn the Advaita into Dvaita first and then revert back, i.e., destroy it once again to form Advaita, i.e., pass into Abhimana-Rahita state and enjoy that Bliss; this latter Advaita thus is the Abhimana-Rahita Advaita and that means the Bliss itself. Somebody may say that as the Rahita experiences the Bliss, it is bound to be conscious of it, i.e., it will have Abhimana of experiencing the Bliss; is it not? Well, even if the Rahita is conscious of experiencing the Bliss, since this Bliss is experienced through the Rahita state, that consciousness of experiencing it should not be treated as something separate — as Abhimana, because that consciousness is limited to that extent and again it is within its ownself and not separate from it. I will explain this in another way, to make it clear.

When the Abhimana-Rahita state is attained, through it that Bliss is experienced; that experience is spontaneous; it has not got that shade — “I am experiencing”. Just as that Ananda is experienced spontaneously, so is the consciousness of experiencing is spontaneous; it is a state without any activity whatever. Consciousness, no doubt, is due to Dvaita; but then this Dvaita, at the time of experiencing that Bliss, is also spontaneous and with the help of this spontaneous Dvaita that Bliss is experienced spontaneously. Somebody may say that at that time at least there will be a feeling “I am enjoying the Bliss”; is it not? The reply to this is that if the Abhimana-Rahita state has been attained, it being a state of absolute inactivity, the enjoyer does not make any effort whatever to experience that Bliss; that state of experiencing that Bliss being spontaneous, the enjoyer does not think of — he is not conscious of — any Dvaita or Advaita but he only goes on just enjoying that Bliss. If that first Dvaita had not come on the scene, then there was no use of that original state of Bliss, i.e., nothing would have been known or thought

about it; to make that original state experience itself the first Dvaita came into existence and hence the discussion about the trueness and falseness about it happened to take place. Later, the consciousness about true and false or good and bad disappeared causing one to attain the Abhimana-Rahita state — the state that gives the eternal Bliss. That Bliss was not or never exerted for and as such when it came on spontaneously the consciousness that 'I am having Bliss' did not arise or rather could not arise; the enjoyer is engrossed only in enjoying that Bliss and is not even conscious of doing it. That is how that state of experiencing that Eternal Bliss could be somehow put into words for making you understand or giving you an idea about it; it cannot even be said about that enjoyer that "He is enjoying the Bliss"; in fact no words can even cursorily describe about that state; the nearest one can somehow come to what I have placed before you. That Bliss just comes on spontaneously and then just continues, i.e., it is unending — eternal. Then it is Bliss alone that is there and nothing else; there is no consciousness — no feeling of having it, there is just nothing except that Bliss. But this and such unique experience of Eternal Bliss could only be had after or due to the experience of Dvaita; it only means that what then remains is Advaita.

After all that Ananda is the transformation of consciousness — of Chit — and since this transformation is eternal, it is Sat; it means the state of Sat-Chit-Ananda and the consciousness about it is eternal. It is to experience it that the cycle of Dvaita is to be brought into existence, and after having experienced it, one has to go back behind it into the original Advaita; it is then that Bliss is experienced spontaneously. It is due to the consciousness of Dvaita that that primary consciousness is experienced. The Dvaita is formed and destroyed, again formed and destroyed, and thus goes on the cycle of formation and destruction of Dvaita; this cycle one has to go on experiencing till the consciousness about it goes back to the original, i.e., primary consciousness, when the cycle of Dvaita disappears leaving behind only the con-

sciousness; it means that original Rahita state became Sahita and then turned back once again to become Rahita; it means as it began to become Rahita, it began to become Sahita as well because of that consciousness, which is there for experience. Thus formation of Dvaita is an important method in the attainment of eternal Bliss. Bit by bit one begins to get engrossed in that eternal Ananda, but even then one remains in the world in the form of the Prakriti.

The Guru means Prakriti; he says, "Do not be afraid" — "do not be frightened". Association with him leads one into that Abhimana-Rahita — Advaita state of Bliss; once one attains that, where is or how could there be the birth or the death?

Some of the saints may have said that there is nothing in the Beginning. True it is. It is to experience that that all these troubles have to be undergone. Why get caught in them? The more the troubles are got over, more that experience one will get. Advaita means the absolutely Abhimanaless state; such or this Advaita is eternal.

(At this moment Shri Baba turned towards Mr. Pralhad-pant Nandgaonkar and said —)

I said to Pralhada that originally he had been in Alhada (Bliss) state, but then he has slipped away from it; now if he does not try to go back to his original state, how will he attain it? Pralhada, the son of Hiranyakashyapu, found out that he belonged to the state of Alhada, i.e., the Bliss; because he did not care to experience it, he had to take births, and so he must now try to go back to his original blissful state, i.e., he must become devoid of all Abhimana. As the Abhimana begins to leave, pain begins to afflict one proportionately; that is one then experiences happiness on one side and pain on the other. So also as the Abhimana decreases one begins to feel more of and about Advaita; this is followed by the experience of Abhimana-Sahita-state; as this Sahita state is experienced, it begins to get destroyed and with this the advent of the Rahita state is experienced, i.e., Bliss is experienced.

as the Bliss increases, i.e., as one gets more and more engrossed in the Rahita state, only the consciousness about it begins to be there; when one gets this consciousness, he cannot get attached to it, i.e., he cannot have — cannot develop — Abhimana about it, because that state itself is devoid of all Abhimana; in the end he becomes Bliss himself while retaining consciousness about it; that is the return to the original state which is labelled as Advaita state as opposed to the Dvaita state. Thus that original only is Bliss itself; but it has no experience of its being the Bliss; that is why it evolves into Dvaita state and experiences it, then breaks away from the Dvaita and returns to its original state which is now called as Advaita; this Advaita means the original 'only'; but then now having gone through the experience of Dvaita, the Advaita is being experienced, i.e., Bliss is being experienced, which to begin with it could not do. Once thus one turns back into Advaita he finds that it is the same original 'only', that all the dvaita he experienced was also the same, and that there is nothing like Dvaita, i.e., there is nothing to be experienced beyond its own Blissful state.

Whatever is there originally, it is without any experience; that is why the Dvaita, in the form of the world, evolved from it. It means whosoever is or comes in the world can alone attain the Original state. It means that without a human birth that original state cannot be attained. In the world one has to be born in the human Yoni and then he has to attain the Abhimana-Rahita state; it is then — there — in that state — he experiences both the Dvaita and Advaita; it means he attains the state beyond the cycle of births and deaths. After that if he desires to experience Dvaita then he has not to take a birth in the worldly way nor undergo any death, because he has experienced both of them and now gone beyond them. Everything in the world is for the purpose of being experienced. Look at corn; what for it is there? for satisfaction of hunger? No; it is to experience that we are alive; to experience one's self, we have the body, and for

the sake of that body the corn is there; once one experiences one's self the purpose for which they are there is over.

All this makes it clear that falsity is very essential; which falsity is this? this falsity includes every other falseness in the world. Somebody may say that if falsity is essential should one steal or do some such wrong things? No; it does not mean that; the falseness, the wrong that leads to undesirable results both for one's self and the world should not be done; such actions do not mean that falsity. What is it then? You should consider the happiness — the pleasures — that you get in and of the world as false, and naturally the sufferings and the pain you get as true. If you do something wrong you have to suffer for it. Now we do not want to do anything wrong, but we want the results emanant from that wrong, i.e., the suffering; what is required is suffering without doing any wrong or false actions; it is not necessary to do anything wrong, in fact nothing wrong should be done. Now how can this type of suffering only be had? Well, trying to make others happy is the method to have that suffering. Whosoever is ready to suffer & undergoes it without doing anything wrong or false or sinful attains all the fruits emanant from falsity. Pralhada suffered heavily, but he did not steal, nor did anything like that, nor he had any vice; in other words, the sufferings he underwent were not the fruits of anything done by him. One has to have suffering like that. Now think of the falsity as such; like all other things, the falsity also has its own development, such as childhood, youth and oldage; it has to submit to six afflictions: "Asti (existence), Jayate (birth), Viparinamate (growth of form), Vardhate (strengthens — growth in general), Kshiyate (weakens) and Nashyati (death), etc." What is its coming in youth? It is to deceive others, blame others without any cause and without any advantage to one's self, etc. What is becoming old? Well, now to have no effect on others, etc. is its oldage. What is done in youth does not bear its fruit at once, but one has to take another birth to enjoy or suffer the results thereof. The falsity that is essential has to be of natural type and the suffering therefrom should also be natural. That original is

natural and hence the moment the falsity and its results become natural, you get the natural; it means that once one accepts all the falsity and its results, one has achieved all.

The falsity experienced in the world is artificial in nature, while that natural falsity is in the state of 'Only': it is this natural falsity from which all other falsities are evolved. So without any attempt at increasing the falsity, one should undergo the suffering thereof. To have the suffering, the result of falsity, one should try to make others happy; in course of time that suffering itself turns into happiness i.e. the pain becomes the pleasure. One has always to remember that lowness in every respect is a sign of suffering and in accepting that lowness, the natural suffering is seen to follow automatically and as it is accepted — as it is borne, the real happiness follows automatically, i.e. one has not to exert in the least for attaining the real happiness — attaining that Bliss.

I am not asking you to steal or do any sinful action like that; I am asking you only to accept the results thereof. To be of use to others gives you those results without doing any wrong or any sinful action. The more you try to be of use to others, the more you have to suffer; as the quota of this suffering becomes complete the Bliss comes to you automatically. It is that suffering itself that turns into Bliss; i.e. the Dvaita gets replaced by the Advaita.

I am telling you what is contained in the books. After all it is not I that is talking. I yesterday told you that from now on in this Kalyuga there will be no Incarnation. The Brahmana and Yavana have joined — the Dvaita has disappeared. Because this state is actually being experienced, this talk was inspired. Henceforth everything that will be done will be done not directly as by an Incarnation but through somebody. All those that are associating here are bound to attain the same state. Whosoever sticks to me will go wherever I will; theirs, will be like mine.

Even if it is through somebody, it is for the future good.

The Importance of Sakori.

If a word is carefully analysed, its real meaning becomes known. Let us think about the word Sakori. To reach Sakori one has first to come to the Chitali railway station either from Manmada or from Ahmednagar (both are railway stations on Dhond-Manmad section of Central Railway) and thence by road to Rahata and from there to this place — Sakori.

It is a grammatical rule “Dalayoh Savarnyam, RaIayoh Savarnyam”, meaning, that Da and la or Ra and la are the same, i.e. they can be used in place of each-other. According to this, Manmada would be Manamara, i.e. Mana (mind) plus Mara (kill), i.e. kill the mind. Sakori says that if you want to come to me first Manamara, i.e. kill the mind and then come to me. Now look at Ahamadanagara. Ahamadanagara means Aham (I, Ego) plus Madana (lust, desire) plus Gara (poison), i.e., I (ego) and lust and desire are poison. As you come to Ahamadanagara, it says, “leave the poisons of ego, lust and desire here and then go to Sakori.” See what Sai Baba is saying about Sakori; he is telling you that if you want to come here you have to approach either after killing your mind or after having left Ahamkara, lust and desire, i.e. Vasana.

Now let us look at the word Sakori. “Ya Trigunarahita Sa Kori”, meaning, what is devoid of the three Gunas is Sakori; so, Sakori is devoid of the three Gunas. There is another derivation: “Ya Akori Sa Adhuna Sakori”, meaning, the one what is Akori first, that is what possesses plenty of capital — plenty of property, after experiencing it, becomes Kori, i.e. the place of Brahma. To have the experience of kori, you must first experience Akori. Kori means Ka (Brahma) plus Ura (left) plus I (state of Lakshmi), i.e. where both the Brahma and Lakshmi i.e. with and without form — Sakara and Nirakara, i.e. Saguna and Nirguna, are seen; the one that gives the experience of both the Saguna and Nirguna, that (Sa) is Kori, i.e. Sakori. Whosoever wants to attain the state of Sakori has to come here after either killing his mind or leaving the Ahamkara and Vasana.

These are the secret things of the Yogis. After 'Mana Mara' or 'Aham Madana Gara', one has to come to Chitali. Chi means dirt, filth and Tali means place, and hence Chitali means a place of all the filth. Whosoever has killed his mind, Chitali becomes a place of self-examination for himself. Whosoever digests Chitali can alone stay (Rahane) in Sakori. You have to come to Sakori from Chitali via Rahata. In short, whosoever has attained — earned-Sakori has achieved all — earned all.

Sakori is Kashi. Kashi is a place for burning bodies; so is Sakori. From this one point you should understand all. In this Sakori — the burning place — the Jivas of dead persons are fully killed, i.e. they are made to lose their Jivadasha, and thus they are elevated to Amrita, i.e. deathless, state; this is exactly what happens in Kashi, and that is exactly what happens here in Sakori obviously Shankara must be dwelling here as in Kashi. Shiva is always in an invisible state and hence He cannot be seen; that is why He came to dwell here with a form, i.e. in Saguna state. Because He came here in a Saguna state activities began to take place here. What activities? To kill the Jivas of the dead and lead them to the immortal state. All the Jivas dealt with here are in the immortal state, but they are re-born here for the good of the world in the form of trees in that state, i.e. in the form of the mango trees. The mango tree is called Achchyuta Vriksha, meaning, the fruit of which stops the downward fall of the human beings, i.e. which leads them out of the cycle of births and deaths. Achchyuta is one of the names of Vishnu. Here are mango trees, means here are Achchyuta Vrikshas, i.e. here is Vishnu. What a coincidence! See the working of God! Planting of mango tree here was inspired. In this area normally the mango trees do not take root and thrive; this area particularly being rocky virtually no tree of importance is able to grow and that is what has been told by the local residents. I, however, felt that mango trees should be planted and due to the advice of the residents I did so with diffidence; I collected the stones out of the mangoes eaten by you people and without any definite and correct

procedure somehow planted them and lol here grew a couple of hundred mango trees well-developed and bearing fruit. This itself proves the state of this place. It is a miracle that so many mango trees could thrive here; they prove the immortal state of the Jivas born in this form. What of that, another great miracle has happened here spontaneously. You must never have seen, but you may have perhaps heard of a mango-creeper (Amravalli); it is just a creeper; you have to erect a frame-work to support its creeping growth. Some of the Jivas after the death of their human bodies become ghosts to protect their wealth and they always trouble those who come to reside in their house; that is what is experienced. Some of the Jivas degrade themselves into serpent forms; if in this form those Jivas are liberated by a Satpurusha, then they come up in a creeper form; that is how Amravallis — mango-creepers — came to grow here spontaneously. This is how the Nature works. The trees lie in the mid-position in the process of evolution, as they come under both the categories — the animate and the inanimate; the creepers pass into the Yoni of serpents in their ensuing birth. Because of their association with a Satpurusha and their emancipation, they are reborn here in the form of Amravallis for the good of the world. Since the Jivas of these Amravallis have attained the immortal state, these creepers should be taken as Kalpa Vrikshas; by themselves they are already in that state, but they have appeared here, as it were, as the messengers of Vishnu or Shiva to lead others into the same state. In order that those who partake of their fruits should attain that immortal state, they have been specially empowered for that purpose. Even though some of these creepers are spontaneous, i.e. natural while others are artificial, the Shiva staying here in a Saguna form has empowered them to lead the eaters of their fruit into that immortal state. That is why their fruits are of great value. Some may say that here is Baba tom-tomming himself and his fruits! but gentlemen, remember, that this place is not mine nor the garden is mine. It is you people who planned the garden and nurtured the trees therein. To begin with, the cobblers in

this place have been labouring in the garden and watering the trees ;when it was seen that their labour is bearing fruit, well, they began to hope that they would get something. In the beginning, they 'served' and they used to get food; after all God does not keep anybody hungry. But later they began to feel that they should get something more; hope lured them and I had nothing to offer them, and so they left. But in the beginning it is they, the cobblers, that laboured hard to bring this into some form and that has to be recognised.

The importance of cobblers is very great; he is the greatest servant of the Parameshvara, because he serves the feet. Serving the feet is the highest service. When you will be fit to serve the feet you will be cobblers. What is the use of kneading the body? The cobbler does work that makes the feet happy; he makes and mends the foot-wear and thus serves the feet. To such servants in a low state of life the whole world looks like God — the cobbler looks upon all of you as God.

The girls are heard to sing here, "Hama Bhaktana Ke Bhakta Hamare", meaning: we are the servants of your servants; Oh God, we are unfit to serve and hence we serve your servants. Everything in this world including human beings is a form of Parameshvara and one must serve their feet. Serving the feet is serving the person and this service is done by the cobblers. To protect the feet you use the footwear and this footwear is served by the cobblers. To keep the Parameshvaraship of Parameshvara or to protect the Parameshvara, devotees are essential and those that serve your feet become the devotees of the devotees; naturally their importance is great. Devotees ask God for service of His feet and the cobblers get smeared with the dust of your footwear; moreover, you are after all Parameshvara; this increases their greatness to a still greater extent. It is such great servants, the cobblers, who planted and nurtured the mango trees in the beginning.

