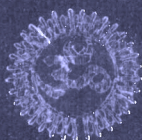


THE LIFE SKETCH  
&  
QUINTESSENCE OF THE TALKS  
OF  
SADGURU UPASANI BABA MAHARAJA



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## **The Life-Sketch of Sadguru Upasani Baba Maharaja**

The Upasani family was a well-known family at Satana, in the Nasik District, renowned for its wisdom, culture, and divinity. During the last quarter of the last century, Shri Gopala 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, Govind 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 Mamaledara, 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 once 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 lives, 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 level 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 in his mind. 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 thought 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 later, 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 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 Bash, and beg for some food. Some days he passed like this. He however began to feel that he must have a quieter place for his meditation. As this feeling grew on him, one day he left Poona, and took to the road. His footsteps turned in the direction of Bombay. As he approached Kalyan, he turned towards Nasik. During all this journey all the while either he was 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 barefooted with only a tattered dhoti on; one can only imagine the hardships he must have borne. 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 foot-steps towards Satana. On his way, near the village of Chandwad, 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 perhaps might 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 him self 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 at this time he was once telling 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 Satana. 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 grandfather 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 this 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 established himself as a "Vaidya ." All these days his mother was longing for his marriage. To please her, now that he had established himself, he chose a girl, and as the girl's parents were ready to celebrate the marriage out of season, he got himself married for the third time. He now felt that he should study Ayurveda more systematically, and for this he went to 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 some person to distribute some "Prasada," and that he did. Unfortunately it came out that this Prasada 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. He was now publishing a monthly called 'Bheshajaratnamala.' He had established an Ayurvedic Pharmacy. Men like Shri Dadasaheb Khaparde now respected him; he was treated with honour everywhere; he became famous; money poured in. With all this worldly progress he never neglected his spiritual practices. Apart from meditation, he used to remain for days on end 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 uncultivated 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 endless 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 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 every-thing, 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 Onkar-Mandhata with his wife. He spent a few months in this place. One day, while he was sitting in a state of Samadhi in the adjoining forest, consciousness suddenly returned to him with the result that he suffered from terrific respiratory distress, and became unconscious. What an ordeal for his poor wife in that desolate place? With great difficulty she managed to bring him round and in due course both of them returned home. About this state, he once told one of his devotees: "At that time I was so deep in the state of Samadhi, that no thought of any kind, even a spiritual one, entered into or crossed my mind; my mind had absolutely ceased to function, what of body consciousness then? I did not know how long I was in that state. But when consciousness suddenly came on me, I found that my breathing had stopped. This gave me a great shock, and I perforce began to breathe with the help of my belly."

He naturally could not stand this respiratory distress. He tried some treatment locally but without any effect. So he ran down to Nagpur for treatment; here also he got no relief. He then went to his elder brother at Dhulia, and leaving his wife there, left alone trying to get some treatment somewhere. He visited Doctors, Vaidyas, Hakims in various places; but none could give him any relief. He then turned to Yoga for relief. He consulted many a Yogi. Last of all he approached the famous Narayana Maharaja of Kedgaon, and Bapusaheb (Bapu

Shaha) Avalia. The truth was that he had reached a very high stage of evolution in the course of self-realisation ; he had however no idea about it, and in this lay his greatness. When he saw Narayana Maharaja, Narayana Maharaja said, "Oh, what are you roaming for? What is remaining now? You are all the same within and without". When he saw Bapusaheb, Bapusaheb said "What is wrong with you? What more is to happen now? You are free, Go anywhere". He could not follow the significance of these utterances. He could not understand the great height he had reached, and to which these men were referring. He was only interested 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 among 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 every body 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 sugar-cane 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 his self-realisation; he was 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. Ganapatarao. Thence he went to Nagpur, and having stayed there for a few days with Dr. Pillay, 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 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 his 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; some times 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 for looking 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 Astana and returned again to Sakori. For some reason or 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 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 festivals 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 Bamboo cage (30-11-1922) without any outlet, and put himself in it. The devotees were stunned; they could not understand how and why he so engaged himself. The cage extended over an area barely enough for a man to lie down. He used to sit, eat, sleep and do everything inside it. Having thus remained in the cage for over 14 months, one day he got a door made, and began to come and sit outside for a while (12-2-1924); 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 any where; 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 as 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 wave 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 Gurupaurnima (somewhere in July) and the Makara Sankranta (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 there used to stay there for some time, while some stayed

there permanently for service. Sakori was now put on the man 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, Banares, Surat, etc. estates were dedicated to him; he established his "Gadi" in all these places, which are being respected as centres of pilgrimage even today.

For 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 10 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 length 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 "Halahala " 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 at 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 Gurupurnima 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 the Devadasi Act was passed, whatever girls were offered, he married them. This caused great consternation in the public. Articles appeared in Magazines and Newspapers against "Bowa Baji" (Priesthood). Durga bai 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 court declared him to be innocent, with the result that the activities of the group simply died down. Many devotees requested Baba's permission to file countersuits against this group, but he refused; he said: "You people forget that those that work against me are also mine; they are as much mine as you are; I have equally to care for them."

In about 1933 Baba began to give education in religious rituals and in reciting of the Vedas and other religious books

to all the girls that were either dedicated or married to him; these girls were called "Kanyas ". They commenced to perform various religious sacrifices etc; by themselves by 1938 or so. In old Vedic times reciting of Vedas and performance of such rituals by women was common, though at present 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 hardships he had undergone; in addition he now suffered from diabetes (1937-38). He was nearing seventy, and rest for him was so essential. His devotees tried their best to give him rest. The elder among the devotees thought of the Sansthan, and with his consent made out his will, and presented it to him for his signature. While signing it he said: "From the worldly point of view it is all right to make these arrangements; but of what use are they? I have already fixed my plans about this Sansthan".

Prior to his going away, he called each Kanya, and asked her as to whom she liked most out of them to succeed him, and each of them individually voted whole heartedly 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 Samadhitemple of Shri Dnyaneshvara for quite a good bit of time. On the previous day of his departure he visited Astana, 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 Unqualified Advaita.



## The quintessence of the talks of Sadguru Upasani Baba Maharaj

### Sat- Asat - Being - Not-Being

The Sanatana Dharma (Vedic Religion) takes Para-Brahma to be the Beginning and End of all. It has never been possible to give a direct positive description of it; it has always been referred to in an indirect fashion; even the Vedas have told about it in a negative way by saying, "Neti , Neti -Not this, Not this." It is always, thus, described by words such as the Ever-Present, Indescribable, Absolute, Only, Infinite, Universal Continuum, Bliss, The One without any second, any form, any feeling, any attribute, etc. If a question be asked about its existence, or how or what it is, the only reply that comes forth is that there is nothing. But such a reply implies the previous presence of it with its felt-absence at the time of enquiry; but this way it cannot be grasped, as it is ever present-ever existent. Its existence, however, cannot be inferred without thinking about its absence, its non-existence, first. Think of a person living all the while in light. If such a person be asked about light he will not be able to say anything about it. If, however, this person is given the experience of darkness as opposed to light and then asked about it, he will at once say that he always lives in light and never in darkness. Unless this person experiences the opposite state of darkness he is not able to know of his existing in light. In a similar way, unless the state of non-existence is imagined first, the state of existence cannot be appreciated. It is simpler and better to call existence and non-existence as Being and Not-Being. The state of Being is called Sat, and hence the opposite state of Not-Being is called Asat. Asat brings Sat to recognition.

Asat follows Sat, because unless Sat is there, Asat can never be imagined. It could be said that since Asat follows Sat, Asat arises from Sat. Whatever is born is always smaller than its parent. This means that Sat can always accommodate Asat within it, but the Asat can never accommodate Sat. This is exactly what is meant by, "They are all in me, I am not in them." The best example is, "The food contains excreta, excreta cannot contain food;" What remained over after pervading all," means the same thing. "The whole universe is just a tiny little dark point in relation to the Infinite Para-Brahma-the state of Sat," also means the same.

### **Brahma-Maya**

Asat is able to exist only on the moral support of Sat. Asat means that which is Non-existent, and hence it is given a technical name Maya, which means Ma (is not) and Ya (which), I.e., which is not, I.e., non-existent. As opposed to non-existent-the Asat-the Maya, the Sat is technically called the Ever-Existent Infinite, i.e., the Brahma. The state of Sat is also called the state of Satva, while that of Asat is called Tama. Thus, Being means Sat, Brahma, Satva, Light, etc., while Not-Being means Asat, Maya, Tama, Darkness, etc. That is how the opposite pair of Being and Not-Being has been given various names by various Religious Books (Shastras). Poets also have described this pair in various ways; e.g. Since Maya originates from Brahma, she is called the daughter of Brahma; on the other hand, since Maya alone leads to the knowledge-recognition-of Brahma, she is called the mother of Brahma; since Brahma and Maya mean light and darkness respectively, Maya is called the shadow of Brahma. The whole universe is the play-the projection-the evolution -of Maya and it exists only on the moral support of Brahma, I.e., of Being; it at once means that the Being plays no part whatever in the



universe-it only stands aloof as a mere on-looker. Just think of positive and negative wires and the electric current; the current flows through the positive but it is unable to function unless it comes in contact with the opposite negative. This example gives some idea about the relation between Being and Not-Being.

### **Shiva-Shakti -- Prakriti-Purusha**

The Universe is the outcome of Maya; it means that really it is imaginary-it is not existent. But once it is imagined to be there, then Maya becomes the primary source of its origin, continuance and destruction, and that is why Maya has been called the Primordial Force-Power -Shanty The Universe displays constant activity, constant changes, pleasures and pains, etc., I.e., these are displayed by Shanty; naturally the opposite of Shanty will be absolutely inactive, absolutely changeless, without any pleasures and pains, I.e., beyond pleasures and pains, etc.; this state the opposite of Shanty is called Shiva. Because Shanty does everything it is also called the 'doer' -the Prakriti; Shiva naturally will not be the 'doer' of anything and that is why he has been called Purusha. This word Purusha means: that which sleeps-remains inactive-within a form. Thus, Not-Being-Maya becomes the power of Being-of Brahma - and naturally it will always be with it-will be co-existent with it, exactly like the heat co-existing with fire. Maya is the state of Asat that brings forth into recognition the state of Sat, or rather the state of Sat remains unrecognised, i.e., appears to be non-existent, i.e. Asat, unless the Asat brings it forth to recognition; that is why Maya has been called by some as "the Unique Sadasat."

