

THE TALKS OF SADGURU UPASANI BABA MAHARAJA

VOLUME I
PART B

(The Selected Talks)
Sections I-IV

Godama-Suta,

In the Memory of My Revered Father

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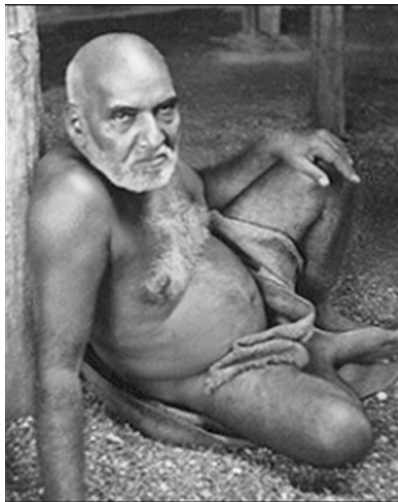
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Talk No	Subject	Headings	Page No
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Preface – Introduction
SECTION 1-(UPASANI VAK SUDHA)

64	(1) God through darkness. (2) Simple method of Dhyana. (3) Devotion - the remedy for all ailments. (4) Result of Faithful behavior. (5) Loss of pride leads to supernatural power. (6) The importance of Shiva-Ratra.	13
128	(1) All objects are the transformations of the mind and hence 'no mind' means 'no world' (2) Method to stabilise the mind (3) The quality of one's own experience beyond the world	20
93	(1) The Creation and continuation of the world due to the Dvandvas emerging from Prakriti (2) The origin of the Original Prakriti (3) Prakriti -a help in self-realisation (4) Qualifications to understand spiritual (5) Method of attaining stability of mind and experiencing the self-luminous state (6) The author of the world-drama	24
70	Everything else than one's self is God	33
162	Advice according to capacity. The Parsi religion - modified vedic religion and Buddha and Shanaracharya as incarnations and their work - Dvaita and Advaita	36
165	Bliss through pain: the two prakritis; Eternal birth and death; offering, its results and uses	43
166	The state of 'onliness; the nature of Maya: Association and how to establish it - its effects: Videha Mukti and Jivan Mukti	51
167	The Silence - Origin of Maya	59
168	(1)Prideless state and God, and the Grace (2) Offering of one's all, and the highest state	71
169	Dvaita versus Advaita - Anukula versus Pratikula - And the state of 'Only'	88
170	Something and Nothing, Guru and Sadguru, Calm and contentment and their attainment	97
172	The Sat and Asat Prakriti: the escape from Asat Prakriti	105
174	(1) The mind -a public well (2) Attainment of infinite Bliss through one's wife: Similar attainment by a wife on her own	116
176	The Karma, Akarma and Vikarma	123
Section 111 (Sai-Vak-Sudha Journal		

177	The origin of the sky – the void – the space	128
178	Worldly happiness leading to eternal Bliss: Humility – the key to Infinity Bliss	132
182	The formless and the form: the one, two and many: The Advaita and Dvaita	142
184	Always offer whatever fruit you get to God: To be a real destitute is to attain all	148
Section IV – (Unpublished Pravachanas)		
187	The State of Satpurusha	154
189	The Method to reach the source of Creation	162
191	Karma, Akarma and Vikarma	172
193	The Origin of Satva, Raja and Tama and the states of man and woman and their relation: Path to attain Satva	176
195	Sat and Asat Karma and Universality	189
196	The unity of different Principles propounded by Shri Baba	196
202	The subjects, the King, the Parameshvara and the Jaga	206
204	The real state of man and woman	218
212	"Phuta Gaya Kalasa, Bhitara Gaya Pani, Uda Gaya Hansa"	222
213	The Eternal State	226
214	The Purana	231



PREFACE

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

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

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

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

As a Hindu I look upon my Sad Guru—my mother Sati Godams - as the Doer of everything taking myself to be just an instrument in Her hands. So with 'such' assurance I went through all the note-books and found out the portions that remained unpublished; (in this I was helped a great deal by my wife, children and a nephew). With her permission in due course, these were

published in two parts under the title "The Unpublished Pravachanas of Shri Unpasai Baba Maharaja.

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

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

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

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

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

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

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

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

Part IV -The Unpublished Pravachanas as they were.

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

1.

U. V. 1.1

12.12.1923

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

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

Such a task could never be normally a one man job. Naturally I have been helped by many. One of them, a well known erudite scholar, author and poet went through every line of the text and gave his valuable suggestions strictly within the limits of my knowledge and expression in English; two others made a clean typewritten copy for the press, yet two others, who happen to be brothers, printed this. Various others have also helped me in achieving this task. Since, however, all of them have helped me in the 'spirit of service', it would not be fair on my part to mention their names, eulogize their help or thank them. I can only say that I am equally grateful to them all. I have already stated about my meager knowledge of the English language. Again this is my first attempt. Readers can themselves understand what it means. Under the circumstances I humbly request all the brothers and sisters who may handle these to connive at all the faults of an inexperienced younger brother and look through them to get those sublime ideas and thoughts so magnificently and kindly given by Sudguru Upasani Baba Maharaja to lead them all to that Absolute Eternal Infinite Bliss.

Nagpur: 26th October 1957.

Ms. B. D.

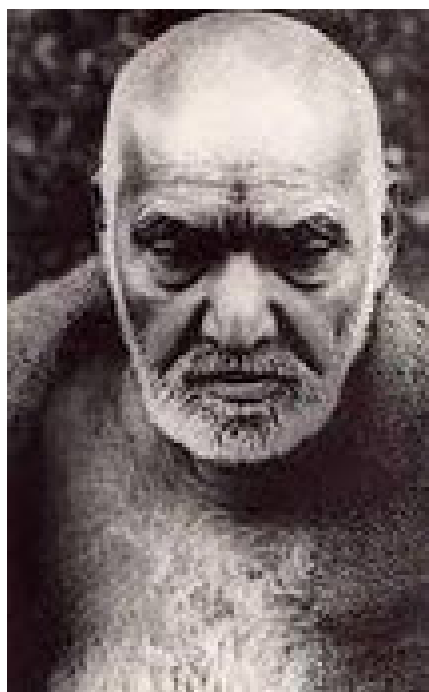
GODAMASUTA

PREFACE TO THE REPRINT OF THE FIRST EDITION

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

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

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



THE TALKS OF SADGURU UPASANI-BABA MAHARAJA

(VOLUME 2)

THE SELECTED TALKS

(Section 2)

1. U.V. I-1 12.12.1923

If you behave opposite to the normal way because the saints do that way, well, you will have to be like saints first, who are opposite to the ways of the world, before you do so. Like the saints you will have to go beyond all the duals. If you could give your all to Mahars, Mangs, i.e., your wife, children, wealth, etc., or you value them as if they are a mass of stones and soil, or you feel no difference between food and night-soil, if you have forgotten your caste, creed and colour, - even your own body, you feel both the pleasure and pain to be the same, if you feel no difference between 'mine and thine', in other words, if you have transgressed all the dvandvas and attained that One - the Infinite Bliss i.e. the state of a Satpurusha, then you can behave in any way you like with anybody. But if you behave as you like only when it suits you i.e. you assume the role of an Advaiti (non-dualist) when it suits you, then you will have to pay for it. In the same way, the Mahars and the Mangs also have to behave as is laid down for them; otherwise they will also have to pay by going to still lower grades. It is like a criminal who absolves himself from his sins by undergoing punishment and becoming free; on the other hand, if he creates trouble while undergoing the punishment, he gets further punishment instead of getting free from it. In the same way, if the Mangs and Mahars behave as they are supposed to do, they attain a higher status in their ensuing birth; on the other hand, if they behave in a wrong way, they will have to go down to still lower grades. There is a saying: "Vinashkale Viparitabuddhi," meaning, at the time of destruction, a person's reasoning becomes faulty and decides in a wrong way. One has to behave opposite to the common ways of the world while on the spiritual path; but this cannot be done without the express order of the Sadguru. When one behaves in the opposite fashion in accordance with the orders of the Sadguru, it is naturally helpful in the attainment of Godhood.

I have already compared Manga with God. The Satpurushas also remain beyond their body and as such they are also like Manga, Mahars and Bhangis. They generally stay beyond the body; but when they want to talk to you, then they descend to the consciousness of the body and talk to you. Having attained the formless state, they continuously remain in that state. Prior to its appearance, the body was in a formless state. To experience itself, the formless appeared into a form. Having attained the form, the Jiva exerts to go beyond it, and attains once again the original formless state and enjoys that state while in the body i.e. he has attained the state of 'Manga' - a person 'without a body'.

The present Mangs however do not experience their bodiless state. According to the will of God their only duty is to absolve others from sins; they do not, however, experience their real formless state. Since God has given that duty to them, through that duty they attain Godhood; but they have to try for it bit by bit according to their environment. If a Mang experiences his formless state i.e. has become a Satpurusha, one could associate with him; it would not then be a faulty action. If he attains that state, he will have lived up to his name of Manga. Right in the Beginning those that were set aside for absolving other's sins, were called Mangs; in due course, that duty fell on their descendants. Those Mangs who would still behave according to their name, will be like Satpurushas. A Satpurusha having attained the formless state is a Manga. If such a Manga i.e. a Satpurusha is associated with, is worshipped, is given Dana, then one attains punya. If, however, one associates with the present Mahars and Mangs, he will be behaving against the injunctions, and instead of attaining Infinite Bliss, he will have to go to the lower states. In a Satpurusha, the Mahars, Mangs, Bhangis etc. i.e. all those who are able to absolve others from sins, are included.

A Satpurusha, who has gone beyond all the duals, who has gone beyond good and bad, is neither a Manga, a Mahara, a Brahmana, a Shudra, nor a bird, a beast, or anything visible or invisible i.e. formful and formless in this world. A person who has reached such a state, alone is a Satpurusha. In him not only Mahars and Mangs are included, but the whole world lies within him. A Satpurusha also absolves all others from the sins, and hence Shastras do not object to anybody associating with him. Shastras cannot control a Satpurusha; he has gone beyond them. Shastras and their regulations are meant for those who have not attained the state of a Satpurusha; and hence common people should associate with Mahars and Mangs only according to the instructions laid down by the Shastras.

These lower caste people stay on the outskirts of a town. The Satpurushas also stay where bodies are disposed off after death i.e. in cremation grounds and burial places; perhaps God treats the Satpurushas as Mangs, and hence He arranges for their stay in such places. All things with forms collect together to form a town or a village etc., while outside them is the place for formless things - or for things to be formless. The huts of Mahars and Mangs are worth nothing compared to the houses in the town, and are all situated on the outskirts of a town. Because Satpurushas are Mahars and Mangs etc., they also stay outside the town. While staying outside like that, they pervade the whole world. Really speaking, the Satpurushas are always beyond the world and enter into it only when necessary; in the same way, the Mahars etc. stay outside a town, and enter it only when necessary.

A person who has reached the state of Mang should be worshipped, praised, served, etc. Such a Mang is entitled to receive all dirty, sinful things. Whatever you call sinful has to be offered during the eclipse. The moment you think of punya, the papa is there. When you forget punya the opposite state automatically becomes non-existent. It is like when you accept food the night-soil is there. To enable one's self to go beyond both i.e. beyond all the dvandvas, all objects of desire and enjoyment, that lead to papa and punya, have to be offered to a Satpurusha, who has attained the formless state.

From the time the eclipse starts till it ends, if a person does the japa of a Mantra, or sings Bhajana while doing his Pradakshinas around one of the sanctified trees, he attains the punya of having done a Purashcharana, or having done that virtuous act for many a life; of course, you have to take a bath in the beginning and it is considered of great importance to do all that throughout the eclipse-period with wet clothes on; in the end again a bath has to be taken. If this does not become possible then you can sit under a tree for a while, do Pradakshinas for a time, take a bath at the end and do some Pradakshinas again. I do not ask you to do this way; my business is only to tell what is beneficial; to do or not to do is your own affair entirely. During the eclipse period one can go beyond the state of the Sun. Just as the Jiva is related to this globe, it is equally related to stars, planets etc. It is essential for the Jiva to transgress (psychically or spiritually) the ambit of the Sun; the eclipse of the sun is an occasion which has great significance from this point of view. The eclipse of the moon also has the same significance. I have already told the story of the moving temple; during the eclipse period, all the doors of that temple come in a straight line, the temple itself becomes steady, and anybody can enter it and see God.

- (1) God through darkness.
- (2) Simple method of Dhyana.
- (3) Devotion - the remedy for all ailments.
- (4) Result of Faithful behavior.
- (5) Loss of pride leads to supernatural power.
- (6) The importance of Shiva-Ratra.

(1)

God is seen in darkness alone. Those that are desirous of seeing God sit in darkness, in solitude, and do Dhyana-Dharana with their eyes closed; and while in this state, if no thought pertaining to the worldly life crosses the mind, one is able to have 'darshana' (vision) of God. Utter darkness, - impenetrable darkness is the first form of God; a person who becomes one with this darkness can alone get the darshana of that self-luminous, Dnyanarupa God. One of the saints has said: "Vina Guru Ghora Andhara, Na Prabhuka Rupa Darasai." It means that without utter darkness God cannot be seen; or God cannot be seen unless you become one with Guru whose form is utter darkness.

Utter darkness means the state of complete ignorance pertaining to the world. When Sadguru-kripa is attained, one gets Dnyana; by this is meant the state of not knowing anything. Thus, only 'nothing' i.e. complete darkness is experienced first. This has also been my experience. It is through that darkness that one is able to have the darshana of the self-luminous God. It is essential to try and see God in darkness. What can you see in light? Around you see houses, trees, birds, etc., - in other words, all objects of desire, passion and enjoyment i.e. all the worldly objects are seen in light. What else do we see? Tell me if you do. A person who has accumulated plenty of 'punya' to his credit is able to see in darkness or in light, while awake or in dreams, or in his last moments, a saint or God before him; some of them actually experience conversing with them. Those that are always doing 'satkarmas' are able to experience many such inspiring visions. Those that are sinful and go on committing sins, on the other hand, get painful, ugly, wicked visions in their wakeful or dreamy state, or in their last moments, appearing before them.

Two together create a third. What is the third you would create? It is a photograph. But since I and you are both Chaitanyarupa, how can you create something inanimate out of us? The husband and wife come together and create an animate child. In the same way, both of us being animated in nature, you must be able to produce an animate-photograph; then alone you can be called as a real photographer. You can photograph anything of the world on paper. You photographed me on Sankranta day; you took me to be your wife then; but that photograph you produced was inanimate. You should now photograph me in such a way that you will be able to produce an animate picture, just as you take me on paper through your camera, you should imprint me on your heart, and that will give you an animate picture. Your body is the camera, your eyes are the lens, and with their help you should take my photo on your heart. The camera you use is inanimate and hence it gives rise to an inanimate photograph. If you take your body as the camera then you will be able to produce an animate picture. You should always try to have such animate picture in your heart by means of Dhyana, and take 'his' darshana. I will tell you a simple method of achieving this.

Having attained external purity and whatever internal purity possible, you should sit in solitude, in darkness and close your eyes; try to have no thought crossing your mind, i.e., try to have solitude of mind; then try to have the form of God or a saint in your mind. Spend as much time as possible to see him within your mind; in the morning and evening every day, at least try to spend fifteen minutes this way. As that form gets fixed in your mind, you will experience that your own Chaitanya enters into that form and, in course of time, becomes one with it; it is then that you will experience that form capable of moving and talking; sometimes you may see it standing before you and talking to you; in due course, you experience the qualities and power of that God or Saint you have been doing Dhyana of, slowly infused in your own self. It means you now become one With the God or the Satpurusha; his qualities, power and his state become yours. This is the method of obtaining a live - a real photograph; in fact such is the photograph you should try for. This is a simple procedure, and has been experienced by many as being effective.

(A woman devotee brought a bottle containing some medicines for Shri Baba; he changed over to that subject.)

If I am ill many bring here bottles of medicine; but nobody shows any Bhava and Bhakti. What is the utility of these medicines you bring? Can you bring some faith and devotion? What of me; if one of your own family members becomes ill and as the doctor is not able to cure him, the case becomes hopeless; if somebody now comes forth and says that if an ounce of faith and devotion could be available the case could be cured, can you put forth (in the bottle) that much of faith and devotion? Faith and devotion are not for sale that you can buy or procure. They are always with you; but because they are expended away in procuring various objects of the world, you have none to spare in the cause of God, or for curing a sick member of your family; that is why the sickness cannot be cured. In days of old even dead persons were brought back to life with faith and devotion. If a doctor cannot cure a case, then God should be taken as a doctor,- and then naturally one has to give Him all that He demands to get the case cured; Bhava and Bhakti are the principal items of His demand. Faith and devotion are able to cure even the leader of all diseases, - the 'Bhavaroga'; what of other ailments then?

The body is not a very good thing; it is always like a dilapidated house; it is like an effigy. An effigy is built up of bamboo sticks bound together with ropes and glue. The bones in the body are like those bamboos, the muscles, etc., are like the ropes, and the blood is like glue. The glue is made out of wheat, rice etc.; the blood also is derived from the same. Just as ordinary papers are first stuck on and then the outer colored glazed paper is used to make the effigy look beautiful, in the same way, many membranes clothe the body from within and then it is covered over by the beautiful skin. Then again the body is covered over with beautiful, costly and rich clothes by you to enhance its external beauty.

How careful a human being is about his external appearance; how they exert to beautify the body. The ever changing fashion of the hair and dress both in men and women you are seeing every day. What number and designs of ornaments people use? Are they really necessary? Some of the professionals like doctors and pleaders use a pair of spectacles as a fashion these days; their eyes are normal but they say a pair of spectacles makes an impression. Like exerting to beautify the effigy people are all engrossed in beautifying the body.

The pair of spectacles reminds me of an incident which is worth remembering, and I will tell you about it. This is the story of a pleader we knew well. This pleader while a boy was very intelligent and poor. While in primary school one of the old teachers began to take great interest in him due to his intelligence. He taught him a good bit out of school hours. The boy also responded well; he used to pass all examinations with high number of marks. This old teacher was thus responsible for the sound basic knowledge of the boy over whom he had taken great pains. The boy joined the colleges and ultimately passed his law. He then opened his rooms as a pleader in a big city. He furnished his room fashionably. He used to dress also fashionably and to sit in his rooms waiting for clients. As a matter of fashion, even though his eyes were normal, he used to wear a pair of spectacles. Knowing this, once we asked him if something had gone wrong with his eyes. He replied in the negative. We further asked him if he used them to impress his clients; and then we told him that such use of spectacles was no good; it would harm his eyes.

That old primary school teacher of his was very proud of this boy, who had now become a pleader. That old man was too simple. Once one of his neighbours had a quarrel with him and later involved him in a criminal case. The poor old man got very much upset and frightened; he could not understand what to do. He went without food that day due to this anxiety. Late in the afternoon, he suddenly remembered that the boy he took interest in had begun to practice as a pleader, and decided to approach him. Barefooted and bare headed the old man simply ran towards his rooms with all hope that he will get the necessary redress and help. The pleader was sitting alone, dressed fashionably, in his rooms. The moment this teacher approached his door, he knew who he was; but he turned his eyes away and would not even look at the old man. The old man sat outside the door crying. The pleader had gone proud and had forgotten that all his present position was really due to the efforts of this poor old teacher of his.

This day happened to be a Sunday - a holiday. Near about this time we - I and a few other friends - also went to this pleader to call on him. At the door we saw the poor man silently shedding tears. We felt pity and asked him as to what was the matter. He told the whole story and said that he had come there with

all confidence that he would get the necessary advice and help; and then with appealing cry he said that he was shunned by his old student for whom he had done so much. Then he requested us to help him out of the difficulty. We entered in and asked the pleader about it, he admitted that the old man was his teacher in primary school, but he had nothing to do with him now. Then we turned round on him, spoke to him very sharply, made him conscious of the invaluable obligations done by the old man. The pleader then climbed down and called in the old man. The old man and we again rebuked him severely. Ultimately the pleader gave him all the help the old man needed.

The moral of the story is that a worldly person develops pride, vanity and ingratitude as he grows, for nothing. To turn back to our subject, the effigy-like body is being constantly looked after, cared for and beautified with all the efforts possible. Like the effigy being destroyed by drowning or burning, this body of ours is also destroyed at death. We never know when this body will leave us. It is much better then to remember the name of God constantly, increase one's faith and devotion, behave in accordance with one's Faith, and remain healthy and naturally beautiful. In good old days where were the doctors? People relied on the satkarmas and Faith, and got themselves relieved of all difficulties.

(4)

The Muslims believe in the formless and yet they erect Taboots (huge mosque-like structure built out of bamboo sticks etc., well decorated, installed, and immersed in water after a certain number of days and worship them. We build temples; they build mosques. Whether we or they, we have all to worship the form. The religion of the Muslims is as good as any. Now here is something you should well remember. If the Muslims strictly behave according to their religion, and the Brahmanas do likewise, then in the end as a result of the punya they accumulate, they exchange their parts; the Muslim becomes a Brahmana in due course, and through that body attains the Brahama; in the same way, the Brahmana becomes a Muslim - a Sai Maula, and with the devotion to the formless attains the state of Brahma. Subsequently, both of them unite into one and pass beyond the state of Advanda. In other words, the original one turned into two opposite Faiths which again unite into one to return to its original state of one - the Infinite Bliss. In the Beginning, there was only one. Being one it could not experience its own state of Bliss. That one then began to evolve itself till it reached the stage of the human form; to experience and to return to its original status, it has to assume and experience the opposite dual aspects - that of pleasure and pain. The one atma evolves itself into a Brahmana and a Muslim, and having reached the limit of their

respective Faiths, these two have to exchange their parts to experience the opposite aspect; having thus experienced both the aspects they again unite into one and pass beyond all - the dvandva and advandva - to the original state of one. It was the one atma which had assumed both the roles; when the two opposite roles are experienced, he goes beyond both, and now can reside in any form - Brahmana or Muslim - and remain constantly in that one aspect - the Infinite Bliss; it is then once again the same all powerful atma. Two opposite Faiths became essential for him to experience his own original state of Bliss. It is these Faiths that form the dvandvas otherwise there would have been no dvandvas. If anybody belonging to any Faith goes on strictly following that Faith, he begins to get into higher and higher states subsequently, and in the end attains that state of one - the Infinite Bliss. In short, what is most essential is to strictly follow one's own Faith, and the rest is automatic.

(5)

(One of the devotees said that he walked from Chitali to arrive there (about 12 miles); on this Shri Baba said -)

Everybody, really speaking has got enough strength to do anything; but due to the feeling of one's position, and the pride thereof, that strength does not become effective, - or useful; one cannot raise a pail of water from the well when one is thirsty; one does not feel inclined to go to the bazaar and buy and bring some vegetables or grocery, for one's self. It is the pride in the form of shame that comes in the way even in worldly life; what of spiritual then? I have once told you the story of a Mamaledara. The poor have no pride, they do not consider themselves to be something and hence they are able to use their strength. When I was not having any food and was doing all manual labour, ploughing, drawing water, breaking stones, milling the flour etc., people used to question me as to how I could work like that? All that labour of mine was done in the open, and many have seen me doing it. The moment the pride, - the Ahankara, is done away with, one gets all the necessary strength automatically. The physical strength of yours is due to the food you eat; all the food is artificial and hence your strength also is artificial; it is not natural. You have to come here to lose all the pride and vanity - the ahankara of all shades; once it is liquidated you get the natural strength automatically. To lose ahankara, you have to do away with the feeling of shame of undertaking any work, physical or mental, in the cause of God. As the sense of shame and the ahankara responsible for it decrease in the cause of God, that natural power automatically begins to infuse in you; that is the Sidhanta.

You told me that you walked down to this place. But let me tell you that even Parsi ladies, who never walked, have walked on foot to this place many a time. It is such persons who get the fruits of pilgrimage.

(At this moment Mrs. Gulabai arrived from Nagar.)

Here is Gulabai; I was just talking about her. She belongs to higher society; she never walks bare-footed even in her house. But when she came here, she set aside her social status and, along with her children, did the manual labour in transporting bricks, lime, etc. while the temple was being built. She exerted in every way physically, mentally and monetarily. She brought her pride under control. Now, you people come here having read the Pravachanas and complain that you had to walk all the way, you could not get any transport, you could not get a room to stay, and so on. Men who were rich and who offered plenty of money lived in whatever space was available and never complained. You people come here, make complaints and, over and above that, you demand that your desires be satisfied. When I ask you to take part in something, you say you cannot do it because of this and that; and avoid it. You force me to say that you would be alright. Naturally, the only reply I can give is "God will look to it."

(6)

Today is a very important and auspicious day; today is Mahashivaratra day. Shiva represents the pure Para-Brahma state. The great Yogis are constantly trying to turn the Jiva into Shiva, i.e., unite the Jiva with Shiva. Whichever Jiva becomes Shiva, that Jiva has made its life worthwhile. This is the day in commemoration of that Shiva; the night of this day in particular is of great importance. The Yogis utilise this night for effecting union with Shiva. For the Yogis the day represents the night; whatever is done during the day by them they get the results of having worked during the night, and the night is after all the night. In any way, try to unite with Shiva.