Why it was felt that the Mango trees should be planted here and not the Banana trees or coconut trees? Flower plants and trees could have been planted better; but it never crossed my mind to plant them. Prior to mango trees the Bilva trees

were planted here. You will find that in this area there is no Bilva tree and it is such a common tree. Some people sent the Bilva fruit to me for medicinal purpose, and the seeds of that were sowed by Madhavarao Patil in a corner and a crop of about 4 to 5 hundred Bilva plants came up, those plants were then replanted in different places; when no further suitable place was left the remaining all were kept in one place. The fact that the seeds of Bilva tree came here spontaneously and inspiration to plant them occurred; means the presence of Shiva in this place. Then the inspiration to plant mango trees occurred followed by the planting of Amla trees. There are a dozen of Amla trees here and they were planted without any effort. Shiva says that you should not think that I am here alone; Vishnu also is here. That is why Amla trees grew here. Later on many other trees were planted. Like mango trees in this area, the Audumbara tree is not seen to grow; but here, without planting it, exactly at the place required a sprout of Audumbara tree made its appearance. This is all God's will. Some say that there should have been a Shami tree; but it seems it is not destined to be here and there is a reason for it. There is a saying, "Shami Shamayate Papam", meaning: Shami nullifies — cancels — sins; but those that come here, their sins are already cancelled. Moreover the leaves of Amla are more-or-less like those of Shami, and Shami is supposed to be present in the Amla tree. Amla tree is the abode of Parvati; from the seeds given by Parvati the Amla tree grew. The seeds given by Savitri gave rise to Tulsi plants; it is given in the story of Vrinda.

In short, due to Amla tree this burning ghat is turned into Vaikuntha; of course it remains the burning place also for the dead; but it has become the burning ghat for the dead Jivas. Jivas, after death, first go to Kashi; this Kashi is a different one and is situated outside the world; when according to the meaning of that word, when your Jivas will be lost, then your bodies will die. If the bodies die first, where and how could the Jivas live? Then you will have to take another birth. The body must be made the murderer of the Jiva. You people do

not do it; on the other hand you make your body fatten the Jiva. As the Jiva gets fattened, it begins to kill the body. You kill the body; by killing the body the Jiva is not killed; that is why you have to take another body, i.e. another birth. You don't get the real work done by the body; you do the opposite. To begin with the body seems to fatten and thrive with your treatment; but later it says to you that you carry on, but I shall be going; and then with the body leaving you, your Jiva remains behind. Everybody must try to kill the Jiva.

Have you now understood what this place is. Call it Kashi or Nashika or call it what you like. Whatever you call, this it is.

208

U. P. I. (II) 5

16, 17, 18-8-1924

The Origin and Importance of Yavanas.

The four-class system of Brahmana, Kshatriya, Vaishya and Shudra is really very good; but it is a very lengthy subject; I shall, therefore, talk just about its origin.

Whenever Ishvara desires to effect some changes, then only the changes are seen to take place. He brought forth the Yavanas from the Brahmanas for the ultimate good of theirs (Brahmanas). I will tell you how this has been effected.

Once upon a time a king, called Kartavirya, was on tour with all his retinue. On the way, one day, he saw an Ashrama and decided to halt there for a little rest. That Ashrama belonged to Jamadagni Rishi, who was staying there with his son Parashurama, his family and his students. In those days the Rishis always used to give receptions at their Ashramas to the kings who passed that way on their tour. Seeing that some king has arrived, the Rishi sent some of his students to the king to invite him along with his retinue for dinner. The king felt very pleased and accepted the invitation. He told the students that he and his retinue would gladly come immediately after their morning bath and prayers.

Kartavirya had a thousand hands; he was a very power-

ful and strong king. If something is lost, it is customary to take the name of this king this way:—

“Kartaviryarjuno Nama Raja Bahusahasravan;

Tasya Smarana Matrena Gatam Nashtam Cha Labhyate”

He was bestowed with such a boon. Lost things are found spontaneously with the remembrance of this king. Even to-day in villages the villagers, if they lose some cattle, write this Mantra on a wooden plank and put it face down in the place of the lost cattle; a little later after this or at the most on the next day the lost cattle is automatically seen to come back in its place; one need not even try to find out the lost cattle.

As the king was to be received, the Rishi, with the aid of his invisible power, raised a huge Mandapa with all the arrangements and articles befitting a king required for the purpose in a short while; all the utensils were of silver and gold; fairies from heaven were requisitioned to serve; even adequate, fine and detailed food-arrangements were done for all the horses, elephants, etc., of the king and his retinue. In due course the king accompanied by his retinue arrived and was received. Dinner was served. The king, however, was wonderstruck to see all those arrangements and that too done in a couple of hours! He felt within himself that even as a king he could never have done such arrangements. He wanted to know whence all this came and where it was all stored. As he returned to his camp, he quietly asked his ‘Intelligence’ people to find out about it. In due course these men reported that there was nothing nowhere; there was only a hut in which the Rishi was sitting quietly and along with him was a cow. The king thought over and felt that all that power of creating such things must be in that cow and so he asked his men to approach the Rishi and request him to give him the cow. His men duly approached the Rishi and put forth the king’s request. The Rishi replied that if the cow was willing to accompany them, they could take her away. The men tried to take her away but she would not move. The men then got their army men to do the needful, but the cow would not budge. Ultimately

the army-men decided to forcibly take her away. As they approached her, from her anus (or tail) of the cow hundreds and thousands of warriors came out and they attacked the army of the king and defeated it; they even destroyed the thousand hands of the king. It is these warriors, evolved from tail-end of the cow, that came to be known as Yavanas — Mlenchchas; they were created by her for self-protection.

These warriors had fought the Kshatriya king, who had behaved in a wrong way. In other words, at that time the Kshatriyas had become insolent and proud and were troubling the subjects. Parashurama, seeing this attitude of the Kshatriyas, went round the world killing the Kshatriyas twenty-one times in all; in spite of this a few Kshatriyas, who had managed to run away, survived this whirlwind destruction of their race by Parashurama. Since these warriors, however, had fought and killed the Kshatriyas, the ruling capacity of their naturally slipped itself into them, and that is why Yavana kings were seen to rule for some time. They were followed by the English. Like the origin of the Yavanas, the origin of the English is also very interesting; I will talk about it at some other suitable time.

The Yavanas, thus, were born of the night-soil; but whose? Of course, of the Brahmanas. The night-soil of the Brahmanas was eaten by the cow and from her evolved the Yavanas. A human being is unable to eat his own night-soil; it was hence that the Chaitanya-Rupa Yavanas were evolved from it in an indirect manner, through the cow, to work as Kshatriyas and lead the Brahmanas to self-realisation. Jamadagni was purity-incarnate, and his cow was the Brahma-Shakti itself. It is due to and with the help of that Brahma-Shakti that Jamadagni entertained the king so lavishly. With the help of the cow, i.e., the Brahma-Shakti, Jamadagni was able to enjoy that Infinite Bliss from without, i.e., with a form, but he could not have its experience from within, i.e., the experience in a formless state; that is why he had to create the opposite, the most impure state, for that purpose. The Sai Maula is the most impure state and is the means to attain

eternal Infinite Bliss. This state 'was there with him in the form of that cow. Cow means 'Go', which also means the Indriyas, i.e., the body. Jamadagni was, thus, able to enjoy the Infinite Bliss with the help of his body, i.e., the Go, i.e., the cow, externally, i.e., not from within, i.e., in a formful state only, i.e., in Sakara state only. Jamadagni here represents the position of the Brahmanas in general, who could not have self-realisation, i.e., that Infinite Bliss in Nirakara state. It is hence that Jamadagni created the Yavanas from the cow, i.e., the 'Go'; the chaitanya that infused the Yavanas to activity was the Chaitanya of Jamadagni. With the help of his Chaitanya, which was now within the body of the Yavanas, Jamadagni could enjoy that Infinite Bliss in a full way, i.e., in the Nirakara state also. When the Yavana will evolve himself to his height and will understand that the Chaitanya within him is that of Jamadagni, then the Atma of Jamadagni will pass into the Yavana — the Sai Maula, i.e., the Atmas of both — the pure and impure — the Jamadagni and Yavana — will unite, and thus with the help of impure Yavana form the Jamadagni will fully be able to enjoy that Infinite Bliss.

The mouth and tail of the cow are called as Brahma-Mukha and Brahma-Puchchha, respectively. The Yavanas evolved in the human form from the tail end were naturally imbibed with the qualities of Brahma and they at once defeated the Kshatriyas. This power of evolution causing the origin of Yavanas belonged to Jamadagni; after all the dung or the tail of a cow is naturally not capable of giving rise to any such thing. The Yavanas, thus, being evolved out of Brahmanas, were naturally imbibed with the qualities of Brahma; but immediately after their origin they had to fight with the Kshatriyas and hence they forgot their Brahma state; after the war they came to their senses. They were evolved only for fighting with and defeating Kshatriyas and hence when this work of theirs was over, they had to remain quiet, i.e., not to do anything, but only to enjoy that Bliss. Just to remain quiet, i.e., not to do anything, i.e., to remain in action-

less, i.e., Nishkriya state, is the Svadharma of Yavanas. It is through this quiet — the actionless — state of the Yavanas that Jamadagni began to enjoy that Infinite Bliss. This explains as to why the Yavanas have to remain actionless. When they remain actionless, i.e., quiet, they experience the full formless state, i.e., through them Jamadagni begins to have full experience of the Nirakara state, i.e., of the real Infinite Bliss. As Rishi, Jamadagni, as it were, was a student trying to experience the state of Brahmana, i.e., of Brahma, but he could not do so; it means that so long as he was 'doing' something, i.e., was in Sakriya state, he could not experience it; when through the form of the Yavana he came to the Nishkriya, i.e., actionless state, it is then that he was able to experience that actionless, i.e., the formless Brahma — the state of Sat. Actions, i.e., actionful state is the state of the Brahmana form, while the actionless state is the state of the Yavana form. The Yavana form remains actionless since it was brought into existence for the specific purpose of defeating that king and, therefore, after that allotted work was over, it had nothing else to do — it had to remain in the actionless state. After all the chaitanya in the Yavana form had completed the actionful state while in the Brahmana form and now with no work to do, it had to remain in an actionless state in the Yavana form. In other words, the Brahmana with the help of the Yavana form, born of one's own night-soil, now began to enjoy the actionless state, i.e., the state of Brahma.

Musalmans are the devotees of Nirakara state. It is the Jamadagni, i.e., the Brahmanas who came into those forms and began to experience the natural actionless state. As a Brahmana they were engrossed — they were steeped — in the state of Brahma but they could not be conscious of it; now having come in this new Yavana form, by remaining in actionless state, they now began to be conscious of that actionless state, i.e., the state of Brahma. The one who remains in the Yavana form is unable to experience the Sakara state; that is why the Musalmans have no idol-worship in their Faith; that is why they became the devotees of Nirakara state. Jama-

agnī, thus, did all this for his own purpose — to have full experience of the state of Brahma. Like Jamadagni, the Yavanas keep beards, but since they came out through the anus they shave off their heads. This shaving off the head also helps to show that the Nirakara state lies in the head. To show that they are “formless”, i.e., naked, circumcision is customary in them; so also is their wearing the apparel in a circular fashion. As opposed to this the Brahmana keeps long hair on the head, there is no circumcision done in them, and then after the thread ceremony the Brahmana boy is made to wear the strip of cloth to cover his private parts. The Musalmans, thus, began to behave exactly opposite to the Brahmanas; why so? Because they forgot that they are originally the Brahmanas or that the Brahmanas experience the real full state of Brahma through them.

The atmas of Sai Maula and Brahmana, both of whom have attained the highest laid down by their Faith by behaving strictly according to their own Faith, always unite. Even though their Atmas unite their bodies are different, and this is the slight deficiency that now remains in them, to get over which they transfer their atmas, i.e., the atma in the Brahmana form enters in the form of Sai Maula and vice versa. Since both of them have reached the highest in their own way, they have not to take any birth again; with the transfer of their atmas they attain liberation along with all their associates. In short, Sai Maula and Brahmana virtually mean one and the same thing.

Even though that is the truth, in the world, both of them are seen to try to stick to their own sides. Brahmanas are seen to despise the Musalmans; the inner — invisible — reason for this is that the Musalmans after all are born of their own night-soil which naturally they despise, i.e., do not like to associate with. But the Brahmanas have no other go; they have got to join the Musalmans. If the food and night-soil are not looked upon to be the same, i.e., if they are looked upon as separate entities, i.e., if the night-soil is shunned how can you attain self-realisation? If you think over a little, you

will at once see that you eat your own night-soil but in a transformed state. It is the night-soil that serves as the best manure for rice and wheat, which you relish so much, and on which you subsist; like the wheat and rice, unless you accept your night-soil in the form of the Musalmans, how can you have self-realisation? The Musalman — the night-soil — is after all the means to attain the end, i.e., self-realisation. It does not mean that you should associate with and eat at the hands of any Musalman; you can associate and eat at the hands of that one who has realised his full state of Impurity, who has realised that the Brahmana enjoys the Infinite Bliss through his form.

There is a saying: "Nana (many) Ratna (gems) Vasundhara (earth)". Even if a thing be bad, if it be worst in every respect, then it has to be classed as a gem. In the same way, a Musalman, who has reached the highest strictly in accordance with his faith, is also a gem. Gems have to be dug out and the means to reach and uncover them vary; they are covered by and mixed with so much of trash that good bit of effort has to be done to find them. In the same way, one has to exert to find out a Sai Maula. Once one attains the state of Sai Maula, one can enjoy, experience, that Infinite Bliss. Once you get gold, who worries about soil? But you have to serve the soil first to recover gold. To serve means to eat; so you have to eat away the Sai Maula. I have talked about this 'serving' many times.

In short, Jamadagni himself, in the form of Yavanas, defeated the Kshatriyas and then stayed in an actionless state and thus attained that Nirakara state. That is how and why the 'thinkers' ruled that the one, who is able to remain in actionless state, alone transgresses the chain of births and deaths. Whichever Yavana has achieved the highest in accordance with his Faith and will be able to enter and live in a Brahmana form, alone gets beyond the cycle of births and deaths. The perfect Yavana and a perfect Brahmana have to unite; without such union they cannot transgress the state of births and deaths. Simply by keeping a long beard or by

eating mutton like a Musalman, one cannot transgress the cycle of births and deaths.

In our Faith it has been told that a perfect Brahmana gets beyond the cycle of births and deaths; his behaviour in accordance with his Svadharma leads him to the attainment of Brahma; he doesn't require the help of Yavana for that purpose. But if he wants to enjoy that Infinite Bliss, that is be conscious of being in the state of Brahma, he has to take the help of the Yavana form. Once a perfect Brahmana and a perfect Yavana unite, thousands associated with them get automatically liberated. It is very difficult in these days of Kaliyuga to perform Tapa, Anushtana, etc. and attain liberation, and even if somebody does it, he alone is benefited. In old days individuals used to do that and get their emancipation. But these days thousands are liberated through one united that way. In very old times thousands used to get liberation this way; but this method somehow or other got lost after some time. After the Incarnation of Krishna, in the Kaliyuga, that method has once again been revived. This is after all God's will that such an emancipation of thousands should occur through one. In accordance with His will it was, that the Brahmanas with their power brought forth the Yavanas. By himself a Brahmana can straightway attain the state of Prakriti; but then he cannot remain conscious about it, he just gets engrossed in it, and that is all. He cannot say what the Prakriti is like; he just becomes one with it, and that is all. It is not necessary then to call that primary Prakriti as impure or Asat or anything like that. Due to Yavanas this aspect of the Prakriti came forth. The Yavanas are always beyond the cycle of births and deaths, provided of course, they behave strictly according to their Faith. Amongst the various Faiths in vogue in the world the only one that compares favourably with the Brahmana one is the Yavana Faith. It is from these primary two — Vedic and the Yavani — Faiths that all other Faiths came into vogue.

For attainment of Infinite Bliss, it is not that a Yavana form is essential. A Brahmana in accordance with his Faith

gets liberated at once; he attains the state of Prakriti and thus gets liberated. But since and due to the origin of Yavanas I had to explain what happens. These two faiths are opposed to each other like the food and night-soil. Unless the food and night-soil are made into one you cannot have real enjoyment, real experience. It is difficult to do this; and hence it is simpler and easier to stick to one who has attained that. There is no difference between a perfect Brahmana and a Sai Maula; they are but one and the same.

(Same subject continued on the next day.)

It has been shown that Brahmanas and Yavanas belong ultimately to the same state. It is like a tree. The expanse of the tree is visible and not its roots. The roots and the expanse are seen to quarrel with each other; in the same way, the Brahmanas and the Yavanas quarrel with each other.

Roots — You cannot do without us.

Expanse — Who cares for you; of what use are you? If, I, the expanse is there, we both are there, by yourself you are alone, while I always include you within myself. By yourself you cannot know and experience yourself, because you are invisible within the soil. You are included within me. Not only you are included but even your father, the seed, is included within myself. You may ask as to how it is. Don't you see that in the end I will bear the fruits which contains the seed that gives rise to you. So your seed — your origin — is within me. Cannot I create you any time then? So, you are useless.

R — Now, don't you show yourself so much. Don't forget that if we were not there you would never have come into existence. Because of us you are there.

E — I never said that you are not there; I admit that you are there. But without me you can neither be known to the world nor can you know what you yourself are. If you treat me as just nothing and if you alone are there, who cares to know you. When you are alone by yourself, you are virtually non-existent.

That is how the expanse thinks that he has won. The Brahmana and the Yavana also quarrel in the same way.

B — We are the highest.