### **Visible from Invisible**

Both Being and Not-Being are without any form, i.e.,

they are formless. From the formless invisible Being arises the formless invisible Not-being, and from this Invisible Not-Being comes forth the visible universe. Whatever is destructible, in course of time, becomes invisible; it means the visible universe ultimately becomes invisible, i. e. it merges back into the invisible Not-Being. During intense cold the water solidifies to form ice; if water is taken to be the Not-Being, the ice would be the visible universe; and just as the ice liquifies into the original water in course of time, the universe also dissolves into the invisible Not-Being. (Carbon-di-Oxide snow is a more apt example-G. S.) In other words, anything visible arises from the invisible, or rather it exists in an invisible state prior to its being visible; and this is a fundamental rule-a Siddhanta. Accordingly, when the feeling of devotion of a person reaches its culminating point, that invisible feeling turns itself into a visible form of God-naturally visible to him only. The invisible Sins and Merit, i. e. Papa and Punya, and the unsatiated desires, i. e. the Vasanas, in due course, take a visible form, and this form is nothing else but our own body. Some of our invisible Papa-Punya comes forth in a visible form in the form of our enemies and friends. The thoughts that come and go in our mind are constantly coming in and going out of us through our respiration in the form of fine invisible particles; when particles of similar thoughts surround us, we feel happycontented. "The similars always come together better", means the same thing. It is on this principle that community-blocks like Civil Lines, Cantonment, Silk-colony, etc. come into being in big cities. The Shastras divided the mankind into four main groups-Varnas-and laid down cogent rules for their behaviour on this very principle. The devotees are asked to remain in solitude for some time, for the same reason. If on the other hand, such invisible particles, but of dissimilar nature, from various sources, get mixed up,

they spread an aura-an atmosphere of discontent-dissatisfaction-leading to the feeling of conflict, which in due course leads to destruction. The mixture of Varnas, whatever be the cause, is bound to lead to utter destruction of mankind. "Paradharmo Bhayavahah", i. e. to follow foreign religion is detrimental, means the same thing. This gives you the correct and clear idea as to what is required to bring back our country to its past glory; if every body in this country begins forthwith to behave strictly according to his own Dharma, then alone after a couple of generations, this country will come 'back into its glory and by no other means.

### **Importance of Maya**

Not-Being can never exist without Being. It is Not. Being alone that leads to the recognition of the presence of Being. It means that Being can be known only by or through Not-Being, like the light only through the darkness, that is Shiva can only be known by or through Shakti, or Brahma by or through Maya. Some people hold that unless Maya is disregarded, completely done away with, one cannot experience the state of Brahma. One can now understand how wrong this is; it is alright to say that one should not be led away by the play of Maya or that one should not remain immersed in it; because if one remains steeped in the play of Maya, one cannot go back to its source-the Brahma. It means that unless one becomes one with the Maya, without getting involved in its play, one cannot experience the state of Brahma. Since Brahma is all-happiness-All-Bliss, the opposite Maya would be all pain-all unhappiness; therefore one can say that pain alone can experience pleasure or unhappiness alone can experience Bliss. Incidentally one comes to know that Duhkha is all imagination and has no existence.



### Importance of a Woman

Maya is Shakti-the Primordial Force-The Power and the whole universe is its play; the Brahma-the Purushahas no part in it. With this in mind look into the world; man alone is seen "to exert" in the world and not the woman. It means the man is the "power-the Shakti-the Maya" and the woman is the Purusha-the Brahma, the On-looker. Now destiny, i. e. Prarabdha is caused by actions, i. e. Karma and actions are done by man; it means that prarabdha runs after man alone and not the woman; the woman remains without any Prarabdha. It means, that so far the Woman remains a disinterested On-looker, i. e. does no action on her own, whatever Karma that occurs at her hands does not lead to the formation of any Prarabdha. Since Maya alone leads to Brahma, woman alone can lead to the experience of Brahma; it means the woman is the means of experiencing Brahma. That is why the Shastras have hinted that those men and women who experience within them to be the opposite states of the woman and man, i. e. the Prakriti and Purusha, can alone experience liberation, i. e. experience Brahma. That is why Shastras have ruled that the wife is meant for cancellation of the Prarabdha of her husband; and when this happens both the husband and wife become one with Brahma. It is on this principle that the Shastras have laid down-"Na Stri Svatantryamarhati -woman shall have no independence." The "Pati-Vrata, i. e. the husband is the God for his wife" is laid down for the same reason. "The urine of a turtle never vitiates the water in a pond", means the same thing. Not-Being comes after Being-Maya follows Brahma-Shakti the Purusha-the woman the man-the wife the husband; wife is smaller than the husband; in any community this is what is seen, because such is the rule of Nature.

### **Sukha -Duhkha**

The Being is invisible, inactive, formless and contains nothing. Such a state in common parlance is called 'the Void,' and is represented by the symbolic letter 'Kha'; it at once means that 'Kha' is a symbol of Bliss. To turn this Kha into useful words, prefixes Su and Duh are used, thus making two words Sukha and Duhkha (pleasure and pain). It means that whosoever uses the prefix Su or Duh has Sukha or Duhkha. It means the pleasure and pain, i. e. the Sukha or Duhkha, depends upon the individuals and not on Kha, which represents real happiness-the indestructible unending Bliss. This is why all saints say, "God is beyond any pleasure and pains-He is all Bliss- He gives not any pleasure or pain, and unless one transgresses the feelings of pleasure and pain, he will not be able to realise the Almighty".

### **Anukula - Pratikula**

Think over this Sukha and Duhkha in another light; they also mean the favourable and unfavourable 'I feelings-the Anukula and Pratikula Vedana, respectively. When one suffers from pain-Duhkha, he removes the cause that caused it and thus becomes happy; it means the removal of Pratikula leads to Anukula. It means that no effort is required to gain Anukula; it means that I Anukula is all the while there as if covered by the Pratikula. One feels hungry; one then eats and feels happy; this eating removes the Pratikula and gives the Anukula. In other words the removal of Pratikula, i. e. Duhkha, leads to or rather is called the Anukula, i. e. Sukha. Think of an abscess; when it ripens, it is operated on and opened; the operation is after all painful, i, e. Pratikula, so for the removal of one Pratikula-the abscess-another Pratikula .the operation-was undergone, and that led to the feeling of happiness-the Anukula. Think once again of hunger. Hunger is Pratikula;

this is done away by eating; but eating is an effort and hence really Pratikula, and made use of for the removal of the first Pratikula of hunger. The real pleasure is an effortless feeling; eating involves effort and hence is not pleasure but pain. All this means that the removal of or absence of Duhkha is Sukha, which is always existent and natural; remove the prefix Duh and the Su is always there. It is to signify the state opposite to Duh that Su is applied; that is all.

### **Papa-Punya**

Every action, i. e. Karma leads to some result. Actions are of two kinds: good and bad, i. e. Satkarma and Dushkarma. Whosoever does Satkarma gets Sukha as its sequence, while Dushkarma leads to Duhkha. But the result of every action has to be in an invisible state prior to its transition into a state capable of being experienced. The results of Satkarma and Dushkarma in invisible state are called Punya and Papa—the merit and sin—respectively. It means that since God has nothing to do with Sukha and Duhkha, He is beyond them both. He has nothing to do with Papa and Punya, i. e. He is beyond both Papa and Punya.

### **Sakama -Nishkama**

The Almighty” is beyond all Papa and Punya; it means that to realise him one has to be beyond them. But Papa and Punya are the results of Karma; so if one leaves all Karma one should be able to realise him. It seems strange, therefore, that instead of asking to leave all Karma, the Shastras continuously advise the performance of Satkarmas. The reason for this, however, is this. It is like money attracting money. Sukha leads to Sukha. Satkarma leads to Sukha. If this Sukha is not utilised—not enjoyed, but is offered to God, then, since one is connected with it, along with that Sukha, the doer also is



attracted towards Him. This means that the result of Satkarma has to be offered to God, and not utilised. This means that Satkarma has to be motiveless. In other words, Satkarma is divisible into two groups-motiveful, i. e. Sakama and motiveless, i. e. Nishkama. The result of motiveful Satkarma gives Sukha to the doer while that of motiveless one leads one unto God. That is why the Shastras clamour for performance of Nishkama Satkarmas.

### **Union with Another leads to Realisation**

Gift (Dana) is one of the important Satkarmas. If one offers one's all to God, then one remains alone by himself. As this offering all and remaining by one's self is put into practice, they lead one nearer to self-realisation. Amongst the gifts, offering of one's daughter-Kanya-is taken to be of very great importance. Amongst us marriage is treated as Kanya-dana. This word Kanya means: "Kam Niyate Sa" i. e. one who leads to Brahma. Since after marriage the daughter joins another family, members of two families get deeply interested in and associated with her. If the Kanya is married or offered to God or a saint (Satpurusha) as Dana, then due to her association (Sahavasa) with him she gains the state of Sat and along with her the members of both the families gain that state. It is on this principle that in the marriage ritual it is said, "Narayanasvarupine-Brahmasvarupine Varaya" meaning that the daughter is being offered to one who is taken to be Narayana-to be in the state of Brahma. That is why Shastras say that a Kanya leads to the liberation of members of forty-two generations-of course of both the families together. Like the Kanya becoming one with God or Satpurusha, anybody can do so-that is associate with and become one with God or Satpurusha; in that case all those who are associated with him automatically get liberated. It is on this principle that

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Shastras say that hundreds can get liberated even through a prostitute. In accordance with the same principle, Kansa, Shishupala, Kauravas, Pandavas, Gopas and Gopies, even cows and calves, etc. got their liberation.

### **Prarabdha-Ayushya - Punarjanma**

It has already been noted that any Karma leads to the formation of invisible Punya or Papa, which subsequently gets into a state of being experienced-the pleasure or pain. Due to this, Papa or Punya is likened to a tree. After all any Karma that is done is done for the satiation of some desire; hence the desire, i.e. the Vasana is taken to be the seed, the Karma to be the sowing and subsequent care, the Papa-Punya as the emanating tree and the pleasure and pain as the fruits thereof. Now all trees do not fructify at the same time but do so at different periods; some bear fruits early while others do so after a pretty long time. The collection of the invisible Papa-Punya is called Prarabdha-the destiny, while the period of time in which the fruits of different trees out of that stock fructify is called Ayushya- the span of life. This means that the fruits of all the Papa and Puriya cannot be met with in anyone life. Then again as one enjoys or suffers the pleasure and pain in anyone life. one goes on committing actions and thus causing an addition to one's stock of Papa and Punya; it is but natural that for enjoying or suffering the good or bad fruits thereof further life or lives are quite a necessity. This is the Modus Operandi of Punarjanma - "the after-life," taking birth again and again.