Some people offer a continuous stream of water on the head of Shiva; some use milk for the purpose. At Onkaresh vara, rupees are utilised for the purpose. If you have come here because of Mahashivaratra, then utilise the day in the best way you can. Your atma turned into Jiva, because it got attached to the worldly ways of life. To get out of it and regain your original state, utilise your reasoning, mind and Jiva in the cause of Shiva.

The state of Shiva is the 'Causeless' state, what is called 'Vinakarana' state. Out of the various epithets of Shiva the word 'Vina-karana' is one; it means 'without any cause' or 'causeless'; that means there is no feeling of 'doer', nor of any action; or it can be called an 'actionless' state. If you do whatever you do without any cause, - any motive, then you will be

able to attain the state of Shiva. If you come here with any motive, then you would not reap the fruit of the 'causeless' state. When you want to do something from a particular motive, it must be done according to the rules for that purpose, otherwise it would not bear any fruit; it is like nurturing a tree properly to enable us to have its fruit. Whatever is done without any motive is taken to be in the cause of God. Whatever is to be done in the cause of God must be without any motive - must be without a cause i.e. Vinakarana. Such 'Vinakarana' leads one beyond the cycle of births and deaths. To attain the state of the 'causeless' it is better to go to a Satpurusha or a place of pilgrimage. If you have come here to attain that 'causeless' state, then act accordingly and get the fruit thereof.

128

U. V. V-1

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- (1) All objects are the transformations of the mind and hence 'No mind' means 'No world.'
- (2) Method to stabilise the mind.
- (3) The quality of one's own experience beyond the world.

(1)

All the objects that are seen in the world are really speaking non-existent; they are only the transformations of one's own mind; that is the Siddhanta. Again, there is nothing like mind; when we begin to feel the necessity, (of something other than ourselves, i.e.) of the world and the various objects in and of the world, then to utilise them - to understand them, we transform ourselves into the state of the mind. That means the objects are the transformations of the mind, and thinking about them - utilising them is done by the mind.

The world is an aggregation of various things. The body is an aggregation of various parts. There can be no body without organs; in the same way, if there are no objects the world would not be experienced. When can the objects of the world be not experienced? They cannot be - would not be experienced only when one's mind, that transforms itself into those objects, or that causes them - brings them into being, becomes (itself) non-existent, inactive or stabilised; at the same time, from other's point of view, the world and its objects would be existent. In the case of the persons who have attained this (no-mind) state, the mind does not transform itself into objects, and naturally does not think about them; as such to such persons the world becomes non-existent.

If every person in the world attains this state, then the world would be completely non-existent; all will remain then in the state of that Infinite Bliss and will merge into

that (all-pervading) formless one. This is aptly described in one small sentence in the Vedas - "Eko Aham Bahusyam" in the light of this sentence the state of 'many' - Bahu will disappear and will give rise to one (Eka). Even if one person attains that highest state, he takes himself to be 'Eko Aham' - 'I am one'; when he becomes conscious of the world, he at once knows that he, who was only one, has now become Bahusyam - many. In other words, he knows that whether that one or many, he is all that. I need no more hide my state from you; I am myself in this state. When I am in the state opposite to that of the world, I become one and go on enjoying that pure, singular, Infinite Bliss; when I come round from your point of view, I experience myself to be pervading all - forming all.

Unstability (ceaseless activity) of mind gives rise to objects. Objects are known through the eyes (the senses). When the pupil in the eye becomes unstable, then alone a person is able to see and with the help of his mind know the object. The unstability of the pupil depends on the unstability of the mind, and due to this the objects are seen. If the pupil would not move like that, the mind also would not move; conversely, if the mind becomes stable, the pupil would also become stable; then the objects will not be seen by the eyes and the mind would not know them. Not to be able to see any objects is the result of the mind becoming stable. When no objects are seen, then in front of the eyes utter darkness alone is experienced. So long as the darkness is seen and experienced, the pupil and the mind have not become, fully stable; with that darkness in front their fickleness (movement) is almost imperceptible. It is this darkness that brings forth the whole creation; it is this darkness-that has been named Adimaya, Adishakti, or the Primordial Prakriti.

(2)

To fix up the pupil many persons try to fix their eyes on an object. This object should have such Godly qualities as calmness, softness, satvikata and stability; that is why it is customary to have an idol of a loving and lovely form of God. Some people use a ghee-lamp and look at its flame. As this study of looking at the flame in a fixed way reaches its full measure, the pupil almost loses its unstability, and the object or flame looked at is seen to disappear. Subsequently, the pupil becomes absolutely stable; and with this the mind also becomes stable. At this stage, whatever was lying outside the mind becomes one with ourselves. It is like the ice-machine; if this machine gets out of order, no ice can be made; so far it is in order it will make ice i.e. give a solid form to the water; in the same way, when the mind becomes absolutely stable, then one becomes unable to see the solidified part of the formless.

When the mind or the pupil begins to move, the world at once becomes apparent. If the mind is thus stabilised and the one object in front becomes unseeable, the whole world disappears; it is not that one has to look at every object that way and make it unseeable. When the mind becomes fully stable, then the world is not seen i.e. all thoughts about anything in and of the world automatically cease; naturally the pleasure and pain thereof and the body that suffers from them become non-existent; that means the root cause of all these - that utter darkness - the primordial prakriti merges into one's self; and with this what remains is ourselves alone - ourselves without any form and feeling; how can one experience one's self in such a state?

(3)

If the different objects in the world, so also light and darkness that are experienced become non-existent, what would be the state of things? One can only experience whatever may be there, and that can be put forth this way; that state cannot be experienced by the body, the mind and the buddhi; that is so because these three are habituated only to experience the world. Prior to all this coming into Being, that state was experienced, and even though nothing out of that experience is any more remembered, it is that very experience that has to be taken as the means to experience it once again, and what is that? That is that experienceless in every way, the original, sat-chit-ananda state of ourselves. Having taken the human form as the ultimate form in and of the evolution of this world from the Maya - from the Prakriti, which burst forth into existence spontaneously from ourselves, and now having fully stabilised the mind and thus having made everything to merge in ourselves, we return to our original state, i.e., we experience or rather become that experienceless, consciousness, original, satchitananda state; we experience ourselves only; that is all. We ourselves are self-luminous and our real nature is infinite unending Bliss; and that is what we experience or rather that is, what we become.

We originally were that; now, having descended to the human form and having retraced our steps in a retrograde way, we once more reach that original state: what is the difference between these two states of ours? The original ourselves had no experience of ourselves; in spite of ourselves being Satchitananda - the unending, Infinite Bliss, we had not experienced that we ourselves were all that. In the other case, having ascended to our own original state after having descended to the human state, i.e., as a human being having experienced ourselves in the form of the world, we are now able to experience our own real original sublime state as opposed to our experiencing ourselves in the form of the world. It is to experience our own

real state that we had to evolve ourselves in the form of the world and experience the world. It thus becomes essential to experience the world first, and then experience our own real state. The experience of the world, i.e., the pleasure and pain thereof i.e. the play of the Maya, the illusory - nonexistent prakriti, is only the means to experience that original unending Infinite Bliss. Having now attained the Infinite Bliss with the help of the prakriti, one can now transform himself in a split second directly into any form, human or otherwise, without having to pass through the usual process of embryonic development, and remain with or without that infinite supernatural power, into that unending Infinite Bliss.

That state resembles deep sleep. In deep sleep the whole world merges in one's self, and on being awake one is again able to see one's body and the world. In deep sleep one is not able to experience anything good or bad - one is completely ignorant of the world. The state of unending Bliss resembles the deep sleep but differs in one point; during the deep sleep the man is conscious of nothing, while in this state he is actually experiencing that Infinite Bliss - that self-luminous state; that infinite supernatural power is evident; of course, one may make use of it or not. A person who has attained that state is the real knower, having all knowledge; he is the Yogi - the Mahasatpurusha - the all powerful.

I am explaining to you actually what I am experiencing. You can find this subject in any books on Vedanta or in Upanishads. Those that are qualified and listen to this talk will be benefited; they will experience that their minds are getting purified gradually enabling them to qualify for that Infinite Bliss.

- (1) The creation and continuance of the world due to the dvandvas emerging from Prakriti.
- (2) The Origin of the Original Prakriti.
- (3) Prakriti - a help in self realisation.
- (4) Qualifications to understand spiritual secrets.
- (5) Method of attaining stability of mind and experiencing the self-luminous state.
- (6) The author of the world-drama.

(1)

The creation and continuance of this world is due to the pairs of antagonistic - opposite states - the dvandvas. It is the Prakriti that gives rise to dvandvas. That original Prakriti is devoid of all dvandvas, and is invisible, and self-existent; but it evolves into pairs of dvandvas, and becomes visible for carrying on the affairs of the world; its evolution has reached its limit in the creation of the human form.

Take an example of a party of men. Somehow a discussion about a subject crops up and immediately the party becomes divided into two camps. One camp puts forth its arguments and proves the point; the opposite camp at once protests, gives counter arguments smashing those of the first, and asserts its opinion. The first party at once bursts forth to smash the other; and so on. These two camps, that are now opposed to each other, originally belonged to one party, one group only; for the purpose of discussion the group got spilt up into two camps.

Take another hypothetical example. It is a (peculiar?) belief that a crow has a pair of eyes but only one pupil. When that pupil comes to the right eye, the right eye can see, the left remaining blind; when it enters the left, the left is able to see, the right remaining blind. In the same way, in the above example of a party, when that one Prakriti possesses the first camp, that camp argues and proves its point; when the same Prakriti leaves the first and possesses the other, the other camp smashes the arguments of the first and asserts its opinion, and so on. It is the invisible Prakriti that becomes visible with all its dual qualities in the form of or through the human beings. Even though it becomes visible only in the form of its dual qualities through the human beings, the Prakriti as such always retains its original one, indivisible essence in a human being in the form of discriminative reasoning - Sadasadviveka Buddhi; it transcends beyond all the duals and reveals its original, blissful state. It is the Prakriti thus with its dvandvas that manifests itself as the play of this world.

You can think of the universe as a machine. Just as in a machine so many movements take place simultaneously and, as it were, autonomously, in the same way, so many movements are going on in one and the same vast world. The pleasure and pain - the two principal states experienced in this world are the two aspects - the dual aspects of the same one Prakriti; in fact, it could be said that they together constitute the action with its result of the dual aspects of one and the same Prakriti. This is going on from time immemorial. The original one Prakriti that gives rise to all these duals - the dvandvas - is eternal i.e. it is indestructible.

Some will say that Prakriti has been described as destructible; how can it be said then to be indestructible? Well, it can be described as both destructible and indestructible. Without any action taking place, a pair of opposite actions are seen occurring, the results of which are felt and experienced; - this is the work - the show of the Prakriti. On account of this wonderful apparent show without any foundation that she is able to present, she has been given the name Prakriti. Sometimes she presents one aspect prominently and sometimes the other; when these opposite qualities become visible, or are experienced, then alone one feels the presence of the Prakriti; if those qualities disappear, obviously, her presence is not felt; in the former her presence is felt and in the latter her presence is not felt; that is to say, in the former she is taken as indestructible and in the latter as destructible.

It is the show that she presents that disappears - is destroyed, and not the Prakriti Herself. Her nature is such that sometimes her show is on and sometimes not; it means that she is neither destructible nor indestructible; it is only when we feel that way, we call her destructible or indestructible; but she is neither. What for this Prakriti came into existence? For the continuance of this world, the dvandvas are essential and the dvandvas emanate only from Prakriti; that is how Prakriti becomes essential and comes into Being. The dual aspect of the same one Prakriti has been named as Purusha Prakriti and Stri Prakriti. It is these two Prakritis that push forth the different dvandvas in this world; all these opposite pairs, - the dvandvas, should always be treated as illusory and hence as untrue and destructible. From time immemorial these two Prakritis are playing their role in this world, or, it could be said that the one Prakriti is playing a double role. All the affairs in the world, ultimately leading to the feeling of pleasure or pain, are managed, or are due to the various dvandvas; and all these illusory dvandvas are put forth by the Purusha and Stri Prakritis i.e. by that one indestructible and eternal Prakriti on the moral support of the original one, - which is not conscious of anything. What this or these Prakritis are doing, to what their actions are leading, of all this that Original One, - the Eternal Infinite, is not conscious; in fact, it is

not even conscious of the Prakriti emanating from itself; what of her working then, or its moral support?

(2)

That eternal Infinite, - the 'One only' being Consciousness itself cannot naturally be conscious of anything else. How then this Prakriti came into Being? That Brahma, - the Infinite, exists by itself as 'One only'; there is nothing else in existence. But the moment we say this in addition to the eternal 'One only', this assertion of 'Nothing else existing' came into being; it is this 'Nothing else existing' (as opposed to 'Existence only') that forms the eternal original one, Prakriti. 'Nothing else existing' can be said only when there is 'something' existing, not otherwise; that means the state of 'Nothing else existing' entirely depends on the state of 'something existing'; that is why it is described that the original eternal one Prakriti came into Being on the moral support of the 'One only' - the eternal Infinite - the Brahma. It is the same eternal one Prakriti on the moral support of the one Brahma, which evolved itself into the first dvandva - the Purusha Prakriti and the Stri Prakriti - which two become apparent in the world only when their qualities assumed visible forms capable of being seen or experienced by us.

Whatever is felt or experienced in the world is nothing else but a manifestation of the one eternal Prakriti. If all the things that are felt or experienced in the world are completely disregarded, overlooked, not taken into account at all, then one can only experience that 'One only' - the consciousness itself - the eternal - the infinite - the sat-chitananda - the Brahma; that is all and nothing else. As a human being we can experience that state of 'One only', only due to i.e. as opposed to the Prakriti we experience, with all its opposite - dual qualities. In fact, the human Prakriti - the human form was evolved i.e. was brought into existence for experiencing the state of that 'One only'. Once, with the help of the human Prakriti - the human form, one is able to disregard - forget everything else (the show of the world brought into existence by the infinite number of dvandvas arising from the original Prakriti) and experience that 'Original' - 'the One only' - the pure infinite sat-chit-ananda, then one can remain in an immortal, eternal state in a self-luminous invisible body, with the support of that invisible original, the pure, one Prakriti.

To realise this is the real purpose for which the human form came into being.

In the world, however, due to ignorance, a human being, without considering these things (the origin of all the pairs of opposites - the dvandvas, such as pleasure and pain, this and

that, mine and thine, etc., takes into account and believes in the various things seen in this world, things put forth by i.e. the result of the various dvandvas; with this belief firmly held, he gets into ahankara, ego, pride, and with its self-propelling force goes on multiplying the dvandvas. The result of this action of his is that instead of experiencing his original state of One - Sat-chit-ananda, he gets fully involved amongst the dvandvas created by his own ahankara (ego) and thus has to bear their ultimate effect - the feelings of pleasure and pain through an unending series of births and deaths. To enable one's self to experience one's original state of Sat-chit-ananda, one has to fully overlook all the dvandvas giving rise to pleasure and pain, and have recourse to only such dvandvas as will enable one to have that experience; such dvandvas are recognised as spiritual or Godly type of dvandvas. The spiritual set of dvandvas means the mode of life and behaviour according to one's own 'Faith' (Dharma) with all faith and devotion; the various satkarmas that lead to attainment of Godhood constitute these dvandvas. By following this set of dvandvas, one is able to fully overlook all the other dvandvas and attain that immortal eternal state. This is the Siddhanta. Shri Krishna has described the importance of this, this way:

"Shreyan Svadharmo Vigunah Paradharmat Svanushthitat; Svadharme Nidhanam Shreyah Paradharmo Bhayavahah". (Gita, Canto 3 Shloka 35. For the meaning, refer to any book on Gita.)

The dvandvas in this world are responsible for suffering and pain; being the product of Prakriti, they are really speaking non-existent i.e. illusory. The flame of a lamp continuously emits rays of light which from a practical point of view disappear as they get away from the flame; even if these rays as they are emitted, give the light and disappear, the flame or rather the lamp remains there, that is, the lamp and the observer do not disappear like those rays. In the same way, the infinite number of dvandvas and their results disappear; but the Prakriti along with the atma who experiences those dvandvas, remain as they are.

It is the lamp that is pucca, compared to the rays, and hence the rays have to be overlooked. In the same way, all the dvandvas in the world - the various manifested qualities of the Prakriti - the objects of desire and passion - should be disregarded; then they will not be able to attract, and the pleasure and pain - the ultimate effects thereof - will not be able to affect. Because the qualities of the Prakriti, the dvandvas and the objects of desire and passion, are constantly observed and accepted, people get engulfed in them, and thus happen to get entangled in endless number of births, and thereby fail to experience their original state of Sat-chit-ananda. It thus becomes necessary to disregard all the dvandvas and their

results, emerging from the illusory Prakriti. It simply means that you people should not base your life on them.

(3)

Just as we disregard the rays of the light whether emerging from a lamp or the sun but only take advantage of the light emitted by them, in the same way, when we disregard the various dvandvas emerging from the Prakriti, we are able to take advantage of the original eternal Prakriti to enjoy that eternal Bliss. Like the Prakriti, the Bliss emerging from it is also eternal. In fact, that Prakriti emanates from ourselves to make us enjoy that infinite Ananda - which happens to be the real form of ours; it is through her that we are able to enjoy the Bliss. Of course, if we desire to enjoy the Bliss, we can do so only through her; if we do not desire, then we shall not be able even to experience her even though she be about us. It is like the lighted lamp which we do not experience during sleep: during sleep we are not able to know if the lamp is lighted or extinguished. If you are there willing to be experienced by yourself, then that Prakriti is there to give you that experience. As you are originally, you are not conscious of your own self; the consciousness that you have about yourself, and the various actions you do are all due to that Prakriti. It has been said in Gita about Prakriti -

"Prakrityaiva cha Karmani Kriyamanani Sarvashah; Yah Pashyati Tathatmanam Akartaram Sah Pashyati; (Gita, Canto 13, Shloka 29.) We, who are the pure atma, do nothing; we are actionless in every way; all actions, and consciousness of having done or experienced them, all this is done by us through the medium of the Prakriti. A person who sees through this, is the real 'seer'. This is the meaning of the above couplet, in short. Just as even when the sun is steady, and all other planets including this earth are constantly moving around it, we on the earth feel and experience ourselves to be steady and all others - the planets and the sun, moving around us; in the same way, even when we are steady and actionless in every way and it is the Prakriti that plays all around us, we feel that we are doing all those actions, we take on ourselves that we do them; i.e., we take to the ahankara about doing them; and that is exactly where and how we deceive ourselves.

(4)

These are all subtle thoughts. Those, that have very sharp and mature reasoning, or that are well on the way in this line, or that have deep sat-sanskaras - virtuous impressions (impressions accumulated through various births), are alone able to understand the meaning of

the opposite dual aspects of the one Prakriti - her origin, effects of her actions, etc., and the purpose of her coming into Being. Most of the people are just superficial thinkers; they have not got that vision and imagination. They are used to gross physical body and to experience gross physical objects and things; such men cannot understand these subtle thoughts.

He who has attained that invisible Godly state can alone understand all this correctly. Even if such a man begins to explain all these deep subtle spiritual thoughts in the simplest language and manner, others are not able to understand; not only they do not understand, but they misinterpret and misrepresent all that they hear, and are likely to cause unnecessary disaster. That is why it has been ordained that such thoughts should not be made open to one and all; they should be told only to those who are qualified to hear and understand them. Gita says about this -

"Idam Te Natapaskaya Nabhaktaya Kadachana; Na Chashushrushave Vachyam Na Cha Mam Yobhya Suyati", (Canto 18, Sh. 67), meaning, the subtle secrets about this world or God should never be told to those who do not have any penance, anushthanas, Faithful conduct, satkarmas etc. to their credit, who have no liking for God, who do not like to serve God with love, who hate the idea of God, who take themselves to be equal to God. In Ganapatyatharvashirsha also it has been said - "Idamatharvashirshama-shishyaya Na Deyam", meaning, the subtle secrets about God contained in the Upanishadas should not be told to those who are not qualified, who are not disciples. Tukarama has said: "Tuka Mhane Yethe Pahije Jatiche, Yera Gabalache Kama Nohe", meaning, to understand this you require one belonging to the same class; others are no good to understand this.

In short, these thoughts should be told to those that are qualified; others are not able to grasp and understand due to their poor undeveloped reasoning; such persons always misunderstand and cause all-round trouble; that is all.

Now what is meant by 'qualified'? How to know that a person is qualified? That man is taken to be qualified, who implicitly trusts what the Guru has told, or ordered, and bears not the least doubt about it in his mind; even if he has to ask a difficulty, it is always consistent with the order given to him; his devotion to his Guru is unflinching - unwavering under any circumstances; his mind, attitude and behaviour is simple, straightforward, trustworthy, tender and of loving type; he feels no interest in the ways and affairs of the world; and so on. Such a person is a qualified person.

And anybody can develop these qualities in himself.

Whatever is spoken by me, comes to me from some of you and is returned back to you through me and then my head - my mind again remains vacant as it was. It is like a dry

stream through which suddenly flows a torrent of water during rainy season, at the end of which it becomes dry again. When water flows through this stream, along with it are flown flowers, twigs, leaves, thorns, dirt, rags and what not; these things flow along the current of water and are carried away by it; they do not remain in the stream. That is exactly the position and state of my head. As the thoughts from you enter this empty head and are returned to you, sometimes I give out deep subtle thoughts, sometimes sweet words or sometimes abuses and intemperate language as it comes to me; after this delivery my head again becomes empty as it was. Whatever good or bad comes to me is returned to you.

(5)

The rays of light emerging from a lamp can be utilised to steady the mind. As one looks at the flame, its rays enter the eye. As the rays enter the eye the force of vision coming out of the eye to see outer things is forced back, and as it is forced back, the eyes become steadier and they fail to see the outer things. That internal force of vision coming out of the eye to see outer things is really a force to see - to understand various things around one's self, and can be aptly termed as the force or the light or the flame of knowledge. The outer rays - rays from outer objects begin to force back, bit by bit, the inner flame of knowledge to its seat of origin, which is situated about three fingers' breadth behind the eyes. As the flame of knowledge is thus forced back by the outer rays to its place of origin, the pupil and naturally the eye along with it, becomes steady i.e. fixed; it is then that the outer flame with its rays reaches and ultimately unites with the inner flame of knowledge, the flame of self - of soul, called Atma Jyoti. Due to the union of these two flames, the mind becomes steady. As the mind becomes steady, it loses all interest and hence does not play any part in the affairs of the world. It is then that one begins to experience everywhere that light emitted by one's own self - the real state of one's own self.

A person is habituated to allow the exit of the inner flame of knowledge - the atma-jyoti, but is not used to the entry of the outer flame within. Every outer object is really a flame of knowledge, and it is this flame that attracts the inner flame to come out; such is the inherent quality of the outer flame. The inner flame thus is lured by the outer, and it succumbs to its attraction and comes out through the eyes; in other words, the outer flame forces the inner flame to come out. In a commoner the rays of the inner flame are constantly coming out. If the inner flame fully leaves the eye, comes out and joins with the outer flame emerging from any object - object of desire or passion, well, that man has achieved all that is to be achieved. But normally what happens is that these rays - these flames do not join -

do not fuse with each other; on the other hand, they repulse each other - they fight with each other. When either of these flames joins with the other - unites with the other in any person, the achievement of that person is complete. In other words, if one completely merges with any outer object - even an object of desire or passion i.e. the inner flame fully comes out and unites with the outer, or conversely the outer flame goes in and unites with the inner flame of a person, the real object of his existence is achieved; he becomes one with everything in this world - he experiences himself as pervading the world. That inner flame is a flame of knowledge, so is the outer flame emerging from an object a flame of knowledge. Even to understand fully an object of desire, both these flames have to unite.

As one looks at the rays emerging from a lamp, these rays enter one's eye through the pupil. As one practises to look at the flame, in course of time, one experiences that not only those rays but that flame throwing the rays also enters the eye. As this happens the pupil and naturally the eye with it gets steady - becomes fixed, and when this happens one loses all the feelings - even the feeling of existence of one's own body. Even if only one Indriya becomes steady like that, all others immediately follow suit - they all become steady. The moment the outer flame enters the eye and the eye is fixed, the real object to be achieved by the eye and the body to which it belongs, is achieved; it does not mean that the body is destroyed. When both the flames are united - i.e. the outer and inner have become one i.e. when the dvandva has disappeared, then all the pleasure that is usually derived through the outer object, one is now able to enjoy within himself. When the dvandva thus disappears, the pleasure experienced through the world is experienced entirely within one's own self, without the slightest movement of the body, which becomes fixed - immobile. With the union of the two flames - the outer representing the Prakriti and the inner the soul, the real object for which this gross material body was made available is completely achieved.