Y — Yes; you are so; but that greatness of yours is due to us. Your state of Brahmana, its experience, its fruit — all that is due to us. Who cares to know you if we are not there. You are the pure state and resemble the roots of a tree. The roots are no good to anybody nor to themselves; similar is your position. Just as the expanse was born of the roots, we are born of you; there is no doubt about it. But it is due to the expanse that the roots are able to know what they are; by themselves they do not, cannot, know themselves; in the same way, due to us you know that you are Brahmanas. When you were Brahma alone by yourself, you never knew anything about yourself. As the roots are included in the expanse, you are included within us. The expanse bears the fruit which in its turn contains the seed which gives rise to roots; in the same way, you began to experience yourself as a Brahmana, i.e., being in the state of Brahma, a state which is the Original, attributeless, formless, afflictionless, pure, Sat. This Sat is your seed, which we possess, and that is why we are able to experience that Formless Sat. In short, we know, we experience, not only ourselves but yourself as well.

Atma is present in everything; naturally it is within the expanse as well as in the roots; the same atma lies within the fruit. When the atma comes in the fruit, then it is appreciated and enjoyed. The atma in the roots is engrossed in itself and hence is not able to know and experience itself. When it evolves and ultimately arrives in the fruit through the expanse, it is then that it is able to know and experience itself. The fruit is the ultimate state of the evolution of the seed or tree. The last state is designated as Charana. At the Charana state is the termination of an action. Roots require to be attended to, but not the fruit; fruit is only to be eaten and enjoyed. The Charana state is the most lovely and is to be enjoyed. The Charana state is the actionless state —

the Nishkriya state. That is why God is always requested to show His feet — His charana. The only, the Satchitananda Paramatma, is engrossed in Himself and is not able to experience Himself; He has, therefore, to evolve into the Mayarupa world and arrive in the end, once again, in the Nishkriya state, when He is able to experience Himself. The Original One is without any experience of its own self, i.e., it is in an actionless state; that is why the Maya came forth — the action begun; having fully experienced the action, when once again it arrives at actionless state, then alone, on account of the intervening actionful experience, it is able to enjoy its actionless state, i.e., it is able to enjoy itself, i.e., it is able to know itself to be the Eternal Infinite Bliss. For having a fruit, we have to sow the seed; action commences from sowing the seed and is continued till the tree bears the fruit; the fruit does not require any care, i.e., it is in an actionless state. The Original Satchitananda is like the seed without any experience; hence it evolves itself into Maya and expands in the form of the world, i.e., passes through actionful state and then arrives at the fruit state — the Satpurusha state. The Satpurusha state is the last, the ultimate state of the world-tree, the Nishkriya state, the Charana state. The Charana are the lowest in the body; the Satpurusha state, thus, is the lowest. Yogis always try to attain this lowest state, because the lowest state is the fruit state that can be enjoyed.

It has been said, "Na Nicho Yavanat Parah", meaning: there is nothing lower than Yavana. Without feet the head is valueless, it cannot exist. If the Brahmana form represents the root-state, the Yavana form represents the fruit-state. That is why unless the atma in the Brahmana form ultimately arrives in the Yavana form, it is not able to experience itself.

Such explanation is bound to make the Yavana feel proud; that is why I always cite the example of a walking stick. The handle of the stick is decorated with silver or gold while an iron ring or a cap is fitted at the lower end. If the handle is always associated with warm, clean and soft

palm, the end is always associated with hard metal and filth on the road. The handle naturally feels proud of its decoration and of being held in the owner's hand. The lower end says to the handle "You are of no value without me. If I am cut off I always rise higher." There can be no stick without the end. The more my side is cut off, the more I rise. If by cutting like this the stick becomes small, it is thrown away. In short, you are honoured because of me."

In the same way, the Yavana says, "Even though I am the lowest, you have no value without me; you cannot enjoy yourself without me. If you destroy me, you will be destroying yourself. I am the really pure. If you were purer, then you would not have had to depend on me. Why did you create me to experience the formless state? Even if I am born of you, your enjoying yourself depends on me. Even though I am the lowest, I serve as the means for you. You are dependent on my help. Without my support you cannot experience the Nirakara state. When you enter into me, then alone you will be able to experience your original state. So do not consider me as useless. You may say that since I am born of the cowdung, I am very impure. True, it is, that I am born that way; but whence did you come into existence? You did so through the mouth of the same cow. See for yourself; you consider me low and impure and yourself to be high and pure. You consider the cow to be very pure, is it not? You imagine that all the Deities and Tirthas reside in the cow, is it not? Don't you see, that such a cow of yours always consumes the night-soil with relish? If I am born of the cowdung, it all means that all the Tirthas and Deities come and abide in me; it means that I am the purest. Again, look at your own birth; see for yourself if you are born from the mouth of God or the anus of somebody; you are born from the lower opening of some passionate and coquettish woman. And in spite of this you call me impure!"

As far as I am concerned, to me, all the Mahars, Mangs, Musalmans, English, etc. are all the same. But when you want to go deep into things, you have to go on digging; by

such digging alone you can know if the Brahmana is born of the mouth or the anus of the cow. You Brahmanas are very proud. Think over for a while that I am a Musalman, and that I am speaking from their point of view at present.

The Musalman says, "You say, that I am born of the anus of the cow; alright; but I am born that way spontaneously. See, what I mean? You are born of her mouth; alright; now does anything ever come out through the mouth? If you still insist that you have come that way, well, the only thing that comes out of the mouth is a stinking vomit. A vomit is far more stinking than the night-soil, again vomiting is not a natural process. It means, that since you say that you are born of the mouth, you are far more impure and unnaturally born compared to me. Look at your customs. If a child is born in the family at some inauspicious time like Vyatipata or Bhadra etc., (these are Yogas — some portions of time — given in the Indian ephemeris and are considered to be inauspicious) you take it to have been born through the mouth of the cow like a vomit, and you do some rituals to suit this thought of yours; is it not? Who then is more impure and unnatural? Again, I am not born on my own; you gave me birth for your own ends, and yet you consider and despise me as impure and bear pride yourself of being very pure and useful! Does this become you? Any way, you can say what you like; sometime or other you are bound to come in my clutches!"

Now, how to prove the side of the Brahmanas? Sometimes spontaneously truth comes out that way. Show me if I am wrong anywhere in this reasoning! But what I have so far talked about in favour of a Musalman pertains to which Musalman? Which Musalman can talk in the way I have talked? The only Musalman, who can talk that way and whose side I have taken, is the one who has attained the state of Sai Maula by strictly behaving in accordance with his Faith. Sai Maula can alone say like that. Such a talk will befit a prideless Sai Maula alone, and none else. If the Brahmana is actionless inherently, the Sai Maula becomes ac-

tionless as in the case of a fruit. If any Musalman begins to talk like that, then the Brahmana can at once say to him, "You first become a Sai Maula and then turn me into a real Brahmana. So far, I am a Brahmana in name only being born of Brahmana seed. I am your root and my further evolution lies with you." A real Musalman would reply on this, "After all you are the root; what else would you be?"

Analysis brings out such vivid interesting points. You won't be able to hear and see such thoughts anywhere. After all what can I do? Whatever truth comes to me is spoken of by me. Sometime I may speak about the Europeans also in the same way. If I, however, talk like that in favour of Musalmans, they may begin to feel very proud. But what I have spoken is the truth that I have experienced. It is the experience that leads us to the root of things.

If the Musalman is raised high this way, he has got to be brought down; even the fruit has to go once again in the soil as the seed. After all whatever rises has to fall; that is the rule. How can one escape this rule! One can do so by disregarding both the top and the bottom — by remaining in the state of 'Be as it may'. Even the study of 'Be as it may' has its end; but at this end lies that indescribable Infinite Bliss.

'Be as it may' has its own limit. By sitting on the border of this limit (what is commonly described as sitting on the fence) one can go on eternally enjoying that unending Eternal Bliss. 'Be as it may' principle is without any destruction; it has its own boundary — its limit — no doubt, but it is indestructible. 'Be as it may' is a state that is always there right from the Beginning. Even if one ultimately enters that Infinite Bliss, that 'Be as it may' is also there. One who fortifies himself with this dagger of 'Be as it may' always remains fearless. You must never interfere with 'Be as it may'; the moment you interfere, you begin to suffer.

This place is the Darabara — the 'Court' — of Sai Baba. Here both the root and the fruit co-exist; so also are here the seed, the nurturer of that seed and the enjoyer of the

ultimate fruit; the herein and hereafter — all that is here. Such is the glory of Sai Maula and the same is the glory of a Brahmana. Sai Maula is born of Brahmana and therefore both the Sai Maula and Brahmana are one and the same thing.

The Sai Maula state is thus of great importance. On account of this the Sanyasashrama resembling the Sai state came into existence in the Vedic Faith. The Sai Maula state and the Sanyasa state are just the same. The one who embraces Sanyasa, i.e., takes to actionless state, becomes none other than Sai Maula himself. Even if a person embraces in principle the Sanyasa state the previous Sanskaras are likely to come in his way, and that is why, to constantly remind himself of the state he has taken to, he uses the external signs of a Sai Maula, such as shaving off the head, wrapping the apparel around the waist and so on. Even then, the pride of being a Brahmana does not leave him, and so he puts on the loin-strip! The apparel is turned ochre to resemble dirty soiled cloth of the Phakira (a Musalman Sanyasi). A Phakira has nothing like the sacred thread and hence it is discarded by the Sanyasi. The Phakira uses the shell of coconut as a utensil and the Sanyasi does the same. On becoming a Sanyasi he cannot do any Brahmakriya; that is why he just sits silent by chanting "Om Namo Narayana"

What is really necessary is to be out of 'two' and attain 'One' — the 'Only' — only. That is where comes in the necessity of Sanyasa, i.e., renunciation. When one attains 'the Only', he becomes the Sat-Chit-Ananda, the Lord of all; people run to him then for his Darshana. But simply taking the Sanyasa, i.e., undergoing the relevant rituals does not make a man at once a real renouncer; the previous impressions do work on the mind. That is why the particular dress is worn to remind one constantly that he has renounced everything. That dress has, thus, its value. Even if the mind is not steady, and one takes to the external dress of a Sai Maula, even then the Sai Maula accepts him. He says that you respect my state and as a token of that you have taken

to the external signs; well, then, come in our fold; and thus he lures him into himself. After all, that dress is the representative of the actionless state; even if the mind does not remain steady, the mere fact that a man takes to that dress means that he desires to attain that state, and that is why the Sai Maula accepts such a man; in course of time his mind becomes steady, he attains the actionless state in association with Sai Maula, and ultimately he attains that Infinite Bliss. The Sai Maula also requires some association with Brahmana because of the slight deficiency in him due to his body-form. That is why both of them interchange their forms and thus attain and enjoy that Infinite Bliss. In short, what is most essential is to have the actionless state, as that alone leads to the infinite Bliss. Those who have attained the Infinite Bliss, their bodies could be called as that of Sai Maula or of Brahmana; the experience of the Infinite Bliss in both the forms is the same.

There are many a method for attaining the actionless state. We have just to do opposite to what we commonly do and that is all; it is so simple. The Atma of Sai Baba, of Shirdi is here in this body, while that atma that was in this body is there at Shirdi in Sai Baba's body. I was experiencing this transfer when I was in Shirdi. People used to hate me then and hate me now, and I used to tell them that they were hating Sai Baba, because I was experiencing the transfer of our atmas. Some Musalmans from Bombay used to perform their Namaja (regular prayers of Musalmans, five times a day) in front of me then, and I used to drive them away. They used to say and feel that the mosque had turned into a temple and the temple into a mosque, and that the Musalman had become the Brahmana and Brahmana the Musalman. In the mosque, at Shirdi, people used to put on Chândana mark on Sai Baba's forehead, garlands around his neck and worship him, while in the Khandoba temple I was sitting there without bath, without morning ablutions, etc. I used to say that the one you really hate is there, sitting in the mosque, and is being worshipped. That is how people

mislead themselves. After all, Musalman is the expanse of Brahmana. You may say as to why not cut away the expanse and just sit silent? My dear men, it can't be done; cutting the expanse does not help, because, in due course, you get a sprout there emerging from the living roots underneath.

The Brahmana has to associate with that Musalman only who has attained the state of Sai Maula and none else. Those that have attained the state of Sai Maula also have been hated and hunted. Many have refused to take the Tirtha of Sai Maula because he was a Musalman and thus lost the benefits thereof. The Yavana who has attained the state of Vashishtha and Vishvamitra is the Sai Maula and such a one has to be associated with. I am telling this and warning you not to hate a Musalman, who has attained the state of Sai Maula. So far as the pride is there, the cycle of births and deaths is there.

(Same subject continued on the third day.)

A little has remained pertaining to what I talked over the last two days; I will complete it now. In that, the Brahmanas were reduced to a lower status. After all nothing should be lowered; everything has to be on the same level. So long as there is no equality, the deficiency shows itself. The accounts must always be squared. If the accounts are not squared there always remains some sort of balance.

The Brahmana is not able to know and experience his own state and that is why the Jamadagni Rishi created the Yavanas, through the agency of his Brahma Shakti in the form of the cow. When the Yavanas finished the particular work for which they were created, they naturally fell into actionless state and through the actionless Yavana-form the Jamadagni Rishi began to experience his own original state; in other words, the pure that he was, he himself became impure. The Brahmanas also are born of lower opening of a woman; this defect — this impurity — they nullified by suitable penance and thus attained the really pure state. It is then that the impure state was created as opposed to the pure one. In other words, Dvaita was brought into existence.

The impurity they had on account of their origin through the inferior openings, no doubt, was nullified by penance; but where did this impurity go? it is bound to remain there only; even on attaining purity through penance, the state of Brahma could not be experienced. The impurity thus, is closely associated with purity and such two states are bound to co-exist. Whatever purity a Brahmana may attain, that impurity is bound to be with him. Purity includes impurity; the moment one thinks of purity, the thought of impurity stands there automatically, and vice versa. If the Dnyana abides in purity, it has also got to remain by impurity. It is the Dnyana — the consciousness — that evolves into a form. Pure consciousness means a Brahmana. The form of the cow evolved from impurity; it means the opposite of purity, i.e., consciousness, i.e., Jamadagni is automatically included in her; in other words, what was in a formless state now evolved into a form. It is the nature of the cow to purify impure things; the cow digests all impurity and turns it into purity. The Yavanas were born of the tail end of the cow, i.e., they were born with the impurity of the Brahmanas; the impurity they, thus, had due to their birth from the tail end was fully expended in annihilating the Kartavirya and his army, and thus, then, Jamadagni himself remained in the form of the Yavanas. Till yesterday, I have been telling that the Yavana form is necessary for the attainment of the Original state; that is why Jamadagni created Yavanas. But once Jamadagni used the Yavana form to experience the Infinite Bliss, did the progeny of those Yavanas remain in the same state? Of course not. The progeny obviously could not have the state of Jamadagni within them. This progeny naturally began to behave opposite to the Brahmanas. If the Yavanas behave strictly in accordance with their Faith, they are bound to lose all their impurity; their Faith has been so arranged. Both the Brahmanas and Yavanas have strictly to follow their own Faith. Why the necessity of one's own Faith? Because of the pride of the Faith one takes. When the Yavana began to enjoy that Infinite Bliss, he forgot his body; or it could

he said that it was Jamadagni that came into that form, began to enjoy the Infinite Bliss and forgot all about the form he was in; that form also became Brahma-rupa. To experience the Brahma-rupa fully it became necessary to have the form born of opposite state, and hence the Yavana form was created by him. But later the Yavanas became proud of their being in the formless state; they began to put down Brahmanas as not capable of understanding the formless state. The Yavanas, thus, forgot that they were — they are — the Brahmanas themselves born for the particular purpose of experiencing the formless state; they began to feel themselves to be the highest. This of course was and is wrong. Two separate forms, bearing opposite qualities, of that of Brahmana and Yavana, were essential for the full experience of that Original state, and Jamadagni did create those forms for his own experience.