### **Evolution and Destiny**

It is not that everyone every time comes back as a human being; it depends on one's destiny, the stock of one's Papa-Punya. Some have said that if Papa and Punya are equal, one



returns as a human being. There is an authoritative saying: "Ante Matih Sa Gatih." What it means is this: It is said that one rapidly goes over all the episodes in life at the time of death, and on whatever the mind is fixed exactly at the moment of leaving the body, the rebirth occurs in a form to suit that. Take the whole creation to be a circle with a handle like a racket. The free end of the handle represents that all pervading Being-the Sat, the handle up to the part of the commencement of the circle, the Primary Consciousness-the Mula Prakriti, and from here commences the Creation, first inanimate and then animate, species after species, forming the whole expanse of evolution, till the part of commencement from the prakriti is reached, which represents the last species in the evolution-the human being. If the human being now behaves according to the natural laws, i.e. without any pride whatsoever, he automatically passes back into the Mula Prakriti & the state of Sat. But if the human being takes to pride, then his behaviour resembles colliding with the Prakriti with his might with the result that he is thrown back like a ball, the backward push depending on his own force; it means he is thrown back into the lower species, from where he again goes on ascending to the original position of a human being. The lower the species, the higher the prideless state-the natural state, i.e. the Sahaja state, and the capacity of endurance. From this point of view the human being, though the highest product of evolution, is a very low being depicting very little power of endurance, etc.; it is like the sun becoming weaker and weaker as setting time approaches. It is from this point of view that the Shastras recommend the use of beasts, birds, trees and stones for an idol. The Papa-Punya not only gives a birth in a particular lower Yoni, but in that too they are the controller of circumstances and sex; a particular quality of Papa-Punya gives a male or a female form in that Yoni; one dog is seen

starving and whining on a side-street while another one is seen being looked after by a specially appointed servant. This Papa-Punya complex affects even the places, where they have been performed. Just think of Bombay of the last century and of today and the effect of this complex becomes clear. The more the Punya committed in a place the higher that place rises into prominence in due course of time; when this stock of Punya gets exhausted the same place goes into oblivion; history will give ample examples of this. Even the position of countries is governed by the same complex. Incidentally, one can clearly understand what is required of the individuals and their communities if the people desire to have Rama-Rajya happy and contented country and Government. It all means that personal happiness and happy circumstances, whether of an individual or of a country, entirely depend upon the Papa-Punya complex.

### **Ponya - Sukha is always accompanied by Papa-Duhkha**

Since destiny depends entirely upon one's own actions, it is quite reasonable to think that the destiny can be completely cancelled by suitable actions; why then it is always stressed that the destiny cannot be avoided ?' The reply to this is this. No doubt, by suitable actions the destiny can be cancelled; but one is not able to know how much of Papa-Punya forms the destiny and as such adequate suitable actions become impracticable; that is why it is always said that destiny is unavoidable. But the underlying principle makes it clear that even though the destiny may not be cancelled, it can certainly be modified by Nishkama Sat-Karma; e.g. if amputation of the leg be destined , Nishkama Satkarma can modify it by making one lie in bed for a couple of months due to the prick of a thorn. That is why Shastras advise constant performances of Nishkama Satkarmas. Think over this Papa-Punya pair a,



little more. Papa and Punya, i.e. Duhkha and Sukha always go hand in hand as inseparables. There is nothing like a faultless Karma, and hence when it is said that a Satkarma leads to Punya it means that the Punya thereof comes first and is followed by suitable Papa. One enjoys some Sukha, the result of a Satkarma, and when that is over the Duhkha automatically attacks that person, and he has got to bear it. It means that the effort for Sukha brings on., Sukha followed automatically by Duhkha; e.g. one exerts and takes food and this is automatically followed by formation of excreta; no effort was made for the. formation of that. In other words, no effort is required for the creation of Duhkha; it automatically follows Sukha. That is exactly why the Shastras constantly clamour for performance of Nishkama Satkarmas. Since no Karma 'is faultless, as a Satkarma is performed and punya created, Papa also is automatically created; as this Punya is offered to God, on-coming Papa thereof also automatically goes to Him. That is why it is advised that gifts-Dan a-of 'good' things alone should be done, because along with Punya, Papa also will go to the receiver; if on the other hand, bad things are offered, i.e. Papa is offered, the Punya will automatically follow it. Accumulation of Punya and cancellation of Papa is necessary. That is why it is essential to offer good things only. It is, however, immaterial what is offered to the Almighty; whatever is offered to Him, due to His state of Sat, does not lead to any further result.

### **Evolution-Human Being-his actions**

The Being is not able to know-to experience-its Own state of Bliss. Sugar-candy is sweet, but it is not able to know that it is so; similar is the position of Being. Some time somehow some portion of that Being gets spontaneous self-inspiration, giving it the state of consciousness of its own



existence; this Primary Consciousness is called Prakriti -Maya etc. It is this Consciousness that slowly begins to evolve itself leading ultimately to the visible Creation. The ultimate stage in the process of evolution is the human species—the Nara-Yoni. That is why the Shastras define Nara-Yoni as an aggregate of all the Yonis. It means there is no further evolutionary stage. With this comes the question as to how the Shastras describe heaven and hell-Svarga and Naraka-and say that a human being enters them after death. The explanation for this is this. The Nara-Yoni being the last stage in evolution, there are only two courses open to a human being: one is to turn back to the original state of Sat or go on creating Svarga and Naraka by suitable actions and remain in them. This only means that one cannot go back to his original state of Sat unless one transgresses both the states of Punya and Papa, i.e. Sukha and Duhkha. The state of Sat is beyond any Sukha and Duhkha.

### **Paths of Papa and Punya**

After all Punya and Papa are the outcome of Karma; why then one is asked to create Punya only? Can one not reach the original state by committing Papa also? No doubt, one can reach the original state through Papa. The procedure for that is like this. Just as unlimited Punya is essential to lead one to the state of Sat, the stock of Papa also has to be unlimited to achieve that; such an unlimited stock of Papa has to be achieved in one and the same life, While doing Papa one cannot refer, even by one breath, to Punya or God, because such a fleeting reference even would cancel a good bit of Papa and thus one would fail to achieve its unlimited collection. With such a failure the person shall have to take many a birth to payoff for all the Papa he had collected and that too not necessarily in the Nara-Yoni; having suffered and thus

exhausted his Papa, one comes back to his original status of a human being where once again he has to think of what he would next do. As opposed to Papa is Punya, so is the acquisition of the Original State in one life opposed to that in many. The path of Punya takes many a life to achieve the ideal, but then in this procedure one mounts up steadily towards his ideal in accordance with his actions. It is to help in this slow but sure process of achievement that the Shastras have laid down rules and regulations for behaviour and advised the use of auspicious times, sanctifying articles, etc., in the performance of Nishkama Satkarmas. If in this process occurs a little Papa it automatically gets cancelled, or if it be of such quality that it has to be suffered, then a little suffering is able to cancel it due to the mounting stock of Punya. Some will say that time and again the Shastras have said that such and such an action leads to such and such a happy result; they do not advise Nishkama Karma only. Quite true; but here is the reason for it. Just as a child is promised some sweet as a bait for taking bitter medicine, so are good results of actions displayed vividly by the Shastras; again there is one very important item laid down by the Shastras in all such Satkarmas and that is that they make and offer the result of Satkarma in the end to the state of Brahma, by making one say "Tatsat Brahmarpanamastu" meaning "it is offered to Brahma". Once it is thus offered how can the result of that be of any use to the doer? In other words the enticing description of results is nothing else but a bait to the human beings to take to Satkarma; that is all.

### **Karma-Akarma-Yikarma**

All this brings forth one fundamental question that if it is the Karma that leads to Punya-Papa and that if God is beyond both, why not give up doing any Karma? Why perform any



Karma at all? To leave all Karma is bound to lead one automatically without exertion to the Almighty : Theoretically this consideration is quite correct; but in practical life such inaction-Nishkriya state- is impossible. Whim one decides not to do any Karma, and sticks to it, this becomes a Sakama Karma since 'not to do anything' is a desire to satiate which 'no Karma' was done. Then again one has to do some natural unavoidable Karma to keep up his body. This means that theoretical inactivity is not possible, and since Karma becomes a necessity Shastras constantly advise the performance of Nishkama Satkarmas. A Sakama Karma leads to worldly pleasures and hence is 'no karma' i.e., Akarma from the spiritual point of view; a Nishkama Karma on the other hand becomes a real Karma as it leads towards the Almighty, but is 'no Karma,' i.e., Akarma from the worldly point of view. A term Vikarma is seen used in the discussions on Karma; let us think about it. If Vikarma is taken to mean ordained Karma or a special Karma for a particular purpose, it becomes a Sakama Karma and hence Akarma from spiritual point of view; on the other hand, if it is taken to mean a special Karma or an ordained Karma to lead towards Almighty, then the Vikarma would be a real Karma from the spiritual point of view and Akarma from the worldly one.

It has been seen that the Almighty is all Sukha and that the Sukha resulting from Nishkama Karma leads one towards Him; but Sukha is the out come of Sakama Karma as well; does it mean that Sukha is of two kinds? The reply to this question is "No." Really speaking Sukha is only one entity, but it apparently appears to have a double. It is like this. The Sukha, i.e., the real essence of the Almighty, is unending-indestructible-like Him, but the one, the outcome of Sakama Karma, i.e., the worldly Sukha, derived by enjoyment, is momentary, i.e., destructible like the articles which give it.



One feels hungry, one eats, one attains happiness; but this is momentary, since after some time one feels hungry again and has to undertake Sakama Karma of eating. Such momentary Sukha is called "reflected Sukha"-the reflection of the real indestructible Sukha. Consider over this Sukha-Duhkha pair a little further. A Sakama Karma leads to worldly Sukha, and while enjoying it one is likely to commit wrong actions and the enjoyment thereof is likely to make one forget the ideal. On the other hand, Duhkha generally saves one from any wrong action as well as from any inattention towards the ideal. That, is why the saints always advise to avoid worldly Sukha and to love the state of Duhkha. Real love for the state of Duhkha leads one quickly towards self-realisation. Kunti asked for adversities from Shri Krishna. Look at the life of any saint; right from his birth till his attainment it is nothing else but a continuous tale of unbearable sorrow, adversities and ,woes; his Duhkha is always seen to have reached its limit; it is at this moment, when his Duhkha reaches its maximum limit, that, that Duhkha itself suddenly becomes transformed into 'limitless' Sukha-he becomes one with God-he attains self-realisation-he enters the state of Sat. "That Maya i.e. Duhkha alone experiences Brahma, i.e. Sukha," means the same thing. Since Maya is inseparable from Brahma, one could say she herself transforms into Brahma, and that means Duhkha itself turns into sukha. Somebody may ask that if a saint becomes onewith the Almighty, why can he not perform impossible things such as are shown by the incarnations like that of Rama and Krishna? The reason for this lacking in him is this. Rama , Krishna descended down from the state of Sat and hence its unlimited Shakti of achieving anything naturally accompanied them, and that is why they could cause impossible miracles. But the saint, a human being, has to leave everything before he can rise to

become one with the state of Sat, and as such has no such Shakti to accompany him, and that is why he is not able to show impossible miracles. All the same as he becomes one with that state, a few miracles are always seen happening spontaneously around him or at his hands; it is such spontaneous miraculous events that prove his having become one with the state of Sat.