Once with the help of both the gross material body and the formless, immaterial original Prakriti one attains that self-luminous form, what more remains there to be experienced, and with whose help? The whole world then appears to have a luminous form which seems merged in one's own luminous state; what then remains is 'only' - pure consciousness. With that 'only' - the pure consciousness one is now able to enjoy that Infinite Bliss - the sat-chit-ananda; no more help even that of Prakriti is necessary to experience it. The reason for this is, that prior to this stage, it was with the help of the original Prakriti that one had gone through all varieties of experiences, and in the end had attained his own real state - the state of Consciousness. During this process the Prakriti automatically merges in one's self, and now remains there in the form of 'Consciousness'. If now one wants to say something about

all this, the only thing one could say is, that the Prakriti merged completely in one's self and now exists in the form of 'Consciousness', and through that Consciousness it gives one the experience of the Infinite Absolute Bliss. One may now call that Prakriti as consciousness if one wants to, or one may call it whatever one likes; after all it is the formless state of Consciousness. If one does not want to experience anything, then that consciousness remains merged in one's self; in that case the question of knowing anything becomes non-existent. However, whenever one desires, with the help of that consciousness one can experience anything occurring during the Infinite Time. That state is such that one can say that there is no feeling of any kind, or that all sorts of feelings are there; and hence there is no obstruction at all of any kind in enjoying that Endless Bliss.

When the outer and inner flames meet, then a huge circle of light surrounded by intense darkness becomes apparent, and in that luminous sphere one is able to see the whole Universe. In that light one can have all that one desires; one can see one's forefathers; one can see great personages like Rama, Krishna, Ganapati etc.; if one feels that they should converse with one's self, they at once do so; in short, whatever one wants to happen happens in that luminous circle. The idea in this is that one has to make all these things by one's self, and then see them and experience them.

If again one wants to return to the world, then with the help of that very Consciousness one can experience what one likes of and in this world. It simply means that the moment the outer flame is dislodged - separated from that union and is forced out of the eye, there comes into existence the world.

(6)

All the light and heat one experiences in the world is due to the rays of the sun. Just as the outer flame (of desire) forces the inner flame (of knowledge - of atma), in the same way, the earth representing the outer flame forces out the inner flame represented by the sun, and it is due to this continuous attraction that the rays are continually emerging from the sun. The union of these two leads to the production of all mineral, vegetable and animal creation on this earth. This is a great drama of Nature - God - the Creator; it is He who controls it; He alone knows the plan and progress of His play.

If all of you are the actors in this great drama, I am also an actor in the same game. You must act your part well in accordance with His instructions; I have to do the same. We see in our dramas that the manager never comes on the stage, but sees everything from behind the curtain; if an actor does not do his part well, the moment he comes into the wing from the

stage, the manager rebukes him. Same thing happens in this great drama of the world. The manager of this great drama is invisible and all-powerful; He is always in the state of that invisible original Prakriti. It is to make us like Himself that He is continuously attracting us towards Himself. It is in our own interest that we act our part well without changing or interfering with any of His instructions. It is His drama; His are all the actors; He is its supervisor. If then we begin to say 'I am this and that', and thus we begin to work as we like, then both of us - He and we - are bound to come into trouble. If we make some cogent change that He approves of, He does not mind it; He appreciates your change, and extols you for the same. But if we do something He does not approve of, then He is bound to be angry towards you and me.

This is the easiest and the simplest way to look at this world. I hope you will please understand and behave accordingly.

70

U. V. III-13

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EVERYTHING ELSE THAN ONE'S SELF IS GOD

One has to trouble another for one's own happiness; if 'another' is not troubled, you cannot enjoy your own pleasures. Who is this 'another'? This 'another' is none else but God. When we say 'another', we mean somebody different from ourselves. Is this 'another' a human being? Well, we are human beings; then is this 'another' an animal? Well, let this another be anything. What does it matter? It becomes easy if we assume this 'another' to be God. Where should we look for God? Thousands are trying to see Him. Those that have strength will try to see Him. Why enter into the intricacies of those methods; we have simpler methods to follow. The simplest method is to assume everything else than ourselves, as God. God is born out of ourselves; because 'we' are there, there is 'another' for us, that is, God for us. If we are not there, whence the 'another'? We experience our existence; do not we know that we are there? Why and how we know that we exist? Because we see something 'another', other than ourselves, before us, that is why we know that we are there. Because that 'another' is useful for us to know of our own existence, or because, it makes us know about it, that 'another' must be naturally very powerful; very powerful because the very awareness of ourselves depends on it. If that 'another' was absent, we will not be able to know anything about ourselves. It means, that 'another' must be all powerful; and since all powerful is none else but God that another must be God. In other words, all that makes you experience your own existence, - i.e., all that is there beside

yourself, is God. It is thus God that gives you experience of your own existence and is responsible for all happiness.

It is essential to have 'another' to experience one's own happiness. Whatever is other than us gives us the happiness. You may say that 'the other' gives pain as well. But I say that 'that other' is meant for experiencing happiness and not pain; if 'that other' is misused, it gives rise to pain. God always gives happiness; does He ever give pain? But if 'that other' is taken to be something else than God and misused, then it gives pain. Whatever is 'other' gives happiness, and because it gives happiness, it is God. God is given many an epithet; why not take 'the other' as His epithet? There is no necessity to run about to find God: Whatever is different from us and near us is God Himself.

Having entered the world, what you consider as 'other' to experience happiness, you utilise it for that purpose; but that whatever 'other' is not beyond the world; it is within it. It means that the 'other' is the world. Thus there are two things - you and the world. But 'the other' we have called as God; so the world is nothing else but God. Just as 'other' is the epithet of God, so also the world is an epithet of God. If you utilise the other - the world in a proper manner, you will always have happiness - in all the births you may take; on the other hand, if you wrongly use the world, it will give you pain. If you think that there is something beyond you and your world, well then, that 'beyond' from which you and your world had their origin is the 'primary pure, sadrupa ParaBrahma'; that is the main and the only source of all happiness in this world; that is the real Sat-chit-ananda Parameshvara.

That other that gives you happiness, thus, is in front of you - around you. Another question stands before our mind in this reasoning: The other is God and is responsible for eternal happiness; how is it then destroyed? How does it then give pain? To call a thing that is destructible and that gives pain as God cannot be correct. Well, the reply to this is this: That other appears to you as destructible and responsible for pain simply because you have taken yourself to be destructible - you have presumed that you are destructible; again, that other is utilised in an improper manner and that is why you experience that it leads to pain and appears to be destructible. That it appears to be destructible and pain-giver is due to your own misuse or i.e, due to your own misconception -- your own fault.

If it is properly used as is laid down in Shastras or by a Satpurusha, it will never appear to be destructible nor will it be the pain-giver, nor will it seem to be anything different from God. It is thus essential to utilise it properly as laid down by the Shastras.

Whence does the happiness that we derive from the world come forth? Really speaking that happiness emanates from ourselves, - we are that Sat-chit-ananda Parmeshvara - we are

that God in the form of this world. Because the world was born out of us, that happiness, which we are, also infiltrated into it - pervaded it. Naturally then if we utilise the world in the proper manner then that happiness comes back getting delight through him, or like planting a mango tree and enjoying its fruits. It is we ourselves that exist in the form of this world - in the form of all happiness. Just as sugar is not able to experience its own sweetness, we are not able to experience the happiness that we really are. We are really only the Bliss, that is all. But even though we are Bliss, we have no use of it - we cannot experience it. It is for the purpose of enjoying that Bliss that we become what we are, that we created God in the form of this world - 'the other' - to experience our own state of Bliss.

In the Beginning Maya evolved from our own self; and from this Maya - the Prakriti - that 'other than ourselves' came into existence. I have talked a good deal about the origin of the Prakriti and I would not repeat it now. A son is born of parents with all their qualities; a son is the transformation in another transformed form of the parents. In the same way, the whole animate and inanimate creation is the transformation in another form of Sat-chit-ananda; in other words, the whole creation resembles a son; that is why we call that Sat-chit-ananda God as father and mother. Like the son, the world possesses all the qualities of God. Let us see how. The world exists, therefore it has the quality of Sat; because it is conscious of its state, it has the quality of Chit, and because it gives all happiness, it has the quality of Bliss; thus the world has all the qualities - Sat-chit-ananda - of God. If God be the father, then Maya will be the mother. Adi-maya, adi-shakti, Adi-prakriti are all the names of Maya. We know that Maya is that which is only felt but which has no existence. 'Nothingness' - 'Non-existence' is the chief quality of Maya. In this world this quality of 'the mother' is experienced by its apparent destruction. Thus, both the Brahma and Maya can only be seen in this world on close observation. If with such consideration, this world, all in the world, the body, the mind and the Jiva are utilised in a proper manner, then the state of Sat-chit-ananda - the Bliss is experienced.

It is sufficient for the day. Go away now. Do something. Try to utilise all the Indriyas in the cause of God - play cymbals and write the name with hand, do Pradakshinas, say something, use your eyes in looking at Him and so on. I have told many a time about it.

Prepare your mind; act upto what you have heard; then alone you will get the result.

Advice according to capacity. The Parsi religion - modified Vedic religion.

Buddha and Shankaracharya as incarnations and their work - Dvaita and Advaita.

(Shri Baba began to speak to Dr. Palkhivala who was sitting nearby.)

Every body speaks according to his nature and circumstances; sometimes they have private things to state or sometimes they unfold their worries and pain, and having given vent to all that, they feel relieved. Just as when a person suffers from indigestion, the intestines are evacuated somehow and relief obtained, in the same way, a person who suffers for long or has kept some secret long with him, feels relieved when he talks about it to somebody whom he loves and considers superior to himself. One feels relieved and contented on speaking out about his pain to a Satpurusha, who in his turn thinks over the story, and advises him to do something that gives relief. A Satpurusha has nothing private or open; even then it falls to his lot to listen to what people, approaching him, wish to say. It is better if everybody thinks about his future i.e. about the after-life.

What I am talking now is not mine; the thoughts of those that are sitting here, come to me, and I just speak them out. You sow some seeds in a plot of land; as the trees come up, they with their fruits exhibit the qualities of the land. Some plots are good and some bad. On a good fertile piece of land good and high-class trees are grown; ordinary land is utilised for growing food-grains; barren land does not help any growth. From a rocky piece of land, stones are quarried for various purposes, while from sandy or soft rocky land murrum is quarried, for making floors in the houses. Thus fertile land is utilised for purposes of growing food material, while other land is utilised for building purposes. Fertile or otherwise, every land has its use, and its use depends on the user. A man who knows how to make use of things, can make use of both types of land - fertile and barren. Same is the case with a Satpurusha; to him a virtuous man or a sinner is just the same; he can make use of both, derive benefit out of them and give that benefit to them and all their dependents and associates. A good user of things utilises all dirt and dross thrown away to make useful manure. Thus both the good and bad things are useful; their use depends on the user. We have a saying "Yojakah Tatra Durlabhah", meaning, - a proper utiliser is rare. Proper use of all good and bad things depends on an intelligent utiliser. The line of thought in my talk depends on those around me.

(At this juncture he turned towards Dr. Palkhivala and said-)

You are a highly qualified man. You have been bestowed with the grace of Jarathosta Maharaja, and that is why good thoughts are seen to escape my lips. If the forefathers have performed sat-karmas, good men are seen to take birth in those families. If one is bestowed with the grace of a Mahatma, one should not wrongly utilise that grace. Punya always leads to happiness; but it will do so if it is utilised in the right way, otherwise, even though it is punya it will lead to adverse results. You can compare it with money; money well-utilised will lead to happy results and wrongly utilised to adverse results. Thus everything depends on the utiliser. You may ask as to how punya can lead to adverse result? Well, as a result of punya, you do get pleasures; but if you become proud of those pleasures and in that pride you behave in a wrong way, that is bound to lead to adverse results. We enjoy as a result of the punya of our forefathers; if we continue to accumulate punya in the same way, it would keep our descendants in a happy state for a long time to come. Correct use of punya can lead one to God in a happy manner.

Parameshvara, as it is, is without any form and hence He has no means of enjoying Himself - His Bliss; that is why He created all this Creation including the human form. He then says to the human being, "If you go on creating punya and enjoying happiness, then through you I shall be able to enjoy that happiness; and if I go on getting happiness that way, I shall go on keeping your descendants always happy. If you utilise your punya in the right way, that will keep you happy; that happiness will be able to reach me and in return I shall give it back to you manifold times." If our wife and children make us happy, we become attached to them; in the same way, when God gets happiness through us, He becomes attached to us. It is very beneficial thus to utilise the money in the right way; it should never be utilised for vicious purposes such as for eating meat, drinking, etc.; money utilised for vicious purposes exhausts the stock of punya, and the happiness thereof does not reach God, nor the individual and his family remain happy. To remain happy here and beyond, one should learn from the Shastras or from some man whom one trusts and who is learned, how to perform the appropriate satkarmas and how to utilise the punya accruing from them and then behave accordingly.

Your category, meaning your religion, is a highly developed one; Jarathosta Maharaja has given your religious system a very good form. But the principal religion is only one; it constitutes a dialectical whole of opposite ideas; that is why it got split up into two. The example of water explains this better. Due to cold, water condenses to form ice and snow; water is the main factor and not the ice and snow; even though water and ice are one, they give you

the appearance and mixture of two different entities. In the same way, the principal religion is only one, but it gives the appearance of two different entities like the water and the ice.

The first - the principal religion is the Vedic religion, which developed into two different forms giving rise to two systems - a pair - a dvaita of religious systems. Each of this pair of the original one began to develop and grow and subsequently got factioned into branches and sub-branches; when in the end again they joined each other, they gave rise to yet a third mixed system, which though appearing to be a new and independent one, is nothing else but the result of original dialectical state. Thus exists - there comes about - the first - the original mixed state; then its two parts, independent of each other, come into being; then again occurs the mixture of the two; the former, the original and the latter, the offshoot, both are mixtures - both are in essence the same, the only difference being that the first mixture was original and the latter made by joining its two evolved component parts. Originally, it was one - the primary Advaita; it split up into two - the Dvaita; the two again joined to form one - the Advaita. The first and the last Advaita are the same. The original being only one, one could not see - could not experience - enjoy itself. Then it split up into two and later again got integrated into one; this latter integration could now experience itself, since it is formed by a combination of the two. The original mixture was without self-experience, while the latter could have it. To experience itself the original Advaita had to split up into two; through it two forms it experienced its original state of Advaita, by moulding them together; it is this experience that was full of Bliss. It means the first unconscious singular state got split up into its two components, the joining of which led to the experience of Bliss - the conscious singular state. Think of a circle; you start at a point, the original unconscious formless state; then you divide and diverge to the maximum and thereafter begin to converge, till again you meet into one - the Blissful - self-conscious state of One; these four states are thus naturally experienced to be all the same, the variations of the One in the end, in that Blissful experience; all these four form parts of the same circle; all these four led to the formation of a figure of a circle. The formless, - the point-like original Advaita, has thus moved and got turned into a form of the circle; it is due to this form that it was able to join in the end to enjoy that Bliss - to have self-experience - self-realisation. The original Advaita, to experience its Blissful state, has to assume a form to do so.

Jarathosta Maharaja joined the two systems to form a mixed state; it is this latter mixed state that he fixed up as your religious system. Whosoever follows this system gets the experience of the original Advaita - the original single state and as such he gets beyond the

circle of births and deaths. You should bear in mind that there was only one religious system - the Vedic system; this got split up into two - the Vedic and the Yavani systems. Both these developed to their maximum. Jarathosta Maharaja joined them into one mixed state; i.e., your religious system is the admixture of both the Vedic and Yavani systems; this was done by him to have an experience of the original single state. Naturally, whosoever follows this system will ultimately experience the original single state. When thus the two Advaita states are experienced together, then one is able to attain that formless state - the Beginning of all. It is on this principle that your system of religion was initiated. However, when it was inaugurated, the circumstances were such that some deficiencies remained in it; it would not be fair to expose them, as such an action will be ill-understood by the commoner. This system, inaugurated then, was obviously meant for that particular time only and as such today it may not enable you to attain Godhood.

Your Paigambara means an Incarnation of God - an Avatara. In these present times - the Kaliyuga, the world is in charge of Buddha Incarnation which occurred at that time to meet the requirements of that particular Time and circumstances. If the state due to which this Incarnation occurred would have continued after its function was over, it would have only caused utter confusion. To save the world from such utter confusion, the Incarnation of Shankaracharya occurred and that refashioned the form of Buddha Incarnation. After all, Buddha Incarnation being an Incarnation for the period of Kaliyuga, it could not be fully annihilated; but the circumstances occasioning it, would have led to utter chaos and therefore its form was changed; this altered form of Buddha Incarnation was named Panduranga or Vithoba. The incarnation of Shankaracharya saved the world from utter confusion. In the same way, your Paigambara established a system suitable for that particular time only; another Incarnation should have occurred to alter the form of that Paigambara. Why did it not occur then? The reason for that is that that system was spread over a very small region and the followers of that system also were very few; the question of its spread, causing chaos all over, did not arise; therefore another Incarnation did not occur and the transformation was not effected. But unless one has attained the state underlying your religious system, one is not able to attain the Truth. That is so with every religious system. Every incarnation, - Paigambara, introduced His particular system to attain that original One by mixing the primary two. The incarnation of Buddha established, or was of the nature of, unsullied pure advaita. It can be said that the Buddha Incarnation occurred to join into one the two Advaitas - the original one and the evolved one. Theoretically, this joining of the two Advaitas would give yet a third mixed Advaita; but all these - the original first, the evolved second, and the integration of these

two, the third, - are in no way different from each other, but are just one and the same; and that is what Buddha Incarnation established, or to establish which the Incarnation of Buddha appeared. If the people of the world straightway tried to attain the Advaita as shown by the Buddha Incarnation, then they will not experience that Bliss underlying the Advaita formed by doing away with or mixing the two parts of the original one; the result would be all confusion, or the people would pass into a peculiar dull, stupefied state; and this will not be in keeping with all other incarnations which want everybody to enjoy that Infinite Bliss. That is why the Buddha Incarnation was transformed into Paigambara - Vithoba by the Shankara-charya incarnation, so that people could pass through the Dvaita and then break it up to form the Advaita in which they can enjoy the Bliss underlying that evolved advaita, instead of remaining in a dull stupefied state of the Original Advaita. After having enjoyed that Infinite Bliss, they could attain the one at the Beginning, - the formless state. This explains to you the nature of Buddha Incarnation. Your religious system virtually follows the same process in that it established the mixing of the two advaitas and then passed straightway into the original formless state.

What is really required is to experience the Dvaita, which originates from the primary Advaita, and then through that Dvaita to experience the Advaita. This is not provided for in your religious system. Your religious system is the combination of the Dvaita - the Vedic and Yavani religious systems; that is, your religious system begins from the Advaita formed by joining the two i.e. by amalgamation of the Dvaita; that means this latter, evolved Advaita forms its basis in an independent manner and as such it does not provide for the experience of the Dvaita and through that of the original Advaita. Due to this, even though the latter advaita is experienced, it is not integrated with with the primary advaita. The primary and the later advaitas remain as if they are independent of each other.

The Vedic religion is one continuum resembling a full day, i.e., both the day and the night. At dawn and dusk the sun is in the joining period - the Sandhi kala, and in these two twilight periods, both the states of the day and night are present. When you integrate the two, then you are able to experience the two at one and the same time i.e. you experience the full, perfect advaita. The word Advaita signifies the integration of two things coalesced together; it is not, - cannot be independent of the two things. The dawn and dusk are such Advaita states containing both the states of day and night. If only dawn or dusk was there i.e. if somebody remains either in the dawn only or the dusk, he will not be able to enjoy that state as he will not have experienced the integrated states of day and night. To enjoy the state of dawn or dusk it is necessary that both the day and night are experienced first. In

the, same way, when the dvaita is experienced and then the admixture of the two is made to form the advaita, then alone one can appreciate and enjoy the advaita. Pure (original) advaita will provide no enjoyment - will not cause any appreciation; It would only be a dull state of utter silence. When the alma divides itself to form two and when both of them experience each other's state mutually and, having grown to their full measure, when they again mix with each other, i.e., reunite to form one, it is then that that atma is able to enjoy its own state - the state of Infinite Bliss. If the atma remains as it is, it is not able to enjoy that Bliss; it would only be remaining in the dull state of utter silence - the Mudha state of primary pure advaita. Your religious system being in the pri-mary advaita state is not able to appreciate and enjoy the state of advaita; it is a mixture of the two states which arose from the original single Vedic religion to suit that particular time, region and circumstances, and as such is not meant for universal use. Your religion, due to this, is not able to give you the experience of that Infinite Bliss.

The present period of time being under the control of Buddha Incarnation, whosoever behaves according to its principle will be able to attain liberation. The main principle of this Incarnation is "Ahimsa Paramo Dharmah," - non-violence is the highest religion. It may be asked if the devotion to Rama, Krishna, Jarathosta, etc. is not able to lead to liberation? Even if one serves them, they have no power to give liberation. The Creator is very law abiding. You hardly know the code published by your king; how can you know anything about the invisible code of the Creator? Even if you are devoted to Rama, the liberation will be attained through and given by Buddha; other incarnations cannot grant liberation in these times. It does not mean that all that Shastras and the saints have told from time immemorial is useless; Buddha says, "You need not follow my code; you need not even utter my name; you continue whatever you are doing. We are all one; but in these times it is my duty to lead to liberation; hence, without my permission, Rama can do nothing. When Rama thinks that due to your devotion you are qualified to have His Darshana, He will request me to give you the Darshana. When you will observe the main principle I have enunciated, then alone you will have the darshana of Rama". Now what is this main principle? It is to be devoid of all desires, - to be fully unattached in every respect, - to be naked in every way. Whosoever will be like this will alone get whatever darshana he wants. Buddha means the Advaita - the original advaita, - that what is beyond the dvaita and advaita. If people in the world would go on behaving this way, - if everybody becomes devoid of all desires, - unattached in every respect, the world as such would cease to exist, - it will all be in chaos and confusion. God knows, if people would have put on any clothes then? To prevent this confusion, Shankaracharya

altered the form of Buddha incarnation. The Vithoba of Pandharpura is said to be the Buddha. That idol represents the Original one - the advaita; the clothes are engraved on the idol. The followers of Buddha worship naked idols; these naked idols are called Parasanatha. The idols worshipped by Jains are also naked. The idol of Panduranga, which represents both the male and female forms, is naked. What Shankaracharya did was that he retained the idol as it was, but established the custom of adorning it with clothes and named it as Vithoba-Rakhumai. It means, he kept the Buddha as it is, but changed the name to Panduranga-Vithoba, and established a new custom of worship; this was subsequently strengthened by saints like Tukarama, Namadeva etc. In other words, he transformed the principle of Buddha (of total desirelessness) into the path of devotion. Your religion should have been similarly transformed; but as I have said, it had spread over a small region and few had embraced it and there was no likelihood of its being spread; then again, but for the devotional portion the remaining books of your religion were somehow fully destroyed by burning. There is another thing. Just as in Christian and Muslim religions, non-Christians and non-Muslims are converted, there is no such conversion in your religion. For all these reasons no transformation was found necessary.

In these times, everything has to occur through Buddha incarnation. Think of a common example in worldly life. When a kingdom is won by another king, the subdued kingdom goes on according to the code established by its old Ruler. All those rules are nowhere suddenly replaced by others. The gifts, the coins, etc., are all continued. If this is not done there would be all chaos. But all those gifts, coins, rules, etc. are all continued under the authority of the new ruler. Subsequently, the new king studies all of them, continues those that are good and replaces the remaining bit by bit. That means for some time the mixed code of two rulers remains in vogue; the kingdom then could be said to be in the state of dvaita. Like the kings, is the state of incarnations but for one difference, and that is, unlike kings all incarnations are One. i.e., there is no dvaita in them. That is why the fruit of devotion towards old incarnation is given by the ruling incarnation; even in this, the principles of the ruling incarnation have to be imbibed to attain the desired result. That means, liberation is not possible unless the main principle of Buddha incarnation - to be devoid of all desires - is put into practice.

Even though the form of Buddha incarnation is transformed into that of Panduranga, some people do get the darshana of Buddha state. A few saints do appear exhibiting all the principles of Buddha incarnation; Buddha incarnation cannot obviously be non-existent; Buddha is all naked from within and without, - like the Shiva; in fact, it is the form of Shiva;

that means, in order to lead the Jiva to the state of Shiva, the Buddha does appear, rarely though, in his original naked state.

The state of Buddha was not continued but transformed, as it would have led the world into all confusion.

(At this juncture a lady devotee showed a letter received by her from her husband to Shri Baba, and he began to talk about it.)

There are two types of diseases - bodily and mental. There is yet a third - the Bhava Roga (the Sansara as disease); if a man gets cured of this third, then he suffers not from any disease whatever. To get it done one has to stay here. If this could be done by staying at home, it is unnecessary to come and stay here. All those that are staying here are doing so at their own will or at the will of their parents and guardians with the aim of service. If a person stays here with all devotion, contentment comes to him, diseases leave him and punya gets accumulated to his credit. I never like to say anything to anybody; but when somebody comes before me, then I have to tell him what to do, how to behave, etc., to improve his lot; actually I do not undertake to give any treatment.

To me all seem to be elders. To get relief, to have comfort to be out of inconveniences, people always give honour and praise others.

165

S. V. I

22-5-1924

Bliss through Pain; the two Prakritis; Eternal Birth and Death
Offering, its results and uses.