The purity and impurity are two complementary states. The Yavanas were born of impurity and hence the relevant qualities of impurity — the qualities of Tamoguna — such as insolence, cruelty, etc., are automatically found in them. To annihilate, to destroy, — Kartavirya and his army, Tamoguna was necessary; the Tamoguna that Jamadagni has, thus, gave rise to Yavanas. The Brahmana form is Satvika, while Yavana form is Tamasika. The Tamoguna of the Brahmana came out in the form of Yavanas. When the Tamoguna in the Brahmana got thus separated, the Satvaguna in the Brahmana came to light. It is due to the Tamoguna inherent in the Yavanas that brought forth in contrast the Satva Guna in the Brahmana. As it is, by itself, Satva guna has no existence. When the Tamoguna of the Jamadagni Rishi got separated from him in the form of the Yavanas, then the Guna, as opposed to Tama, i.e., Satva, was found to be existent in Jamadagni. With Tama relieved off him, Jamadagni could now experience the Tamoguna, and with the help of that he could now experience the state of Sat. To experience the Sat is to experience the formless. When the Satva got thus differentiated, a form appeared that took to

this Guna — that became the proud-possessor of that Guna. That pure Sat is formless and attributeless; it is devoid of the three gunas — the Satva, the Raja and the Tāma. Jamadagni separated the Tamoguna from himself in the form of the Yavanas to defeat Kartavirya; the Tamoguna that thus came out of Jamadagni got fully utilised in defeating the king leaving the Yavanas actionless; it is then, i.e., having experienced Tamoguna, which got fully utilised through the Yavanas, the only thing Jamadagni could see was the state opposed to Tāma — the actionless state of the Yavanas — that state of Sat and that is what he began to experience. To experience a thing is to attract it to one's self. Sat is opposed to Tāma. If Tāma tries to overlie the Satva, i.e., the state of Sat, the Tāma gets transformed into Sat, i.e., the Tāma becomes Sat-rupa, i.e., it becomes the Satva Guna. Any way, due to separation of Tāma, the Satva came forth, thus bringing out two opposite states, each of which was naturally taken by some forms — the Satva by the Brahmanas and the Tāma by the Yavanas. When Jamadagni entered the Yavana form he was not taking or putting the 'charge' of Sat on himself. When the function of the Tamoguna was over, while in the Yavana form, he only began to experience the Original Sat; in other words, that Tāma in the form of Yavana was as it were a 'charge' put on the state of Sat; due to this the original Sat began to be recognised as opposed to Tāma; but then thus the two gunas, the Satva and Tāma, with opposite qualities came into existence, and naturally, some of the forms took to each of them separately; those that took to Satva became the Brahmanas and the others who took to Tāma became the Yavanas. Because they took pride as belonging to a particular Guna they could not experience, i.e., they forgot their original state, and thus began to look down upon each other as the pair of opposites are seen to do. As a matter of fact the atma of both is the same; both emerged from the same one, but they took the two opposite sides. And now, as two independent entities, both of them began to try to have experience of their original state. Jamadagni being Sat,

his form remained Satvika; his form took up the qualities of Sat; his form resembled the root of the tree and as such, really speaking, his form remained in — attributeless state; but as opposed to the Tama, whatever attributes were opposed to Tama were seen to be there, and hence that form came to be recognised as Satvika; so far it was alone by itself; it could not be named as anything; due to origin of opposite Tama, this form now came to be recognised as Satvika. With the appearance of Tama, the Tama got reflected on the Sat, this reflection formed the Prakriti in close contact with Sat, and, as such, took to the qualities of Sat — qualities opposed to those of Tama; in the same way, in the Tama Prakriti also entered the state of Sat; thus a pair of opposites came into existence. The Tama Prakriti of Yavana began to behave like the state of Sat, while the Satva Prakriti of Brahmana began to behave like the state of Tama. The Yavanas thus became actionless and the Brahmana actionful. Because two forms occurred and each of them took to one Guna, two Faiths came into existence. The Satva-infused Brahmana began to perform actions, made some rules of behaviour for himself to do away with the Tama that came in him and bound himself to them; this is the Brahmana Dharma. Strict behaviour according to it leads to the elimination of Tama and naturally then to the attainment of Sat. Similar thing happened in the case of Yavanas. Due to the shadow of Tama falling on Sat, giving rise to a form, the Brahmanas began to look to Sakara, while due to infiltration of Sat in Tama, the Yavanas began to look to Nirakara state. The Brahmana thus became an idol-worshipper. But idol means a form which appeared due to reflection of Tama; to worship an idol is thus to worship Tama, i.e., to worship the Yavana. As opposed to this, the Yavanas failed to take to idols — to take to any form. This explains why an actionful, Sakara-believer Brahmana has ultimately to approach an actionless, Nirakara-believer Yavana for self-realisation.

Since both of them became proud of their respective states, both fail to have self-realisation. The thinkers in those days

saw through what was happening and formulated rules for each of them, and thus, the two Faiths — the Vedic and the Yavani Dharmanas — came into existence. Various actions were prescribed for the Brahmanas while actionless state was prescribed for the Yavanas. When the pride of Tama Prakriti in a Yavana will fully disappear, then alone, his body — his form — will be of use to a Brahmana, who has fully lost his pride of being in the state of Satva. When two opposites come together, a third is created out of them. A bird has two wings to enable him to fly; he cannot fly with only one wing; both wings have to work together to enable it to fly. In the same way, even if that Infinite Bliss is one only, to experience it, two parties came into existence, the Brahmana and the Yavana, the actionful and the actionless states. Even though theoretically the Yavanas are actionless, since they have a form, they have got to do some actions for its upkeep at least; in order then that these actions should not fructify into anything and not affect their actionless state, Jamadagni himself appeared in the Yavana form of Mahamood, the Prophet of Musalmans, and laid down strict rules for them. Unless whatever actions the Brahmanas and Yavanas do are fully stopped, that real actionless state cannot be attained. That is why as the Brahmanas perform Satkriyas, Yavanas go on demolishing them. Jamadagni, thus, is existent both in the Brahmanas and the Yavanas in two forms with opposite qualities — the Satvaguni and Tamoguni forms — and these forms took to their individual sides disregarding the other. Both of them must lose the pride of their Faith; they have to give up the pride of being Satvaguni and Tamoguni, respectively.

Brahmanas got enslaved by and to their kriyas. They began to think that they created the Yavanas for self-realisation; but they are not able to make use of them being bound down by the kriyas they have taken to. The Yavanas began to say that here they were in fully actionless state while the Brahmanas got themselves bound down to all sorts of Kriyas. They say, "You Brahmanas have to go on looking at us who are really enjoying that eternal happiness". There is a saying,

"Andhale Dalate Va Kutre Pitha Khate", meaning, the blind goes on milling the floor and the dog goes on eating it happily. The Yavanas say to Brahmanas, "You people cannot see and have that Bliss, because you have gone blind. You perform actions like the blind milling the floor, while we like the dogs go on having that happiness emanant from your actions. You cannot enjoy the floor unless you become a dog; but you people refuse to become dogs." The word Kutra, — dog — has a deep meaning; I have already talked about it. Tukarama has said: "Tujhya Daricha Kutara, Nako Mokalü Datarä", meaning, I am the dog at your door; do not drive me away. Kutra is a great state, but one has to behave like that. The Yavanas say: "We do not do anything. We are like dogs. But since you are blind, as you mill the floor, we can go on enjoying it without being seen by you. You act and we enjoy." In short, simply being proud of being a Brahmana, you will get nothing — you will not attain the state of Brahma. You have to become like dogs to relieve you of your blindness. Unless you give up actions and become really actionless, you cannot achieve that Infinite Bliss.

That Infinite Bliss cannot be attained without being fully actionless; but this actionless state has to be achieved through actions; this is the principle you have to well bear in mind.

Jamadagni prepared a code for Brahmanas and then as Mahmood a code for Musalmans. Now what were the Yavanas asked to do? They were asked to break — to demolish — whatever you do. Why? To make you actionless. They are actionless by nature, and now by destroying whatever you do, they make you actionless like themselves. You are supposed to perform actions and if you break your own actions it will be a fault committed by you. Actions can be demolished by those who are authorized to do so. The Yavanas, thus, in demolishing your actions do not commit any fault; on the other hand, this action of theirs gives you the fruit of being actionless. In every detail, the code for Yavanas has laid down things opposite to that of yours; your boys are made to wear

the loin-strip, whereas they not only do not do it but do circumcision in addition, to show their nakedness — their actionless — state; during the period the marriages are prohibited amongst you, they perform their marriages; you keep a sheaf of hair on the top of your head, while they do so on the chin; you always wear your apparel with a cross-piece passing between the thighs, while they just wrap theirs around the waist and pray; you take bath three times a day while they never bathe; and so on. In other words, they behave in every way as opposed to you. These days, however, both the Yavanas and Brahmanas do not behave according to their Faiths. Even then, there is always at least one Brahmana and one Yavana who do behave strictly according to their Faiths; that Brahmana does something which that Yavana destroys; both go on doing that way; but this pair is hardly ever seen by the people in the world.

By behaving in every way opposite to you, in a way, they insult you. Insults are very necessary. Why should you allow yourself to be insulted by them? Because they are actionless. It is very very difficult to lose the pride of being a Brahmana. They destroy what you do. Some may say that this destroying also is an action committed by them. Yes, it is true; but just as being born for defeating the Kartavirya and having done so they become actionless, i.e., the Tama in them got nullified in defeating Kartavirya, the action they do in destroying what you do gets nullified by the destruction they achieve. Thus, by their destruction of your actions, both they and you pass into that critical actionless state. The Yavanas say: "Just as with our help, i.e., through us, Jamadagni enjoyed the Infinite Bliss, you now enjoy the same through us, since we have made you actionless for that purpose by destroying your actions; on your doing so we will have done our duty." Unless the Brahmana Faith is destroyed, the Brahma cannot be experienced, and to experience it, a form is necessary. Just as a piece of ice floating in water is reduced to water, in the same way, as Jamadagni became Brahmarupa his form got dissolved and hence it became necessary for him

to enter the Yavana form to experience the state he had attained. It is on this principle for experiencing the Original One that the Yavanas ask the Brahmanas to join them.

Now let us think over the other way. The Yavanas were brought into existence to do away with your pride. They turn you into real Brahmanas and thus you get benefited. But destroying your actions became a matter of pride in and of their Faith, with the result that they clean forget the reasons for which they came into being, and thus they became attached to Tama Prakriti. Their act of destruction serves your purpose, but they remain as they are. See, what for they came and what happened to them? Pride binds them down. Due to this pride, in course of time, they could not even correctly destroy your actions; unless they lose this pride, they will not attain that Original State.

As their actions got destroyed, the Brahmanas, no doubt, became actionless; but due to the impure state of the Yavanas, this actionless and hence purified Brahmana became reluctant to join the Yavana form; it means that on even being actionless, the Brahmana could not give up his pride of purity. On the other side, the Yavanas, as they destroyed your actions, began to fail to understand that in doing that they made you actionless. Thus, both the Brahmana and Yavana arrived in their way at the critical actionless state. Now the Yavana asks the Brahmana to enter into him, but the Brahmana refuses to do so; both of them, thus, even at that state, remained proud of their positions. Brahmana is Satvika by nature, while the Yavana is Tamasika. Having now arrived at the critical stage of being actionless, due to his Tamasika nature, the actionless Yavana, having heard the refusal of the Brahmana to enter into himself, ultimately forcibly entered into the Brahmana; naturally the Brahmana atma had to enter the now empty Yavana form; in other words, the transfer of atmas was thus effected. The Brahmana on being thus forced, lost his pride of purity and he had already become actionless, with the result that immediately on this forced loss of pride or forced transfer of Atmas, at once began to experience the

actionless, attributeless, Infinite Bliss; he felt all pleased and happy. But on this transfer what became the position of the Yavana? He could not get the experience of Sakara state because he yet remained proud of his body capable of experiencing only actionless, i.e., Nirakara state.

Being naturally actionless, the Yavana ought to be able to experience the actionless state; but on becoming proud of his body, he could not do so. The pride of purity of a Brahmana disappeared with the forcible entry of the Yavana Atma in his form; but as the Yavana entered the Brahmana form what did he achieve? Being by nature actionless, even when he entered Brahmana form, he remained actionless, with the result, that now being in other form he could not experience his actionless state nor the actionful state of Brahmana, since he felt himself to be Yavana in the Brahmana form! Thus, the Brahmana alone got benefited and the Yavana remained as he was. The Yavana now began to feel that he forced the Brahmana into him and thus handed over his all to him, and thus became a loser in every way. He then found out that because of his pride of impurity he could not get the real benefit. It then dawned on him on deep thinking that he must now become a Brahmana first, experience the opposite, i.e., the actions and purity, and then come back in the Yavana form, then alone he will lose the erstwhile pride and attain what Brahmana attained through him.

The Yavana thus felt the importance and necessity of being in a Brahmana form. He began to think about it. Taking birth as a Brahmana was obviously a long time-consuming process. He then thought of surrendering to a Brahmana. To lose his pride he then decided to surrender to a Brahmana and accept him as his Guru. Kabira followed this very procedure. Being Yavana, there was only the pride of impure-form remaining with Kabira, which he now did away by surrendering himself to Ramananda. Ramananda and Kabira transferred their atmas in due course and along with their body-forms they became Brahma-rupa. In short, like the Brahmana surrendering himself to Yavana, it became

necessary for the Yavana to surrender himself to a Brahmana as well.

Brahmana and Yavana are complementary to each other; they hence cannot do without each other. Both are the same — both are equal. If the Brahmanas were born of the mouth, the Yavanas were born of the anus. Both the mouth and the anus have to co-exist they cannot do without each-other. Eating food is virtually eating the night-soil. Anything put in the mouth at once becomes bad and stinking, while as the anus throws out the night soil, pleasure is experienced, and this very night soil, so happily passed, is eaten by the mouth. In short, one must have both the opposite experiences. Two are always necessary and these two are but one. One, who has thus turned two into one, achieves everything — attains all. Thus, both Yavana and Brahmana are necessary to each other; but they become proud of their own state. The moment the pride — the Abhimana — is lost, the world just disappears. That primary Abhimana — Ahamkara — Consciousness — is itself called as the primary Prakriti and Purusha.

The Brahmana hates the anus. The Yavana asks the Brahmana to hate the mouth first. If you do not want the anus to work, you must stop the work of the mouth. Just as we hear in the world somebody saying that it does not matter if I am completely ruined but I will see that you are put behind the bars, in the same way, the Brahmana says that it does not matter if he loses his mouth but he will have his revenge on the anus — he will destroy it. That is why the Brahmanas observe fast. In observing fasts, the Brahmana, thus, does the work of both the Brahmana and the Yavana. The Yavanas also observe fasts in the form of 'Roja' & by this they do away with the pride of being a destroyer of your actions & thus their fast is seen to do the work of both themselves and the Brahmanas. The Brahmana and Yavana ought to help each other and attain that Infinite Bliss. In the Beginning, there was — there is — only 'one' the Advaita, later comes the Dvaita; one has to experience the Dvaita & then destroy it, i.e. enter the Advaita again. It is the one that gave rise to two to serve each other

to become one once again. This serving is Rajoguna. With the help of service, i.e. Rajoguna, the Satvaguna has to serve Tama, and vice versa, and then unite into one lying beyond both. What happens to Brahmana and Yavana, happened to Kauravas, Pandavas and the Yadavas.

Jesus Christ, Jarathustra, Mahmood the prophet, are all incarnations of Krishna. It was Krishna who composed a suitable code for the different regions on this earth by appearing in these forms there at suitable times. Krishna can become anything — can play any part. It is Krishna who became Jesus; the Jesus did not become Krishna. Shankara became Jarathustra; Jarathustra did not become Shankara. It means what appears first plays its part ahead in a new form; that new form again merges into the original. Shri Krishna has clearly said about it this way — “Matsthani Sarvabhutani Na Chaham Teshvavasthitah” (Gita 9 — 4), meaning whatever is there is myself; everything is within me; but I am not in everything.

The Brahmana and Yavana forms, thus, are essential to each other for self-realisation, even though the Atma is both the forms is one and the same. Sai Baba has been having many births as a Brahmana and a Brahmana that of Yavana. In those forms they went on strictly behaving according to their Faith, interchanging their parts off and on. Ultimately the Sai Baba and the Brahmana became united; both were one and now, once again, became one. It means that those who are associated with Sai Baba are bound to come as Brahmanas and those associated with Brahmanas as Yavanas. This transposition — this transfer — is one of the many methods to attain that Original One. In the fourth canto of Gita Shri Krishna has explained this very principle.

In short, you have to unite the good and the bad, the pleasure and pain, to experience that Original ‘One’.

to become one once again. This serving is Rajoguna. With the help of service, i.e. Rajoguna, the Satvaguna has to serve Tama, and vice versa, and then unite into one lying beyond both. What happens to Brahmana and Yavana, happened to Kauravas, Pandavas and the Yadavas.

Jesus Christ, Jarathustra, Mahmood the prophet, are all incarnations of Krishna. It was Krishna who composed a suitable code for the different regions on this earth by appearing in these forms there at suitable times. Krishna can become anything — can play any part. It is Krishna who became Jesus; the Jesus did not become Krishna. Shankara became Jarathustra; Jarathustra did not become Shankara. It means what appears first plays its part ahead in a new form; that new form again merges into the original. Shri Krishna has clearly said about it this way — “Matsthani Sarvabhutani Na Chaham Teshvavasthitah” (Gita 9 — 4), meaning whatever is there is myself; everything is within me; but I am not in everything.

The Brahmana and Yavana forms, thus, are essential to each other for self-realisation, even though the Atma is both the forms is one and the same. Sai Baba has been having many births as a Brahmana and a Brahmana that of Yavana. In those forms they went on strictly behaving according to their Faith, interchanging their parts off and on. Ultimately the Sai Baba and the Brahmana became united; both were one and now, once again, became one. It means that those who are associated with Sai Baba are bound to come as Brahmanas and those associated with Brahmanas as Yavanas. This transposition — this transfer — is one of the many methods to attain that Original One. In the fourth canto of Gita Shri Krishna has explained this very principle.

In short, you have to unite the good and the bad, the pleasure and pain, to experience that Original ‘One’.

Seva of Satpurusha.

The person who is only and wholly interested in serving a Satpurusha, is bound to attain in his life time that store of Infinite Bliss, but that Satpurusha has to be suffering from some illness or other that has to be served.

Just as to procure water in the form of a well one has to dig and remove earth, gravel, stones, etc., i.e., exert to procure that water, in the same way, one has to exert to serve a Satpurusha to have that Bliss from him. To give him all the ease in the illness is to serve him. When he is just seen to grunt to himself and say 'Oh Mother' as if he is very ill, well its all a part that he plays. His grunting makes one feel that he is seriously ill; but really he is never so, he only plays that part with some purpose. An actor has a sumptuous dinner just before he plays his part of a sick person; same is the case with Satpurusha. God is always on the watch to see as to who feels interested in and affected by this part of illness of a Satpurusha; the one who is thus affected and who then serves the Satpurusha is the real servant — the real devotee.