### **One into Two & Two into One is Fundamental**

All the pairs consisting of opposite aspects like Satkarma. Dushkarma, Papa-Punya, etc., are called Duals or Dyads-Dvandvas; these days the word Dvaita is often used in place of Dvandva. The origin of all these Dvandvas is Maya. The moment one says 'this,' 'that' is automatically there; this is the principle underlying the working of Maya. The moment one digs to make a ditch, it is at once followed by a heap. It means there can- be no ditch without a heap or a heap without a ditch. Rise-fall, Papa-Punya, Sukha-Duhkha, God-Satan, wealth-poverty, good-bad, etc., all these are exactly like the ditch and the heap. As Consciousness occurs over some portion of Being, that Being apparently appears to have formed a Dvandva -Being with and Being without Consciousness. The part having Consciousness begins to feel itself as separate from the remaining unlimited remainder; it is this separate feeling that is called Parameshvara, Pure Jiva, Shiva, the state of Sat-Chit-Ananda, etc. Just analyse this last word; Sat is the state of Being, Chit is the Consciousness of Being and Ananda is the experience of its own state of Bliss; the three words together form this compound word, Sat-Chit-Ananda. Look at the word Ananda. A point being without any dimensions or weight etc., is taken to represent Brahma and the letter Na (i. e. nothing) to represent Maya; both together form the letter 'Nam'; so, that which gives (Da in Ananda)



up to (A in Ananda) 'Nam', is called Ananda-the state of Bliss. That is how words have been formed and are always full of meaning; even letters are like that. Of course it is for those who want to see. These days the so-called education teaches to disregard any close study. The word Sat-Chit-Ananda represents Maya; but She being inseparable from Brahma, that word is thrust as an epithet upon Brahma. The words like, Ananta (without end), Anadi (without beginning), Akhanda (Continuum), Infinite, One without a second, a form, etc. are all thus put on Brahma though they really are the epithets of Maya. And this is but natural because that 'Being' is beyond any description. To come back to the subject, with development of Consciousness the Being becomes a dyad-Being with and without Consciousness; this is the primary-the fundamental-the first dyad. The epithets like Brahma-Maya, Shiva-Shakti, Purusha-Prakriti are all the epithets of this primary Dvandva. The Being as it is, is without any such differentiation-i. e. it is beyond all Dvandvas, i. e. it (is in 'Natural' state called more aptly as 'Sahaja' state, and the attainment of this state is the ideal of Nara Yoni; or it can be said that some part of the Being got Consciousness and began to evolve and arrived at the Nara Yoni in the end for experiencing its own state of Bliss. Unless Consciousness appears spontaneously that Being is not even cognisant of its own existence; it means that unless it becomes two-Dvandva-it is not able to experience its own state of Bliss. It does not mean that Bliss is experienced in Dvanda state. The one has to become two, and then these two have to join together to form one again; it is this latter One that gives the experience of Ananda-the original 'One' state-the Sat. The Bliss first divides into Sukha and Duhkha, and then having experienced both, leaves both of them and thus returns to its own Bliss. God-Parameshvara -Shiva-Brahma-Sat these are all beyond



Dvandvas; but then they are not able to experience their own state; that is why they have to turn into two, and then these two have to be joined into 'one', and this latter 'one' itself forms the state of experience of the first 'One'. Everything is based on this fundamental consideration. Even the Sanatana religion is based on it, It has to split into two-the Brahmana and Yavana religions-and unless both these are unified again, there is no experience of Bliss. . A perfect Brahmana or a perfect Yavana are not able to experience that state of Bliss, even though they become perfect in accordance with their religion; these two perfects have to come together-join-and then alone they are able to experience that Bliss-the state of Sat. "Shri Datta appeared in the form of a Yavana in front of Ekanatha Maharaja" exemplifies this. Therefore first the 'One', then this one to become two, and then these two to join to form 'One' again; it is this latter 'One' that is the state of experience of the first 'One'; that is the truth-the Siddhanta - one has to bear in mind. If On the first 'One' is based the Sanatana Religion, there is a religion based on the latter 'One', and that is the Religion of 'Buddha'; the Parsi Religion is somewhat based on the latter 'One', while all others lie between the Brahmana and Yavani Religions. Buddha Dharma' thus came forth in the process of evolution. If, however, it would have continued for long, it would have led to disintegration of society, and that is why in the form of incarnation of Shankaracharya the Buddha was turned into Panduranga and the path of devotion containing two fundamental principles of Buddha religion-desirelessness and absolute non-violence-was laid down to attain the experience of the state of Bliss. This path of devotion was further strengthened and expanded by Namadeva, Tukarama and others. In any case whatever experience one now gets is through Buddha, as the present period of Time lies under His control.

Think over this 'One into two and two into one' a: little more. To split into two is to slip-to fall, and then to join again is to rise. Without a fall there is no rise and no experience. The saying that Parameshvara raises the fallen can now be understood. The best example to understand this is of obtaining water from a well. One has to lower a pail first and then raise it up and then alone One gets the water-the experience of Bliss. When the father gives his daughter-Kanya-as Dana to the boy the boy accepts her as a wife-Patni, and Patni means one 'who throws one down; so on marriage the boy falls down, i. e. becomes a patita-Pati-and Pati means fallen; when thus he falls, he has got to look to another for being raised up. If the Kanya maintains her Kanyahood after marriage, i. e. she does not accept the state of a "wife", then she is able to raise her husband; in the Puranas there is a stanza "Ahilya Draupadi Sita, etc." which explains the importance of a Kanya, based on this very principle; if, however, she accepts the 'wifehood' then both together have to create a third-the son-the Putra-for their uplift. The definition of the word Putra is-"The one who saves the parents from Naraka-who purifies them". It is the duty of the son to raise the parents to that original state; but for this he has to be taught first by his parents what he has to do; otherwise he can't do it. In old days the boys were like that; the parents used to perform penance to have such a son and that is why such sons could raise their parents to the state of Sat. Such sons resemble a high-class mango tree, which requires plenty of attention for yielding a really good fruit. Otherwise a light shower of rain and hundreds of useless shrubs raise themselves up from the ground; present children are like this wild growth; what can you expect of them? Any way, that is laid down as the duty of a son. That is why people like to have a son first. Some prefer a Kanya to be the first since she can be given as a Dana earlier.

In any case, without slipping-falling-the state of Sat cannot be experienced. Think of a person falling in a river; now either he must know how to swim so that he can swim across on his own and return to the bank, or else some swimmer must help him-save him from drowning and bring him pack to the bank. This explains that one can raise himself on his own, but if he is unable to do so he has got to take another's help - i.e. he has to follow somebody' accept somebody as a teacher-a Guru. If the Guru Selected is a novice-swimmer, well, then both are likely to go to the bottom; but if the swimmer is a pucca one ten whatever be his disciple, he is certain to pull him back to the bank. To get a raw or an experienced Guru partly depends on one's destiny. Think over this example a little more. If the destiny makes someone throw a lifebelt to the drowning man and he sticks to it, then he is bound to be saved, but he will get to the bank in course of time; the puce a swimmer on the other hand would pull him back to the bank immediately. It means that without anybody's help one can go on doing Satkarmas and follow the routine detailed by Shastras; and achieve the ideal in due course, that is after some births; this is like plodding along a well-metalled, lighted, safe public road; this method - this way - is called the 'right' way-the Dakshina marga; the other way wherein one is just led with force to the ideal by his Guru resembles a short cut - the 'left' way - the Vama Marga. There is a very wrong impression current about Vama-Marga; one can now understand what it really means. With the acceptance of Guru a Dvandva is formed-the teacher and the taught the Master and the Disciple; and when these are joined to form one-Gurushishya'orabhedah " state, there appears the state of Sat. In short, one has to become two first, then these two have to unite to form one, in which the experience of that state of Sat-of Bliss-is gained.



### Satva-Raja-Tama

The primary Consciousness is in what is called Tama State, while the opposite 'Being' is in satva. It is after the spontaneous appearance of Consciousness that "Being" comes to know of its own existence; in other words, in terms of the states they lie in, Satva follows Tama. On coming to Consciousness one has to look around to know, that is one has to act before anything could be known. Hence after coming into Consciousness-the Tama State-, the Being has to look around, i.e. act, i.e. accept the state of activity-The Raja State-before it can know of its own existence. In other words these states come into existence in the order of Tama, Raja and Satva. But since Being is always there, i.e. Satva being always there, one naturally wonders how the Satva could again come after Raja. The explanation for this second Satva is this. The first Satva has no knowledge of its being Satva; it came to know about itself only after having gone through the Tama and Raja states and naturally it has to be at the end of the triad. Thus two Satvas come on the scene, and they have to be differentiated; the first is the true one and, remains as such; the second one is called the reflected one, For reflection there has to be a mirror and Maya-Duhkha serves that purpose. It means that in the mirror of Maya the Satva is reflected, giving two of them-the true and reflected. The first true one is the unending infinite Bliss-Sukha-while the other the reflected one is the worldly sukha-Sukha on enjoyment—Human-Sukha-Heavenly Sukha-etc.; it means that the second reflected Sukha is naturally only an impression. Just as the reflected face in the mirror is not the real face, similarly reflected Sukha is not the real Sukha. Again to have this reflected Sukha the worldly Sukha-one has to exert to create it and then only one can have it, i.e., one has to go through the Raja state before one can have it. This clearly settles the

order of the three states to be Tama, Raja and Satva. With this comes the question as to whether the order commonly described, i.e., Satva, Raja and Tama is wrong? It is not wrong, and here is the explanation of putting them in this order. The Satva gets reflected in Tama; but too see reflection in Tama, the Satva has to exert, i.e., it has to go through the Raja state, and the reflection is only an impression, i.e., not the real one, and hence not worthing into account; this gives the common order, Satva exertion of Satva, i.e., the Raja-to see in the mirror-i.e. Tama, i.e., Satva, Raja and Tama. Think of a mirrorshop the shop-keeper is reflected by all the mirrors around hi of which he is not cognisant; unless he looks into the mirror he cannot see his reflection even though there are hundreds of them alround. This example adequately exains the composition of the order Satva, Raja and Ta a. In other words the Tama, Raja and Satva shows the state of the world, while the order Satva-Raja- Tama, which disregards the reflection, represents the spiritual stat,. The whole universe is the play of this triad. In a way this triad Satva-Raja- Tama means to be known, knowledge and knower, or to be achieved, means to achieve and achiever, etc. In short unless the reflected sukha -the wordly Sukla -is. disregarded the real Sukha cannot be gained. That is why the Yogis are always seen to avoid the wordly pleasures.