(A celebration was in progress on the birth anniversary day of Shri Baba and he began to speak about it.)

After nearly a week I am talking today; I was not well. I am feeling very unhappy. So many of you have come here; you are all good and God-like men; I am worrying as to how I could serve you? Here there are no conveniences and you have to put up with all discomforts. I feel very unhappy about that and that makes me almost speechless. Another thought at the same time crosses my mind that unless you people suffer here, how can you attain real happiness. Again comes the first thought that you left your comfortable home and came here and you are faced with all inconveniences and discomforts, and this makes me very unhappy. You left your happiness - the apparent or temporary happiness - at home and came here to

experience pain in the form of discomforts and inconveniences. But remember, for having pleasures, you have to suffer first. Even at the doors of God you have to suffer. The sufferings you undergo at home give you worldly comforts - worldly pleasures, of course, proportionate to your suffering. In the same way, the sufferings sustained at the doors of God, - in the cause of God, are bound to fructify into pleasures and happiness; but these pleasures and happiness you get are of both types - the temporal and the spiritual. In the world you exert on your own, suffer yourself and you enjoy the resultant temporal happiness yourself; on the spiritual side, on the other hand, the sufferings you undergo in the cause of God lead you not only to the temporal, the worldly pleasures, i.e., the temporary happiness but also to spiritual, the real happiness. To experience any happiness, - temporal or spiritual, you have to suffer first - pay the price first. Between the real happiness and ourselves is a screen and the nature of this screen is pain. Due to your independent worldly suffering, you are not able to attain the real happiness that is available from that screen; you are only able to get happiness that is reflected by it.

Commonly people are interested in the reflected happiness; for this, however, they have to accept that screen of pain; that means, while remaining in the screen of pain they are able to experience the happiness reflected by it. When you want to see yourself reflected in a mirror, you have to accept the mirror as well; in the same way, you have to accept the screen of pain and then alone you will be able to have the reflected happiness. That means, the happiness is always mixed with pain. Take the example of fire; the smoke that emanates from the fire also contains heat; we do not have pure smoke from the fire; first we experience a good deal of smoke and subsequently we begin to experience heat along with it. This heat is not actual fire; it could be called as reflected heat like the reflected happiness. It means, as one undergoes the pain due to smoke, one is able to experience the heat in the smoke - the heat reflected by the fire. Like the mixture of smoke and heat, the pain and happiness are always together.

The worldly happiness corresponds to the heat in the smoke; that means like plenty of smoke one has to suffer plenty of pain before some heat - some happiness becomes available. If you, however, want to have the real fire, then you have to bear all the smoke, discard all the heat in the smoke and go ahead till you meet the real fire. To attain real happiness one has to accept all the pain, discard all the reflected happiness - the temporary - the worldly happiness, and proceed ahead, suffering all the while; then alone one will be able to meet the real happiness; one has thus to go on suffering till one reaches the source or the root of that suffering. Once you reach that - the source of real happiness - then that suffering itself

becomes the happiness. Just as on lighting the gas, the gas itself turns into a flame of fire and then one does not see any gas at all but only the fire, in the same way, when once you experience the real happiness, no more pain is experienced but only the happiness is enjoyed. Whether it be the worldly - the reflected happiness or the real happiness, one has to accept the state of pain; both types of happiness Thus are associated with the state of pain. If you associate with pain you go on getting the pain as well as the happiness; both are eternally there; this is what is described as the state of eternal happiness. What people do not wish to have is that reflecting screen i.e. pain; they try to avoid that. The more they try to do away with that screen, not only that the screen remains undemolished - untouched, but that gives rise to reflected happiness more and more. If you go on suffering and do not interfere with the screen i.e. try not to do away with it, then that screen will not be able to reflect any happiness; or it could be said that as is the nature of the screen to reflect, it is bound to reflect happiness, but if you accept not this reflected happiness, it will lead you to eternal happiness. It means, as you accept pain and refuse to accept the happiness reflected by it, but just go on bearing the pain, the state of pain not being a natural state, it is bound to come to an end as you go on quietly meeting it, and at the end of that state of pain you shall meet the real happiness. Somebody may argue that as pain is borne and the worldly happiness is created, one is bound to meet that happiness. Quite true. The reply to this, however, is like this. You have many a mirror in your house; now unless you desire to see your face you do not stand before the mirror, even though all those mirrors are reflecting you as you walk along; you do not feel - you do not get interested in your reflection; nor you throw away those mirrors because they reflect you. A shop-keeper dealing with mirrors has hundreds of mirrors in his shop; he actually sells them and lives on the profits thereof; he never uses any to see his face. In the same way, whatever be our suffering, if we just disregard - connive at the pleasures occurring in the middle, then with the acceptance of suffering, that eternal - interminable happiness is bound to come to us.

That screen is transparent like glass. If we are within the screen we shall see only happiness all-round. If, however, we interfere with the transparency of the screen i.e. we turn it into a mirror, then at once it begins to reflect. As it is, the transparent screen is meant to give the experience of eternal happiness. If it is interfered with then it exhibits the state of pain; if it is not interfered with then its transparency remains untouched and it is able to give experience of eternal happiness. This transparent screen is called Prakriti.

Take the glass to be the state of knowledge. If the glass remains transparent it will only see light all-round. The transparent glass is like the original Prakriti. How does the

glass experience its existence? When it finds that there is nothing all-round, it knows that it alone exists; because of nothing else around, the glass experiences its existence. The glass sees (feels) itself alone, and as such sees nothing else but light all-round. If it interferes with itself it will lead to other forms; but for the time being we need not think about it. The glass being alone, it experiences the light all-round as another - as something different from itself. It experiences its form as being condensed from that nothing around and then experiences that light all-round. So far it remains unaffected or uninterfered with, it experiences nothing else but light around. Even if it gets a small stain on it, the light falling on it will be reflected as the transparency of that part is interfered with it, the reflected light is called the reflection. Interference with transparency gives reflection. Because the earth or the bottom interferes with the transparency of water in a lake or a vessel, the sun is reflected by it; the light of the sun was obstructed in its way as it was passing through and that is why it was reflected. That is the natural law. Like the glass the Prakriti is an independent state. If we begin to interfere with its natural painful qualities we interfere with its transparency and, as such it at once begins to reflect. And you people are lured by this reflection. It is thus desirable that the glass - the prakriti is never interfered with. To interfere with the original prakriti is to create another; and that is exactly what happens. The second prakriti tries to do away with the original one, and that causes reflection and you get lured and engrossed in that reflection.

If you suffer at the God's portals i.e. in the cause of God, that suffering of yours will not be wasted; be sure of that. I have been always telling you that this is not a place of enjoyment; this is a place to suffer. Here I have turned pain into pleasure. Extreme suffering makes a man laugh; and when you laugh that way, tears also come to your eyes; and that is my state here. Villagers or those staying in forests are habituated to walk and to bear heat and cold; you people, on the other hand, feel pain on just walking from your room to this hall for Arati. As you suffer pain you should feel happy. As a matter of fact there is no state of pain in the world; everything is pleasure - it is all happiness everywhere. The bliss is eternal; howsoever you enjoy it is never terminated. On the other hand, as you suffer pain, sometime or other the pain is terminated. The pain has an end; the happiness has no end. If you want happiness you have to bear pain. How can you afford to avoid pain? If you discard - overlook the reflected happiness, and if you utilise the transparent glass-like original prakriti without disturbing it - without interfering with it, then through her you become able to attain that original infinite Bliss - the original Ananda. Even if you do not make any use of the prakriti, she gives you all happiness, since her nature is to make you happy;

in fact, she is meant for that purpose. Your trying to do away with her not only does not destroy her but it actually leads to the formation of many a form, with the result that instead of getting any real happiness from her, you begin to get reflected happiness, and with that you are presented with the painful nature of that prakriti leading you to experience pain.

You should appreciate - understand that as you bear a time comes when the pain totally disappears; why? Because pain as such is non-existent. You can as well say that on bearing, the pain turns into pleasure. Always approach the portals of God to suffer; we should offer our false pleasure there and get pain in return. The suffering that is received in the cause of Satpurusha or God is always accompanied by that eternal Infinite Bliss.

One can conclude that there are two types of prakritis -- both being painful in nature; the one gives temporary i.e. reflected pleasures i.e. worldly happiness, and the other, the eternal unending happiness. Due to our being lured by the temporary happiness, various forms arose from the prakriti exposing its painful state, to experience which there arose as it were another independent painful prakriti. To experience the eternal happiness prakriti is essential. The nature of the prakriti, however, is to give pain. If for suffer-ing, while experiencing reflected happiness, one painful prakriti is essential, then to attain - to experience eternal happiness another painful prakriti becomes essential, or rather has to be created. Really speaking you have not to create her; she is always there, but what has happened is that it is you yourself interfered with that pure prakriti and made her a sullied one, that now reflects happiness to experience which you suffer, of course through her; you having thus made her a painful prakriti to suffer and to experience temporary happiness, it becomes essential for you to create now another one, of course painful in nature, but capable of leading you to eternal happiness. What I mean is that the sufferings you undergo in the cause of God or Satpurusha is that second prakriti that leads you to eternal happiness. The first one was created by you for your own purpose and the second one you now create at the instance of God or a Satpurusha, both these prakritis are painful in nature; but the first one leads to temporary happiness and the second to the eternal. In short, two prakritis are seen to exist.

One who feels tired of or disinterested in reflected pleasures, or due to beneficial advice, begins to think about the state of Sat and feels tired of the first prakriti created by him, now creates another prakriti to suffer in the cause of God or a Satpurusha and follows her. The Godly happiness is available only through the second prakriti that is full

of suffering; this self-chosen suffering alone leads one to eternal happiness. With this end in view it has always been advised to avoid worldly pleasures or to offer them to God.

From the spiritual point of view, when I find that you have to go without food, I am delighted. You do not observe a fast at home even on Ekadashi day; the forced fast you have to observe here is bound to lead to better result; that is how I feel. But when I think from the worldly point of view, I feel that you have to suffer here in every way; you do not get even a cup of tea, what of good food then at proper time! From the other point of view, 24000 fasts are required to be observed; so when due to Arati you miss your food once in the day, I feel very delighted.

Thus from the worldly point of view, I feel pity for you; but from the spiritual point of view I do not feel a bit for you. Does a meat-eater feel any pity for the animal he kills to eat? If you become the prey of God, why should I feel for you? After all, you form His food. You create food for animals and feed on them. God creates corn for you to feed on yourself; why? Because He eats through you. You eat what is laboured for by the animals; in the same way, God eats what you labour for. You may say that you utilise the animals to create your own food, and God should utilise us, the human beings, to create His own food. But you forget that you, the human beings, are bestowed with brains; that is why He does not go and use them for that purpose. Why? Because whether He gets food or not is all the same to Him. The animals work for you and give you happiness; in the same way, you should work on your own, create the food He likes, offer it to Him and what remains after that, you should have it for yourself. Because you are provided with brains, He does not interfere with you; but you interfere with the animals.

You have assembled to celebrate my birth anniversary. But I feel that today is not my birth day, but yours. If you think that I have reached the perfection and if you believe that I am really dead even though my body is alive, then how can I be born? You have come to me because I have reached perfection and I am fully dead and cannot be born again. I can have no more birth or death. A person who is not fully dead, is born again. To die is to be destroyed - that is the common understanding. An inanimate thing when crushed is described as destroyed; but an animate thing like the body when crushed is described as dead. So I feel that you have come here for your birth-anniversary. You may ask, "Should we remain chained to the cycle of births and deaths?" Any way, if it is understood that I am not born, then this celebration must be about your birth. My birth thus becomes yours. Just as one has to experience death while remaining alive, in the same way, one has to experience the real state of being alive when one is alive. The experience you are having of being alive is not the correct one; you are

experiencing and employing methods for incomplete or rather unreal death. If I am not born and you have come to observe my birth anniversary, then you have come here for attaining a birth devoid of death. When you thus enjoy this celebration, what do I get out of it? What you consider to be my birth is really speaking that of yours. One should die in such a way that there would be no more birth again; one should have such a birth which will be without death. If you observe the birth anniversaries of Incarnations and similar other persons, for a particular period, you are able to experience being eternal i.e. eternal death. Both these experiences you can have in this present life of yours.

What is the principle behind observing birth anniversaries of Rama, Krishna etc.? They can have a birth if they were dead! They neither take a birth nor do they die. To make them take a birth is to make them die. What do we get then on observing their birth anniversaries? Our false births we lose and what we enforce on them i.e. the birth - the real birth, that we get. It is like throwing a ball on the wall. What you charge Him with, you receive in return; nothing remains with Him or touches Him. Whatever happiness you give him you get it back from Him. As you charge Him with Godhood, that Godhood comes back to you.

You should not conclude from this that I am advising you to come here to observe my birth day. I am going to discontinue this practice. If I am not able to attend the various celebrations at your places when you invite me, why should I invite anybody here to celebrate anything? Some people told me that they have arranged with those residing in this place to inform them about the various celebrations. It may be so; but if you are informed that way from here, it virtually means that it is I who has invited you. There are many a saint (:) who call people like that to collect money and this place is likely to be treated that way by the public, if information about such dates is sent out from here. I realise that such a misunderstanding is possible, and that is what I do not like. So also please do not offer here any money. On this Seth Govind Das said, "Where are we to throw our sins then?" On this Shri Baba said, "Dirt is always handed over to a sweeper. Do you take me to be a sweeper?" Think over in any way you like, and you will find that it is you yourself that are at fault. I always treat it as dirt and accept it as such whatever is offered by you. What do I do with that? I throw it away somewhere. Those sins of yours do not touch me and that is why they are thrown away here. Nobody throws dirt in any place and make it dirty. In a lamp as you add oil the light brightens. You may take the state of this place like that of the lamp; or you may compare it with a lotus leaf which remains untouched - unaffected by water. You can compare this place to a sweeper or a lamp. Does the sweeper invite you to give him your night-soil? What for should I invite you then? If you want to discard your sins here, you can do so. This

space of mine is not small. If you consider yourself sinful, or you think yourself quite separate from sins, then you can come here and discard your sins; you may keep with you what you consider as punya. If like the pinching shoe you want to discard your sins you can do so; if you consider money, gems etc., as sinful because they lure and lead you astray, you can throw them here; in short, whatever you consider sinful you can throw it here. What does it matter if you throw away a torn shoe? When a thief steals your things you consider them as sinful; if you still consider those things like money etc. as full of punya, you can keep them with you and worship them; at least do not throw them away then. If you value them that way, you should not expend them. If you consider money as your God, then do not expend it for your pleasures; if you utilise it for your pleasures, it is using it wrongly. If you thus use it wrongly, how can you call it God? Think of the example of Kansa; he loved his sister Devaki and hence her marriage was celebrated with great *ñclat*; he felt very happy over it. But when he came to know that her eighth child would kill him, he regarded her to be his enemy, even though apparently he showed that he liked her. In the same way, whatever thing leads you astray, you should consider it sinful, and throw it away; if you do not, however, consider it sinful, and if you enjoy it, then why throw it away here? But such a thing never happens. When we partake of high class and rich dishes people say, "What a punyavan fellow!" If those eatables are full of punya, can they lead to, or transform themselves into opposite, the sinful state? If they are all full of punya, why should they turn into night-soil after being eaten? If in a short while all those dishes are turned into dirt, into sinful state, why not call them sinful from the beginning? You eat that food and if you vomit it out a few minutes later, it smells - it stinks; why not call such food as sinful from the beginning? And if you begin to treat it that way, then in a short while you begin to experience food to be night-soil and the night-soil as food. In the same way, all the property, money, wife, children etc. - all that if you consider as sinful, - and believe me they are sinful - you will have a similar experience about them.

God has created pairs of opposites, such as night and day. People are under the influence of night and day i.e. of the pairs of opposites. A person who has gone beyond them has naturally gone beyond pleasure and pain; to him virtue or sin are all the same. If you become like that, what are you to get by throwing away the so-called sinful things? If you feel that they are sinful things then you can throw them away here or anywhere you choose to do; if you take them to be full of punya then you should not allow them to get out of your house. You should not then throw away the dirty rags, or dirt, or your night soil, etc. That is

exactly what I was doing in the Khandoba temple; I never threw away anything - anything considered dirty.

What is considered as good should be kept in the house and never expended. If a person has ten rupees, he utilises them in business and goes on multiplying them; things full of punya should be multiplied in the same way; this means that such things have to be expended in the cause of God. All this I have spoken on your asking me about a place where to throw your sins. You may ask me if I would at least give the darshana. I would like you to remember that darshana alone cannot be of any use. There is a rule "Riktapanirna Pashyeta Rajanam Devatam Gurum", meaning, God, king or Guru should never be approached empty handed. If you take me to be something like that, you have to bring something with you. You may say that you may offer a betel-nut. Well, you can do that. Remember whatever is offered to God is returned to you. If a rich man offers a betel nut, he will get a betel nut in return, and all his riches will soon vanish. One should offer according to his capacity; but that does not mean that one should incur debt to offer something. In short, with whatever in your mind you come here, suffering has to be your lot. Better hence that you do not come here. You may say that after all this place does not belong to me. True. That is why I always say any one may or may not come; it is your own affair to come or not to come. To serve with the body, Jiva, mind and money is to wear out one's self in the cause of God. You wear out yourselves in the cause of your worldly life, to earn money. That is why to offer money is virtually to offer all. When you offer your all to God, all that is of God becomes yours. One has to exert to meet God. Without hard work to its full measure God cannot be seen. When the water cools down and expands itself in an ice-cream machine, then you get the ice-cream. A lump of ice does not produce ice cream. Like the wearing away of ice we have to wear out ourselves fully; then alone one gets to enjoy that Infinite Bliss.

The State of 'Onliness'

The nature of Maya Association and how to establish it - its effects Videha Mukti and Jivan Mukti

(Some of those that came for darshana said that they had read plenty, but their minds had not calmed down, they are no nearer to God. Hearing this Shri Baba said-)

Those that are interested in serving God or serving a Satpurusha always feel that they should have darshana of God, that they should have some experience, that they should have some Dnyana; for that purpose they approach a Satpurusha. Taking me to be a Satpurusha they come to me and ask me for that.

As you come here and ask me about that experience, I must be necessarily qualified to do so; is it not? But am I? Some of you assert that there is none else beside me who has attained that perfect state of God - of Para-Brahma; some of you feel convinced that I have reached that highest state and that I shall be able to give you that contentment and knowledge, that is why you come here and disturb me, and ask me the way for its attainment. You take me to be all that perfect; but then I am not conscious of being in that state. On this you say that those that have reached that height are never conscious of their real high state and a person like that alone is taken by you as having reached the highest. If that be your view then in what way could I impart you any knowledge or give you any experience? Since I have attained that highest state, I cannot be conscious of it; that is what is your opinion; then you have to admit what I say to be true that I am neither God nor a Satpurusha, that I am just in that state of 'onliness'. You can make whatever use you like, of my state. Because I am in that state of 'onliness', if you take me to be God or Satpurusha well, then I am nothing like that. On the other hand, I shall prove to you that you yourself are God, - you are a Satpurusha. If I am in that state of 'onliness', what can you see in me? Whatever is 'only' can neither be seen nor experienced; after all it is nothing. If at all some experience is expected of it, and then as you go to see it, you see nothing there but your own self, i.e., the seer sees himself there. If then you want to experience what you are, what you have, etc., then you can approach that 'state' and that will show you exactly what you are, and so on.

If that state of 'onliness' has come to me, then in me there can be nothing to know, nothing to be known, nor the knower to know anything. When you come here and call me a Satpurusha, then there must be something in me that you recognise as a Satpurusha. Since 'only' contains nothing, it is you yourself that see yourself in me and call it a Satpurusha; you can understand from this whether I or you are the Satpurusha. It is you who are that, and you are able to see yourself i.e. your own state in that 'onliness' in me. It only proves that you are the Satpurusha. I actually feel that all of you that come to me, in fact all that I can see, is all God - is all in the state of Para-Brahma.

It is the natural law that whoever approaches whatever is clean - whatever is 'only', he is reflected by it like the mirror. That state of 'onliness' resembles the mirror; it could be said that a mirror is the physical representation of that state. When we approach a

mirror, we see our reflection in it; as we see ourselves, we just overlook the mirror. When we see our face in it, do we call that mirror our face? We never say that the mirror opposite has eyes, ears, nose etc.; we know that the mirror is only reflecting and it is our own face we see. If we do not go to it, what is the state of the mirror? It is in the state of 'only'. If we have no eyes, and if we hold the mirror in front of ourselves, what can we see? If we ourselves attain the state of 'only' and then being without eyes the mirror is held to the face, then the two states of 'only' will be there facing each other i.e. both become the same. Because we are conscious of our existence, and also of our face, that we approach the mirror which is always in the state of 'onliness', and then see ourselves reflected in 'onliness'; i.e. we experience the appearance of our face with the help of the state of 'onliness' - the mirror; and why could we have that experience from the mirror? Because it is in the state of 'onliness'.

Our relation is of the same type. As you approach me, you see a Satpurusha in me; that means as I am in the state of 'only' like the mirror, and as you approach me, you see your own reflection of being a Satpurusha in the state of 'onliness'. Really speaking, you yourself are God - you yourself are a Satpurusha. In spite of your seeing yourself as God - as a Satpurusha, you take me to be that; it is like saying that the mirror has eyes, ears, nose, mouth, etc., which obviously it has not; that is, you forget what you are and you charge another with what you are. All this proves to you what you really are. Having now known your own real status, to enable yourself to confirm and experience that, what you should do is that you should try to feel that it is your own real status that you are charging me with; if you cannot do it at once, but you continue and try sincerely to believe that to be my status, then in course of time you will experience in yourself the state of Para-Brahma.

To see our face, or to see what has happened to it, we look into the mirror when we feel that way. We are conscious of our own face, and as such as we see in the mirror, we never think that the mirror has that face, or the mirror itself is the face. But if we are not conscious of our face and we approach the mirror, then what? Well, think of an infant standing before a mirror; the infant has no idea that it is the mirror that is reflecting its face; it feels that mirror to be another face, and then it tries to hold its nose or touch its eyes, and so on; it feels that face to be something new, something wonderful, and then it goes on putting its hand on that mirror with all glee and laughter. That is how it plays with the mirror. The child can enjoy till the mirror is held in front of it; the mirror only reflected the child's face when it was held in front of it; the moment it is taken away, there is no more reflection. After all the mirror is in the state of 'onliness', and does nothing by itself. If every day the child is held before the mirror, in course of time, it learns that it is its own

face that is reflected in the mirror. In the same way, if you go on repeating and remembering me to be a Satpurusha as you come to me - as you see me - as you remember me, in course of time you will experience that to be none else but yourself, like that child experiencing its own face as reflected in the mirror; that means in course of time, you will experience me to be in the state of 'onliness' - you will experience that pure formless state - you will experience the state of 'onliness'.

Somebody may say that I cited the example of a mirror and the face; but the face has a visible form, while the state of 'onliness' has not; "how, can we then know that we are a Satpurusha? How can we then know our state with the help of the invisible 'onliness' in you?" Quite true. Let me explain a little further. Your face as well as the mirror - both have a form. That mirror, however, serves the purpose of 'onliness'. It means you do not make use of the mirror as such but that of its quality of 'onliness'; that 'onliness' stood by the mirror to give you the experience. Again, the mirror only reflects the face; it is not able to go behind the surface of the face - it is not able to picture the qualities lying behind the exterior of the face. To experience the form of the face the state of 'onliness' abiding by the mirror was useful. The form of the face is different from the form of the mirror; they are dissimilar. The state of a Satpurusha within you does not mean your external visible form. It may be said that your external form is able to help you to be conscious of your state of a Satpurusha. The state of yours lying within you cannot be exhibited by the mirror, which can only show you your external appearance. The fact that you are conscious of that inner state of yours, or in order that you be able to be conscious of your inner state, that inner state must have a finer form hidden within your external form i.e. an apparently invisible form within you. This inner finer form should be compared with the external form of yours and a similar invisible state of 'onliness' in me with the external form of the mirror. That state of 'onliness' in me is obviously without any form, any name, or any qualities; i.e. it is a state devoid of any name and form. The inner finer form containing the qualities of a Satpurusha in you were reflected by that state of 'onliness' in me. Thus the qualities of a Satpurusha you charge me with are actually yours. You are able to see those qualities reflected in me and be conscious of them, because you have got that finer inner form containing them. You are conscious of those qualities of yours as residing in me and so you do not experience them to be yours. Why? Because your Jiva is habituated to experience the external gross form only; your consciousness is not sharp enough to reach that inner finer form of yours. However, as you go on charging your qualities on me, in due course, you will be able to have that finer consciousness and then you will be able to experience your own real status, which today you

are seeing reflected in me. On the other hand, being convinced that what you see in me is nothing else but your own self - your own qualities, you try to remember them - stick to them with all determination irrespective of all the difficulties that are or may come in your way, and then eventually you will be able to experience your own real state which is expressed in that one small sentence - "Aham Brahmasmi", meaning I am the Brahma. This process, of course, is a very difficult one. The easier way is to charge somebody else with those qualities of yours and eventually experience that real state of yours; in this, not only you as an individual experience that state, but many an individual are able to do so along with you; in a way, thus this method is very beneficial.