You may be knowing the story of Samarth Ramadasa. To test his devotees, once he feigned to be acutely suffering from a big boil and the only person who came forth to suck it for the removal of all the muck and thus give him relief from pain was Kalyana Svami; the muck that Kalyanaswami sucked was sweet and nectar-like to him.

There are types and types of Satpurushas. They can play any part at any time. Really speaking they are always full of Bliss. Their illness is but a part and whosoever serves him during that period is the real devotee.

As you see me, you see an external — a visible — part played by me. From within I am both Purusha and Stri and as such I am equally handsome and beautiful like the Madana and Rati. Those that are desirous of having that Infinite Bliss have to obtain what lies within me, and to do that they have to serve this visible 'part' of mine. There is only one which

becomes a purusha or a stri as it likes, at any time it likes, and to experience this aspect one has to serve, one has to suffer. As you give some ease and comfort to the Satpurusha in his illness, the Satpurusha gets nothing, loses nothing and feels nothing; because the fact is that he does not suffer from any illness; he only plays that part. What of illness alone, even his body and his Jiva, etc. which are seen, are only a part played by him. When somebody approaches him he takes some part; if nobody approaches him, he would not have to play any part.

☉ The illness of a Satpurusha, even though it is a part played by him, is meant for leading the server to the Infinite Bliss. The Satpurusha knows himself to be independent of his body, his Jiva, his illness, etc., whereas you people identify yourself with your body, your Jiva, etc.; that is why the Satpurusha can any time leave them or have them, whereas you cannot do so. When you serve the Sharira, the illness, etc. of a Satpurusha with zeal, since they are all the parts he is playing, he is able to leave any or all of them when he likes, but since you take them to be all real, that service of yours is able to remove your ownness about yours. Even if the illness of a Satpurusha is a part played by him, that illness, like himself, in fact whatever part he enacts, is all Blissful. If that Bliss is desired from him, he has to be served. To serve him, to make him feel comfortable, is to remove discomfort and pain of and from him, and such service by him makes him remove your all that you call as yours. In a way, thus, he serves you. It could be said that he takes things from you and plays that part. The more he takes away — removes away — from you your Jiva, Sharira, etc., the more of real happiness within him begins to infuse in you once this happens, comes to you, you have done your part. Later on as you continue to serve him, you begin to experience that he is serving you, and in the end you experience yourself to be one with him. This is the net result of your service by him. In short, the more you try to give comfort and happiness to a Satpurusha, the more happy you become. When you begin to experience that whatever is happen-

ing to him is nothing but a part played by him, you have attained the real thing. By playing a part one has to enjoy that eternal happiness. That is why I always say that the illness of mine is unreal — it is a part I am playing and whosoever serves me while in this part, attains all.

All of you assemble here and you are happy to listen to what I talk and are anxious to serve me. But tomorrow if I suffer from Diarrhoea, nobody would stay here. If I take that part, people will get tired of me instead of loving me. What is required therefore is to develop love for painful states. I like all things and yet I like nothing. If I were to dress nicely, talk nicely, everybody would like me. But as I am, who likes me? But how can I say this way? Hundreds of you come here and you feel that you come and serve me and are ever ready to serve me. But I say that all this you are seen to do is for your own benefit and no use to — is not for — me. All the same if you continue to serve my illness, if you begin to love it, you are bound to get that Infinite Bliss in course of time. That is the ultimate result of service.

Nobody serves me and I do not allow anybody to serve me. There is a saying, "Sevadharmo Mahabali", meaning: "Service is the most powerful". Service can achieve in one's life time what would otherwise take hundreds of births; but for that you have to stick to me like a leach. The gypsies, who hawk herbs, etc., use a small funnel-like instrument to suck off impure blood; or they apply a glass on the seat of pain. Due to the vacuum created in the glass, that glass simply sticks to that place. One has to stick to a Satpurusha like that. Your sticking to me like that is bound to give me pain — cause me trouble — but all those things are but parts played by me and as such should not be considered by you. Such sticking will relieve you of all pain and give you all happiness.

I have not told this with the idea that you should serve me. I simply gave an example, by the way, to explain what service by a Satpurusha leads to.

Carving Alone Makes An Idol.

Some say that they do not want to be stones, but they would like to be treated as an idol of God. But, gentlemen! even the stone has to bear heavy strokes and cutting before it is turned into an idol. You are a human being and if you do not want to be stones, well, you can take up the attributes of a stone and that would be alright. Some may say, "Even when a Satpurusha is virtually Parameshvara, yet he is a human being; is it not? He is not a stone! He did not undergo the process of carving!!" Gentlemen, what you say is true; but a Satpurusha took on himself all the attributes of a stone and underwent processes akin to carving. Unless one attains the state of a stone, one cannot bear the suffering effected on carving. One has first to exert to attain the state of stone; one has then to submit to tests to find out if he has really attained the state of stone and after that he has to submit himself to the process of carving by experts. One who has attained the stonelike-state of "Be as it may", one who experiences himself to be in that state, such a one alone is utilised for carving by a Satpurusha. Carving can be done or got done. This is one method, — to become stone-like first and then submit to carving. But there is another method in which stone-formation and carving go on simultaneously. This second method is easier than the first. How can the suffering in carving be borne before becoming stone-like? Well, pains, troubles and difficulties, akin to carving go on attacking sometimes in succession with rapidity and increasing severity and with all fretting and fuming all that is just borne; is it not? This is exactly what is meant by the double or simultaneous carving and stone-forming process. If an old friend meets such a man, he says, "I am glad to meet you after all these years. But you know, the suffering I am undergoing is unbearable and is all the while on the increase". That friend says, "Well, it means that you are undergoing the double-process of being turned into God". He says, "To become God is not that easy. I am not a stone that I could be turned into God." The friend

says, "You are undergoing all the suffering as if you are being fashioned and carved. Troubles after troubles are vehemently attacking you; it proves that you are being turned into God." He says, "Its alright for you to say so; but my dear man, how much the stone silently suffers! I am not able to suffer at all". The friend says, "What do you mean? you have been suffering for all these years, is it not? Does it not mean that you have borne all that? If some other person would have had to suffer like that, he would have been dead long ago. You are here standing before me in flesh and blood while suffering, and having suffered in the same way all these years. My dear man, unless you have developed qualities of a stone, you could not have been able to bear all these onslaughts. This alone proves that you have become stone and you are being carved." He says, "I can't think that way; I have a form of a human being and not that of a stone." The friend says, "Why worry about the external form? No doubt, you, like us all, have a human form. But since you have developed such a bearing capacity that virtually you have become and can be called a stone in a human form. Your continuous suffering only shows that you are undergoing the simultaneous — the double — process. The more you suffer your heart is becoming stone-like. You know, there are two types of stones. One is the Brahmana-stone, i.e. the Brahma in the form of stone and recognised as such, i.e. the natural stone, and those that have yet to experience to have become stone-like. That natural stone in the state of evolution is formed, is evolved, into the form of the stone from the original invisible, the Nirakara state, and then again it has to be broken, carved, engraved and etched before it is turned into an idol of God. But in the case of the human being who wants to become stone-like, his form has to be destroyed, i.e. he has to attain the formless state before he could be called a stone; thus these are two opposite things. The natural stone has to be given a form and the would-be-human-stone has to lose his form!". The man says, "What are you saying? Am I to lose my eyes and nose, etc.?" The friend says, "It is not that they have to be done away with. As you

suffer and suffer and become stone-like from within, you attain the formless state — the Nirakara state; the more you suffer, you bear more, and you progress in the attainment of the Nirakara state, and then you yourself forget that you have eyes and ears and all that, even though they are all there; that means you have not lost your eyes and ears, etc. Others see your human form in full as anybody else's, but you feel yourself to be without any form — without any attributes. It means that you have become God."

211

U. P. I (II) 8

6-10-1924.

The Wheel Of A Satpurusha.

The Satpurushas are always moving their wheels, i.e. doing their secret actions at the appointed times throughout the whole year. To emancipate you they just turn your inner wheels the other way round during those periods — the wheel of death is turned into wheel of birth and that of birth into death; such reversal of the wheels of birth and death wrenches you out of the cycle of births and deaths and leads you to that Infinite Bliss. What remains behind then is you yourself, that is all.

In these Navaratra days the Satpurushas are busy turning — reversing — your inner wheels in their own invisible and subtle way. It was at such a critical reversal time that Shri Rama left for waging the war against Ravana. He left on the Dasara day, i.e. the tenth day. Why the tenth day? Because he wanted to defeat the ten-faced Ravana. It signifies that Rama turned the ten Indriyas of Ravana into Himself and merged his eleventh Indriya — the mind — into His; in other words, He made Ravana Ramarupa, i.e. like Himself. Ravana was virtually Rama. If Rama was once-faced Rama, Ravana was the ten-faced Rama. Multiplicity has to be merged into unity. The gross body of Ravana had so many Indriyas, i.e. showed multiplicity, but his eleventh Indriya was exactly like that of Rama; the eleventh of his was or became Rama Rupa;

it means the loss of his gross body did away with the apparent multiplicity of his. It means, that in killing Ravana, Rama killed Himself. But how can such a thing happen? It means that there must be somebody else within the form of Rama that killed the external ten-faced form of Ravana. That is why I say that it was Dasharatha who killed Ravana. You may ask me as to how is it possible? Well; I will explain to you my point of view.

Ravana was called Dashamukha while Rama was called Dashrathi, being the son of Dasharatha. Thus, you get Dasha, i.e. ten, common in both. Dasharatha had died long ago. Why? To kill the Dashamukha through his son Rama! You know the well-known Shloka, "Antakale Cha Mameva, etc."; well think over from this point of view. Rama was Para **Brahma** itself and as such incapable of any action; how then Ravana was to be killed? Dasharatha was a very powerful king, a mighty warrior; he had fought even in the heavens in the cause of Gods. The strength of Rama obviously was a borrowed one — partly from his wife and partly from the army of monkeys; by himself he was only 'nominal' — just nothing. Just as a useless servant only talks loudly, gets the work done through others and makes a show that he has done all that, similar was the position of Rama. If Rama was mighty enough, how could his wife have gone to Ravana? When His wife went away like that, He simply sat crying! How could such a weakling Rama kill Ravana? So this killing of Ravana He quietly entrusted to His father and then used a trick to show to the world that it was He who killed Ravana. Now what was this trick? He decided to accept Vanavasa, i.e. stay in forest. Thus, leaving the house, He made his father have continuous remembrance of Himself; this gave him a great shock and as a result of it the poor father died. Thus on death he automatically entered Rama's form because at that moment he had forgotten that he was Dasharatha and his mind was rivetted on Rama. That weakling Rama that was till then residing in the form of Rama was pushed up by Dasharatha's entry into it, and along with 'Rama', Sita also left, leaving be-

hind only the Mayarupa body of Hers. So on his death Dasharatha, entered Rama's body, the real Rama; thus, was elevated to Para Brahma state and what worked after that was the form of Rama containing the atma of Dasharatha. These are all the tricks of the Maya, the spouse of Para Brahma. Dasharatha was a passionate fellow; he had three wives. Now having entered Rama's form, he got Sita to himself. Then when this Dasharatha killed Ravana, the Ravana entered into the form of Rama, pushing up Dasharatha, who was pulled up by Rama into his state. Ravana had continuous desire to have Sita. When he now entered into Rama's form, he got the Mayarupa Sita left behind. But what was this Sita really? This form of Sita contained Mandodari, the most beloved wife of Ravana, because she loved Sita intensely; so what Ravana got was really his own wife Mandodari residing in the form of Sita that was left behind. In other words, it was Ravana and Mandodari that ruled Ayodhya subsequently in the form of Rama and Sita. This is all highly interesting and complicated affair. If one thinks over deeply of and from that time, it begins to strike one that we also were there at that time, and are now residing in the form we have. In fact whatever is visible today is all the same that was there then at the time of Rama.

All such complicated and intricate plays and occurrences are arranged by the Satpurushas during such periods of Nava-Ratra etc; of course throughout the year there are many periods when such changes are arranged by them. How can you know all these subtle invisible things? Such things cannot be seen with your even the most powerful microscopes or telescopes; your artificial man-made instruments are useless for the purpose. These things lie beyond all the physical things of yours. These things can only be seen by the inner subtle bodies with similar subtle means. To the Yogis and Satpurushas, even the mighty kings are just nothing. The working of Satpurusha is beyond all your physical power and means. They plan these intricate occurrences during such periods throughout the year. Whoso-

ever takes their Darshana during these times is always benefited. When you go to them you should stop your mind from thinking. Just go to them like that so that you automatically get within their wheel. You people go to a Satpurusha and talk to him about money, honour, property, wife, children and so on; never think of such things or talk about them to a Satpurusha. Of course, even if you do otherwise, sometime or the other you are bound to be caught in their wheel and that leads to your ultimate good. These wheels go on moving in opposite directions. Take the stone mill; the lower stone is steady and the upper alone is moving; such a state is a primary state; you should be like the fixed lower stone when you go to him. In due course you are able to see so many wheels, wheels within wheels, moving at different speeds, in various directions, and so on. But all this can be seen when you reach that state. You are not allowed to embark on a ship going to Europe with a Dhoti on! You have to dress like a European when you want to go there. Similarly, you have to attain that state to enable you to see all these interesting things.

In short, even though you are not able to see, understand and know all these subtle, intricate and invisible plays. You should never doubt them or think adversely about them. In fact, you should never think at all while in association with a Satpurusha; it is then alone that you get caught in his wheel that leads to your ultimate good.

215

U. P. I (II) 12

29-11-1924.

The Glory of Khandoba.

One must stick to somebody irrespective of all sorts of difficulties and in spite of whatever adverse is heard or seen; such determination alone leads on to the goal; indecisiveness can never do it.

I was talking about Gulbai. If she is sweet like a good mango, then she is bound to pass safely through all sorts of obstacles to the state of Amrita. If a tree gets infected the owner begins to worry about it, and then he cuts it off right

up to its root, because he knows that the new sprouts would be healthy. In the same way, if anything, that is originally good, begins to go wrong, then one tries to improve it; if one finds that it is not possible to improve it, one gives it up for good. Sadguru helps one who slips; but when he finds that in spite of all help, the devotee does not correct himself, he gives him up; he knows that after all everybody is not destined to be liberated. In short, everything depends upon one's own self. It is unfortunate that one has to talk like that about one's own people; but what can one do? Yesterday, Subhadrabai was punished here. I have always been telling her that this place is meant for doing away with one's Prarabdha by serving God; why should one then unnecessarily do all sorts of things. Whomsoever one helps, his papa and punya comes to the helper and he has to suffer from it; if one works in the cause of God then whatever is God's comes to the devotee. That is why it has been told, "Sangam Tyaktva Sukhi Bhava" meaning, leave all associations and be happy. When one has no relations, why create some new relation and take on his papa? One has to help one's relations; but as that is done one's attention should be centered on God. Now Subhadrabai has no relatives here; she is all alone; why should she now poke her nose into others affairs and carry tales. She herself was telling me all sorts of things about some others yesterday afternoon. I felt very angry; even then I controlled myself and told her in sweet words that she should never interfere with others affairs. That suppressed anger of mine made me talk badly to Gulbai in the evening and beat Subhadrabai at night.

When a guest comes the men folk do not get upset, but the women do; they feel that now they will have additional work to do and they always desire that the guest departs quickly. There are some women, however, who feel happy when a guest arrives; such women feel that, if the guest is looked after well, he will praise her and talk sweetly about her to many others. The husbands of such women, however, do not like a guest to come. If somebody comes, he says, "Well, well, what brings you here?" The guest tells him that

he has come for such and such a work. The host says, "You must have had your Khana by now?" What can the poor guest say on this; he says yes and quietly goes out for his work. In the evening as he returns, the host says, "So you have finished your work; very good; very nice. You must be leaving immediately now? It is alright. It seems I am not destined to give you a decent dinner even." The guest quietly picks up his things and leaves. If the mistress of the house is good she feels all this and she calls her husband inside and talks to him. There is then a discussion. She says, "In the morning you said that you must have had your Khana by now, and so the poor man went away for his work without any food. If now you say this way, he is bound to leave at once. Where is the hurry for him? He can certainly dine to night, have rest and leave tomorrow morning." The husband says to her that he has no objection at all if he stays on; he said like that in order not to interfere with his work. Ultimately the guest is made to stay. Any way, things like that happen in the world — somewhere this way, somewhere that way.

Sometimes one gets crumbs of bread while some other time nice sweets; some times one gets to eat, while at some other time one has to fast. That is how things happen. One should allow things to happen, i.e. one should follow 'Be as it may'. Whatever comes, one should accept and go ahead. Think of a traveller. He goes on his way; he gets into a village and people there ask him to wait; he waits there for a little while just to respect them, talks to them sweetly and goes ahead. Those that are used to behave this way, they undergo the experience of Grihasthashrama for a while and then embrace the Sanyasashrama; their next stop is final. Somebody may say that without going fully through the Sanvasashrama, how can one go ahead? Dear men, that 'fullness' of everything lies with one's self. Think in terms of that traveller. On the way, why stop anywhere in the middle till sunset; if the townspeople want you to stop, you can respect them by waiting a little, you can speak to them sweetly and quietly go ahead. In the same way, on one's way, why stop at Sanyasashrama?