### **Importance of Sandhi**

Without Consciousness there can be no experience. Even though the Being is all Bliss, it is not able to experience its own state of Bliss without Consciousness. Think of a salt doll entering the sea to find out all about it; the doll gets dissolved in the sea, loses itself in the sea; what experience can she now have when she herself becomes non-existent ! This is exactly the position of Being, being unable to know its



own state. This means that to have experience there has to be Consciousness and that one has to be on the border, i.e., in between the two states, to have experience. If one enters Brahma, one gets lost in it; if one enters the play of Maya one gets lost in the world; in either case one gets no experience of that original state. It means that one must remain on the border of Brahma, i.e., between Brahma and Maya, i.e., at the junction of Brahma and Maya to have the experience of Bliss. If one stands on the foot-board in a train one can enjoy all the fun within the compartment as also all the outside scenery. The foot-board resembles the junction that gives experience of both. One can then enjoy the eternal Bliss-state of Brahma or can enjoy the scene of the world as one likes. It is said that one has to pass between the Earth and the Sun to enter the outside universe; along the path lying between the Sun and the Earth it is that the Yogis, Saints, etc., come and go from this world at their sweet will. The junction-the joint-the Sandha or Sandhi thus becomes of great importance. The Sat-Chit-Ananda state is the Sandhi-state. All religions have stressed the importance of Sandhi, and advised the performance of Sat-Karmas at such joining periods of time-the Sandhi-Kala. Many a Sandhi-Kala have been described. In the pronunciation of the word Rama, there is Sandhi-Kala between the pronunciations of Ra and Ma; between each inspiration and expiration, there is a Sandhi-Kala; between two yugas also there is Sandhi-Kala. That is why Sandhi-Kalas from a split moment to a Yuga have been laid down by the, Shastras.

### **Importance of Ratra**

Like the Sandhi kala the night also is given importance, and the reason for that is this. Around oneself is that self-luminous Being, but one cannot see That as it is covered over



by the imaginary, non-existent darkness of Maya. If this Maya-darkness-is set aside, one can experience that self-luminous Being. As one lives on the earth, it is also surrounded by the same. The earth rotates on its axis along its orbit in the same darkness of Maya. Now when the Sun sets there is darkness, which shall have to be treated as the shadow of the earth; when the sun begins to shine at dawn this shadow gets covered over by a layer of sunshine. When one has to paint a wall, one first spreads a basic layer of whitening and on this the layer of colour-paint is applied. When the wall is now seen, one only sees the layer of colour paint; it means that even though the white basic layer is not seen, it is there. In the same way during the day the sunlight spreads as a layer upon the darkness of the shadow, which is there in an invisible state like the basic layer of white; This means during the day to experience the Original Luminous State one has to set aside the layer of sunlight plus the two layers of darkness, while at night one has to set aside only the two layers of darkness. Naturally the Satkarmas undertaken to experience the state of Sat are bound to fructify earlier if done at night instead of during the day. In Tantric and Yogic cults all practices are advised to be done during the night and this is the reason for it. Recitation of some Stotras at midnight is recommended on the same principle. The change of day and date amongst Christians is done at midnight, thus taking advantage of both the night and the Sandhikala.

### **Dnyana-Adnyana**

The Being, then the feeling of Consciousness, then Consciousness of existence & then the experience are the four stages through which that Being is seen to pass through. It is on these that four bodies are described the Super-Causal, Causal, Fine & Gross-the Mahakarana, Karana, Sukshma &

Sthula; on the same lines the four stages of speech in those bodies are described-Para, Pashyanti, Madhyama & Vaikhari, and so on. These four stages can be better understood by closely observing oneself as one gets up from sleep. During sleep one is in one's original state of Being, and it is known only after waking up. When one wakes up there is only Consciousness which is quickly followed by the 'feeling of I'; it is after that that one becomes conscious of one's body. In this there appears no difference between the state of Being and that state of Consciousness; from the practical point of view-both appear to be the same. It is this Consciousness that is labelled as Mula-Prakrhi-Unique Sadasat-Adi-Maya-Adi-Shakti-Mula-Ahamkara, etc. It is after this Consciousness that the Bliss is experienced; this is the first action-first Kriti & hence it is called Prakriti from which the Creation evolves; it means it is this Prakriti that takes a tripartite aspect, i.e. grows into three attributes-the Gunas-from which first the invisible Creation evolves, which in due course becomes visible. Whatever! descriptive words are used such as Ananta, Akhanad. Ananda, they all are really applicable to the Mula.. Pxakriti; scince, however, the Mula-Prakritt is inseparable from. Being, these words are charged upon it. Any way Mula-Prakriti is just the opposite of Being, that is, it is Not-Being; Nothing, Not to know, Not to understand, etc. are all the epithets of the Not-Being-the Mula-prakriti Adi Maya-Tama state, etc. But Tama means darkness and ignorance, therefore the opposite Satva-the Being will be light and knowledge. The idea of this 'light' can be had only by the combined lustre of the Fire, the Sun and the Moon; "Namah Shantaya Tejase" meaning salutation to that Calm Lustre, means the same thing; how else can one describe it ? There is one more point about it worth remembering; our light throws a shadow of an object, but this Unique Light does not throw any shadow; that is

why Shastras have said that no shadow is ever cast by a Deity. Look at Knowledge and Ignorance now; they mean Dnyana and Adnyana. Dnyana means Dnya-to know and Na not i.e., to know not, i.e., without any knowledge of self, and hence the Being; Adnyana means A-not, Dnya-to know, and Na-Not, i.e., "to know not" is not, i.e. Knowledge, i.e., consciousness of self, i.e. Mula-Prakriti, i.e. Not-Being. Why the Consciousness occurred, no reason can be given. Since there is nothing prior to it, the law of cause and effect does not become applicable to the origin of this Consciousness; that is why it is called spontaneous-self-inspired-self-evolved, i. e. Svayambhu. Look at the letter Sva in Sayambhu: It means Su-the unending infinite Sukha and A-not, i. e, not the indestructible Sukha; it means the letter 'Sva' itself is an apt description of the Mula-Prakriti; Svayambhu means self-born. Some call the Being as Atma and the Consciousness as the inspiration-Sphurana of Atma; this Sphurana has been described by some in these words: "Ekah Aham Bahusyam" meaning one turned into many, i. e. the Being after Consciousness evolves into many, i. e. the Creation; it means the invisible becomes visible, the formless assumes forms.

### **Jagriti-Svapna - Sushupti**

There is yet another point that strikes one about the state of Being, Consciousness, etc. When one is asleep, that is one loses all consciousness, one is having the experience of his Reality, i. e. of Being; on the other hand when one is fully conscious of the world one totally forgets his Reality. Now experience can be had only when one is fully conscious, not otherwise. It means, one's worldly consciousness means sleep of one's Original. State. Now consciousness from sleep is not possible without the intermediate state of dream, however momentary it be. If, therefore, the Being, the Consciousness,



i. e. state of Cod or Parameshvara and the consciousness of the world, are considered from one's point of view, then they become sleep, dream and conscious states. It means one's state of consciousness of the world corresponds to the dream-state of one's self in the form of Parameshvara and the sleep of one, of one's original state of Being. It means one's worldly consciousness is the dreamy state of God; that is why Shastras say that unless one is able to look upon the world as a dream, one cannot have Cod realisation. It also becomes clear that the Original State of Being as such is beyond those three, i. e. in an independent fourth state called the fourth-the Turiya state.

### **Parables and Personifications**

From that Consciousness-the inspiration of Atma-comes forth the three Gunas; they are given the same names of the three states, i. e. Satva, Raja and Tama, and from these three evolves the Creation. How and from what Gunas came into being and from which Guna what part of Creation came into existence, well, one should read that from the Books. One point, however, should be well borne in mind before reading these things and that is that Being alone is a Reality, all else-the whole Creation-is only a play of imagination-an illusion, i. e. it is not existent. Naturally so many have given their own version about the origin and expanse of Creation according to their own power of reasoning, and from their point of view all of them are quite right; hence all of them are bound to vary from each other. One more point worth remembering about it is that the writers of the Shastras and Puranas were people full of humour and romance, and as such they have explained many of these things in parables and personified the abstract thoughts. Here are a few examples. The Being, being infinite, is represented by a thousand-hooded-cobra called Ananta;

another name for a cobra is Shesha, which also means "remained over"- "remained over On pervading all" i. e. Infinite. On coils of this Ananta- 'the Being'-lies the First Consciousness represented by the sleeping Vishnu. The inherent power-the Shakti-of it is represented by Lakshmi-the spouse of Vishnu, kneading his feet. "From between these two came forth the Creation", means from the Nabhi -navel-of Vishnu came forth a lotus-a Kamalaon which appeared Brahma, the symbol of Creation. Look at the word Kamala; Ka means Brahma and Mala means excreta, i. e. thrown out state; thus Kamala means thrown out from Brahma. One can take even Brahma to be Kamala. The three Gunas also are personified thus Satva is Vishnu, Raja is Brahma and Tama is Shiva; since Satva and Tama are inseparables, Vishnu and Shiva are described as devotees of each other. The infinite i. e. "Remained Over" is Shesha and hence it is laid down that whoever gets the "Remained Over"-Prasada of his Guru reaches the state of the Infinite. The discarded-the left over-also is called Shesha. That is why it is said that whoever will accept all "discarded" attains that Infinite. On this very principle, the broom is called Lakshmi, Ganapati is made out of Cow - dung, a dust-bin is worshipped as God, recitations are advised by a dust-bin, and so on. The six Ripus-i. e., Kama (desire). Krodha (anger) etc. are all unified with increasing intensity in the last, the Matsara (the envy), and so when all are annihilated or won, i. e. in a way when envy totally disappears, one goes back beyond the three Gunas into the Primary Consciousness; this is explained by saying that the unified Triguna in the form of Datta came on his own as the son of Anasuya (absence of envy). Even the six ripus-Kama etc. and Papa are personified and called Kamasura, Matsarasura, Aghasura, etc. The words Papa and Agha both mean Papa-sin, but there is a difference between them. Sin at the will of a human being is called Papa,

while that at the will of God is called Agha. "The mixture of dissimilar thought-particles causes destruction", means all the affected go back into Being; but from worldly point of view there has to be a destroyer for destruction; so the Being was shown to have appeared in incarnations, that caused massacre, i. e. led them all back into Being. Look at the ten main incarnations; how nicely they display the process of evolution! Because the incarnations descend down from the Being, their births were described to be not in the human way but spontaneous. Again because they emerged from Being, that is along with its Shakti, impossible happenings were described to have occurred at their hands. So also because the incarnations occurred in a human form, and birth in a human form makes one forget one's reality, Rama Krishna were made to have Gurus to teach them what they really were. Every element even is personified, e. g. the light is shown as Sun-Fire, or the liquid state as Varuna etc. To show that even through the PanchaMahabhutas one can experience the Being, idols are advised to be made out of soil; water is used in every religion for sanctifying purposes, All the Puranas are nothing else but such personifications and parables. Every desire and its shades, every activity, even diseases are so personified. Gopis were made to make a seat-cushion of their apparel-i. e. Vasana, i. e. desires for Shri Krishna to show that unless desires are all given up one cannot have realisation. When the apparel held between the teeth by Draupadi also fell away, Shri Krishna appeared as hundreds of garments, was told to show that unless one becomes completely helpless-completely supportless -fully devoid of even a trace of ego, one cannot attain that state of the Infinite. The order of Rama, Sita and Lakshmana being one behind the other is given to show that between Shiva (Rama) and Jiva (Lakshmana) lies the Maya (Sita), and unless she steps aside i. e. unless she is



pleased Shiva and Jiva cannot see each other, i. e. realisation cannot be had. By such personifications and parables the Shastras have explained in a simple manner difficult principles, theories and practices of attaining the Original. Of course, one set of parables and nomenclature cannot be mixed with another; it would lead only to confusion; and this is what one has to bear in mind while reading these Books.