In short, your own state is reflected in me as in the mirror. Like the young infant you think that that reflection is somebody else or that mirror itself is another face. That child plays with that 'another'. As a matter of fact, it sees its own face and is very happy to see it; however, it is not conscious that it is its own. In the same way, you feel happy in seeing yourself in me, but you are not conscious of what it really is. You take me to be what you are. You are not able to enjoy your own because you are not conscious of that, and hence you demand of me that Bliss. Whence can I bring you your own state; it is with your own self. That Bliss you see in me is your own; you have just to remove that transparent curtain lying between you and your real status and enjoy your own real state of Bliss.

Now, how can that curtain of Maya be set aside? Think of the child again; the child goes on seeing its own reflection in the mirror and eventually and slowly it comes to know that it is itself reflected in the mirror, that the bliss behind that face is its own, and that the mirror is nothing else but a piece of transparent glass, one side of which is blocked and thus made to reflect i.e. turned into a mirror; once one knows that, what does it matter if the mirror is there or not; the mirror then becomes unnecessary. It is the long association with the mirror that made the child understand the real position. In the same way, if you go on associating with me or with anybody, who is in the state of 'onliness', you will be able to understand eventually how to see the reflection of your own inner finer form in that state of 'onliness', and to enjoy that Bliss i.e. your own real status through that transparent curtain of Maya. Incidentally, you will understand that the state of 'onliness' is nothing but the Satpurusha, or that a Satpurusha is one who is in that state of 'onliness'.

Somebody might say that if 'onliness' means a Satpurusha, then how one is to experience that 'onliness' in him? What sort of body does he possess? Well, understand it this way. The state of a Satpurusha is the state of 'onliness'; but the state of Para-Brahma is also the same. The state of 'onliness' is unlimited - infinite, and that infinite state can be called a

Satpurusha; but instead of calling it as Satpurusha, it is generally described as Para-Bramha or Kaivalya. The term Purusha is applied to a form. It is that original formless 'onliness' that eventually transformed itself into the form of a Purusha. When that Purusha - i.e. the Jiva, who is conscious of his form formed out of 'onliness', forgets all about the form he has and remains in his state of origin - the 'onliness', it becomes immaterial if he has a form or not; the one, who has attained that state, experiences that 'onliness' alone, even in respect of his body; i.e., he does not remain conscious of his body. After all, to begin with there was 'onliness' alone; it is when it transformed itself into a form, a Purusha, that he was able to experience his original state of 'onliness'; but for this form it was not possible for the 'onliness' to experience its own status. That 'onliness' can experience its own status only on taking and remaining in that form. The person who experiences that state, his original state of 'onliness' while in the form, and remains in that experience even after the form is lost, is never lured - never affected by that form; even after the fall of that form, being in the experience of 'onliness', and remaining unaffected by the form, he can continue to experience his state through any form.

So long as that 'onliness' remains in a gross form - the human body, it is recognised as a Satpurusha. When the Satpurusha remains in that state, he is not conscious of the form he is in - the gross body he is in; his body is of course seen by all others. To know the method of experiencing our original state of 'onliness' with the body alive, and be in it while remaining unaffected by the consciousness of the body and to attain that supernatural power, the simpler method is to associate with a Satpurusha.

The association is of two types - one direct and another indirect. Indirect association is not possible without some form of the direct one. The direct also is of two types; let us look into them.

To go to a Satpurusha and stay with him, to see and to absorb the various actions he does and his form, is one type of direct association. Having absorbed in this way, to experience all that actually happening while away from him, is the second type of the direct variety. This second type of direct association is the real thing to achieve; this has been described as Aparokshanubhuti in the Shastras. This second type of direct association is possible only after the indirect one. Let us understand the indirect one.

First of all one has to have the first type of direct association. Having well observed his various actions and his form, off and on and while away from him, now to remember and recollect all of them, all the talks one had with him, all the give and take of various things with him, all his behaviour towards one's own self, to remember his form i.e. to do the

dhyana, puja etc. of his in one's mind and so on, all that constitutes the indirect association. In short, to repeat everything in one's own mind and try to do so constantly, whatever one has experienced, seen, heard, while actually with him, means indirectly associating with him. As this association develops, the mind assumes that form - the mind becomes like that; this is what is described as Tadrupata (becoming the same). As the mind enacts, concretises, all those scenes, the mind itself becomes one with it, so much so that the person forgets his own body. It is virtually recreating all those events in one's own mind. As this association develops to its full measure, one actually begins to experience all that once again whenever one's mind enacts them; herein one actually sees the Satpurusha talking, giving, taking, acting, etc., as observed to begin with in the first type of direct association; herein one sees nothing else but that: i.e., one lives all that once again, forgetting everything else, including one's own body, and goes on actually living all that at any time he likes. This is the second type of direct association. By this, one can live any part, i.e., recreate whatever one likes and destroy it when desired. Once one understands and experiences this second type of direct association, eventually while sitting in one's own place one can project into his mind or project his mind into any scene happening or that has happened or is likely to happen ahead anywhere in any part of the world; in other words, one is able to see and experience the whole world within himself. Once one experiences the second type of direct association with a Satpurusha, his similar association with the whole world is automatic and has not to be laboured for.

The first direct association is thus restricted to the gross body and actions of a Satpurusha, while the second is unlimited, that is why the first is called as incomplete and the second as complete experience. The first is direct - physically direct; then comes the indirect one, of course, mental in nature; and that indirect mental leads to, the direct mental by which one experiences himself to be the world.

A person who fully experiences the second direct association i.e. experiences himself to be one with all, is called a Jivanmukta. If a person is not able to have the full experience of this state in the existing life, no doubt he has to take his next birth; but then he completes that experience in that i.e. whatever little had remained incomplete in his previous life; and as he completes it, he becomes of great use to the whole world - he becomes capable of giving his experience to others.

When the indirect association reaches its full measure, it is one's own mind that takes the form of whatever be the form of God or a Satpurusha, one has taken to. Now I will turn to its becoming eternal. When the mind takes a form like that, then it transgresses the state of mind; no more it remains in the state of the mind; one actually experiences to be that and

that experience eventually becomes so deep that one completely forgets one's body; one experiences to be fully associated with Him whose form is taken by one's own mind. As this experience reaches its full measure i.e. becomes steady - becomes well established, one actually experiences to be in the gross form of His and deal with Him in a physical way exactly like one did in the first direct association, all the while forgetting his own body; that is, having forgotten one's own body, one experiences as if one has taken two gross forms - one that of His and one that of one's own self, and then these two deal with each other exactly as in the first direct association; it means that one experiences having the gross form exactly like that of his ideal. These gross forms that one develops into, having forgotten the physical body with which one began to associate, are not born out of any parents, but are an independent creation i.e. they are created or born out of one's own self and those forms associate with each other and enjoy that Bliss; all the while one is never conscious of his own physical body born of one's parents, but remains in the newly created gross form and enjoys that Bliss. When one has thus created a gross form that remains immersed in Bliss, remaining absolutely unconscious of his own physical body, what does it matter if that physical gross body is there or not? After all, the original gross form born of one's parents is bound to die - bound to be destroyed some time; but these new gross forms now created are obviously indestructible. That is one becomes eternal in those self-created gross forms. Needless to say that these self-created gross forms - that have nothing to do with the first physical body - can be taken any time one likes, can be dissolved when one likes, or be created any time one likes. When one develops into and retains such a state, one becomes eternal, whether in the worldly physical gross body or not; such a person has no more need of having any parents for taking any gross form; that means, one becomes the creator or destroyer of any form one likes i.e. one goes beyond the common birth and death and, as such, gets beyond the limited happiness and enters into the unlimited eternal Bliss.

It is a Siddhanta that when one constantly thinks of any visible form in the world, eventually the mind becomes one with it - the mind itself becomes that; and that is why the Shastras have ordained and laid down methods to apply one's mind to God, and become like that.

After all the - whole world i.e. everything in this world is nothing else but the forms taken by the mind of the Almighty; that is how and why He is eternal and remains always immersed in that eternal Bliss by Himself. On the other hand, our bodies are born out of others i.e. in a dependent manner with the result that the happiness we have is restricted in every way.

In short, a person, who attains the state of 'onliness', forgets his body and is able to enjoy the original status with the help of the physical body; this state is described as Videha-Mukti. The state in which a person who attains that state of 'onliness', and has that experience with the help of his body, but who can continue to have the same experience after the destruction of his body is also called the state of Videha Mukti. But a person who is able to enjoy that state irrespective of the body i.e. with the presence or absence of the body i.e. one who is able to experience that state without the body while with the body, and yet who continues to behave as a man of the world and deal with all others as they like, is called a Jivanmukta; he never sees the world to be separate from himself; he takes part in the world like anybody else, and yet remains completely unaffected by or fully detached from all those actions and relations in and of the world. He experiences that the world is really non-existing and yet he experiences it to have come out of himself, plays a part in it, and gives advantage of his experience to others; he can naturally cause any change he likes within it; or he can remain in that world or remain beyond it; he can experience both the existence and nonexistence of the world, and thus continue to enjoy that Bliss within and without the world at one and the same time. Such is the state of a Jivan-Mukta.

Thus the state in which the 'onliness' is experienced with the help of the physical body and the world is the state of Videha-Mukti, while the one in which 'onliness' is experienced within and without the body at one and the same time irrespective of any physical form whatever is the state of Jivanmukti.

Needless to say that to become a Jivan Mukta one has to have the first direct association, then develop the indirect association to its full measure with constant practice and attain the second direct association.

All this is not done - cannot be done in a day. It has to take its own time. One may succeed in a few days while another may take years; but one is bound to have that experience prior to one's end. Once one begins to practise it with zeal, it is bound to reach its full height in due course automatically. Always remember what Kabir has said: - "Banata Banata Bana jai", meaning, with practice things begin to take shape - begin to happen.

If nothing is done, nothing can happen - no progress is possible.

The Origin of Maya

(As the devotees were worshipping, Shri Baba began to speak to Svamiji about the Purana he was reading.)

B. - Have you finished the Purana?

S. - No; today is the last day.

B. - Who comes to listen?

S. - Shri Bapusaheb and Mother (Shri Baba's).

B. - What is the use of her listening to what you read? Her family is a family full of Shastris and Pandits, some of them have attained self-realisation. She has heard all that; but she seems not to have benefited by it; whatever she hears she manages to forget. It is like somebody unable to digest any food; the moment he eats, he brings it out, and it stinks; in the same way, some listen to such virtuous things, but immediately they throw out things that stink. Some persons listen to or read Puranas on the one hand, and love to defame and quarrel with others, on the other. Mother is like that. If she now comes to you, ask her to observe silence in every way.

Silence is a great thing and can be attained in various ways. To do Parayanas of various books, to listen to various Puranas, Pravachanas, etc. are all the methods useful for attaining that golden virtue. Silence is called Mauna and this word is derived from the word Mana. To stop the activities of mind is to observe Mauna. Really speaking there is nothing like mind; very deep clear thinking is required to know that there is nothing like mind, the state recognised as mind. The two letters 'ma' and 'na' in 'mana' mean nothing. When whatever state becomes active, that state is called as mind. The state prior to its transformation into mind is unable to do anything by itself - on its own, without the help of some means. Books will tell you that Mana means 'to think'. The state or the place or space where thinking is done is called mind. All the great Yogis of old attained everything through mauna. Mauna is the prince of remedies to attain all. Why not make use of manna then? Whatever actions are done by the Indriyas - eyes, ear, hand, foot etc. are all effected first in the mind with the help of that power of reasoning - the Buddhi, and then they are executed by the different Indriyas; it could be said that the various actions that it does within itself do not fully satisfy it; that is why it makes the various Indriyas carry them out in a gross visible manner. The mind of a person belonging to Bombay will go to Bombay; but it will not know what is going on there just now; it can only recollect whatever it has seen or experienced

previously. The mind is used to act through the Indriyas. To know what is going on there in Bombay at present, the mind has to take the help of the Indriyas; the man must go there and see what is happening, then only his mind will be able to know what is happening. When the activities of all the Indriyas are stopped it leads to mauna. Some people define mauna as meaning silence i.e. not to speak is mauna; in a way it is true. After all the mind only works through the Indriyas; talking is the principal activity amongst them and if talking is stopped, activities of others are stopped. When one walks, that action has been first thought over and carried out by the mind and then it is executed by the legs. When one wants to see, the mind decides to see first and then alone the eyes turn towards the object. If the eyes are not allowed to see, ears to hear, legs to walk, etc., it is observing mauna. However, even if all these activities of the different Indriyas are stopped, the shastras do not call it mauna. Unless talking is stopped, stopping of other Indriyas is not considered to constitute mauna. Let us now understand why silence is considered of such importance.

The universe is the outcome of the Panchamahabhutas; the body along with the mind is also formed by the same. Out of these five, the Akasha - the sky, is the highest. It is an invisible state. To begin with nothing was visible; even though nothing was visible, whatever was there was obviously existing. It is from the original, existing invisible that the visible gross came into existence and that visible is not able to act without the support of the invisible. The Indriyas came into existence from the original invisible. The body is mainly formed of the element called Prithvi (the Earth principle); if the body is controlled but the invisible behind it is not controlled, then the result of controlling the gross physical body becomes nil. If the gross visible was capable of acting on its own, a dead corpse should have been able to move its hands and legs; does it? That means, to effect activity in or of the Indriyas, the original invisible has to be behind it - has to support it - has to be in it. It is that invisible force that leads to or is responsible for the activity shown by the visible gross; at the same time, without the visible gross the activity sponsored by the invisible cannot be seen. That original invisible has alone the power of causing movement, though it cannot actually exhibit any movements. It is this state when grown to its full measure that transforms itself into visible gross structure and then exhibits the movement in that structure. As it is that invisible is devoid of any action; but it has infinite power of action. One cannot say that the invisible and its supernatural power are not there; both are there - both exist, and it is the combination of that invisible and its power that ultimately transforms itself into the gross visible.

Think of a steam engine. The engine is able to move due to the force of the steam. The steam is collected in a cylinder; as the quantity of the steam increases, great pressure is effected; that steam then is allowed to get out through a very small opening, and then it comes out with a very great force; and with the working of that force the movement is effected. Think of a water pipe. If there is pressure in the pipe then as you open the cock the water will come out with a great force; if there is no pressure and the cock is opened, the water will just flow slowly in a thin smooth stream. If the force is great and you close the mouth of the pipe with your finger, your finger is actually forced away.

That invisible - that 'only' that is called Sat is all pervading and that too in a concentrated state. Even though it is in that concentrated state i.e. it is far more than can be imagined, its extent is unknowable, unlimited. Even though there is no obstruction to it anywhere, yet it is infinite in that saturated state. Many have fruitlessly tried to find out its limit; the Vedas also got fully exhausted and tired in doing so; in other words, it is just infinite. Being all pervading it has no other place to enter. Its unlimited saturation within its infinite self is bound to cause an unlimited - infinite force -- infinite power - 'that infinite supernatural power'. All that infinite and that infinite power within it - all being one, that infinite is not, cannot be conscious of that infinite power within itself; how can it then be conscious of what that power is doing? It is unlimited and yet it has developed that force - that power within itself without its knowing anything about it. How could we describe such a state in common parlance? That is why it is generally described that there is a thin transparent envelope or a curtain formed by that infinite, to hold itself. One cannot even call that invisible or its power as great; it is infinite; how can it be great? But in what other way can we describe it - talk about it? That is why it has to be described as the highest, the greatest and so on even though these words do not express its real infinite state and its infinite power. In our common parlance how can we say that a thing is under pressure capable of exhibiting great force unless it is pent up? That is why it is described that there is a covering - an envelope - a transparent thin curtain containing that infinite, and that covering causes that infinite to remain under pressure and exhibit a great force; all the same that envelope is non-existing as we know; we just imagined it to be able to talk about it in our language. It is this envelope - or the covering - or the curtain or the force or the power that is described as Prakriti - Adishakti - Adimaya etc.

There is nothing else except Sat and that is not conscious even of its existence, much less of its qualities. This state of its not being conscious is described as that covering or

curtain or prakriti, Adimaya etc. Even when this covering is there, the Sat that is to be attained exists not only within that covering, but without it as well. Lord Shri Krishna has said: -

"Naham Prakashah Sarvasya Yogamayasadavritah", meaning, Due to the covering of the Yogamaya, I am not seen by all. Where or when is He seen then? I will explain. The state of Sat got enveloped inside the covering of Maya, it came to know that it is caught, and hence with all its infinite force it broke through the covering and began to escape. Think of a dog or a cat; when it is sitting on an open piece of ground it remains very quiet; but if a net was thrown around it, it immediately begins to exert its power, and tries to escape through it. Same thing happens to that infinite Sat when it gets enveloped by that Maya - the state of not being conscious even of its own existence. As the Sat got enveloped or restricted by the state of 'not to know', it came 'to know' of it, and that 'to know' - the knowledge forced itself out by breaking through that envelope of 'not to know'. Because the Sat got restricted or what is commonly called tied down by Maya, it began to know - to utilise its force - its power and broke through it to become free. None likes the state of bondage. That force of breaking through is exhibited as this universe. Prior to this the state of Sat - state of Brahman can be compared to an egg. To begin with the egg is full of liquid material. When the life in that liquid material came to know that it is surrounded - it is enclosed, it began to gather force i.e. it grew quickly within, assumed a form, and ultimately with its power broke through the egg shell and became free. The Brahman got enveloped by Maya and hence it grew, gathered its force and as it broke through, the universe came into existence. This is exactly like the state of an egg; and that is why the state of Brahman enveloped by Maya has been called a Brahmanda (The Cosmic Egg). It was the envelope of 'not to know' that made the state of Sat 'to know' that it is enveloped, and with that state of 'to know' - of knowledge it worked its way out of 'not to know'. The consciousness that it is enveloped is the force - the power with which it broke through the envelope - the state of absence of consciousness of its own existence and power.

When too much begins to accumulate, pressure - force is created. The force created out of that Sat, is so colossal and the movement thereof is so quick and great that the Indriyas are not able to grasp it or know it. That invisible and its power together spontaneously lead to movement and with that movement the state of knowing it comes into existence. Here the power does not mean only the physical power; it means that state that leads to any action - any change, not only physical but mental as well. Commonly the power is classified as physical and mental, visible and invisible. It is commonly understood that when the invisible becomes

visible the action is complete. Sometimes, whatever actions are done by the eleven Indriyas including the mind, are taken to be visible. But then it is the invisible, a part of it that becomes visible and the invisible remains infinite - unbroken - uninterrupted. Whatever is actually and fully experienced throughout is visible, while whatever is partially experienced is considered as the invisible. The experience gained by or through the Indriyas is incomplete; the experience of the mind also is incomplete. For instance, a person begins to recollect his house, etc., situated in a far away town; then his mind is only able to remember a part of what has been seen or heard i.e. had happened before; it cannot understand what is happening there at the present moment; as such even though he knows his house, his experience pertaining to it is of incomplete type. This means that the experience of the Indriyas is of incomplete type and hence invisible in nature; if, however, it is invisible how do the Indriyas have the experience or know about it?

No doubt, it is the invisible that transforms itself into the visible; but the moment that visible is utilised, it ceases to remain in the visible state. It is with the help of the Indriyas that the invisible is turned into visible. We do not - we cannot utilise the invisible as such; - that is we cannot utilise the original state of Sat; we utilise the visible or it could be said that we utilise whatever is experienced by the various Indriyas. The moment the Indriyas are utilised for the purpose, the invisible is transformed into visible; and it is from the visible that we have to experience the invisible. The moment the visibleness of the invisible is fully understood, the state of its being visible ceases to exist. The original invisible transforms itself into visible, and whatever we experience is visible; i.e. both belong to the same state of being visible. It is from the visible that we are able to understand the invisible; when we thus understand the invisible we could say that the original Sat devoid of any attributes and action, which spontaneously gave rise to that infinite power - infinite force becomes visible; of course it is not conscious of how that power developed within itself. It is due to this spontaneously arisen power that the Sat - the original invisible becomes visible. Whatever is invisible to the body, i.e., the Indriyas or the world, or whatever is not fully experienced by them, all that, even though visible, remains as invisible. This body or this world is really speaking non-existent; this world or the body is neither born nor made. You may ask as to how it is experienced then? You do so because you are in the opposite state. You only experience the visible; none tries to understand the invisible through the visible; everybody thinks that the visible as experienced by the body or the world alone is true.

The world or the body as we know it, is formed of the Panchmahabhutas, amongst which the Akasha - the invisible -- is the highest in order. If that Akasha is conquered - and to conquer is to destroy - then whence can the remaining four elements come into existence? It is from the Akasha that Vayu atmosphere came into existence, from Vayu the Agni (Fire), from Agni the Apah (water) and from Apah the Prithvi (Earth). Lord Shri Krishna has said - "Karmendriyani Samyamya Ya Aste Manasa Smaran; Indriyarthan Vimudhatma Mithyacharah Sa Uchyate" - (Gita, Canto 3, Sholka 6. For meaning refer to any commentary.)

From this it becomes clear that it is no use controlling - conquering the earth, the fire, etc. - i.e. the gross physical body; their chief source, the origin - the Akasha - the invisible must be conquered; if that is conquered everything else is automatically conquered; i.e., if the quality of the Akasha is destroyed, is discarded - given up, the actions of all others will automatically stop. Now what is the quality presented by Akasha? It has been said "Shabda Gunam Akasham," meaning, - Shabda (word or sound) is the quality of Akasha. That is what I have heard. Personally I have learnt nothing. I have had no education at all. I did not like to attend the school for fear of being beaten by the teacher. Later Shri Dadasaheb tried to teach me that great book Panchadashi; but I could never understand it. Hence whatever I am saying I am doing so from what I have heard. Moreover what I am saying is not mine; it is somebody else within who is speaking out these things. If you like you can take advantage of this. Those that are qualified will understand what I am talking. If some of you think that it is all useless what I am talking, you can do so. Not being educated and learned I naturally talk to the ignorant women. Some may ask me if I take them to be women. Well, I have already talked over this subject once. If all of you are women, I am also a woman; if you think that you are all men, then I am also a man. Any way; Shabda - sound is the quality of Akasha. Talking is due to the Shabda - the sound. If talking is stopped it does not mean that silence is observed. Why? Because the sound is produced in the mind and one can hear that sound. One talks in the mind first and those words then escape physically through the mouth. The sound is of four types, or it could be said that it has four stages - Para, Pashyanti, Madhyama, Vaikhari corresponding to the four types of bodies - the Mahakarana, Karana, Sukshma and Sthula. The 'open' talk - the Vaikhari emanates from the physical gross body. Whatever is talked has to pass through these four stages or types; but they so quickly follow each other that one does not feel that they are emanating in succession from the four different bodies. The Para type of talk emanates from the Mahakarana bodies, the Pashyanti from the Karana bodies, the Madhyama from the Sukshma bodies and the Vaikhari from the gross physical

bodies. Because we are engrossed in the gross physical things, the stages preceding it do not strike us.

The fact that there are four types of bodies does not mean that they contain different types of Jivas; the Jiva is the same; it is the Jiva that passes through the four stages or states of the body. The qualities of the Mahakarana type or state of body are really very subtle and fundamental; attainment of knowledge, enjoyment of that Bliss, doing and undoing things with the help of that supernatural power, are those qualities. Due to the force of the original Prakriti, however, the Jiva is forced into the next state - that of Karana body; in this body the Jiva has no consciousness; it could be said that this state - this type exhibits ignorance. It is like the seed and the tree; the seed has no consciousness of its own state and yet it is capable of evolving into a full tree; such is the state of the Karana type of body. The Jiva on coming into this body forgets all about his experience of the Mahakarana state; it also means that the Mahakarana body does not get destroyed, but that only the Jiva gets pushed down into the Karana state; in fact, when that inner one is pushed into the Karana state; then it is called, or is given the epithet "Jiva". In the Mahakarana state, even though the bodies are different, the life principle underlying all the forms is the same; it is all one, is almost one continuum. That eternal one came from its original state into the Mahakarana state. When that is pushed down into the Karana state it assumes the state of Jiva and naturally forgets all about its existence and experience in the Mahakarana state. When the Jiva descends into the Sukshma and Sthula states, then he forgets his previous two states and now identifies himself with the body. In other words, it is the same - the original - the One - the one prior to all that is there in all the four types of body in a descending grade; it is due to the affectation of the Jiva that the four changes are experienced.