Just experience that state a little and go ahead. But one has to be qualified to do all this this way; nothing happens till you are properly qualified. The Sanyasashrama means the Hansa state. It is up to this state that the Shastras have laid down rules of behaviour; Shastras have not ordained anything for stages higher than this. If one behaves up to what Shastras have ordained, further progress is automatic; there are no actions to be done in these higher states and hence Shastras haven't ruled about them. If one strictly follows what is laid down up to and including the Hansa state, the elevation to Parama Hansa state is automatic. Up to Sanyasa there are four states; similarly, there are four ahead from the Parama Hansa state.

For days on end I was without any food and water. My Punya is passing on to thousands. Whosoever feeds me gets a stock of my Punya. There are methods and methods of getting the fruits of fasting with full food every day. Rishis like Durvasa used to eat every day and yet they always remained in that state of fasting. Of course, I am not comparing myself with them. You know, there is a limit to everything; when it is reached, things get reversed. Sai Baba used to say "Subsist on wind".

Once you decide to die, then fasting becomes easy; even if somebody comes with a stone to smash you, you do not feel frightened. It is said that if one remains without any food he dies within a couple of months; one cannot remain without food for more than two months at the most. Formerly I felt that I should die. Instead of dying due to some painful suffering sometime, it is easier to die within a couple of weeks by starving one's self. Doctors say that a man cannot live without food for more than three weeks. I had only one thought then, and that was of death; I did not think of any Rama or any God but only of death. Night and day I was awaiting death. Dr. Pillai used to come there and see my pulse; he said that the pulse-beats have gone down considerably. Four months passed and yet death would not come. Then I began to throw stones at others with the idea that they will throw

stones at me causing my death. I used to hand over big stones to others and request them to smash me. Just as you people try your best to live, I was trying my best to die. People say that I have attained the state of Rama; on seeing me they say that they see God; but I do not feel that I am God or any such thing. I go on abusing God on one side and eating my Jiva on the other. By eating the Jiva one gets the fruit of fasting. Eat and drink as you like, but the strength you get due to it should be utilised in the service of God and not spent in taking part in worldly affairs; this way even on eating you get the fruit of fasting. Svamiji, if the strength one gets due to food is fully expended in the cause of God, where is the harm in having food? If that strength, however, is used in earning more for eating, etc., or if that strength makes a Svami get angry on slightest pretext, well, then that strength is wrongly used. If by eating articles that are allowed on fasting days, the Kama, the Krodha, etc. of an individual remain just the same, then that fast is no fast. If somebody can keep his kama, krodha, etc. under full control and he be eating sumptuously, that person gets the fruit of having observed fasts. Some say to me, "Baba, formerly you observed so many fasts, you collected plenty of Punya; but now-a-days you abuse us and beat us, i.e. you come under the influence of Kama, Krodha, etc. If you like and want, we will call you a Satpuru-sha. But we do not understand all this." I say that I also do not understand. Then they say, "But we can't do like you." I say that they should not even think about it. They say, "We do not feel proper respect." I say that it is very good; I am relieved of that much trouble. The retinue of Parameshvara assembles and grows spontaneously. Everything should be done spontaneously; everything comes and goes spontaneously. One who wants to study, has to be watchful. One, who has taken Sanyasa, has to control his Kama, Krodha, etc. I have not taken any Sanyasa. Some say, "You have become a Sat-purusha; so please make us also like that." I say to them, "Then you will have to accept all I say and bear whatever I do." That is the trouble, you know. That is why I always say

that I am no God; nothing am I, as I see myself; you see what you can see.

You call me God. But let me warn you that I am from that Khandoba temple. Khandoba (a Deity) means Shandhoba (eunuch). In Vedas the letter 'Sha' is taken to be 'Kha', so Khandoba means Shandhoba. When he became Shandhoba, then he attained the state of Khandoba (This is pun on words). May be due to my destiny or due to the wishes of Sadguru or due to the wishes of whosoever above me, I had to undergo punishment of being a Khandoba and hence I was kept in the temple of Khandoba. I did not know all these secret arrangements, otherwise I would never have stepped in that temple. By making me sit there for days and nights, I was turned into a Shandhoba. You know Shandhoba means a eunuch. Because Khandoba is eunuch, girls are offered to him; these girls are then called Muralis. To no other Deity — to no other God — girls are offered like that. After all, the neuter gender is of greater importance than the male or the female. Khandoba is the state of Advaita. Neuter — eunuch — Shandha — is that where the male and female states are simultaneously absent. That where the states of Dvaita, Advaita, Dvaita and Advaita and absence of Dvaita and Advaita are absent right from the beginning is the Brahma. Brahma is the real state of Shiva; Brahma is Shandha, i.e. that real Shiva state is Shandha. This Shandha state is of great importance and value and that is why the incarnation of Khandoba is of great importance. I did not know all these things. Sitting in that temple brought this state on me. There, at that time, I began to think if this be something due to my being sitting on the burning ghat! But, you know, what Sai Baba had ultimately said of my attaining the blessings of Mhalasapati (husband of Mhalasa, the wife of Khandoba) came to be true.

Khandoba is Shandhoba; he or rather it is the Purna Para Brahma. What can or cannot happen there? No words hold good there. Everything — the Dvaita, the Advaita, Dvaita and Advaita and absence of all Dvaita and Advaita are all

there. It says nothing about itself, nor can anybody say anything about it. Whatever you do holds good there.

These days are the days of Navaratra of Khandoba. The glory of Khandoba is very great. This incarnation occurred in a lower class; the lowest state and state of a neuter were exhibited in this Incarnation. It is a rule that whatever be the lowest is always the highest. There are many festivals celebrated in the name of Khandoba. Khandoba is Shandhoba and the same is Vithoba (the Deity at Pandharpur temple). Because Vithoba is Shandhoba He wears no clothes. Because you people are not Shandha, others — particularly women — fear you. Who fears a Shandha? In olden times, Shandhas were kept as servants in the harem of a king. Shandha is not only eunuch, it means something more also. Eunuch is that that is incapable of enjoying a woman in the worldly way. In old days, those that had no desire for a woman and were incapable of enjoying a woman were called Shandhas — Khojas. These Khojas, however, had great strength in them; they were warriors; there were regiments of Khojas in those days. But they were not the real Shandhas. Real Shandha is that who has become completely desireless. Shandhatva is that which brings on the state of Khandoba. No woman need fear such a Shandha, nor does he fear women. On the other hand whoever associates with such a Shandha becomes a Shandha himself; even women become Shandha in association with him and in due course their husbands also become Shandha. Of course these things happen slowly. That is why the custom of offering girls to Khandoba. Khandoba being Para Brahma, the girls offered to him also become the same; that is why the Shastras ordained that girls be offered to Khandoba. The girl offered to Khandoba is called a Murali. What is Murali? Is it really Murali? Murali is the flute in the hands of Shri Krishna. Muralis thus attain the state of Murali, i.e. they go beyond the world. That is why Khandoba is also Vithoba. Why to serve them? To become Shandha like them. Because Vithoba is Shandha He is Nagna (nude). I have already talked about Nagna and Lagna. Khandoba says that I am the Vithoba

in nude state. Vithoba is nude, i.e. free, i.e. unaffected in all respects. In these days of Kaliyuga, Vithoba is considered to be of importance; it is He who leads to Infinite Bliss in these times. I have talked about this already. The one, whose Buddhi, mind, Ahamkara, Indriyas, etc. are of no use from the worldly point of view, nor are they of any use in attaining the pleasures outside this world, to whatever caste or religion he may belong, wherever he be on this earth, is the real Shandha. The real Shandha is the real Brahmana — the Para-Brahma; he is the Vithoba; he is the Khandoba. You should well remember this. If you become Shandha, then you yourself will be called as Vithoba and Khandoba.

The essence of all this is that one must become completely desireless. Svamiji, whatever one gets, sweet or salty, rice or bread, etc., all should be mixed and eaten away. This Svamiji, who is a devotee of Ganapati, wants to become Ganapati at once. Svamiji, the earth is mixed with cotton waste, cowdung, etc. and then well-beaten for a long time before it can be turned into an idol of Ganapati; it is then that the people offer it the Naivedya of Modaka to him (a sweet preparation). The earth in the form of Jiva and the dung in the form of desires have to be well-beaten for a long time to make it suitable to form an idol. In that well-beaten earth you cannot differentiate the various constituents; they are all mixed — united — into one. When this is done then alone that Jiva will become Ganapati and people will offer Modakas to him. Which are these Modakas? They are not an eatable; understand what is Modaka. Modaka means Moda (Bliss) and Ka (that does it), i.e., that gives Bliss. In short, you must fully mix — fully unite — everything into one. That is why the custom of mixing all articles of food at the time of eating. Such a mixture is called Kala. Once a day, once served and one mixture, should be the rule. It helps one to become desireless. If you become like that, then, along with you all those that serve you and all that food will also attain the same state.

(Subject continued next day.)

Yesterday, we saw that Khandoba means Shandhoba. Let us think over Khandoba in another way. Khandoba means turmeric and turmeric powder is considered to be an auspicious article. In the marriage ritual, Turmeric is applied to the bride and bridegroom. Does it then mean that Khandoba was — is — being married and that too every day? Yes; day and night are his wives and He is married to them every day. It means the Khandoba is the Sun. That is why Sunday, the day of the Sun, is taken as the day of Khandoba. As the Sun, He is married every day with the day and night, i.e., turmeric is applied to Him every day and hence turmeric is taken as the sign of Khandoba. You people are in the state of the day. The night that precedes the day really speaking is the wife of the day. What you people call the day is really speaking the night and vice versa, and hence He has two nights, one on either side of Him, with whom He is married and as such He is the Sun between them. Sun, thus has continuous experience of day and night, i.e., of both the nights every day. Whatever is that Sun, He is in the state of Shiya. It is due to the movement of the Sun that a false charge of a day came upon 'one' of the nights; i.e., really speaking there is no such thing as day; and with this false charge of the day, that central Sun experiences the two nights on either side of him. These two nights — his two wives — are always in close touch with him and that is why application of turmeric became an everyday affair. In Sanskrit Turmeric is called Haridra, which literally means Nisha, i.e., night; that is why Turmeric is used; that is why it is said that turmeric is applied every day or turmeric does not leave him, i.e., sticks to him. After all, night can only be one; but due to false charge of the day, half of it was called day and hence we say two nights. It means the two parts of Haridra stick to the Ishvara, in the form of the Sun, on either side; they stick to Him in the form of the night and not in the form of the day. Now, why two nights? Because of the Central Sun. Just as in the rosary the head-bead divides it into two parts in

the same way, the central Sun divides the night in two parts. It means, it is enclosed between the two parts of Haridra, and because He is between two parts, i.e., Khanda, He is called Khandoba. Really speaking He should be called Haridra Khandoba as He is enclosed between the two parts of Haridra; but in accordance with the principle "Namaikadeshe Nama-grahanam", it became customary to call him Khandoba only. Why is turmeric always applied to him? Because the original lustre and the state of the night mixed together give the yellow shade; at dawn at sun rise, the rays of the Sun look yellowish and reddish and since the mixing of the darkness of the night with the original lustre gives that shade, turmeric came into use for him. His two wives are called Bhanumati or Bhanai, representing the state of the day (Bhanu is the name of the sun) and Mahalasa (corrupt form Mhalasa) representing the night respectively. The night which got charged with the state of the day was called as the day; it means that in spite of its being in the female state, it was charged with the male state (day is masculine in gender) i.e. it now neither remained female nor male, i.e., it became neuter; due to this part of the night, the other part, even though in the Purusha state, naturally was put in the same neuter state and the central figure, thus, being enclosed between two neuters, naturally became fully neuter, i.e., Shandha.

Let us think over in another way. Instead of saying Shandha let us call it Shanda. Shanda means part, i.e., khanda. A thing is divided into parts, i.e., khandas; each part is called a khanda and they then became independent of each other. When a thing is thus divided into two clear khandas, what remains between them? A space intervenes between the khandas. Any work undertaken is done for a few days, dropped in the middle for some reason or other and continued again is called a 'khandita' action — divided action; it is then said that for so many days in the middle the action was stopped — was broken — became khandita; that is so many days went useless; khanda state thus means useless stato. There can be no state of division, state of khanda, without having

made two clear parts out of one, and between two such parts — two khandas — will be the space, which is naturally given the same name khanda, since state of khanda caused it. If these two parts are thrown away then they cannot be called as two parts of one. When a thing is just divided into two the space occurs between them, or it could be said that if space passes through one, that one is divided into two. In the same way, the two nights enclose the Sun, or it could be said that the Sun divided the night into two; thus between two nights the space came in. The night was one; but due to the false charge of the day on a part of it, it got divided into two. When you divide a thing into two with some implement, that implement does not remain between them; so, as the night is divided into two, whatever divided it, does not remain between them. What remained then between the two? Only the space — the void — the Akasha, i.e., in between two parts there was neither night nor day, but just the void; that is once the male and female states were thus separated, what remained between them? — the void, i.e., nothing, i.e., the neuter state, i.e., the useless, i.e. the 'Only', i.e., the Sat, i.e., the Shandha. Even if this Shandha, as it is, is useless, it is of great use to the world. Due to this Shandha being in close contact with the two nights on either side, the nights also attained the same state.

The one, that never desires on its own to perform any action, and remains without any means whatever for the same, but due to which all the means and actions in and of the world come into existence spontaneously, is called Shandha. Shandha thus means ParaBrahma. The light of the Sun divided the night into two parts and thus ParaBrahma came to lie between them. It is the two nights that experience that Shandha. That Shandha was always there but it was not experienced. By the division of the night into two the Shandha came to be seen — came to be experienced between them. Since the ParaBrahma could only be experienced between and due to two parts — the khandas — it came to be called as Khandoba. Due to the proximity of the false day and the

night, yellow tinge came upon it. If that Shandha is all lustre, the nights are dark, and the admixture of the two give the yellow colouration and to show this happening, it became customary to apply turmeric powder to Khandoba. Since the Sun divided the night into two parts, the Khandoba is also the sun; and that is why one of the names of Khandoba is Martanda, meaning the Sun.

This six-day period of Khandoba's festival is of great importance. It is described as "Nitya-Shrirnitya-Mangalam", meaning, every day He is married and hence every day turmeric is applied to Him.

On his either side are two nights. If those nights are killed, then one can marry with the Sun, and that is exactly what one has to do. This is one of the methods of attaining the ParaBrahma. It means that one has to attain the female state. I am saying what I experienced. If one marries with those women, they take one away beyond the ambit of the Sun. Really speaking, there is no Sun, no day and no night, I am seeing all this due to those women. I am telling you what I have experienced. I am now the wife of the Sun. The Sun is Brahma, male state, female, etc. When one goes beyond the Sun everything is there and nothing is there — there are the 'two' or there are not the 'two'; that is the state of Advaita and everything is there in that state.

What is essential is to attain the Advaita state; you can follow any method you like for the same.

(On this day Shri Baba spoke a little about Surana as follows; this portion is related to the talk on 30-11-24.)

Sura plus Na i.e. Surana means no God. If there be no God, there can be no demon. Above the two states of God and demon is the Parameshvara — the ParaBrahma, and that is represented by this Surana Kanda (bulbous root). Surana kanda thus is the giver of Infinite Bliss. Sura and Asura (Gods and demons) fought with each other and that led to 'Sura plus Na'. It is through the method of war that Sura plus Na state was reached. Some will say that I am playing pun on the

word. Well, it is no pun; it is just thinking aloud. Some may ask if they should eat Surana for attainment of Bliss? I say, yes, certainly. But first you must habituate yourself to subsist on some other Kanda and then you should eat this Surana kanda. Now why so? Well, Surana also means Su plus Rana, meaning maker of great war. A big war cannot be waged in a day! So first try to subsist on Kandas like Potato, carrots, etc. and later turn to Surana. Harsh words, abuses, fists and sticks are used first before a sword is taken in hand. I am not saying that you should not eat Surana; but if you suddenly start subsisting on it, not only the Shadripu will not leave you, but they will attack you more. The Rishis of old subsisted on Kandas and thus ruled over the Shadripus.

216

U. P. II (III) 1

24-8-1923

Love should be unrevealed.

(Somebody talked about the Kirtana performed by Mr. Sitarama Malharrao Vakil. On this Shri Baba said.)

If the assembly is good and large, then the Kirtana develops its own charm. The elation of the assembly caused by the narration makes the narrator give out his best. Such a joy can also be enjoyed within one's self. One of our neighbours used to sing a Bhajana by himself behind closed doors, at night when all had gone to bed and everything was quiet around; it was, "Marutiraya Balabhima, Bhajana Lagi Ghya Prema", meaning, Oh, Maruti, the most powerful, accept my love through this Bhajana. He used to get engrossed in this Bhajana, and tears used to flow freely while singing. From my room, which was next to his, I used to hear this every day. One day, I got myself introduced to him and a little later, while we were alone, I asked him the reason for doing the Bhajana at night alone like that, as commonly, people are seen to assemble for Bhajana. He said, "If somebody sings along with me, it interferes with my joy. One feels real pleasure, real joy, in singing alone by one's self." On thinking over, his point of view

appealed to me. After all God is in an unrevealed state. In Bhagavat Gita it has been said, "Naham Prakashah Sarvasya Yogamaya Samavritah", meaning, since I am covered by Yogamaya I am not apparent to all. God is all love and joy. So if He is loved secretly, then He reveals Himself to the one who loves; open actions are unable to reveal Him, because of the Yogamaya that comes in the way. Once that unrevealed love reveals Him, then there is that spontaneous Bliss; everything then appears to be God; it is then that that love could be enjoyed openly.