### **Gati-Dik & Kala**

There is one more important consideration about the Triguna. The Trigunas evolve from the Mula Prakriti. It means that they are within her all the while in a state of equality (Sama State), and they come out when the equality of theirs gets disturbed, i. e. they assume the Kshubdha State. Just as the Triguna are with Her prior to their appearance, so also are the Time-Space one with Her, and that is why she is described as "Inseparable from Time-Space"-Dikkalavachchhinna. When She begins to evolve-the Triguna come forth-that is motion-Cati - comes into being, Time-Space make their appearance; when there is no God, there is no time-Space; one can call that Gati to be the Time-Space. Prior to the appearance of Gati, Time-Space are not-cannot be existent; that is why it is said that Mula- Prakriti is beyond Time-Space-Kalatita and Disharahita. That is why Datta-Shiva, etc. are described as Digambara and Kalatita. Now, motion comes after the appearance of Consciousness-Inspiration of Atma-Sphurana; Sphurana is called as Sphota by some, meaning spontaneous outburst; these people use three terms in connection with it-Gati, Agati and Pragati; Gati is away from centre of origin and Agati is towards that centre; but Gati cannot appear before Sphurana-Sphota-and hence the Sphota is called the Pragati-Progress-progress of Evolution. (These three terms Gati, Agati and Pragati aptly fit the modern Evolution, Involution and Mutation-C. S.)

### **Books, their Meaning and their Reading**

One should read a little to understand the origin and sequence of Creation; but one should bear in mind that much of reading is never beneficial. There are hundreds of authors and hundreds of Books; one can hardly touch a fringe of them in one's whole life. Then again much reading causes confusion and is likely to mislead one from one's ideal; hence it is very necessary to avoid much of it. By sticking to one who has experienced Reality, one can always progress quicker; and once the ideal is attained one just comes to know all. Every Saint is seen to have described the "Shat-Chakras"; it does not mean that all of them had followed Hatha Yoga: Once one reaches the 'mountain-top one can' clearly see all the roads leading to it. All this means that much of reading is not beneficial-it is harmful. There are hundres of authors. Then again people go on writing criticisms on books. All and sundry are seen to give their interpretation of Gita; all these interpretations obviously are not correct. The real meaning of the book is known only to its author, and unless one becomes like the author, one cannot under. stand or give the correct meaning of a book. That is why repeated recitations have been advised of Vedas, Upanishadas, Gita and similar other books, without even an attempt to know the meaning. The principle underlying this is : when one goes on reciting, the mind becomes one with it and when it thus becomes one with it the real meaning of that automatically exposes itself within it; and that is the only meaning-the correct meaning of it. It is on the same principle that Mantra- Japa, Purashcharana, etc. are advised; when the mind becomes fully one with a Mantra, then that Mantra assumes a form-the form of that particular Deity-within one's self. It means that: a Deity, its Mantra and the form of letters of that Mantra or the diagrammatic representation of that Mantra, called to Yantra, are all one.

While reading one has always to bear in mind that every Shastra has its own terminology and one cannot apply the terms of one to understand another; it will only cause confusion.

### **Jiva-Shiva**

A portion of that Being suddenly gains Consciousness, which has been named as Maya. This portion of Being is bound to feel itself as if separate from the remaining being. This state of Being with Consciousness is the state of Sat-Chit-Ananda, the state of pure Jiva—the state of Shiva—the state at the Border—the Sandhi; for the attainment of this it is that the Nara-Yoni comes into existence. To understand this here is a beautiful example. If a clean colourless transparent bottle is put in a store of water, the water is bound to enter into it and fill it. The water in the bottle now is limited by the bottle, i.e. it has assumed a form - dimensions - a feeling of separate existence; it can now look around, see its own expanse and know that it is really Infinite - Blissful, etc. If this bottle gets coloured or dirty so that its transparency is lost, then the water within cannot see anything around, i.e.; cannot know its expanse—what it is, and so on. If the water in the clean bottle is pure Jiva, the water in the opaque is the impure Jiva - the Jiva recognised as such in the world. It is the disappearance of transparency of the bottle that changed the pure Jiva, i.e. Shiva, into impure Jiva, i.e. the Jiva in and of the world. It is the desires - the Vasanas - that make the bottle opaque, i.e. sully the purity of Jiva and thus make it impure. It is the covering of Vasanas, sticking to Vasanas, the feeling of ego, that turns the pure Jiva into impure one. This Ego also is Ahamkara, but it is different from the Mula Ahamkara. The Mula Ahamkara is the experiencer of Bliss only, while this latter becomes the experiencer of pleasures and pains of the world; it is this latter Ahamkara that is



described by another apt word Abhimana. It means that unless the bottle is broken or thoroughly cleaned, i.e. unless one becomes devoid of all Abhimana, devoid of all Ego, devoid of all desires, fully detached from the objects of the world, ie. unless one becomes simple and clean like a transparent bottle, like a small child, one cannot attain that state of Bliss.

### Yoga - Yiyoga-Study

There is another way to make the water inside the bottle join the water outside it. If by some means the water within could be made to rise up, then it can flow out of the bottle and join the outside water. This is exactly what is done in the Shat-Chakra-Bhedana. In this, inside the spinal cord a tube is imagined called the Sushumna; the lower opening of this is supposed to be just in front of the anus, and the life-force - the PranaShakti-the Kundalini - is supposed to be lying in a dormant state here; the upper opening, which is supposed to be in the head, gets closed as one takes one's birth. Now by some special procedures and practices the Kundalini is made to wake up, ascend along the Sushumna, break open the upper opening, come out, and then unite the individual Prana (water in the bottle) with the Cosmic Prana (water outside the bottle). One should remember that by whatever means one comes to the culminating point of experiencing Reality, this upper opening automatically becomes free; that is . why everybody, who experienced that Bliss, has described this Shat-Chakra-Bhedana. These days the Shat-Chakra-Bhedana is taken to be the Yoga-Marga. As a matter of fact to join the Reality is effecting Yoga - whatever be the means. Yoga means to join or to make one join with that Bliss; there- fore any means that lead to it is effecting Yoga in the real sense of the term. and the procedure thereof would be Yogabhyasa. One cannot experience that Bliss unless one leaves off all desires, all

worldly objects, etc., i.e. unless one disjoins from them, that is practices Viyoga with them; this means that Yogabhyasa and Viyogabhyasa mean the same thing.

### **Yoga-the Principle of Evolution**

Yoga means to become one with God. Once one joins Him, one experiences that Infinite, Spontaneous Ananda. It means the union of two is essential for Ananda; that means the union of two brings out a third higher state of Ananda. This very phenomena is the basis of all Evolution. It is for the creation of a third higher that two have to join-to come together. A man and a woman are brought together as a husband and wife to create a higher third. Unfortunately, husband and wife do not really unite; since their bodies only unite, a third destructible son gets created. If their Jivas were to join instead of their bodies only, then their union is bound to create a higher third-the indestructible Ananda - the Parameshvara incarnate. The marriage is instituted for this purpose only and not for procreating children. If the couple feels so happy to see the face of their son, they themselves can imagine the happiness they would have on seeing the face of God they could create.

### **We and Ours**

Like the word Jiva there are other words like Mana. Chitta, Buddhi. etc. that are. commonly used. All these have their definitions. However commonly these words are used as if they have the same meaning; in a way it does not matter if they are taken to be the same; all the same it is better to remember that they are the different states of Jiva and hence are separate words with separate meanings. These words are used like this - "Our Jiva, Our mind, Our Chitta and Our Buddhi"; this use at once makes it clear that "we are separate

from them." Whatever is 'Ours' cannot be 'Us'. Therefore all these states are within one's self and one is not in them. One has always got to bear in mind that one is entirely separate from all these or such states.