You can understand it better with the example of water. So far it is pure water, it has no experience of its being so; when it is put into a bottle, it becomes conscious of itself as being pure water. Being in the bottle enables it to experience its outer infinite free mass; due to its being affected - separated from its original infinite state, it experiences its infinity. That water has knowledge; as it enters the bottle, it identifies itself with the space it occupies in the bottle and the bottle itself; it does not take itself to be different from the water around it or from its container: on the other hand, on entering the container having separated itself from its infinite spread, it is able to experience its infinite state; it experiences that it is different from the bottle and due to that bottle it has received a limited state; it understands that the limitedness while in the bottle is essential to experience its unlimited state; even while in the bottle, it will not be conscious of its being

within it; it will understand that the bottle is the means to experience its own unlimited state - its infinite power to do and undo anything. If, however, on being within the bottle, it identifies itself with the bottle i.e. becomes proud of the limited state, then it will not be able to identify itself with its infinite spread outside the bottle. Somebody will say that if the bottle is broken, then will it not experience its infinite state? Well; yes, it can, provided that so far it was in the bottle it felt that it is not the bottle, that it is with its limited state, that it is able to experience its unlimited state, that such limited state is essential to experience its unlimited state; with such experience it understands that the bottle also belongs to its original infinite state; in other words, it becomes one with what it was. Having thus become that way, if it wants to experience its unlimited state it can form a bottle out of itself, with the infinite power it possesses. That power is capable of transforming the original into any coloured sort of bottle. In other words, with that supreme knowledge the water can form any bottle, - of any size or colour. You may feel that this new bottle is not new, but the same old one; yes, it is exactly like the first one, but not the first. How this? Well, I will give you an example. If you keep a bottle somewhere and later when you see that bottle again, it will be the same; if, however, that bottle is put into a furnace and recast in the same mould, it will look exactly like the first, but it will obviously not be the first. In the same way, if this bottle of ours i.e. the body is kept immersed in that Infinite Bliss, then that body will be a part and parcel of that Bliss; on again taking it out it will look to be the same; it can be called as similar; in any case it cannot be the same first.

If that water is put into a green bottle, does the water change? Does the green colour of the bottle affect the water within? The water from the white bottle, though poured into the green bottle, remains the same. When however, it is put into a green bottle it takes up the qualities of that bottle and hence looks to be green from without. That is exactly the state of the original infinite power; it acts in infinite ways; it can cause any change; but the original one underlying that power remains unchanged - unaffected - like that water. The original infinite and its infinite power both are invisible. When, however, that power joins with the invisible infinite, then movement - action is effected - is experienced. As it is, that original infinite one is formless; it always remains behind that infinite power. The power cannot exist - cannot exhibit itself without its support; it can, however, remain in its original formless state independent of its power; all the same both are invisible. Being invisible that power is not experienced; but from this power a trinity emerges: the one to be experienced, the experience and the one to experience; this trinity is seen to originate from

the cosmic movement. Once this trinity is born of that supernatural power, the existence and continuance of the universe is automatic.

In a green bottle, it is the bottle that is coloured and not the water within, nor the qualities of the coloured bottle are imparted to it. In the same way, the body does not impart its qualities to the one within it. The inner one, however, imagines that it has imbibed the qualities of the bottle - of the body; the moment it gets outside the body, it becomes - it looks - it experiences to be the same as the original. The bottle being very hard the water is not able to take its qualities. The Body being not hard like that, the Jiva is able to imbibe its qualities; the Jiva which is much softer than the body, assumes hardness due to the comparatively hard body. The more the Jiva identifies itself with the body, the more the qualities of the body it is seen to possess.

As the Jiva is pushed on from one body to another, the qualities of the one previous to the next are automatically taken up by the Jivas. Thus in the body next in order the Jiva imbibes the mixture of the qualities of the two bodies. The Jiva, prior to any desire and action, is called Atma; that is what I feel; you can refer to various authorities for the explanation. Any way, the Jiva has the mixed qualities of the different types of bodies it passes through till it arrives in the last - the gross one. When one actually talks - the physical talk - then alone others understand him; but without any such physical talk one can talk within one's mind and also hear what one talks. We are always able to remember what we talk in our mind. We are able to talk, hear, see etc. in our mind. In other words, the mind possesses all the Indriyas like those of the body. It is due to the push of the mental Indriyas that the gross Indriyas are able to work. Stopping the activity of the gross - the physical Indriyas does not stop the activity of those inner - the mental Indriyas. Even if we observe physical silence, the mental working - mental movements are not stopped. There is thus an inner - mental body behind the gross physical one that makes the gross body act. If the mental action is stopped, the physical action will automatically be stopped. Stoppage of all inner activity of the mind is what is called Mauna, and a person who is able to do that - to observe that inner silence is called a Muni. If all the inner - mental activities are stopped, it virtually means that the mind is destroyed. Destruction of mind is essential - has to be achieved. If the mind is destroyed, you will naturally go back to and attain that state from which the mind was evolved. The body with a mind is like a coloured bottle, but without any mind, it is like a colourless transparent bottle. When you come to such a bottle, your other bottles are all gone. Like the pure water separating itself in a transparent colourless bottle from its infinite mass to enjoy its infinite aspect, one is able to experience that

infinite Bliss within a body like that - with the help of such a body. You can ask as to why one should not go where that transparent colourless clean body is formed from the infinite, and then enjoy that infinite? Well, that is not possible. To enjoy that Bliss - to experience that infinite, one has to have consciousness, - i.e. that colourless transparent bottle-like body. When that primordial power forces itself outside that covering, it is not able to stop there, - i.e. at the stage of consciousness; it just goes on forcing itself out - evolving itself - till it arrives at the human body and here it stops. The human form thus is the last. As 'it' arrives at the human form, now it has either to turn back or remain there in that form.

You can compare all the forms (all the 84 lacs of Yonis) to the different types of coloured bottles. Since that Jiva takes on the qualities of the bodies, even when the physical body leaves it, those qualities remain with the Jiva, with the result that it has to take another body; and thus it goes on taking different bodies till it comes in the human form. At this stage one has to turn back. Ahead of human form there is a further way; but one has to act and create that way for one's self. The heavens, the Pitriloka (celestial abode of the forefathers) etc. are not there from the Beginning. The Shastras have described them and have laid down the way to attain them. You have to act that way, create that for yourself, and then go there. Even if unconsciously those actions are performed you attain that particular celestial place. Same is the state of Yamapuri (the hell). Same is the case with Vaikuntha (the place of Lord Vishnu). All these celestial places are not there for all the time; they are not eternal.

That force thus arrived at the human form; its further progress depends on the human actions; one may attain heaven etc., or remain in the human form, or turn backwards. If the man turns back and goes to the transparent colourless - bottle stage, he can enjoy that infinite. You may ask having passed through 84 lacs of Yonis, do we go back to lower forms from which we have evolved? No; turning back does not mean that; all the Yonis are represented in the human form. It is while in the human form that one has to attain that transparent - colourless - bottle-state; once this state is attained, the state of any experience can be attained. Having come to the transparent - bottle-state, if you begin to take to other bottles, the colourless bottle would at once say, "Having come to me have you not yet had all the experience?"

In short, to come back to the Panchamahabhutas, Akasha - the invisible is the Origin of all. If the quality of the Akasha i.e. the sound is stopped i.e. the talk (or movement) of the mind is stopped, then one goes into the state whence the mind came into being i.e. the state of the colourless transparent bottle and the states of all other bottles are destroyed. It

means the physical silence has no value; what is required is absolute mental silence. And, my dear Svamiiji, all these Parayanas, Pravachanas, reading of sanctified books, etc., etc. are all the means to make the mind silent. Once the activities of the mind are stopped, everything is attained.

With absolute mental silence, it is immaterial if the physical silence is observed or not; that means with attainment of absolute mental silence, the physical actions do not affect the Jiva - the inner one. Even though the mind becomes silent, that force goes ahead. To do or to stop the activities, the Shakti - the power is essential. If the Shakti to stop the activities of the mind gains upper hand then the mind becomes silent; but the Shakti that makes the mind act is also there, and that Shakti goes ahead in its own way; so far the mind was active, the shakti worked through the mind, and then exhibited itself in the gross physical activities,- i.e. the activities of the physical Indriyas; with stoppage of the activities of the mind, the shakti no longer has any medium to pass through, with the result that it now begins to act on the physical Indriyas directly. Without the force of the mental Indriyas the physical Indriyas are not capable of acting in a coordinated manner, i.e., of acting with a purpose; with that Shakti now directly charging the physical Indriyas to work, the activities of such a person look like that of an insane. Such a person may remain naked, may go without food, dance, pull a plough, etc. without any purpose. It means with the loss of the intermediate medium - the mind, the physical activities of a person become purposeless; and such a person looks like an insane; he is, however not insane, but actually has gone to his origin - the Infinite Bliss. Ashtavakra Gita has described such a person this way - "Antarvikalpashunyasya Bahih Svachchandacharinah; Bhrantasyaiva Dashastastadrishya Eva Janate," - meaning, a person whose inner faculty of Vikalpa i.e. mind has disappeared, behaves in an extreme free manner; the external visible state of such a person is like that of an insane; but his real attainment - his real state can be known only by those that have reached that state.

All this boils down to one thing - one principle, that is, silence, - the real inner - mental silence, should be observed.

If one vomits out food, it stinks. In the same way, if one listens to such talks and after that as he leaves the place, he begins to defame, or abuse others, all that listening becomes useless. To digest a talk like that, to attain the fruits of silence, things like Nama-smarana should be practised.

(Due to this talk, the Purana-reading of Svamiiji was delayed; seeing this delay Shri Baba said-)

The Time - the Kala exhibits different qualities at different times. If you have left the worldly way, why then look to the divisions of Times and its various attributes? What does it matter if things are delayed? If the whole time goes that way, what does it matter? A man who is interested, who wants to understand, even a little is enough. Today's talk will be useful to those who have lost their interest in the ways of the world. It is not that everybody will understand this subject; but if one ruminates over this - if one thinks over it, slowly and surely he will be able to grasp the subject.

Men of the world cannot know and understand the state of those who have attained the state of the origin of the mind. A person who has deliberately lost his mind and reasoning is called a Jivanmukta.

168

S. V. II

12-8-1924

- (1) Prideless state and God, and the Grace.
- (2) Offering of one's all and the highest state.

(1)

(As usual Svamiji had arrived for reciting the Mudgala Purana. Shri Baba said pertaining to it.)

All these recitations etc. are the means of becoming devoid of all pride.

Every individual is seen to stick to one form of God and be proud of it. In worldly life at every step different types and shades of pride are seen to influence a person. As one tries to give up one type of pride, another is seen to face him, so that till the end pride as such is never seen to leave him. The more one thinks over the various actions of one's own, in each of them pride is seen to exhibit itself. It is like a geologist's experience, - the deeper he goes - the deeper he digs at every step he finds something new. It is like these English people who are ruling over us; when they came here nobody knew anything about them; the more they stayed here, one after another they showed some new quality and new invention unheard of by the world. A power that is thus able to show such miracles one after another is called Ishvara.

Isha means Ishvara. The word Isha means various supernatural happenings; nobody is able to know the origin, the extent and the effects of these happenings; by the time one occurrence is grasped and understood, and is being described, another occurrence is seen to take place; thus it becomes impossible to collect, grasp, understand and describe any of them fully; such a

state is denoted by the word Isha. After all, there must be some limit to such things; it is this limit, - or this limited power, that has been termed as Isha. When you get something still superior it is called Ishvara; it could be said that the state of Isha was born of Ishvara. A state which is able to accommodate both these states must naturally be still higher, and such a state, which gives rise to the state of Ishvara is called Parameshvara. Thus there are three stages in descending order - the Parameshvara, Ishvara and Isha. If an ordinary supernatural happening is impossible of being described, who can grasp or gauge the state of Parameshvara? Because it becomes impossible to know anything about it, men began to try to understand the lowest - the Isha state. A person with this aim in view comes across a man like Svamiji and requests him for the elucidation of the three different states, thinking that the Svamiji must be knowing all about them. If the Svamiji has really reached the height, then he will not be able to say much - elucidate fully any of these states. Why so? Because he has reached the height. Somebody might say that a man who has reached the highest must be able to explain at least the lower states fully; is it not? How can a man in a lower state explain all about the higher states? True; but then the fact remains that a man who has reached the highest cannot describe those states; it is equally true that a man in a lower state cannot describe the higher state. Who can do it then? Well, a man who has attained a little but who thinks that he has attained all, is the only man who will be able to talk about them; in this the speaker and the listener will be in a peculiar middle state - neither at the bottom nor at the top - somewhere between the complete and the in-complete. Somebody may ask me as to how I am able to say this way about them. Well, I am able to do so simply because I am neither in a complete nor in an incomplete state; I am beyond both these. People say to me that I have attained the Brahma and request me for the way. I tell them that nobody showed me the way. I know nothing about going to or coming from that state. On this they say that I should make them like myself. I say to them that that is very simple; I left my clothes and became naked; I became like a fool; well, you become like that. They ask me if I was sure of their becoming like me if they did that way i.e. became naked and behaved like a fool. Well, you people think that by behaving that way you may not become like me, and that is why you do not like to behave like that. It is not that you have got to discard your clothes for that. Did I become naked or discard my clothes by myself? I was like others and later became like this. Think of a cultured and rich family with plenty of money, property, respect, honour, etc. All these things in and of the world are illusory. Any way that family was prospering. In course of time things began to deteriorate; the same family became poor, lost its property, lost its place of honour, and so on. They could not afford even to effect

repairs to their old house. In course of time that once rich, palatial house crumbled and only one beggarly person alone survived. This person felt that his forefathers were once rolling in wealth while he has become a beggar - a destitute. In course of time that lone man lost everything; nobody would give him any alms even. In other words, this man was reduced to nothing - reduced to the state of just 'only'. I would like to tell you something about this, which you may believe in or not. This man reduced to the state of 'onliness' is the same man who as the head of the family prospered in every way years ago. The Same rich man began to take birth one after another, expending his punya all the time till he became a beggar; he now enjoys the beggarly state opposite to the rich state he first enjoyed; he has now come in such a poor state that even his hard labour brings him nothing; he has now come to a stage from whence he could pass beyond the cycle of births and deaths.

Every stage in the world is like that; it has two sides - the pair of opposites and a man has to face or enjoy both of them. Whatever side the Jiva enjoyed in his one birth, he has to take another birth to enjoy the other. When the Jiva enjoys both the sides, he need not take any more birth. When facing both the sides is over, the man is favoured with the grace of his Guru. Nothing is attained unless one has gone beyond both the sides. Day and Night together form a full day; only the day or the night does not mean a full day. A poor man, whatever he does, does not, get back his old days. If one is tired of night and he tries to bring on the state of the day artificially, even if he succeeds, it is valueless; it is artificial; artificial light does not compare with the natural state of the day. A man reduced to poverty cannot even feign to be rich; he has no means to do that. His nature, however, remains the same. If he has to attend a marriage party, he likes to and thinks of doing some show even if he has nothing even to eat at home. His wife says to him, "I feel ashamed to go like this; you must make some ornaments for me." He says, "Well, we, cannot afford at present; you better not go." She says, "Even if you desire, you must have some decent clothes; how can you go in these rags?" He says, "I will borrow the clothes from a friend and go." She says, "I can also borrow from a friend; then I shall also come." And now with those borrowed things they go out. They now try to show that all those things belong to them. Somebody who knows them well at once talks about their vanity. Some others appreciate their clothes and enquire about them; and they tell all yarns about them. If, however, the husband and wife are really good - really simple, they never feign that way; if confronted they at once say that the things have been borrowed to enable them to attend the ceremony in a proper way. If they are sharpers they give all sorts of yarns - the price they paid, the way in which they got them, etc. If that man, however, feels it unfair to trouble others in borrowing things for them and

to feign a better status to make a show so that lie is not ridiculed by others, then he chooses to remain content in his own poor status; such a man remains in that state of "Be as it may". I myself am reduced to that state.

You might say that because I left everything - clothes, property, home; etc., I attained Godhood. Let me however make it clear, that on my own I left nothing. I was like you. God knows how I came to be in this state - the state I am in. For many a day after I got into this state, I used to say, "What was I? And now what have I become?" Once an old woman said to me on hearing me talking that way, "It is the sins of your previous life that are now showing up and affecting you that way." Anyway, I happen to come into this state. None can be turned into such a state by mere wish, or on his own. I know with certainty- that what I am today, I am the same - the head of this very family who enjoyed prosperity, honour, etc., years ago. In all those that suffer to the utmost in the world abides Lord Vishnu Himself, who, as Vishnu, is the ever-enjoyer of all happiness. Somebody may ask me if Lord Vishnu belongs to this world? Well; the reply is that He does. He is of this world; He is the first of this world as all the qualities of the world are exhibited by Him - are within Him. Being the first, all the states in and of this world, as well as the states beyond, are applicable to Him - are within Him. In fact, He is at the junction of - border of these two states - within and without this world. Yes, it is the same Vishnu who has come into this destitute and dire state. As of pain, a person also gets tired of pleasures. When tired of enjoying pleasures, one wishes to suffer from pain. When you will enjoy all the pleasures to their full measure, you will feel tired of enjoying them and you yourself will desire to have some suffering. This suffering has its own charm - has its own pleasures. How can you appreciate this suffering? Who knows? It may be the first of this world, Lord Vishnu Himself, that may be here in this form, having come to enjoy suffering. After all, the opposite states always remain side by side - together.

What a diversion. In such talks that is what happens. Such a talk is like a tree. Why? Because when I talk I have nothing planned or learnt by heart a particular piece like an actor. I just go on talking spontaneously.

I began with the topic of pride a man feels about a particular form of God he takes to and the cogent miracles that occur. The state prior to it, that of the prime cause that gives rise to supernatural happenings, is completely devoid of any pride; how can that state be known? Varied supernatural happenings continuously emanate from it. The pride, i.e., the Abhimana means, 'to be measured' - or rather measurable in any way. A human being is one that got first limited or measured by three and half cubits of his body, and then he became proud

of whatever subject or object he took to. The more he gets limited in different attitudes or aspects, the prouder he becomes of that to that extent. The state of being measured or limited is not a naturally forced state. It is the person who takes it on himself by himself; it is like putting a coat of paint as it were. Somebody may say that if there be something, then would it be wrong to do something? 'To be something' itself is a state of being limited - of being measured - of Abhimana; it to be something is that state of being oneself that gave rise to this universe. Not to be something in any way, i.e., to be fully devoid of pride, i.e., Abhimana is to belong to the state of God - the state of Ishvara.

To call oneself a doctor, or a lawyer, or a millionaire, etc., is to be limited - is to bind one's self - is to be proud of that state - Abhimani of that state. Whatever Abhimana one is destined to have, he becomes that; if however one keeps his buddhi unaffected by that abhimana, then a time comes when one is able to get over that state of abhimana; on the other hand, if one allows his buddhi to follow in the wake of that abhimana, then one gets himself exposed to or chained to the state of births and deaths - pleasure and pain, etc.

In worldly life there are many a shade and type of this abhimana. When one goes beyond one, he experiences himself to be under the influence of another. Even on continuous effort to get beyond it, it becomes difficult to be fully devoid of abhimana. Why has one to try to be devoid of all pride? Because the prime state is full of supernatural power and the Ishvara abides in that state. A person tries to leave away the pride; in the end, as he lies on his death-bed he thinks that since he is now to die he should give up all pride and die, and he dies; as he thus dies he becomes proud of being prideless; the result is that due to this pride of death, he has to take another birth. Once you take to one side, you have to accept the other. One should not have the abhimana even of death. One should take to the abhimana pertaining to God. You may ask as to why one should have this abhimana? Well, really speaking one should not have even that abhimana. That state of liberation - that state of 'only' is devoid of all pride. Why have even the pride of worshipping a form of God? If you have no pride at all - if you can leave away all pride in and of the world, why have the pride of worshipping a form of God? But in the world, if one type of abhimana is got over, another takes its place. If all types of pride are done away with, the pride that 'I have become fully devoid of all pride' affects us; and this state of pride includes all types of pride; it is like having crossed the ocean, as one puts one foot on the beach one is drowned. Now how to get out of this abhimana? Well, have the abhimana pertaining to God and you get relieved of all other pride.

If you become proud of the various cogent actions pertaining to devotion towards any form of God, the various types in and of the world are soon got over; this is the only simple

method to become devoid of all pride. Somebody might say that even though it pertains to God, after all it is pride. True; but this pride does not matter. Somebody may say that this pride may bring on all other types. No; this pride pertaining to God never leads to any other. "If all the affairs of the world emanate from God, how can He remain unaffected by them?" That is what may be asked. Well, the reply is that God is not conscious of the world being or having emanated from Him, of being limited - of being influenced by abhimana and of being yoked under the chain of births and deaths, etc. It is like our hair which grow on the head and fall away and yet of which we are never conscious. If, on the other hand, there are pediculil in the head, as they bite, we become conscious of their existence. In case of the hair then, as we are never conscious of their growth and fall, can we not say that we remain unaffected by them? Exactly in the same way, God remains unaffected by all that is in and of the world, even though it has emanated from him. Somebody may ask, "In that case how can God be called as all-seeing". Well; it depends on you. If you decide that He is all-seeing and utilise that quality of His, then He will become all-seeing. In short, pride pertaining to God always relieves one of all other pride. Some may ask, "Should we grow the pride of being all, i.e., of "Aham Bramhasmi", meaning, I am the Brahma." To achieve that Unity - that highest - by following this pride of " Aham Bramhasmi" is very difficult, and it requires a very long time. On the other hand, the mutual relation of a master and a servant with God leads to the goal more easily and more quickly. By following "Aham Brahmasni", the responsibility of achieving the ideal falls on one's own shoulders, while in the master-servant relation the responsibility falls on the master's shoulders. It is better and preferable to develop the master-servant relation and that automatically relieves one of all the pride.

Look at our Swamiji. He has left the worldly relations and embraced the Sanyasa - the pride of being a Sanyasi. This pride will relieve him of all the worldly pride provided it is utilised in the proper way.

Once when I visited Banaras - Kashi as I was sitting in a dilapidated hut, people began to gather around. Once some Sanyasis came and bowed before me. I said to them, "You have embraced Sanyasa and how is it that you are bowing before me?" They said, "Because you are in a higher state. I said that if I prove to you that I am in the lowest state, then your bowing down before me will lose its value. One of them, prior to his embracing the Sanyasa, was a highly-paid Government servant and was drawing a good pension. He told me what he was and then said, "I have to request for one thing only and that is that you should kindly bestow your grace on my children. My children have undergone heavy debts; that is what I have come to know; and this always distracts my attention. Sometimes my children come here and apprise

me of their pitiable state, and that makes me sleepless." I at once said to him, "You have embraced Sanyasa: it means you have given up all attachments. Why now think of your children? Take for granted that your children are dead; then alone you will get the fruits of embracing Sanyasa." Hearing me, tears began to roll down his eyes. Seeing this I said, "Did my talk pain you?" He said "No; I was not pained by it. But nobody clearly advised me that way till now. My wife was good and faithful to me. When she died I embraced Sanyasa. I remembered her and that is what brought on these tears." I said "Right; she became your Guru. I wish she was against you; it would have been better."

I will explain to you if the Sanyasa embraced by this Svamiji here is done rightly or not. Somebody may say, "What have you to do with him? What does it matter to you?" Well, his relations with me are like that; they are far too close. In his former Ashrama, when he was a Discourser (Kathekari) by profession, he had been bestowed with that Grace. It is that grace that has brought him into this present state. The external signs of any Ashrama may or may not lead one to his ideal during his life time; all the same, their influence is not wasted; he may have to take a few more births to reach his ideal. Svamiji is a learned person and knows all about things. I, on the other hand, pull things to pieces, like the monkeys which tear a garment to small bits and reduce it to its original state of cotton fibres. Shri Rama had kept the army of monkeys. That is too deep and subtle a subject. However, I will tell you one of its secrets. The monkeys tear a garment to pieces. The state of Rama is naked. Since Rama as an incarnation accepted the outer clothes, he had to have somebody to remove them from him and lead him to his original state of nakedness. That is why he maintained an army of monkeys. Shri Rama utilised the monkeys - made use of Maruti to attain his original - his real status. Like the monkeys, I also pull to pieces all the words and this dissection of words leads one to that original One.

Somebody has said, "Yadabhavi Na Tadbhavi Bhavi Chenna Tadanyatha." This means whatever is to happen happens and whatever is not to happen does not happen. The whole world is based on the pairs of opposites. Whenever the thought, "What was I and what have I become" comes to my mind, I think of this stanza and bring contentment to myself.

You all know the former state of this place; it was a burning ghat, full of thorny shrubs all over. The only small clear piece here was where Durgabai's hut is standing. I used to bring the unclaimed dead bodies and burn them here. It is said that every place has its use and that place should be used for that purpose. Somebody may like to know as to why I should bring you people here on this burning ground. My reply is that instead of allowing the body to be brought here after death, it is preferable to bring it here ourselves while alive.

If you have embraced the pride of death, then it is better for you to come here now. If you come under the influence of the pride of death as is experienced commonly, then that pride is bound to harm you. With the pride of death held to do away with the pride of being alive, you should come here. You know that I always call myself as dead as a corpse. When you will become dead corpses, then you will understand what I am saying. If you cannot be a dead corpse, at least be dead. Do you not think now that this place is used for its valid purpose? As you come here you are proud of being alive; that is why whatever I do appears to be peculiar to you.