217

U. P. II (III) 2

27-8-1923

About fasting.

There is a saying, "When you go to Rome, behave as a Roman does." If you want to go to England, you make preparations to suit the weather and customs in that country; in the same way, when you go to a God's place you must be prepared to behave to suit that place. God does not eat or drink, so you also must give up eating and drinking while there. It is on this principle that fasting has been advised by the Shastras. Upavasa means fasting; but really the word means Upa plus Vasa, i. e. to be near; similarly the word Nirashana, meaning fasting, also means, Nih plus Ashana, meaning no eating; similar is the word Nirahara, Nih plus Ahara, i. e. no eating. No eating leads you to be near God, i. e. by Nirashana you get Upavasa, or you can say that Nirahara is the means to achieve Upavasa or the Upavasa is the result of Nirashana. No eating, i. e., Nirashana does not mean 'not eating' only; it means that not only the body as a whole but the mind also must be starved. Not to see and not to hear is starving the eyes and ears respectively; that means, stopping the Indriya to do its function is to starve it. Starving all the Indriyas is difficult; but if no food is taken, then all the Indriyas get weak and hence are automatically starved. A starving man talks in whispers; if he is asked as to why he is whispering and what is the matter with him, he says that

he has gone too weak due to starvation and hence is unable to speak; he is feeling faint; unless he has food he will not be able to do anything. Starvation, thus, automatically leads to the starvation of all Indriyas. It is not only the Indriyas that go weak but even the mind becomes weak on starvation. Fasting is ordained for this purpose. Including the mind there are eleven Indriyas; to starve all of them together and to understand the principle underlying it, Upavasa on the 'eleventh day', eleventh from new and full-moon days, called Ekadashi, has been instituted. On that day all twenty-four hours should be spent in Bhajana, Pujana, Namasmarana, etc. If you sing bhajana and play on cymbals standing, it causes all Indriyas to stop their activity, that sound enters the ears and the image of God stands before one's eyes, and so on. Remaining without food checks all the Indriyas in their activities. Food makes the Indriyas strong and active and then they naturally turn towards the objects of enjoyment; starvation checks them. That is why fasting has been advised. It has been told in Gita, "Vishaya Vinivartante Niraharasya Dehinah" meaning, that the objects turn away from a person who observes fast. Nirashana of course must be accompanied by worship, i.e., by Upasana; without Upasana Nirashana remains incomplete; because otherwise subsequent eating only leads Indriyas to their usual activities. Upasana is meant for Upavasa (meaning to be near) and Nirashana is the best means to attain it. Twenty-four thousand Nirashanas lead to Upavasa. In these days of Kaliyuga, it is not possible to observe fast on so many days and that is why Shastras and thinkers advised methods to get the fruit of Nirashana done by others; they advised to feed Brahmanas and other needy on the next day. I have already talked about this. It is on this principle that feeding thousands has been advised. A Satpurusha is always in Nirashana in spite of his having food every day. In old days Brahmanas observed Nirashana for days and days at a stretch and that is why the importance of feeding the Brahmanas was stressed. These days Brahmanas are not like that; they have now taken to business. It is

better now to feed the needy. By feeding the needy one gets the fruit of fasting. How so? Well, when he is fed he naturally has not to cook at home, and as such, in a way, he remains without 'his' food. Offering should be done to a suitable person, i.e., to a Satpatra. What is Satpatra? Patra means a pot; so one who is full of the state of Sat will be Satpatra, i.e., one who is full of or in whom Paramatma resides. One who has attained this state, i.e., the state of Sat is the Satpurusha. Whatever is offered to a Satpurusha becomes a Satpatra Dana. Such a Dana is bound to lead to the attainment of Sat. The word Dana implies the motive of offering to Sat. Dana means something that has been given without any thought of ever taking it back in any kind or form. Whatever is offered to another for his use with best of intention and without expecting any return in any form is Dana. When the intention of the giver is sincere then due to that sincerity even if the receiver be a wrong or an undeserving person, not only his papa does not affect the giver but that sincerity adds on to his punya. It is on this principle that the Kanyadana has been instituted; the intention in this is to offer the daughter to one who is in the form of Narayana and not to some human being, and such Kanyadana has been deemed to be of importance. These days such is not the intention of the giver; it is the name and property of the groom that decides the factor; naturally these givers cannot have the fruit of Kanyadana but only of having offered an earthen doll.

The man is really a woman.

So long as the man has everything he likes to have, he never thinks of God. If by chance such men become bankrupt, then some of them continue not to remember God, while some of them remember Him but do not like to show it due to shame, because they think that while in fluent circum-

stances they never did anything pertaining to God, and now if they do in their fallen state, people would laugh at and ridicule them. There is a saying in Marathi, meaning, "Being tired after having done all sorts of things, now she is after God!" such is the position of some of them and that is why they fail to do anything openly in the cause of God. There is a third group amongst them in which, having come to the fallen state and having met a Satpurusha, they do whatever they can in the cause of God. There is yet a fourth group amongst them in which they just do not worry about their fallen state and never turn to God. The best amongst men are those who always turn towards God in the best of circumstances. One poet has said "Santati Sampati Asata Jyachi Vritti Sadaiva Haricharani, To Nara Muktachi Jhala, Na Lage Tyala Dharavaya Smarani," meaning, one whose mind, with all the wealth and children he has, is always fixed at the feet of God, is a person whose emancipation is certain; he does not require to tell a rosary.

This is about men. What about women? Well, they have only one duty and that is to make their husbands immortal and thus attain Akhanda Saubhagya. The simplest method to ensure this is to offer the false marks of Saubhagya, such as Turmeric, Vermilion, etc., used by one's self, to God; on this principle the offering of 'Braid of hair at Prayaga (a place of pilgrimage) has been advised. To offer these marks while the husband is alive is like performing his last rites. To kill the Jiva of the husband and thus to make him immortal is the real duty of the wife; such a husband, even when alive, is virtually a dead one.

Let us now see if the Purusha, i.e., man is really a "Purusha" or not. What is recognised as man amongst the human beings is not the real Purusha, because the real Purusha is only that Paramatma, the husband of Maya, i.e., the Prakriti. The whole world emanated from the Prakriti and hence even though the forms of men and women are different, since the same Paramatma resides within them, actually there is no difference between them; from this point of view

the man is the woman and the woman the man; how can then there be any difference such as this husband and that wife. This shows that the man is not the real Purusha. Again, the Prakriti, even though a female, evolves in the male form as well; that is why Prakritis are differentiated between the Purusha Prakriti and Stri Prakriti; from this point of view, the so-called husband, i.e., the man is really the Purusha Prakriti and hence a female and not a male. Now think in terms of the Trigunas. Prakriti consists of three gunas, the Satva, Raja and Tama; but since the Satva is the original one, really speaking, there are only two Gunas, the Raja and Tama; it means that if the Raja and Tama are destroyed then whatever remains behind is that original, which has been given the name of Satva to differentiate it from the Raja and Tama. It means that whatever has the Raja and Tama is the Maya — the Prakriti. Now see, in whom these Raja and Tama are seen, i.e., in the man or the woman? Careful consideration and observation will at once show you that while the Satva guna is of the same quality, in both the men and women, the Raja and Tama are more prominently seen in the man than in the woman. How then the man could be called a husband? The man actually possesses all the three Gunas and as such is far more of a Prakriti, i.e., a woman, i.e., the female than the woman. No doubt that there is the difference in some of the Indriyas in man and woman; but even if some are more developed in a man while some more in a woman, essentially both of them have the same Indriyas; from this point of view also the man is the real female. These four reasons show that the husband, i.e., the man, i.e., what is called Purusha, is not the real Purusha.

What is then the duty of a woman pertaining to her husband? Obviously, it is to turn him into the real state of Purusha, i.e., to make him Paramatma — Parameshvara and thus attain Akhanda Saubhagya. Women ought to perform their real duty.

If the woman is to do her duty by her husband, the husband also has to do his duty by his wife in helping her, at

least in not obstructing her, in performance of her duty. He must understand and remember that the wife is not a domestic pet. He marries the wife for mutual benefit and uplift. These days, both are seen not to care for each other.

The female state thus is more prominent in the worldly man and it is better he remembers his real position; however, not only he does not remember it but actually he prides himself to be a man. Unless this false position, false pride, he has taken to is left by him, he cannot have any progress. To do away with this pride the man has to accept, i.e., to assume the attributes of the women. If he follows this way, then not only will he lose his pride, but he would not have to take his ensuing birth in the form of a woman, and having enjoyed both the states in this very life, he will have broken through the cycle of births and deaths, and he will attain that highest state that is beyond the human state. Having accepted woman's state in this very life, that Parama Pūrusha becomes his husband and then they transfer their rolls and thus he attains that state of union beyond the 'two'. It is on this very principle that some saints used to wear a woman's garb and behave accordingly. Sai Baba used to talk like a woman many times, and this is the principle underlying it.

Even though Shrikrishna treated all Pandavas equally, He exposed Gita and showed His 'Universal Form' only to Arjuna. Some may say that it happened that way because Arjuna alone was with Him then. I may ask in return, "Did He never get any free time before this to do this? Had He never any opportunity to meet each of the Pandavas individually?" Gentlemen, the reason for bestowing that grace only on Arjuna was that Arjuna was the only one out of those five who had attained the woman's state; that is why he alone was qualified for that Darshana and the Upadeha.

Due to the inherent force of the Prakriti, in the process of evolution the Jiva got transformed from one Yoni to another, and having thus gone through 83,99,999 Yonis, he arrived at the last sage in the evolution, i.e., the human form. Just as at a terminal station there is always a buffer on the

rails, and if the train strikes it, it gets pushed back, in the same way, the human form being the last, i.e., the terminal form, he has arrived at the 'buffer-state' just ahead of him. If the pushing force of the Prakriti is normal then as the Jiva arrives in the human form he slowly progresses and just stands by the side of the buffer state; if that force is more than normal then it will strike against the buffer and will be pushed back to some extent the course of which depends on the force of the push; that is he may be pushed back for only a couple of Yonis or many. In the first case, he just stands quietly near the buffer state, i.e., he would next automatically pass into that original stable state; if he is just pushed back he will have a woman's form; if the force is more, then he may be pushed back to the form of birds and beasts, etc. Now what is necessary to avoid any push? It is to give up the pride of the human form and experience the state of the lower Yonis while in human form; by this the push will be normal, i.e., just enough to stop at the human form only; it is then that one gets the joiner in the form of Sadguru, who joins him with that Parama Pada.

Since it is not possible to experience all the lower Yonis while in the human form, the great thinkers laid down methods to get over the situation only by experiencing the main ones and one of the important methods is to assume the roll of a woman.

Why are the women called Abala (powerless, weak) in spite of their having a strong human frame? Because they have not got all the three gunas to their full extent in them. Because of their being Abala this way they are able to destroy the Maya. That is why it has been said—

“Purusha Na Hi Pashyanti Purushasya Padambujam; or,
Abalaikaiva Prabala Prabalayah Praghatini, or
Narivina Sama Rasa Mana Nahi Hoya Manava Re,
Narivina Narimarana Palatagamana Ramana Nahi
Hoya Manava Re”

(meaning of these have been given elsewhere and hence not repeated.)

You should now decide whether tomorrow you men should or should not worship the Haritalika, and if it is thought proper then they should strictly observe the relevant rules and regulations like women. Remember:

‘Ekam Lajjam Parityajya Triloke Vijayi Bhavet’, meaning, one who abandons shame succeeds in all the three worlds.

You can succeed in the spiritual path only on abandoning fright and shame.

219

U. P. II (III) 4

15-9-1923

Let the mind go if it does, but allow not the body.

Many complain that they cannot control the mind. If it cannot be controlled, if it goes on roaming about, well, let it roam about. While the mind is thus wandering about, you should keep your Indriyas under control, and that would suffice; it means that you should not allow the Indriyas to follow the mind. When the mind ultimately comes to know that the Indriyas do not follow it at all, then it will get thoroughly disappointed, and then automatically keep quiet. If, however, you allow the Indriyas to follow the mind, then it will never give up its habit of a wanderer. The mind is like an obstinate child crying without any rhyme or reason; you may give it sweets, food and what not and it just continues to cry and ask for something else. If its parents are wise then they allow it to cry like that without giving it anything or without trying to cajole it; it also goes on crying till it is tired and then just sleeps off or quiets down. When such a child begins to cry then it becomes a great source of nuisance to the neighbours; they advise the parents to stop the child from crying, and in course of time blame them and defame them. In spite of this, if the parents are wise they do not interfere with the crying of the child, and that child

also disturbs and annoys everybody till it sleeps off. If on the other hand, the parents every time begin to give it whatever it obstinately demands, then the obstinacy of the child goes on increasing, and it never improves. Such is exactly the position of the mind. If one goes on satisfying the diverse wants of the mind, then its wants remain increasing and thus it causes a lot of unnecessary trouble. The best way under the circumstances is to disregard its wants, and not allow the Indriyas to follow it; this is the only way to bring it round. Indriyas and the mind are under the control of the Jiva. If the Jiva does not concede to the mind, then it won't allow the Indriyas to run after it; if on the other hand, the Jiva allows the sway of the mind, then the Indriyas will automatically follow the mind and then that Jiva will never be able to control it. The best way, therefore, is that the Jiva should never concede to the mind. Lord Shrikrishna has said:

“Karmendriyani Sanyamya Ya Aste Manasa Smaran, Indriyarthan Vimudhatma Mithyacharah Sa Uchchyate;” meaning, one, who only controls the Indriyas and allows the mind to think of the objects of worldly enjoyment, is a fool; this conduct is wrong.

The meaning of this is apparently against what I said; but it is not so; because one who behaves wrongly never thinks of controlling his mind, and hence he only controls the Indriyas; to behave this way is not profitable. This is what the stanza means. The Jiva is cognisant of the objects from his previous Sanskaras; those objects in the present life become ‘to be known’ and when the action to know about them commences, then the mind comes into existence; otherwise where is the mind? As it is, the mind is a form of Ishvara and various names are given to it according to the work it does; when thinking commences, it is called mind; when some decision is arrived at, it is called Buddhi; and so on.

The activity of the mind is of two types — disinterested and interested. When it works in the cause of God then its activity is of disinterested type, while when it runs after the

objects of enjoyment its activity is of the interested type. The interested type of activity is very harmful and therefore it is very essential to keep it busy with disinterested type of activity, so that it gets no time to think of anything else.

Prior to his having the human form the Jiva has gone through 83,99,999 types of Yonis. The mind is existent only in the human state and in none else. All the Yonis through which the Jiva has passed are all existent in the world; in fact all those Yonis mean this visible world. Thinking over this way leads one to learn a good bit.

Just as the mind has to be constantly kept busy in the cause of God and allowed to have no time to think of anything, in the same way, the young widows also should be constantly kept busy in doing actions in the cause of God, thus not allowing them to think of anything else.

220

U. P. II (III) 5

23-9-1923

The objects of enjoyment are poison by themselves.

To-day is the Ananta Chaturdashi day (14th day of the bright half of the 6th month) and it is customary to worship the Ananta, i.e., the Shesha (the serpent on whose coils Vishnu reposes), i.e., the Naga. Shesha means what is left behind after pervading everything; Shesha thus means Brahma or the Paramatma or the Ananta. That Kshira-Sagara (the milk sea), the Bhágavan reposing on Shesha, the Yamuna river, the Kaliya (the seven-headed cobra which was vanquished by Shrikrishna during his childhood by dancing on his hoods; see Bhagavata), etc., they are all within us. They are all with form as well as without form. To-day is the day earmarked for worshipping that Ananta, that Yamuna and that Bhagavan. To worship the cobra being not practicable, its idol is made out of Darbha (special type of grass used in various rituals), with fourteen knots representing the fourteen lokas, for that purpose. The world evolved out of the mouth

of the Shesha, and that is why it is considered to be Visharupa, i.e., poisonous; in a way this is true. Just as all the Indriyas together constitute the body, similarly all the objects of enjoyment constitute this world. The learned advise that it is necessary and worthwhile to discard all the objects of enjoyment since they are all poisonous due to their having come into existence out of the mouth of the Shesha. A little thinking will bring out the truth of their advice. Just as a serpent-bite causes paroxysms similarly, enjoying the objects in and of the world causes paroxysms. Pride of riches, pride of youth, pangs of passion, etc., are all paroxysmal. Enjoyment gives pleasure as well as pain. Some may ask that if the objects give pleasure, how can they be called poison? Some others may ask whether serpent-bite gives pleasure? Some may say that serpent-bite causes pain and leads to death. It does not strike anybody that serpent-bite gives pleasure. The serpent-bite makes a person unconscious and in that unconsciousness, instead of pain, the person experiences that unattached state; of course his relatives and friends are pained at his being bitten by a serpent. Think over this in another way.