### **Sat-Purusha and His Work**

The Consciousness of Being began to evolve and came to its ultimate end-the Nara- Yoni. It means that all with and without form, all invisible and visible, all is derived from one's self; one's self is all that; "Sarvam Khalu Idam Brahma" means the same thing. One who knows it-remembers it-experiences it and remains continuously in that experience is the Shiva-the Saint-God beyond all Dvandvas-the one in the original state of Sat-. All such, however separate they may appear to be in forms and in behaviour, are all one; there is no difference between them. By process of reasoning one can understand that everything in and of the Universe is one's self; but then one does not experience this transcendent Unique Unity. If all pleasures, pains, troubles, privations, etc. is one's self why should one feel pain then? Why feel an insult? Why be angry? So far one is affected by all such feelings, it is useless-wrong-to say that "I am all-- "I am the body-I am the mind" etc. The one, who is not affected by any feeling etc. and who continuously experiences that unity in practice, can say that "I am the body," I am the mind," etc.; none else can say-none else have any right to talk like that. A saint experiences that he himself is the body, the mind, and so on, and that is .why if one could unite mentally even with his external from the body-farm-one can attain the state of Sat. It is true that for experiencing one's original state one evolved up to Nara-Yoni; but after that one got attached to desires to the objects of the world-i. e. one slipped-fell down- i. e. one got into the wheel



of births and deaths; now to go back, to return to one's original state, one has first to study that he is absolutely separate from everything including his Buddhi, Mana and Jiva-Bhava, and it is then that one can pass on to the next stage of study of "being all". And for this study hundreds of paths have been' described. One. can classify all the these into three main groups-(1) Path of knowledge (Dnyana Marga), (2) of Action (Karma Marga) and (3) of Devotion (Upasana Marga). None can follow any of them independently; all three are linked together in some proportion more or less; hence the one which contains the maximum part of Dnyana, is called Dnyana Marga, and so on. The Dnyana Marga requires very sharp, acute, dispassionate reasoning and that is why there are seen just a few who can follow it. Most people follow any of the other two-Karma or upasana. It is commonly supposed that Bhakti Marga is the easiest! In a way such a supposition is not bad; it helps one better. In the Karma Marga hundreds of Karmas are laid down in great detail. In the Bhakti Marga it sentiment-the Bhavana or rather the Bhava - that is of great- importance; nine different relations or Bhavas are described in this Marga; one can stick to anyone. he likes. Details of all these paths should be read from the Books

At this stage it is better to have some clear understanding about the state and working of a Saint-a Sat. Purusha. Sat-Purusha is one who remains continuously in that state of transcendental Unity, i. e. established permanently in the state of Sat. To describe a Sat-Purusha is thus to describe the state of Sat, and this is impossible; even Vedas and Shastras have utterly failed to do that. But we must have some clear idea about it. He experiences himself to be all; it means that just as one experiences all the different parts of the body as one's whole 'one' body, in the same way he experiences all the inanimate and animate as parts of his body. When one gets

some ailment, one finds out the responsible cause, removes it and thus becomes free of it; in the same way when disturbances occur in the world as a whole he feels disturbed and then he finds the cause of it, removes it and brings it back to normal state. This is the way he works in the world. In our body the head is the chief organ; in the same way he takes the highest stage of evolution.-. the 'Nara-Yoni'-as his head. He is not concerned with an individual; if one man dies, another takes his place; this does not attract his attention at all. If however, great number of men go astray, then he feels disturbed-he gets headache-his attention is drawn towards that head by that ache; it is then that he looks into that, finds out the cause and begins to put back the people on to the right path. So many temples, Ashramas are there-hundreds of books are there—hundreds of talks are given, for that purpose. It is these persons who have laid down all the different paths.

### **Necessity of Many a Path**

Here comes forth an interesting question that if everything is really one's self, i. e. one only, why one path only was not laid down? The reason for this is this: No doubt that One is all; but in course of time the separate portions got separated off having taken to desires; these portions began to look upon themselves as separate entities-everyone varying from every other. Hundreds of desires and hundreds of finer divisions of each naturally led to hundreds of natures, i. e. hundreds of human beings, with hundreds of diverse natures; naturally there must be paths that will suit and will be liked by each of these different natures. This is why hundreds of paths came into existence-they were laid down; hundreds of books appeared about them, hundreds of interpretations came forth, and so on. If one just reads a few things about all these one can at once feel that in the present days and circumstances it

is not possible to follow them; they are too difficult for the present times. One has naturally to look to something easier. There is such a simpler and easier path, and that is the "path of endurance" path of Sahana." The path of Sahana could be taken to be a combination of all the three principal ones.

### **What is necessary? -Sahana First**

Endurance-Sahana-is of two types-Sahana by the mind and Sahana by the body. The mental endurance is of primary importance; the bodily can be given a secondary position; that is why it is advised that if the surroundings are such' that no insults are possible, one -should go out of his way where One would be insulted. One has constantly to try to kill the mind; the mind-the Manas-has to be inverted to Namas (Namaskara), the symbol of humility. Here are the principal points in this great study of Sahana. Leave one's 'likes and dislikes in all spheres of life. Keep away from objects of enjoyment. Vicious company and unnecessary talks should be avoided. Virtuous company can be kept, but it does not mean, that, that is necessary. Food to be reduced to bare maintenance and that too to be coarse. Win the taste; it is said that if taste is won, all is won. Eat alone as far as possible. Bear in mind that eating is a sin. Reduce the hours of sleep. All this does not mean that the body is to be made to suffer. If illness comes, then try to impress the brain that it affects the mind and the body, and not ones' self; simultaneously proper treatment should be taken; if ;the diseases are a result of destiny, the treatment-bitter .medicines-control on food, etc-c-is also a suffering dished put by the destiny. In short, try to keep the body healthy; do not cajole the body and the senses, but keep them fit at the same time, because after all the body is the principal means of achieving the state of Infinite Bliss. Some are seen to make the body suffer a great deal by penance;



such men get plenty of worldly pleasures in their ensuing life or they go to heaven; they do not attend Reality. No doubt, in the life of saints one reads that most of them remained without any food and water for days on end; but such starvation has either to occur spontaneously or has to be ordered by the Master. On one's own one should not observe many fasts, irregularity of meals, any food, wear insufficient clothes, expose one's self unnecessarily to severe exposures etc; one must never forget that the body must be kept absolutely fit as it is the principal means for the ; attainment of the ideal. Nothing should be done that will make the body weak and unfit. The mental endurance is of far greater importance than the bodily one. Never retaliate any insult. Never use insulting words and abuses. One must ever try to keep cool and talk in sweet words under all circumstances. Never ask anybody to do anything for one's self; self-reliance is a great thing. Along with it expend yourself bodily, mentally and with all you have to make others happy. Do not give, take, throw or keep anything on your own as far as possible; all these cause reactions and inter-actions and lead to formation of what are called Rinaubandhas. the precursors of Rebirths. All one's relations-father; mother, wife, children, friends, foes and so on-they are all the results of give and take in all spheres of life previously. The whole worldly life is like a train; as the train goes on, at every stop some people come in, some go out; out of these that remain in the compartment, although or temporarily, some become friends, some only acquaintances, some avoiders, some enemies, and so on. In a similar fashion are all the relatives and in accordance with the Rinaubandha, one after another, they die or leave, or one leaves them. One has to forcibly break away, mentally more than physically, from all relations and relatives. If one can't achieve it, one should at least behave in such a way that new relations are

not created. It is on this principle that Pratigraha. i. e. accepting anything from anybody, is disallowed in most paths. Never blame others or pronounce their faults. One should: find out one's own faults and nip them. In practical life One has to know all about another, i. e; good points and faults in him, to have safe dealings; but it does not mean that his faults should be pointed out. If at all it becomes necessary one should extol his virtues, but one should never point out or rub in the faults. Lord Shri Krishna has said, "to see virtues and faults of another is a vice, while not to see them is a virtue"; this should always be borne in mind. Avoid worldly thoughts and take to spiritual ones. Passion and lust should be treated as a great enemy; for this one should take the opposite sex as an enemy; but it does not mean that one should hate women or men. One should talk sweetly and keep one's self away at a safe distance; never trust one's mind on his particular point.

### Other Necessaries

Along with the study of endurance, read and copy sanctified books written by Saints. In this, try to stick to one of them in particular. Always listen, tell and sing the plays of different Incarnations and saints; ruminate over these plays. Try to develop the attitude of a servant towards God or a Saint. Sit in solitude for some particular time every day and try to think that if all this destructible is destroyed, how, what and where one will be; this is called 'Atmanatma' process of thinking. Remember the name of any God and pronounce it loudly as well as in the mind; try to remain in the sound-Nada-of the pronunciation of that name. Try to bring the form of those letters in front of the inner eyes. Medicines taken at bed-time act better; according to this principle be reciting the name at bed-time; it soaks better in the mind. As this remembrance progresses, the ideal. draws nearer,

Remembrance has to be well established; it means that it must go on in the mind automatically, even during sleep. When the remembrance is thus established, generally no faults occur at one's hands, or even if they do the adverse results do not affect. Charge a stone with the idea of God, and serve and worship it with all zeal. When the quota of service becomes full, then that God charged upon the stone, turns one into a stone, i. e. leads one beyond the Dvandvas into the Eternal Bliss. Idol-worship should be done, to begin with, according to Books. Once the procedure is well-fixed, then one should repeat the same simultaneously in one's mind. In due course this mental worship begins to occur automatically. The mental worship is always superior to the physical one and leads to quick results. Serving means to do all that one does or gets done for one's self during the day, such as, mouth. wash, bath, break-fast, dinner, going to bed, kneading the legs, and so on. Such physical and mental remembrance, worship and service makes the mind calm and collected-pointed and pure. But this achievement takes time, and this time depends on one's effort as well as on one's destiny; one may succeed in a few days while another may require some lives. In the beginning of all these the mind becomes very very unstable and thinks of things that normally it never does; in course of time it cools down. Think of the home-sink: if it is clogged it emits bad odour, which may not force one's attention towards it for dealing with it; if this sink is now opened up, it emits foul odour-one is not able to stand it; when it is fully cleaned and exposed to sun-light and air, after some time the odours stop and it gives a clean look. This is exactly what happens when remembrance etc., is commenced in right earnest. Remembrance, etc., thus, is to begin cleaning the sink. There is another way to look at it. After all a commoner's mind is like a public well that can be used by anybody any time: so



when remembrance is begun then it begins to visit all places heard and seen; as it goes there the remembrance also goes there and purifies that portion of the mind; thus this going out of the mind helps making it pure and clean. Such thinking will keep one away from depressing disappointment. Always bear in mind that remembrance, worship, etc., are all the means and not the end, and pointedness and purity of mind is not the means but the end to be achieved. Such a thought will help a great deal during the moods of depression one gets while on these paths.

Behaviour as outlined above does not require any help; one can progress and achieve on one's own. But this requires strong unflinching determination; one must not swerve from the path for any reason whatever even at the expense of one's all, including the body and Jiva. One has to be ready for maximum sacrifice including the sacrifice of one's own self; even fear of death must not make one flinch an inch from it; it means one has to be ready for what is called Balidana, which means death-Death not of the body but of the Jiva within. In moods of depression for want of apparent progress, one may think of leaving the body, i.e., commit suicide; but such a death of the body does not help; if one body is lost, the destiny provides another; so what is required—what is to be achieved—is the death of the Jiva within the living body. This is exactly what is meant by what Tukarama has said, “Apule Marana Pahile Mya Dola,” meaning, I saw my own death. One must always bear in mind and bear it, well, that unless one's all that is destructible is lost, that indestructible does not come to hand.