I once told you that wherever unusual things happen, God abides there. You see the sudden changes in this place; do you not understand what it means? You come and ask me for the way; but on knowing that very way you have come here. If you charge yourself as being dead, i.e., you experience death while you are alive, then you will be alive eternally. After all, the Jiva has to die; it is you that call that Jiva as living and that is why you have to experience death. If we forget that we are alive, if we forget that that we are existing, that is, if we ever remain in a state of deep sleep while in a full wakeful state - well, we are virtually dead. As I said yesterday that when a man attains the state of a colourless transparent bottle, he loses consciousness about his body; sometimes he feels that perhaps he is within the body or that he has the body, while at other times he forgets all about it. While in such a peculiar state he always experiences that infinite; he can then experience the destructible or the indestructible as and when he likes. This double experience he is able to have so far he is in the state resembling a coloured transparent bottle. If, however, he begins to resemble other coloured bottles, then he goes astray.

When I consider my state of ten years ago and that of today, I always begin to wonder, "What was I, what am I"; then I remember, "Yadabhavi, etc.," and thus became contented. God knows what is to happen later, so far as this body is visible? How should one remain till then? One should remain in a state devoid of any give and take - what is described as "Heyopadeyarahitam", - Heya, giving away and Upadeya is to take, i.e., destroy or use not what you have, and never desire or try to have what you have not; one should remain in the state of 'be as it may' like that of a stone; whether you rub flowers or night-soil on it, the stone is unconscious of it all. Such is the state one has to attain.

Whatever has happened constitutes the past; the future follows the present. The past can unfold the present and the present unfolds the future. A person, who can perceive all the three - the past, the present and the future, is called omniscient - the knower of all. Such a man, however, never makes use of his ability of perception for his own self or for anybody else. It

may be that I may be knowing something of future. For this present state of mine, a huge force is responsible. It can be said that that force emanated from Shri Sai Baba. When I asked for permission to leave, he said, "I will personally conduct you to the place. You do not know the road, and you may have no money to buy the ticket. I myself will buy a ticket for you. I will give you such a pass, that the train you will entrain will lead you to your destination without any halt anywhere." Subsequently I moved as if in a special train; it hardly ever stopped in the middle; it just went on and on. Now I understand what Sai Baba meant by saying that he would give me a special ticket and put me aboard a special train. I definitely remember the time I boarded the train. But about the train and the time and all that, well, how can I say anything? There is a saying "Jisane Kamaya Usane Chhupaya", meaning, whoever attains divulges not. The force or attraction of my Jiva towards the worldly life - the birth and death etc., was just set back and made to revert quickly towards its origin; it is like reverting the train suddenly and despatching it back to its original destination. That is what was done by Sai Baba. This movement presents all the future. I know the future; but it is not good to expose it. When a seed is sown it is bound to give rise to a tree and bear a fruit. One should never think whether a seed will give rise to a tree or not. One should only sow the seed and just wait to see what happens. Whatever is happening or will happen here is not my responsibility. Whosoever made me board that train will look to all that. All this has come from him. Whatever is to happen will happen, and whatever is not to happen will not happen; I have nothing to do with it. People come here and offer all sorts of things. Everybody does what suits him. There is going to occur something very new very soon here.

(2)

In all procedures of devotion, offering of one's self is the highest. The devotion is described to have nine stages - leading from one to the next, the last being the complete offering of one's own self. Here is a stanza giving these nine stages - Shravanam Kirtanam Vishnoh Smaranam Padasevanam; Archanam Vandanam Dasyam Sakhyamatmanivedanam", - meaning, Hearing, Singing, Remembering, Serving the feet, Worshipping, Bowing, Serving as a servant, Friendship and Offering of one's all - these are the nine modes of devotion. I used to have many a vision when I was in the state of, "What was I, and what am I". In one of those visions a discussion of these modes of devotion I was able to hear. One side narrated then as above; another recited them in the reverse order - offering one's all, to be the first. This reverse order was presented by a woman. Everybody accosted her as to why she presented them in the reverse order. She said that she would prove that order to be correct. In the world is

Kanyadana done or Purushadana? When I will have been offered, it will lead to my good as well as to that of my husband. It only proves that offering of one's all is the highest. There is no other method to know the secrets of God. When you are ready to sacrifice your life for a person, then that man parts with his secret to you; such a person alone is a friend, to whom secrets are told. In the same way, when God sees that you have offered your all to Him disregarding even your body, then He takes you to be fit enough to know His secrets; to such a man He imparts his secrets, and to none else. Everything pertaining to God is unrevealed, and the way towards Him or the actions leading to Him are equally unrevealed. You cannot have any secrets; you cannot act secretly. Everything pertaining to you and of yours is all open. You may say that when you do things behind closed doors, will it not have been done secretly then? Well, if you want me to say that way, I will say that yes, you can act secretly. Any way, what is required is secrecy. We know our own secrets and we only communicate them to those whom we implicitly trust. To know the secrets of God we have to attain the state of secrecy, and we can attain this state of secrecy by offering our all to Him. People offer their all in the world to their Tana, Mana and Dhana, i.e., to that Maya, and that is why they are not able to attain that all-important state of secrecy. The Tana, Mana and Dhana is the hindrance in our offering ourselves to Him; we should break our ties with this Tana, Mana and Dhana, or we should offer our all to one who has given up all his ties towards them and has attained that state of secrecy. Just think of a common example. A king is known to a few, i.e., he is virtually unrevealed; it is hence that one has to approach his agent - the minister to get one's work done by the king. Compare this king and his minister in the world to Lord Vishnu and a Satpurusha. We should get our work done through a Satpurusha who can work as an intermediary - a person who can contact both the sides. There are some Satpurushas who are not meant to work as intermediary; such Satpurushas never come before the world; they stay in deep forests and remain unknown. There was a Satpurusha, named Chandu Baba, in Khadgapur who was not to act as an intermediary; if people approached him, he used to refer them to me. In course of time, in spite of my trying to remain unknown, people began to flock to me, and none approached him. It may be that people may be able to attain that state of secrecy here. As I have said the real obstacle to attain that state is our Tana, Mana and Dhana. Because God is unrevealed, we have to pass into that state to see Him. The unrevealed - the invisible is infinite, and to know the infinite is to attain the state of the invisible. A person who has attained that invisible state is no doubt seen by all in a physical body; to him however that body is invisible; from, within, however, he is able to see that body and everything, around him. You experience only the gross physical; he experiences all that lies beyond the

gross physical - not only behind his body but behind the whole visible world; he is able to see even behind the Mahakarana state of the body. All the four types of bodies - Mahakarana, Karana, Sukshma and Sthula have their Tana, Mana and Dhana. If you want to attain that invisible state, and the human form is really meant for that, then you should offer your all - the Tana, Mana and Dhana to a Satpurusha. When that offering reaches its full measure, then it will be called as complete offering of one's all. Whatever we are proud of, i.e., whatever we call as ours including our Jivatma, has to be fully offered without any reservation. The person, to whom you offer your all, does he keep that with himself? Hundreds offer him their all. He naturally does to all these offerings what he did to his own.

Commonly the Jiva is identified as one with the body. If the Jiva could be made one with the Shiva instead of the body, then the state of the body and all things around become like that of the pure atma. It is when the Shiva becomes the enjoyer and begins to enjoy the body and the various objects of enjoyment, that is, when He becomes one with the body and those objects, then He is recognised as Jiva within that body, or Jiva with a body. The Jiva of man with the body goes on enjoying various objects for births on end, and a time comes when he feels tired of that enjoyment. Sometime or other he is bound to feel that all the objects are illusory, that they ultimately lead to pain, that he is being deceived and led astray, and with this feeling he is bound to feel tired of them all. When he becomes fully tired and disgusted with all the objects and the body, then, he turns back - looks backwards. It is not that only on being tired of the body and the objects, the Jiva could at once attain its original state of Shiva. On being tired, when the Jiva begins to understand and practise various things laid down for the attainment of the state of Shiva, begins to associate himself with saints and Satpurushas, begins to serve God and Sat-purushas, etc., then it is that by and by he begins to attain the state of Shiva. So long as the Jiva does not fully believe in what the Shastras and the Satpurushas say, and practise things as advised and laid down by them, it cannot be said that he is really tired of the body and the objects; it is only when he feels fully tired, really tired, that he begins to trust them and follow them; in fact, implicit trust and disciplined practice are the real signs of his being really tired. This state of being really tired is called the spirit of detachment - the Vairagya.

As Vairagya, i.e., the detachment increases, i.e., as the attachment towards the body, etc., decreases, the impressions, the Sanskaras that turned the Shiva into Jiva decrease; and with full detachment, the Jiva loses all the outside influences and impressions, i.e., loses the state of Jiva and once more reverts to his original state of Shiva; he then experiences only the Shiva state. Because he was lured by the body, etc., and because he became attached to them, he

experienced the illusory - painful state of the body, etc., and then turned back from them, detaching himself from them, to experience his original Shiva state. The state of Shiva is the same as the state of Atma - the state of Sat-chit-ananda. Once one attains that state, then he is able to experience that state - the Shiva state - even in the body and in all other visible or invisible objects. Because of the attachment towards the body and the objects of enjoyment, it was that the Shiva got into the state of Jiva. Once, when the Jiva gets beyond the body, etc., and reverts to his original state, then even while in the body or after leaving the body, even though he re-mains surrounded by all those objects, he remains unattached to or uninfluenced by them. It is the nature of the body and the different objects to lure the Shiva and entangle him, and thus turn him into Jiva; but once having experienced them, when he gets beyond them, they are no more able to affect him - to influence him - to lure him; on the other hand, whatever comes in contact with him is lured by him into his own Shiva state. Once the Jiva attains the state of Shiva, the term Jiva becomes no more applicable to him. Having attained the state of Shiva, no more does he attract the body and the objects; if the body and the objects go to him to lure him, it is they who get entangled with him and are ultimately transformed into his state - the state of Shiva. The body and the objects approach him to deceive him and pull him down; but what happens is the opposite; not that he is pulled down by them, but they are pulled up by him to that state of Bliss; that is, in trying to deceive him, they get uplifted. I repeat and have been repeating often this topic for various reasons, - to impress on you the real thought - the real process of happening - the real effect of this process. The attainment of the Shiva state by the Jiva is described as the union of the Jiva with Shiva. But really speaking where is the union? The Shiva was lured into the Jiva state; the Shiva gave up the bondage - the attachment, and came back to his original status; but then in what other way can we describe this change? That is why, in common parlance, we call it the Union of Jiva and Shiva. When the Jiva becomes one, identifies himself with the body, etc., then all the objects and bodies, etc., become visible; the moment the Jiva attains the Shiva state, and turns everything around him into his own state, nothing can remain visible, i.e., nothing will have a form, i.e., everything will have turned into one formless continuum. To experience all as one formless continuum is the end result of fully offering one's self - the full Atmarpana.

There are two methods of offering one's all - of doing Atmarpana; one is to do it by one's self and another is to get it done forcibly by or through somebody else. If atmarpana is impossible, how can one get the fruit thereof? Well, it is possible, and there is a method for it. The pure atma cannot be exchanged, - i.e., give and take of the pure atma is not possible;

on the other band, give and take of the Jivatma is possible; but it is commonly difficult to do so. However, there is a simple method of effecting it, and it is really simple; wherever the Jivatma goes, i.e., gets easily attracted and attached, i.e., to whichever object the Jivatma offers itself, that object should be offered to God, for the simple reason that wherever that object goes, the Jiva automatically follows it. I will tell you a story which illustrates this better.

There are various courses of studies in black magic - killing, attracting, removing, etc. These days people do not believe in these things. But like your mesmerism, etc., these courses - these studies are real. For a matter of fun some people learn these trades. The Ashta Siddhis - the eight higher miraculous powers that one meets with on the path of self-realisation are akin to these faculties. The one who led me to this state led me directly, without stopping anywhere in the middle. Now I can come and go along the path as I like without being influenced by anything along it. It is not that I have not seen or known these things lying along the way; they are like the scenery on the road. Suppose you come across a river as you are travelling; if you wish to drink water, you stop at the river; otherwise you just wade through and go ahead; you do not feel interested in that river. From this earth - the land of death - the Mrityuloka, as we go higher, we meet with all sorts of things along the road. As we walk across the street, there is rubble, stones, dirt, lumps of night-soil and what not; do we ever care to look at them?

Those Ashta Siddhis are not like that. Anyway, there are some powers like that of a lower order constituting the black magic. In one of these one learns to multiply the rupees. A frog-couple is taken and one rupee and one eight-anna piece also is taken. All these are charged with some Mantras. Then the male frog and the rupee are kept in one earthen pot and the other two in the other; these pots are buried on either banks of the river. Then some Japa is done for a particular number of days. On a certain fixed day at the end of the Anushthana, you approach the pot that contains the eight-anna piece, unearth it and open it; what is found in it? The rupee has come into that pot. Then you take the two coins home, keep that eight-anna piece very secure at home and spend that rupee; the moment you return home, another rupee is there near that eight-anna piece; spend that and another appears in its place and so on. Wherever the rupee goes or is kept, it just comes by the side of the eight-anna piece. In the same way, like the rupee following the eight-anna piece, wherever the object liked goes most, the Jiva follows it.

In short, offer to God what is liked most. If we are deeply attached to money, offer that money to God and our Jiva will follow that money towards God. That is why we should

offer whatever we love to God. Whenever we offer - we give, it is our own things, i.e., things belonging to us alone we can offer; we do not - we cannot offer things belonging to others. Offering - giving, i.e., Arpana - Dana, etc., is all the same - is all one. Now what happens to what we offer? Take the example of offering the Pinda to understand it.

We offer Pindas in the name of our forefathers on a certain day with some rituals, at the end of which they are thrown into river; with the river-flow they are flown away; that means they never come back; they are ultimately led into the sea. The idea in throwing them into the flowing water is that the one in whose name that pinda is given away should go onwards to the sea - to the infinite, and not turn back. Once a pinda is offered away, we offer it with all reverence and love, and never do we expect it back. In other words, all offerings are done or have to be done that way. Whatever is once offered away should not come back to us like the pinda; and such offering alone is described as Arpana or Dana. It can be compared to a dead corpse which once taken to the burning ghat is never brought back. Because our very life depends on food, offering of food means virtually offering our all. Offering a piece of land, offering a cow, etc., is offering our all, because of our not being able to live without them. Somebody may ask as to what can be offered that will be nearer to us than all such things. Well, offering the daughter, born out of ourselves, is nearer to us than all other objects on which we depend. That is why Kanyadana has been talked of so much. Just as if one has no son, he adopts one to ensure sat-gati, similarly if one has no daughter, one should adopt one and offer her away. Offering of a daughter leads to the liberation of both the families of which she is born.

I have talked a good bit about this subject and I need not repeat. I have said that the daughter should be offered to a Satpurusha. A Satpurusha in a way is a married person; in fact, because he is wedded to a girl he has become a Satpurusha, this girl is that Adimaya - Adishakti - the original pure Prakriti. A Satpurusha is wedded in two ways, i.e., is wedded with two brides simultaneously. It is from the original infinite that the male and female Prakritis, i.e., the Purusha and Stri Prakritis emanate. These two Prakritis are naturally wedded to that Original Infinite - the Sat. A Satpurusha having attained the state of the pure atma, i.e., the state of Sat, he is automatically wedded to both the Purusha and Stri Prakritis. As related to the Purusha Prakriti, a Satpurusha plays the part of a wife to that purusha, while in the Purusha state he becomes the husband of the Stri Prakriti. That is why a Satpurusha is both a man and a woman at one and the same time. That is why a Satpurusha is always beyond all the worldly ties. Even when we offer our daughter to him, he does not keep any worldly relation with her. We offer our daughter to him because he has reached that

state of Sat; we have nothing to do with his external form; how he looks - young or old, handsome or ugly, etc., is immaterial - has not to be looked to. Assuming that having offered our daughter to him, he actually enjoys her and a child is born to her of him, in no way does it interfere with his state of Sat, or with the fruit due to her parents. A Satpurusha being beyond all the Dvandvas, it is immaterial how he behaves - in a worldly way or against it. The Puranas contain many an example like the Vasishtha, Vishvamitra, etc., where having reached that state, children are born of them. In other words, even if a Satpurusha is seen to behave like a man of the world, he is no more affected by it, as he always remains in the state of Sat - beyond all the dvandvas. Not only that the worldly behaviour or bearing any children does not affect a Satpurusha, but such behaviour and bearing of children by our daughter wedded to him does not come in the way of her status of a Sati or Sadhvi. On the other hand, if at all a son is born out of such wedlock, that son enters the world and strives throughout his life for the emancipation of the whole world; in fact, that is the reason which sometimes prompts a Satpurusha to create a son.

Many a person, who had reached that state, had married and had children; and we always remember their names as the original heads of our heredity; amongst the Brahmanas particularly, during the daily ablutions, we always give offerings in their names. Thus, even though such men seem to behave as men of the world, they are not affected by it; on the other hand, they remain fully engrossed in the state of Sat, and lead both the families of their wives and themselves to that state. To such men the question of caste or creed or family does not affect, since they have gone beyond all these bondages. Whichever daughter, of whatever colour - Varna, or caste is offered to them, it is all the same to them. The only essential requirement is that she must be offered as Dana and must accept her as such. Once he accepts her, she automatically transcends the barriers of colour, caste and family; she becomes his, i.e., one with him. Even though the Satpurusha is seen to behave in a worldly way with her, she should not be taken to be following the worldly way, as her acceptance by him never removes her from her kanya state. Such a girl or a woman is always a Sati - Sadhvi. Even if her husband, the Satpurusha, leaves the body prior to her, she should not be treated as a widow in the worldly sense; on the other hand, she should be treated as if her husband is actually living.

From the point of view of a Satpurusha it is immaterial if the arpana of a daughter is made to him or not. Since he is beyond all give and take, if somebody, on his own, offers him, he does not object, nor does he ask anybody to offer one. If somebody approaches him with a proposal, then he says to them that if they think that that must be done and that they

feel convinced about its utility and propriety, they may do so. It is for us that we do it; it is like offering the pinda in the Ganges, so that it should be flown away into the sea. The Ganges does not request you to throw the pinda into her so that she could carry it into the sea, nor does she object to your throwing it into her. That is exactly the state of the Satpurusha. If the daughter is offered to him, she is bound to be influenced by and ultimately to attain his desireless state. Where does the question of her or his or their behaving in the worldly way arise since both remain in that desireless state. In other words, they may or may not behave according to the ways of the world; it entirely depends on their sweet will; in any case, whatever way they subsequently behave, they always remain engrossed in that state of Infinite Bliss.

Somebody might raise a query at this juncture. They may say that the examples given by me were of persons like Vashishtha, Vishvamitra, Chyavana, Jaratkaru, etc. Well, they were all powerful men, and capable of doing and undoing anything; that is what we read about them. But today we do not see any such miraculous performances at the hands of the present Satpurushas, and hence we feel a bit uncertain about offering our daughter to them. Well, I will explain to you why the Satpurushas of today do not show any such miracles. Remember well, that there is no difference at all between those Satpurushas and the Satpurushas of today; they are virtually the same; in fact they are the same. Just as the Sun, as he rises up in the east, comes over-head in the noon, and sets in the evening, is the same, the same is the case of the Satpurushas of all times. As the Sun comes over-head, his prowess - his influence is at its maximum; and the same Sun as he inclines towards the west, his prowess begins to decline. In the same way, the present time - that of Kaliyuga is the last period of that bigger section of time - the Chaturyuga, and hence it is that the miraculous prowess of the Satpurushas is on the decline - is not so prominently experienced; during the Treta and Dvapara periods the miracles and the display of that supernatural power, which always remains with or abides in all Satpurushas in its full measure, was at its height. After all, the exhibition of that supernatural power is an external manifestation, and that manifestation is not displayed by the present Satpurushas who are like the setting sun; it does not mean that the sun loses his power; the sun is the same; in the same way, the Satpurushas are the same. I have once talked about this subject in detail. You may refer to that talk if you like.

In short, offering of a daughter to a Satpurusha of today leads to the same result - the emancipation - liberation of that daughter as also 21 generations of each of her parents. Always remember that 'kanya' means one who leads to the state of Brahma. There would obviously

be very few persons destined to do such kanya-dana; and very few girls who would thus like to marry a Satpurusha; they must have plenty of punya - plenty of sat-karma to their credit, as also good bit of detachment towards the worldly ways of life, and such persons, needless to say, are always very few.

It is likely that some parents may offer their daughter in the heat of the moment, or the daughter yield at the time to her parent, and later the father or mother on reconsideration may take away the daughter, or the daughter herself may run away; both such contingencies do not affect the Satpurusha. It only means that the parents and/or the daughter won't be able to have the fruit of Kanya-dana; it does not mean that their action has gone all fruitless; the effect of this action is bound to help them and improve their status in course of time.

Somebody might ask if a Satpurusha should accept a dana like this or not. Well, let us consider over this point. To be relieved of harmful effects of Sadesati (seven and half years consisting of the movement of Saturn through three Zodiacal signs, generally the Rashi sign (the house in which there is moon in a horoscope) being the middle of this 3 sign period) a she-buffalo is to be offered as Dana. A particular Dana has to be offered to the appropriate person who is entitled to receive this dana. If a Brahmana wants to accept this dana, he has to attain the state of Manga before he could do so. Once a common Brahmana accepted a she-buffalo, and within a year's time he was completely ruined in every way. A buffalo is the carrier of Yamaraja - the God of Death; when that Brahmana accepted the buffalo, what else could he expect! Such consideration, however, does not commonly arise in the case of kanya-dana. The boy to whom the kanya is offered would say, "You offer the kanya because you take me to be Narayana. In other words, it is your duty to turn me into Narayana, or that your daughter should be so trained that she would turn me into Narayana. I only know how to try to procreate children. Because you people are not able to get somebody, who has attained the state of Brahma, for offering your daughter, that you are calling me as Brahmarupa forcibly and offer her to me. The idol of God in a temple is Brahma-rupa; but you dare not offer your daughter to that idol. Well, you may offer her to me if you like; but it is entirely your responsibility to make me Brahma-rupa." When you honour a Brahmana, he gives you his blessing, "Let good happen to you"; but then to do good to you is not his responsibility. If however we fully believe that the person whom the daughter is offered in Brahma-rupa, whether he admits it or not, then we are bound to get the real fruit of Kanya-dana.

Somebody may ask as to how do we identify a Satpurusha? Well, a Satpurusha is like everybody else; he is like all the persons you know of and like all others as well. That is

the only way to know a Satpurusha. Offering the daughter to such a person gives the full fruit of kanyadana.

The dana must be given to an appropriate person; in this case it is to the state of Sat that the dana has to be offered, and then alone that daughter will attain the state of Sat. If in an ordinary little fire you put a big piece of wet fire wood, it would not burn; that wet piece must be put into a good-size blazing fire which can easily burn it; it is then that the piece will be burnt, or we could say that the piece would attain the state of fire on losing its own. The piece of wood would attain the state of fire and not the person who throws it into the fire. The blazing fire of knowledge means the Satpurusha; the kanya that is a part and parcel of yours, is offered into that fire, and as such, as she is turned into the state of Sat, she being a part of yours, you also attain that state of Sat along with her.

Offering a daughter thus is offering one's all to attain that state of Sat through her.

169

S. V. II

13-7-1924

Dvaita versus Advaita - Anukula versus Pratikula - And the state of 'only'

(A little while after Svamiji began to read the Mudgala Purana, Shri Baba said -)

"Alparambhah Kshemakarah", meaning, - a modest beginning is good and leads to beneficial results. Even if the beginning is insignificant its result leads to the attainment of the highest; somebody who experienced that way has said so. Like the insignificant beginning, the primary beginning is always invisible - unrevealed. The invisible transforms itself into a Sukshma state - fine invisible form prior to its evolving into a visible gross form. One never experiences the evolution of the gross first, i.e., prior to the Sukshma state; gross always follows the Sukshma. It is the gross that is useful - that is utilisable. It is like the river. To begin with, the river is an insignificant tiny stream; as it flows ahead, it grows in volume and subsequently assumes its visible mature state that is of use to the world; ultimately it assumes the state of the sea by opening, delivering itself, into it. In almost a similar manner, the gross world also has its state of Sukshma form. As the invisible - the unrevealed evolves into gross, it becomes useful - becomes utilisable. The original Shiva state, being fully in an unrevealed state, is not utilisable. Really speaking, we all belong to the Shiva state. Because the Shiva state was not utilisable, it evolved itself into the useful visible. How? The invisible Shiva state evolved into the visible Ganapati state. Are the qualities presented by the visible Ganapati state contained in the Shiva state? Was

the visible form of Ganapati present in the invisible Shiva state? If a seed is seen by an ignorant person, what can he say about it? But a person who knows about it will say that even such a fine, tiny seed contains a huge tree in a Sukshma state; that is what is experienced. The seed contains the inherent quality of developing into a full-bloomed tree. In the same way, cannot the Shiva state be called as the seed of the Ganapati state? This unrevealed seed is given many a name; we are calling it Shiva; some name it as Rama. Here is a shloka that describes it:

"Bijam Dharmadrumasya Prabhavatu Bhavatam Bhutaye Ramanama", meaning, - the name Rama, the seed of religion, may increase your well-being. This shloka calls Rama as the seed of Religion. Shiva or Rama is the seed of the Universe, but here it is depicted as the seed of religion. To call it once the seed of the world and once that of religion is to give it an inferior - a secondary position, since, really speaking, it is without any feeling - any emotion, since it is not a state that can give rise to anything, it is not known, it is beyond all description, it is not directly knowable. As a matter of fact how can it be given a name and called a seed? The seed connotes some idea - that of punya or papa, pleasure or pain, etc.; that means it denotes the seed of Dvaita - the pairs of opposites. It is proving Dvaita; or it could be said that Dualists succeed in establishing dualism - Dvaita on this basis. The seed however gives rise to a particular tree; a mango seed will give rise to a mango tree and not to Nima or Babhula tree. If there was no dvaita in the Beginning, whence did it come into existence then? There are seeds and seeds; human seed begets a human being and not a monkey. The whole world that we experience is contained in that seed - the state of Shiva - Rama - in an invisible state. By dvaita is meant plurality of things; all plurality is present in that seed. It leads to one conclusion that the state of Shiva - state of Rama is the seed of Dvaita and not of Advaita.