The word Vyasana (commonly called vice) really means pain in Sanskrit. It is everyday experience, however, that Vyasana gives pleasure. In the beginning, use of things like tobacco, bhang, opium, etc. gives a sense of exhilaration; subsequently no such feeling is felt. The person then begins to use very poisonous substances like arsenic to have that sense of exhilaration; in course of time they even are unable to rouse that feeling. A person then begins to get himself bitten by a serpent to have that feeling; he obviously feels pleasure in it. Can the serpent-bite be now called as source of pain? Then again the Vaidyas are seen to prescribe poisonous substances like arsenic as a tonic; can they be called as source of pain? That is why the word Vyasana has now come to mean vicious habit instead of pain. Just as the worms that are born and bred in poisonous substances do not like to leave them, so the persons in and of the world do not like to give up

the objects of enjoyment. To enjoy these objects has become a matter of habit with the people and hence it goes difficult for them to leave off these objects. But those that desire progress in spiritual line must discard the objects like poison. It has been said in Ashtavakra Gita — “Muktimichchasi Chettata Vishayan Vishavat Tyaja”, meaning, that if you desire liberation then you must discard the objects of enjoyment like poison.

The Etymology of the word Vyasana is, “Vigatah Asanah Yasya Tat”, meaning, one who has lost his place. Now, what is our place from which we have, or have been, dislodged? It is the Para-Brahma, i.e., Shesha. Because we have left this seat of ours we have been thrown in the Vyasana of this world. To get out of this Vyasana, the worship of Shesha, i.e., the Ananta has been advised.

In the Purana it has been told that if the mouth of the serpent contains poison, its tail carries the Amrita.

The Creation and the Attainment of Brahma.

“Vikalpamayarahite Chidatmake Shankara Eshah Prathamah Prakalpita Adhyasa Evatmani Sarvakarane Niramaye Brahmani Kevala Pare”, (Rama Gita 38) meaning, the Ahamkara is first falsely imagined within, or charged upon, that Brahma, the Para, the Kevala, the Niramaya, the primary Cause, the Chidatma, devoid of Maya and doubt.

To say that Brahma got Ahamkara is to twist the facts; in the same way, to imagine Ahamkara within it and thus to falsify its being devoid of Maya and doubt, indecision. etc., is also wrong; that is why Ramachandra has clearly called that as a false charge put upon it. The cause for this ‘non-existing charge coming upon it,’ as I have explained many times, is due to its not being able to experience itself, and hence its being virtually non-existent. It is this natural apparent non-existent

he does not behave in the natural way, then he will not be able to pass into the state of Brahma, but will be pushed back to come once again, stage by stage, to the human form, i.e. he will be caught in the Bhava Chakra. Yesterday, I gave the example of the Rail-buffer. The one who does everything except what is ordained for him is thrown back by the buffer and the distance covered by this push will depend on the force of his own actions; it means that he may not necessarily go back stage by stage, but he may suddenly be pushed back over even a dozen of Yonis or so. The human Yoni is the last that has arrived at the point of commencement, i.e. at the limit beyond which is Brahma; since human being has arrived at the stage of self-realisation he is endowed with one special Indriya more than all other Yonis and that is the mind or the Buddhi, whatever you like to call it. As a matter of fact the state that desires to know the various objects of enjoyment experienced in all the previous Yonis is called the mind. The human being with the help of this special Indriya, the mana, begins to perform various actions, due to which he forgets his original status in evolution and that leads to the formation of the Prarabdha; and then to expend his Prarabdha he takes birth in suitable yoni or yonis, one after another. The fruits emanant from his good or bad actions cause the outcome of heaven and hell. Like the Mana, the speciality of a human being, the Ahamkara also came into existence in the human being. In all other Yonis due to absence of the state of the mind the state of Ahamkara also is absent and hence in them the state of Ignorance is equally absent; it means that all the Yonis up to the human one are Dnyanarupa. The ignorance, i.e. the Adnyana thus also came into existence at the human stage. It is due to this Adnyana that the human being began to look at himself as different from Dnyanarupa and hence it became necessary for him to acquire Dnyana to attain the experience of his original status. Then comes the question as to what is he to acquire with Dnyana? That Original, that Kevala, is never the object of Dnyana, i.e. it is not Dnyana; in fact there, the usual trinity of knower, to be known and knowing, i.e. Dnyata, Dnyeya and Dnyana is

absent. Then what is to be known? It is the Prakriti that is to be known. With its help, it is to be known; it means the various means that lead to knowledge about it constitute Dnyana. Once the unity with that Kevala is established then there is neither Dnyana nor Adnyana; that is why it is described as 'only' — the Kevala.

To think in terms of the circle of creation the stone can be taken to be its commencement and the human being as its end. Being at the commencement and hence nearest to that invisible Prakriti as also being devoid of Ahamkara, it is able to subsist on the invisible; again, as it has a high content of that invisible, it has got a great power of forbearance. As further Yonis evolve, they naturally work their way away from the main source and as such they get more and more away from the Mula Prakriti and consequently their power of forbearance proportionately decreases. It is common experience that heat, cold, wind, rain, hunger, thirst, etc. are borne more by birds and beasts than the human beings, by trees and shrubs more than the birds and beasts, by the stone and soil more than the trees and shrubs, and this experience is proof of what I have said. From this one can deduce a Siddhanta that greater the power of forbearance, greater the proximity or content of that power of God. It is on this principle that the stone idols have been ordained for worship. Another point is that of the visible body requiring visible articles for subsistence, while the invisible requires the invisible. I have once talked about this subject. Every Yoni derives and increases its power from the greater power of the previous one; if the birds and beasts eat grass and get strength, the grass subsists on soil; the human being subsists on all the yonis previous to it; if however, he will begin to subsist on the Yonis that appeared at the commencement of the Creation, then his body will be as strong as Vajra.

The human Yoni includes all the other yonis within it. It is hence that the one, who is on his way to emancipation, gets the experience of the main lower yonis within himself; in fact, he becomes like a stone from within; and thus having attained experience of the different yonis in reverse order he

comes to the point of commencement of the Creation and then merges into that Original One. Even such a one, i.e. one, who has established such a union, is forced to turn back towards the world by that Prakriti; but now having become one with that One, he is no more caught in the Bhava-Chakra (the affairs of the world) and hence he is as it were sitting on the boundary, the fence, between that One and the world, enjoying the world or his original status as he likes. Such a one is able to see the whole world including his body quite separate from himself; he experiences himself to be pervading the whole world and the whole world within himself.

When he begins to experience the lower yonis within himself, his behaviour becomes very peculiar; because then he is not able to forget his body totally; his behaviour now appears like a man who is not on his senses. He becomes doubtful about every article that is even in his own use; he feels all darkness at midday; he feels that somebody is trying to destroy his body; thus he passes through very peculiar experiences. From the worldly point of view, he becomes insane.

222

U. P. II (III) 7

17-10-1923.

Effects of habits.

(In front of the Jhopadi, before the old fender, another, a new one, was erected with the idea of preventing shoes and footwear, etc., getting in. Not being used to this new fender as people walked in the foot of some of them began to strike at it and get bruised. Seeing this Baba said —)

This striking and bruising at the threshold of God is very good; without such striking, bruising and pain, a man does not become observant and alert. Once one observes, then he lifts his foot well up to cross the fender. Later, even if that fender be removed, people who have become used to it, would be raising their foot at that place automatically. This is the result of habit. I will tell a story I remember about this.

Once while I was in the hospital, on the cot next to mine, there was a man whose whole arm was amputated. But due to his old habit his hand used to go to that armless armpit for scratching! It means that due to long association even if a part of the body is removed, one feels as if that part is there, and he is seen to attempt to use it for something or other. For enjoying worldly objects the gross body is essential; with the loss of the gross body, with all the desire to enjoy them, one is not able to do so and one feels pained at it; it is the Jiva or the Sukshma body within that suffers from this pain. In course of time, such pain becomes less and less, and by that time he gets another body suitable to suffer his Prarabdha and thus he goes on having births, i.e. he gets caught in the cycle of births and deaths. One should well bear this in mind, avoid the use of worldly objects and get habituated to utilise the mind, the body and time in the cause of God, and in reading and writing of religious books; one should strictly avoid reading of newspapers, novels and similar other books. What of newspapers, one should even refrain himself from reading any letters, particularly from their homes. One should constantly keep himself busy in remembrance. If this is not done, then one gets used to all sorts of things, vices, bad habits, etc. causing pain to the subtle body; not only that but at the time of death as all the occurrences throughout one's life flash quickly one after another before one's mind, the Jiva gets involved in them leading him to another birth.

Miscellaneous.

You won't get another like me to tell you the secrets of the Yogis. Because I expose their secrets, so many of them are watching and waiting to snatch me away. I, of course, will no more be coming back; but I do not know if there would be any other incarnation like this! If at all there be, he will be dumb or won't talk or talk in too subtle a manner;

nobody will speak openly in such a simple way. Remember this, and make the best use of the present opportunity.

224

U. P. II (III) 9

3-11-1923

Miscellaneous.

Just as the electric current from a dynamo is utilised in various ways for lights, fans, motors, telephones, telegraph, etc., but the dynamo remains incognisant of it, same is the state here. You can utilise this place in any way, you like. Just as the starter of the dynamo is separate from it, in the same way, here there is a hidden power that is responsible to satisfy the needs of those that come here; how far to be useful, however, depends on her.

225

U. P. II (III) 10

3-11-1923.

Miscellaneous.

The longer you want to throw the arrow, more the string of the bow you have to stretch; in the same way, the more you want to go ahead of the human state, the more backward, i.e. to the lower yonis you have to come. Somebody may ask, "Does it mean that having to come to the human state should one become an ass again?" It is not to take the form of an ass but take to the good qualities of the ass. Everybody has some good and bad in him; one should copy the virtues and discard the vices. Take the virtues of not only the birds and beasts, but even of stone and soil; that will lead you to quicker progress. The human state being the last, to go ahead of that state is to become God.

226

U. P. II(III) 11

26-11-1923

Miscellaneous.

Once you begin to see darkness around, then, in that darkness you are able to have the Darshana of Paramashyara.

As a matter of fact we are in the dark while the Parameshvara is all light. That self-luminous God created darkness to enable Himself to see His own luminous state. If we sit in the dark and only throw light on the thing we want to see, then that thing is seen more clearly; the same state occurs here. This is difficult to comprehend; association with the Sadguru makes one understand it. Darkness means Maya. It is this Maya that you have to know; you have not to learn or to exert to see God; He is always there right from the Beginning. When you know the Maya then God becomes visible within yourself. Really speaking one has to exert to know Maya and yet people advise to leave, to do away with, Maya. But what is discarding Maya and how to do it has to be learnt from the Sadguru. When you know the Maya, it automatically disappears. There are two parts of the Maya, the Vidya and the Avidya. To understand God, Vidya is essential and not the Avidya, which has to be discarded. Once you learn that Vidya (Art of knowledge) then riches, enjoyment, etc. run after you. All these enjoyable things evolve from Avidya and hence they ultimately lead to pain; that is why instead of running after Avidya, one should run after Vidya. Once you definitely begin to look to the Vidya alone, the Avidya begins to throw its net around you to attract you away from Vidya towards herself by surrounding you with various alluring enjoyable objects. But when does she run after you like that? Only when she is sure that you have definitely given her up in favour of Vidya and will never again turn back towards herself. So long as she thinks that one is likely to turn back towards her, she does not run after him with all the enjoyable things. Hence if Avidya is fully discarded and only Vidya is taken in hand, then all the worldly pleasures are seen to run after one by themselves, and along with them one also attains self-realisation.

Miscellaneous.

Once when Baba had gone to Kashi, one Mr. Lele had come for his Darshana. Today the same Mr. Lele had come to Sakori for his Darshana and seeing him Baba said that your Darshan is virtually the Darshana of Kashi-Visheshvara. You are Ganga-Bhagirathi incarnate. You are feeling awkward to hear this epithet, being applied to you, because these days it is used in case of widows and hence regarded as ominous. Whosoever formed this epithet for the widows has only shown their importance. The learned used this word in case of widows, because widows possess power like them, they have that capacity in them. Otherwise, just think over for yourself whether Ganga and Bhagirathi are or could be widows? To regard this word to be ominous is wrong. In the world predeceasing of the wife is considered auspicious, but it is not right because after all some time or other her husband is bound to die and then she is bound to become a widow, even if she is predeceased; it means that this worldly widowhood or otherwise has no value. On the other hand, it is the duty of the husband to make his wife a real widow and thus make her attain the state of Ganga Bhagirathi. Till one understands the real significance of this, one feels very awkward about it. The principle behind this is that the husband has to exert to kill his Jiva while alive and thus make his wife a real widow, i.e. Ganga-Bhagirathi; this makes him immortal and she attains Akhanda Saubhagya. It is for this very purpose that things like Veni-dana (offering braid of hair), etc., that is offering of false marks of Saubhagya has been advised by the Shastras. You perhaps never have an opportunity to hear such strange language there. Well, here it is all insane and strange like that. Just as we go along the Bazar, we avoid looking at the shop selling mutton and fish, put on handkerchief to the nose to avoid their odour and go our way, in the same way, now that you have come here, you should disregard what you don't like and proceed to achieve your purpose.

Relation between the mind and the destiny.

These days many have written and are writing books on psychology. — the science of the mind, — their object being to increase the power of the mind. Unfortunately the methods they have suggested for the purpose are not correct. If the power of the mind has to be increased then the mind has to be made to take to and absorb those that have greater power. Now, what is more powerful than the mind? There is a saying, "Manasa Chintitam Karyam Daivamanyatra Chin-tayet", meaning; mind plans one action (while) the destiny thinks of another. It at once tells that destiny, i.e. the Daiva, is more powerful than the mind. There is another saying "Daivat Ishvarechchha Baliyasi" meaning, the wish of God is stronger than destiny. It means the wish of God is more powerful even than the destiny. Let us see first what is destiny.

Destiny is the resultant of all the good and bad actions; to act depends on the mind; as the mind acts destiny gets formed; in other words, mind is the father of the destiny. The father brings up his son, takes great care of him and always tries for his success and prosperity. When the boy well grows up, he gives up listening to his father; even then the father always tries for his uplift and happiness. If somebody says to him, "You did and are doing so much for your son, but he just does not listen to you and care for you; not only that but he actually orders you about! why don't you give him up now?" The father says, "Don't you see, after all he is my son; even though he behaves like that, as a father, it is my duty to try for his happiness". And with this the father continues his way. The relation between the mind and the destiny is exactly similar. The mind acts to make the destiny powerful, the destiny ultimately begins to rule over it and the mind is unable to do anything about it; even then the mind goes on acting, and that only adds on to the strength of the destiny. The destiny chains down the Jiva to the wheel of births and

deaths. The mind thus loses its independence. Now how to increase the independence of this dependent mind? The only course open for the mind is to submit itself to a force greater than the destiny, i.e. it has to surrender itself to God and make Him favourable to itself. It is then that God will decrease the power of the destiny — will kill the destiny. Once the mind is offered to God, then mind has no independent existence as such — it is not able to desire on its own. Being desireless, the mind does not like to act, and as no actions are performed the strength of the destiny slips away, and ultimately it is destroyed; at the same time, as it begins to effect union with God, the God's power slowly infiltrates into it and it begins to get stronger. This is the right method to increase the power of the mind.

All this consideration clearly brings to our mind that there are three forces — three powers — operating in the world, each latter being superior to the former; these three forces are the mind, the destiny and God. There is yet a fourth, more powerful than all these three, and that belongs to the Sadguru. Since, however, Sadguru is never given to desire, that wonderful power is rarely ever brought into use. Sadgurus are seen to fall into two groups. The sadguru of one type is a perfect Dnyani, fully engrossed in the state of Para Brahma, but apparently staying in his body form from the worldly point of view; he goes on enjoying as an onlooker all the good and bad as desired for his body form. As this destiny of his slowly expends itself, the destiny of all those associated with him also gets expended. In fact, the Sadguru being Dnyanagni, the destiny, however accumulated and strong it may be, of all those that associate with him gets completely burnt out in it, with the result that in the end all of them always automatically follow the Sadguru wherever he goes, because then his movement also becomes theirs. A dynamo is able to light hundreds of bulbs; whosoever gets his wires on its circuit can have lights of his own; the dynamo is capable of lighting all of them any time because of those established connections; in the same way, the life-force of all those asso-

ciated with their Sadguru has merged into that of his. The Sadguru of the second type is seen to expend all his Prarabdha prior to his attaining the state of Para Brahma, and then he is seen quietly to remain somewhere, somehow, awaiting the death of his body form. Such a Sadguru is of no use to the world as such, nor the worldly people are ever seen to associate with him. After the fall of his body, he straightway passes into that Infinite Bliss. The first type of Sadguru is called Jivanmukta while that of the other is called Videha-mukta.

229

U. P. II (III) 14

8-12-1923

Miscellaneous.

Fishes are born, bred up and die in water, and yet they do not know what water means; they look upon water as the means of satisfying hunger and thirst. Imagine for a while that one of them just came on the bank and requested a man to give him all the information about water, the man would be simply surprised, and even if he takes a little water in his hand and shows it to it, it does not feel convinced. The man is exactly in a similar state. Like that water to the fish, the Brahma is to the man. The whole world is born of, maintained and destroyed within the Brahma. But who can see this? He is the one to see, who extricates himself from the world and attains his original status. Once one attains the state of Brahma after having transgressed the Maya, then if he desires for something he sees that it is he himself who transforms into that and sees it; in other words, he experiences all the animate and inanimate to be his own transformation. The only way to transgress Maya is to kill one's Jiva while alive.