### **The Helper is Ourselves; Guru-Sadguru**

Even if one has strong determination, if one remains doubtful about what one should do—if one cannot take a

decision of what to do-if one goes on changing from one. to another, then even that strong determination does not help. It means that in addition to determination one must be able to take a decision. If one cannot take a decision, i.e., one constantly wavers, one cannot achieve the ideal on his own; such a man has got to look to another for help. One should understand what is meant by a 'helper: and how he is 'made.' In the procedure for worship, one takes a flower in the hand and breathes out over it with the idea that whatever one really is, is brought out with it and put upon the flower; the flower is now charged with one's. real self; this flower then is put upon the idol-stone-picture-a betel-nut, etc.-on whatever that be, meaning thereby that that charge on the flower is transferred on to it: that thing in front now is no more a mere art idea but is one's Own real self, or call it God for the sake of convenience. At the end of the worship with similar some such procedure the charge upon the article is put back into oneself; it means that the article in front now is no more God but only a common article. The helper, in this light, is none but one's own self; this should be well borne in mind. This another - the helper - is called Guru. Shastras have advised the use of natural Gurus - the parents for the children and the husband for the. wife. One can choose anybody for whom one feels all reverence - whether he is a learned man or not; of course a learned man is better. One can choose the one who is accepted by many, to whom many are attracted, around whom mirades are seen to happen spontaneously; such a one, however, being in the state of Sat, becomes a Sad guru. A Sadguru of any caste, creed or religion can be looked to for help; but he being different in all respects from one's own mode of life and behaviour, one is likely to commit many a mistake while following him; it is hence better to choose one belonging to one's own religion, creed and caste. Once such

a helper is accepted he should be taken to be Parameshvara and one should obey him in all respects. To obey him is all that one has to do. One must never then do what one likes or thinks; in fact one should not make any use of one's brain - wisdom and education. One should remember that a Sadguru is like a river. If one wants to wash one's clothes and takes them to the river, the river is not going to wash them; one has to wash them one's self. A Sadguru is in the state of Sat - beyond all dvandvas including that of Brahma and Maya - fully detached from everything in and of the world - completely inactive like a dead corpse without any thoughts - empty-headed; he is incapable of doing anything on his own; if he can do anything on his own, he cannot be a Sat-Purusha. How does he help then is a question. Well, when one goes to him for help, one has to give him one's mind, or it could be said that he borrows one's mind, and with such a borrowed mind he does whatever work he is seen to do. This is the secret underlying all his work and actions. Once one accepts one like that one has only to obey him in every way, that is all. How he behaves, what he does, is all immaterial, it is not one's job to see. He may treat one in a way that would-make one run away from him-leave him; but this is exactly what one has to be careful about; one has to stick to him like a leech. Once one sticks to him, all the test he does or gets done till the end is reached. One has to know what is meant by 'sticking' to enable one's self to do so. It means this. First one has to associate with him physically and very carefully note how he speaks, gives, takes, gets angry, abuses, beats, laughs, enjoys, cuts jokes. eats, drinks and so on, and remember it and repeat it in the mind. Once one is able to reproduce all that one has experienced of him in his mind, then one goes away from him and now repeats all that he has remembered about him in one's mind all the while. This



repetition must become so automatic that one is able to see all that even in dreams. The first physical association with him is the first direct association, and this mental one now while away from him is the indirect one. This mental one is called "Anta Shaves". This mental association must reach that length that one completely forgets one's self while remembering him; when one thus forgets himself, then slowly one begins to experience all that, as if it is actually happening exactly as one had seen in the first direct association; this is the second type of direct association one has achieved. The intensification of this second direct association leads one into the state of Sat. Along with this internal association one has to serve him and worship him mentally. To serve a living state of Sat is more difficult than serving the charged state of Sat on an idol. Satpurusha never asks to do anything and service by him is very difficult; what should one then do-how could one serve him? Well, just as one serves one's own child, which tells one nothing, one has to serve him; and later, when away from him, one has to repeat all that mentally all the while. He may make one do things one does not like; he may speak sarcastically or abuse; he may insult constantly, he may make one do unbearable work and things, and so on; under all such circumstances, one just has to stick to him, that is all. One should well remember that he does all that to make one devoid of pride - to remove one's ego; and that is the only method to make one like that. Once one loses pride and ego, one has achieved all. In course of, time one begins to feel that one has become prideless ; it is at this time that one has to be extra careful because the nature of pride-of Abhimana-at such a time is such that it appears to be detached, impartial, just right, fine, i. e. Sukshma, etc. To lose Abhimana is very difficult; it is the last thing to go .and never leaves one without the full grace of the Sadguru; one should well bear this truth in mind.

### **The methods of Sadguru**

As one begins to associate with Sadguru in a few days time, one soon comes to know that he never directly asks one to do anything and this causes plenty of confusion and irritates and annoys one in plenty. One questions as to why he does not say anything directly. The reason for this indirect talk and behaviour is this. He being in the state of Sat, if whatever he tells is not strictly obeyed, it becomes the fault of disobedience, and as one argues, and discusses and says or promises something which one cannot put into practice, another fault of breach of promise gets committed; disobedience and breach of promise are the greatest of all sins. So, in order that such sins be not committed at one's hands, meaning thereby that out of love for one's self, he always says or asks to do everything in an indirect manner. Another thing that one soon comes to know is that the people he collects around him are very vicious, idle, liars, and soon, and as one comes in contract with them one gets disgusted; one wonders why such persons are kept around by him. The reason is this. Once a man is established on a proper path, that path automatically takes them towards the ideal; a Sadguru has nothing to do with such persons; obviously it becomes his duty then to put persons who have gone astray on to the proper path; that is why all such people he collects and keeps around himself. There is another important consideration in this collection of his, and that is, that these people serve as tormentors to enforce the study of Sahana.

There is one more thing that one sees there happening which is seen to upset many staying with him for a long time. After all hundreds visit him everyday; many stay with him for a short while or so; there are others staying with him permanently. What happens is that sometimes a person comes for his darshana for the first time and that person is bestowed

with all the Kripa by him! Naturally those staying there feel this; they charge him with partiality; they get wild at him. They forget that Sadguru is always in the state of Sat, and as such he can never be partial. What actually happens is this; sadguru is able to see through everything coming before him; he naturally knows the preparedness-the quality-the capacity, etc. of each and all. If he now finds the new-comer quite ready to receive his Kripa, he at once bestows it upon him; there is no partiality in this and as such one's out burst is wrong. His behaviour with every individual varies, and it depends on individual's capacity and progress. With such consideration one should try to keep one's temper. Of course, one feels upset, one feels angry, but then it is the misplaced anger and must be swallowed. On the other hand such instances should make one feel for trying more to increase one's capacity and progress. In any case whenever one loses one's temper, one should quietly put his head on his feet. If it comes to that one should even abuse him, but one should never forget to put one's head on his feet. Bowing down is the symbol of surrender. After all Sadguru is every.. thing; if he be parents and friends, he is an enemy as well. One should consider this way and always bow down at his feet. Sticking to him is the most important thing one is required to do. Once one's relation with him is firmly established, one can take it that all which is to be achieved is achieved.

### **The Relation with Sadguru**

There is a very good example to understand the exact relation one has to keep with the Sadguru, and that is that of a sink. If the sink (Mori) is not connected with the public gutter (Nala), one can understand the dangers and disaster it leads to. It is hence essential to connect the Mori with the Nala, and that has to be done by one's self; Nala does not do



it. This joining the Mori to the Nala is to stick to him-to establish firm relation with him-to offer him all that is done by one's self; once that is done, like the Nala which takes away all the dirt and thus keep one's house clean and healthy, the Sadguru does the rest. These two words Mori and Nala also teach what the relation with him should be; they belong to feminine and masculine genders respectively; it means one has to behave like a wife as is laid down by the Shastras. The duty of the wife is just to obey and that is all one has to do. It means that one has to be in a subordinate position and never in that of equality; where is the question of superiority then! After all he is Parameshvara-he is the state of Sat. The most important thing one has always to bear in mind is that one should never-never feel never take him to be a human being.

### **In short**

In short, instead of doing Japa, Tapa, Yadnyas, Anushtanas, etc, which are too difficult to be practised today, one should take to the simplest and easiest path of sahana along with accepting a Sadguru. Following a Sadguru leads one quickly on to the ideal. Just think of a small canoe; with oars it takes a pretty long time and exertion to reach one's destination; but if it be attached to a steamer by a rope, one can reach the destination in a short while without much exertion. Why look to difficult, time-consuming, troublesome, exhaustive procedures. Have a Sadguru, offer him all, obey him in every way, do as he tells, behave as he orders, live as he keeps. Any how become his, and that makes all his as ours. By any means make oneself like butter; the moment one becomes like butter he will simply dash forth to have it; once he eats that, one is established in the state of ,Sat Once and for all.

### **The Epilogue**

**This Quintessence is actually seen in a personified state-in a human form in Sakori.**

**This Human Form is none else but**

**My Mother**

**Who in her previous life was the celebrated Gajanana Maharaja of Shegaon.**

**Who was born on 24th December, 1914 of parents Mr. and Mrs. Hatavalikar-who were always engrossed in the service of saints.**

**Who showed a detached outlook and who used to be engrossed in Bhajana and Pujana from early childhood**

**Who completed reading and writing on her own having once only being introduced to a single letter**

**Who arrived for the first time at Baba's Ashrama in 1924 and since then althrough remained there**

**Who was married in 1924 by Baba, and who was offered to Tryambakeshvara by her husband in 1928**

**Who was initiated. immediately after that and straight. way ethroned on the Altar in the Cage by Baba,and**

**Who was then worshipped along with a special Arati composed in her honour (which is continued since**

then) by Baba himself stating;. "This son of Govinda, the ignorant.' child. of yours is putting his head on your feet and requesting you, etc."

Whose importance was explained that very time by Baba in a few sanskrit verses composed by him, having the following meaning-

"In (Shake) 1849, it was the Ekadashi day-the 11th day of the dark half of the last month, the Phalguna, Sunday-and the time was the Noon (when I am stating). In Panchavati (a place of Pilgrimage) near Nasik on the banks of the Godavari is the residence of Tryambakeshvara. At His will, for the emancipation of the world, that embodiment of consciousness, the most beautiful, the Ganges in the flowing state of the river Godavari, The Mahasati Yogini Kanya Kumari was born in the world and was named Godavari. She is the primordial force, that supernatural illusive power, that lies behind the Upasani Maharaja, the Yogi, who has attained the state of Sat-Chit-Ananda. This Godavari is full of all the good fortune as also the redeemer from the sea of this worldly life, the giver of all desires, and the spreader of virtuous thoughts all over the world,"

Who was made to serve as a model for a marble idol of one-faced Datta (the Idol in the Datta Temple) and thus whose greatness and importance were personified by Baba

Who is appealed to in such words as "Oh Mother, please look after this child of yours" etc., and



Who is considered to be the "Mula Prakriti" incarnate  
by the present Saints all over the country

Whose whole life is nothing else but

"Sahana" or "Be as it may" incarnate

Who is ever in "Sahaja" state

Sati Godama (Sati Godavari Upasani Maharaja)

Her adopted son is offering this quintessence of the  
Talks and Advice of

Her Sadguru, prepared at

Her Inspiration, to-day the 24th December,

Her Birthday at

Her Lotus feet

with all Devotion and Love.