The non-dualist would argue that no doubt a seed contains all diverse parts of a huge tree; but do we not sow only one seed from which that tree shoots up? Do we ever sow two seeds for having one tree?

The dualist would answer that it is the male and female coming together that lead to the seed of progeny; only a man or only a woman cannot beget a child.

The non-dualist would say that it is better to stick to the example of the tree with which the argument started. The state of Rama is one even though it gives rise to many; emanation of many does not interfere with its original unity.

The dualist would say that your advaita has the capacity to create. Even though it is one it gives rise to many. It means that within that one are not only one but many; is it not?

It means your advaita is not that high as you describe. Once you say that it is not capable of giving rise to anything, and then you say that many arise from it - from that one; it means it also exhibits emotion.

With this argument it becomes very difficult for the non-dualist to prove his point. Even for discussion two, i.e., dvaita is necessary. Without dvaita nothing can happen in the world. Dvaita abounds all over; it is there, and hence proving dvaita is a simple affair. It does not require to invent any arguments. But the non-dualist has not got any two but only one; that is why it becomes very difficult for him to prove his point even though his side is the true one. It is like an innocent man caught by the police, who is not able to prove his innocence.

A person is caught and charged with a crime. The case is tried by a judge. The pleaders of both sides argue out their case. If the pleader of the accused is not able to prove his point - make an impression of the veracity of his client, while the Government pleader is able to put forth strong and convincing arguments, then even though the accused may be really innocent of a charge of murder, he is bound to receive the punishment of death by hanging. If the Government alone were to try the case, and if the Government did not feel convinced, they would punish even an innocent man! And this would not be administration of justice. That is why the Government reduces itself to the status of the accused, i.e., the Government becomes one party as opposed to the other of the accused. They appoint an independent third to try the case according to the laws they have instituted. To argue out the case according to law, it has created the class of pleaders. If the accused is not able to or cannot afford to engage a pleader, the Government gives him a pleader; and these two pleaders argue out their case - one defending and the other accusing the accused. The judge hears their arguments and then either acquits the accused or gives him punishment according to law. If the arguments of his pleader do not convince the judge, the accused, however innocent he be, is convicted; he is not able to prove his innocence, his case, like the non-dualist.

The accused person after all is one of the subjects of the king. From the spiritual point of view there is no difference between the king and his subjects. The subjects are many, while the king is one, i.e., the subjects represent plurality while the king does the unity. If there are no subjects where could be that one king? It is due to the subjects that the king was able to be a king. The one king thus represents all that he rules over. In other words, the king and the subjects are inter-dependent like a pair of opposites - the dvaita.

Why are we conscious of our existence? Because of the pair of opposites - pair of opposite feelings - pleasurable and painful, agreeable and disagreeable, comfortable and

discomfortable, i.e., Anukula and Pratikula. If this pair of feelings is absent, we shall not even be conscious of our existence; or it could be said that because of this pair - the Anukula and Pratikula Vedana - knowledge - feeling, we become conscious of our very existence. It also means that both these feelings remain side by side - exist together. It means that only one type of feeling, i.e., one of the pair only, cannot exist by itself. In other words, it means a person, who is all happiness, is an extreme sufferer as well. The Paramatma is all happiness, and hence a constant sufferer as well; or that He is without both. Because both the feelings are not experienced by the Paramatma - He has no idea about them, He is not conscious even of His existence. Commonly Paramatma is taken to be the abode of all happiness and the Yogis try to attain that state. But Paramatma is beyond both. Anukula Vedana cannot exist without the Pratikula. If you accept happiness, the suffering is bound to be there. You may say, "Why should we have two feelings? We only want the comfortable - happy feeling. We do not want the other painful feeling. To be conscious of ourselves the anukula vedana is sufficient for us". What I feel is that if you have the comfortable means to be conscious, you should now have the other ones. If you do not want the disagreeable one, alright, have whichever you like to experience that consciousness of existence. After all there are three things - the anukula, the pratikula, and the one beyond both, and you can follow any one of them. If you want to experience the consciousness of your existence, then you have to accept one of the two vedana; if you do not desire to experience anything, then you can just keep quiet.

If a father has two sons then the two sons would represent the Anukula and the Pratikula, while the father himself represents the one beyond both - the one from which both of them originated. Out of the two, one would be older than the other. At the time of partition between two brothers, it is customary to ask the younger to pick up whatever half he liked. If the younger is a decent boy he shows his respect towards the older and requests him to choose first. A bad elder picks up his share first. Many times such a thing leads to quarrel. Good boys try to coax each other to pick up first; one has to pick up the Anukula and the other the Pratikula. Being decent brothers they promise to help each other. The one who takes the pratikula and suffers, if his suffering becomes unbearable, the other takes some of his and helps him. They decided that so far it is possible to bear they should not help each other. Even though they now remain separate with their shares, after all they are brothers, and naturally they cannot do without each other; even though they are separated, being brothers, after all they are one - they are the same. Even though they are as one, yet one of them is older than the other. Even amongst the twins one is considered the elder. It is very

rare to get a pair connected with each other like the Siamese twins; such twins rarely live for a long time.

The original one gave rise to two - the Anukula and the Pratikula. But which of them is the older of the two, or did they come into existence together? I will explain to you. Of course, I am not a learned man. I can only tell what I have seen and experienced, and that I explain with common examples. Out of the two, the first to appear is the pratikula vedana and it is this pratikula that subsequently gives rise to the anukula. It is not that the anukula emerged from the same spot from which the pratikula emerged. The moment the pratikula feeling is experienced the anukula one comes before one's mind. Deep thought would tell you that it is the pratikula that is responsible for the emergence of the anukula; as such, the pratikula is the older of the two. As two brothers, one takes the pratikula and the other anukula, and they decide to help each other. The pratikula being older, does it remain as pratikula all the while? Of course not. The pratikula gives rise to anukula, and the anukula sometimes suffers in becoming the pratikula. Anukula thus is unstable and many times it reverts to its original aspect - the pratikula. Somebody may ask as to how anukula can emerge from pratikula? Can a mango seed give rise to a Babhula tree? Well, honestly speaking, what you call as anukula is never existent; it is the pratikula that gives rise to pratikula; the one pratikula replaces the other and then remains as pratikula to the one so replaced; it is this second pratikula that is looked on as anukula. It is like using steel instruments to make new instruments from steel; steel is all one, but we make it into two. To remove the pratikula we have to make one out of it that will do away with the existing pratikula; naturally we make one new pratikula to remove the other; it is the new pratikula that we fashion to remove the old one, that we like inasmuch as it removed the old pratikula; and this new pratikula is looked on by us as anukula; but really speaking it is pratikula. From this, we can justly conclude that anukula as such is non-existent; it means that such consideration, does away with the dvaita. Somebody may say that only a few minutes ago I said that there are two - one taking to anukula and the other the pratikula, and what am I saying now? Yes; it is true, but that is how one has to explain this riddle. We have to make two out of one and then join them again to look like one undivided whole. From this it is easily understandable that anukula vedana as such is non-existent. Subsequently, I will show you that even the pratikula is non-existent. You might say that all this means that we should always suffer; is it? We do not want to suffer. Well, if you do not want to suffer you can accept the anukula vedana. Somebody may ask, "but this Anukula subsequently becomes pratikula; is it not?" Quite right; that is I call it pratikula as opposed to the original pratikula.

When a man gets some belly-ache, he begins to feel that headache is much better than a belly-ache; on the other hand, when he suffers from headache, he begins to think that a belly-ache is better than headache. Sometimes to get cured of one ailment one has to submit to another. A man suffers from an abscess; then he has to submit to an operation to get himself relieved of his abscess. One has to have a new pratikula to get relieved of the first pratikula; so that pratikula - that operation is really speaking not anukula. Well, again that operation leaves a scar - a pratikula; and both the operation and the resultant scar are classed as anukula. In other words, anukula is one that does away with the pratikula. You may ask, "At least till it disappears it can be called anukula?" You may say so if you like; but it is due to - born of pratikula. When the anukula removes the pratikula, both of them disappear. In other words, it is due to the pratikula that we are able to experience the anukula; or we can as well say that the pratikula includes anukula. But this again supports the Dualist.

Same years ago I suffered from Piles and I was operated on for the same. This operation contracted my anus so much that the stool would not come out. So the doctor started to dilate the anus with the set of dilaters. To remove the pratikula, another so-called anukula was experienced, and this anukula again became pratikula for which another so-called anukula had to be experienced. How can we, under such circumstances, call that anukula? No doubt, for the time being it was anukula; but it turned out to be pratikula. It means the pratikula really includes the anukula. But this supports the dualists.

The non-dualist would cite another example and say that when a man acted a female part of Subhadra, so far he is on the stage playing that part, he will be called Subhadra; when he is outside the stage, walking on a street nobody calls him Subhadra; he is called by his own name. That means for the time being he becomes another; but he was one and is always recognised as one. Such an argument unnerves the dualist.

The non-dualist would say, that if anukula vedana is desired from where the pratikula had its origin, then that pratikula should be utilised to attain the state devoid of both the anukula and pratikula, and then alone that experience of anukula would not become pratikula; that means one need not have to create a pratikula - the so-called anukula - to remove the first pain - the pratikula. But then where there is neither anukula nor pratikula, there is no feeling of consciousness; so it is with the help of the original pratikula that you should try to experience the consciousness of existence. If this much alone is done then you shall not have to create another pratikula - the so-called pratikula - to remove the original pratikula. If you once begin to create another pratikula, then the chain of anukula-pratikula will go on affecting you.

Pratikula is the first to appear; as pratikula grows, the necessity of anukula arises. For instance, if we get a bit of common cold, we just don't worry about it; if this cold grows and adds on complications, then one has to worry about it, and get it treated, i.e., the so-called anukula has to be created and used. So far the pratikula was not fully developed, the question of making - creating the so-called anukula did not arise. We can experience self-realisation with the help of the original pratikula - the young - the ungrown - the undeveloped pratikula; why should we then allow the pratikula to grow unnecessarily? But what happens is that the original pratikula goes on increasing - growing - evolving; if however along with it the Jiva does not allow his abhimana to grow, then he is able to experience that from which both the pratikula and the anukula arise; or we can say the state prior to both - the state of Eternal Bliss.

The first - the original is one; it cannot be called even 'One'; it cannot be given any name; it is just there - what can be expressed in common parlance by the one word "Only" The fine - the Sukshma pratikula that arises from it, with the help of that - the original 'only' - that Infinite can be experienced. Once one enters into the state of that 'only', there is neither pratikula nor anukula; it is the experience of this 'only' that has been named as the experience of Infinite Bliss - Eternal happiness. Somebody might ask, "If that be so, how do you call happiness to be the anukula vedana?" Well, it is this way. The pratikula originated first. Whosoever becomes conscious of that pratikula, prides himself to be the experiencer of it; it is this consciousness of existence of pratikula that has been called as abhimana. As this abhimana, consciousness, the pratikula evolves - grows, to remove its effect the so-called anukula has got to be created. Thus to do away with the pratikula prakriti, one has to take to another pratikula - the so-called anukula prakriti; or it could be said that the first prakriti was charged with pratikula aspect, and the next created with anukula one; but charging the one or the other, or naming them that way is done because of something that lies behind them, and that something behind them is the Infinite Bliss. It is from that Infinite Bliss that the first - the original pratikula prakriti emanates; why is it called pratikula? Because it gives experience of pain. It is to do away with this feeling of pain that we exert, i.e., we create another prakriti and this we call as anukula. With the removal of painful experience what remains is that prakriti only - the consciousness of its existence. With the help of that consciousness - that prakriti, provided we do not allow it to grow - to evolve, and then get entangled into it, we can experience that Infinite Bliss lying behind it; in this, one has to see that that consciousness is not lost; otherwise how can we experience what lies behind? Even if this original prakriti evolves, if the knower of it does not get affected -

entangled into all that evolves from it, then in spite of all evolution, that known i.e., we ourselves, can experience what lies behind it - the Infinite Bliss. If the knower goes on getting entangled in all that evolves, when the evolution reaches its height, the knower reaches the limit of getting entangled; if now, having being entangled, the knower begins to get out of this entanglement bit by bit, and return to the pre-evolution state of the prakriti, then he can go behind it and experience that Infinite Bliss.

When we take ourselves to be the body and look at the visible things in and of the world, it is not that the eyes see them, but actually it is we who see them - experience them. If we remain what we are, i.e., we do not grow, i.e., we do not get entangled into anything visible in and of the world, the visible which is nothing else but the evolution of the prakriti, then we are able to experience what lies behind it. What actually however happens is that with the evolution of the prakriti, we begin to get entangled into whatever evolves, i.e., we begin to embrace - begin to get entangled into Dvaita. If we do not get entangled, even if we remain within a gross visible form, we do not remain conscious of that form we have. If we do not remain conscious of the gross form, with what eyes do we see that Infinite; well, in that case that eye is our own self. With the help of consciousness, i.e., the original pratikula prakriti, we ourselves become the seer and the means to see what lies behind it; obviously the thing to be seen - to be experienced is separate - is different from ourselves. If we become one with it, how can we experience it? Now what does normally come in our way of experiencing that original? It is the evolution of the prakriti and nothing else. If we do not get entangled i.e., we do not grow i.e., we do not become abhimani of all the evolved things, then we can experience what lies behind it. When we grow i.e. we get entangled i.e. we identify ourselves with the body i.e. we take ourselves to be the body, we develop - we get two eyes to see i.e. we get into dvaita; if we get beyond the body then there are no two eyes; there is only one eye as it were and that is ourselves; i.e. there remains One only - the advaita. Thus to begin with there is One; so also in the end there has to be One. When we see with two eyes, do we see two things? The two eyes of ours do not show us two things, but one only. In the same way, we also should try to see One - experience One; and all this evolution is there to give us - to make us experience that original One.

The Dualist might say, "Though we have to and we do experience one only, even then the thing to be seen and the process of seeing itself together constitute two things."

The Non-dualist replies that to begin with and in the end there is only one. It is only to experience that One that we have to accept two, become two, without which it is not

possible to know, to experience that One. It is exactly like creating the so-called anukula prakriti to do away with, the first pratikula; that anukula disappears with the disappearance of the pratikula. Even if the pratikula remains, it will not be able to give the experience of anukula, but it will only give the experience of its own quality - the pain - the pratikula. If the pratikula disappears, then nothing remains behind. That One is exactly like this. To experience that One, that One itself is named as pratikula. How far does this pratikula exist; it does so till it is known - experienced. Once it is known, what remains is that 'One' only. In other words, that One contains - includes the pratikula. Once the pratikula is known - experienced, then one merges into that 'One'; if one likes then, one can see pratikula, otherwise not. If however one wants to experience that Infinite Bliss, one has to separate himself from it, i.e., take support of the pratikula; it means that without the existence of pratikula that Infinite Bliss cannot be experienced. One cannot - should not, however, get entangled - into its evolution; that is obviously essential. In other words, one has to remain on the fence, on the border between that 'One' and the prakriti - the pratikula that emanates from it. If one goes on with the prakriti, he is lost; if one goes behind it, one is lost, i.e., one cannot experience anything. In other words, the two-aspect - the Dual - the Dvaita is all illusory.

Because people are able to see two alround, they talk of and believe in the Dvaita; but they are no two - there is no Dvaita: there is only One - there is only Advaita.

The experience of eternal happiness, or it could be said the eternal experience of happiness, cannot be attained through getting involved in the Dvaita. The apparent happiness one experiences in the world with the help of the prakriti is nothing else but a fleeting reflection as it were of the eternal happiness, and as such carries with it its qualities - the pratikula - painfulness. At the same time, it should be borne in mind that it is only with the help of that very prakriti that one can attain the Infinite Bliss. If the prakriti leaves us or we leave the prakriti, there will be no experience. To leave her also one has to take her help. That is why it is said that the prakriti tells us; "For whatever aim you have, to attain that, propitiate me - please me."

Without the pratikula - the prakriti - the power - the Shakti there is nothing in the world. To experience the formful or the formless, the help of prakriti - Shakti is necessary. It is that Shakti - prakriti that has evolved into all forms. The original One - the primary One, from which the Shakti emanates, has no idea that she has emanated from Itself; much less it is cognisant of whatever she does. To begin with, then, there is neither Dvaita nor Advaita; there is only one Shakti, and that too that Primary One is not conscious of. It is

that very Shakti that becomes the knower, the knowing, and the to be known. Somebody may say that whatever is said, why not say that it is all due to that Shakti? They may say, it means that there is Dvaita. If there was no dvaita and advaita, where would be the prakriti? It is the prakriti - the Shakti that allots different parts as in a drama. The fact that the parts played on the stage are all false, only prove that that prakriti also is false. Once you experience the True One, the prakriti - the Shakti becomes non-existent. When the drama is over, the part is over, the actions of that part are over; what remains behind? Nothing; that's all.

Where the Dvaita - the differentiation is over, where the Siddhi and Buddhi become non-existent, that One remains - that One is all alone, call it Shivarupa, Ramarupa, Ganapatirupa or Sat-Chit-Ananda, etc. Somebody may say that if it be called Sat-Chit-Ananda it would mean to be three, No; there are no two, what of three? Because Sat means Chit, and Chit means Ananda; call it then by whatever name you like.

170

S.V.II

14-7-1924

Something and Nothing, Guru and Sadguru, Calm and Contentment and their Attainment

Yesterday I told you that the known, the knowing and the to be known all these three parts are played by the Shakti. Knowledge thus comes under her control - under her power. The Shakti - the Maya says, "You are under my influence - under my control. I have various forms. You see only one form; but I abide abundantly around it."

Somehow I am giving out these inner subtle thoughts. Such truths affect, or influence, or rather guide a few.

Generally people are proud of their own prakriti and do not feel interested in any other aspect of hers. People are always proud of what they like. Many are proud of their Guru. A Guru has no qualities of a Guru nor those of Parameshvara. The qualities necessary to become a Guru have to be decided by others. One decides certain attributes to be good, charges them on somebody, and calls him a Guru. As a matter of fact by himself that person is not a Guru. It is others who force those qualities on him, take him as a Guru, and then behave with him in a spirit of service. If he were not a Guru in any way - any walk of life, how can all those qualities dubbed on him influence him - abide by him? That pure Paramatma is neither a Guru nor a Parameshvara; He is as He is; or it could be said that the prakriti emanating

from Him is as She is. The state of Sat is devoid of all action, of all movement, of pleasure and pain, of good and bad qualities, of the attributes of a Guru, and so on. This would mean that the state of Sat must be something that is nothing; but then it is not that also. Then how is that state? Well, that state is just as it is. How can it be known then? Well, the words or states of something or nothing do not become applicable to it. The word 'something' denotes that there is something; naturally it must be something - this or that - that can be experienced by any of the eleven indriyas. When we enter into a dark room we suddenly feel that there is something in the room; because of darkness we are not able to know what it is. The word something is only applicable to what is felt by the indriyas. I will tell you a story I remember. It is a very long story, I will tell you the portion that is useful to understand this 'something'.

A simpleton of a Brahmana went to a new place. This place was full of mischievous people. He wanted to get a shave. He called a barber. The barber asked the Brahmana as to what he would pay for the shave? He replied that he would give him something. The barber agreed and went away to return with his implements. The Brahmana sat before him and uncovered his head. Before applying any soap and water the barber demanded the emoluments. The Brahmana first offered him one anna and later four annas. The barber said that such coin he got everywhere and did not want it; he wanted 'something' that he had agreed to offer. . The Brahmana was non-plussed; he could not understand what to do. At this juncture his host, who was a very good but a very wily man, came on the spot, heard what had passed between them, and asked the barber to wait a little so that he could give him that something on behalf of the Brahmana. He went into the court yard, caught a frog, pushed it in a vase with a narrow mouth, filled it with water, and then brought it to the barber, and told him to use it. On being assured of something by that man, the barber decided to begin his operation. For water the barber put his hand in the vase, and he felt a prick; he promptly took out his hand, and cried aloud "Oh, there is something in it." The gentleman asked him what it was. The barber said that he could not know - he could not see, but there is something in the vase of water. The gentleman promptly said, "My dear man, you have had your something that the Brahmana had offered; complete his shave and get out."

Whatever is that Original - the First - the Primary cannot be described as something or nothing. If we say it is something that would mean it must be recognisable or felt by some indriya, which it is not; if we say that it is nothing it would mean that there was something, but now there is nothing. In other words,, something means what can be recognised or felt by the indriyas. It is hence that we cannot call it as something or nothing.

I was talking about a Guru. Let us revert to our subject. Guru or Sadguru has to have the required qualities in him. There is a great difference between Guru and Sadguru. Guru has to have the qualities as described in the Shastras; otherwise he cannot be called a Guru. I am particularly telling you this because one develops pride about his Guru. As we are always proud of our child - whatever it be, in the same way, we develop pride about our Guru. One rather does not feel the same respect towards other person's Guru, provided of course one is true to one's own. Otherwise in course of time one begins to have liking towards another person's Guru. Many a time this is experienced. Those others talk highly of their Guru. This man begins to enquire. He asks them, "Can your Guru tell what is going on in my mind", and so on. Others eulogise theirs, and this fellow leaves his own Guru and goes to that of others. One should never leave his own; one should persistently stick to one's own. If the Guru behaves in a particular way to get himself recognised as one, then he is no Guru. It is immaterial how he behaves. He may behave in an ultra modern way; what does it matter? Generally, however, Guru is a person who himself desires to be recognised as a Guru and hence behaves in a way that will make others accept him as a Guru. Now, why this? The person, who is in course of developing into a Guru, desires to adopt the necessary qualities, and the persons who call him a Guru imagine or rather charge him with those qualities, since virtuous qualities characterise a Guru. In the world Guru is that who is virtuous and inspires virtues in others. (Virtue means Sat-guna - qualities of Sat). It is really speaking the duty of a human being to develop - to imbibe the qualities of Sat. A disciple must always desire and strive to imbibe the various virtues depicted by his Guru, and it behooves the Guru to increase and to maintain those virtues. If that be the spirit between them, then they can be called as Guru and Shishya. Even if such a Guru is not a Sadguru, with this spirit he can develop into one, and the disciple can derive the benefit out of him. Let us consider for the present only two types of Gurus. So far I have spoken about the Guru. Whosoever wants to attain the state of Sadguru, tries first to attain the state of a Guru. The state of Sat, as it is, is devoid of any quality whatever. Various attributes have been dubbed on Sat, and the Guru tries to imbibe them. Why are those attributes dubbed on Sat? The reason is this: If the disciple desires to imbibe those attributes to attain the state of Sat, then those attributes automatically influence - filter into his Guru, and the Guru reaches the state of Sat. I will give you an example. Suppose in a school an intelligent teacher meets with an intelligent student. The teacher takes great interest in the boy and teaches him with all sincerity. The student, on the other hand, exerts to understand what is being taught, and questions the teacher in an intelligent manner. If he is able, the teacher at once solves his difficulty; if not, he

tells him that he will think over and explain to him his difficulty the next day. This mutual attitude adds on to the knowledge of both the teacher and the taught. Of course this is only possible when there is a hard working, honest and intelligent student. In the same way, the Guru and Shishya are benefited mutually. The point to be well-borne in mind is that the Guru has not got the qualities of a Guru; it is the disciple that makes him a Guru. If there are no students how can a person be a teacher even if one is appointed as such? A student is the first proviso essential. Then the student has to put faith in somebody superior to him in some way; he may be superior only in age; but that does not matter. The student who is very anxious to learn knows all about what he desires to learn, but he is not conscious of it. If the student approaches one who is 'Nothing', i.e., who has attained the state, of 'Nothing', i.e., the state of 'only', then that inner knowledge of his, of course unknown to him, passes into him - the 'Nothing'. If the Guru has something, i.e., he has not attained the state, of 'Nothing', then that invisible or rather the unknown knowledge within the heart of the disciple is not able to find its way into the Guru; if he has become 'Nothing', then all that knowledge is automatically transferred. The Guru says that he knows not and cannot explain what he wants. The disciple, on this, says, "Sir, you are supreme; you are all in all; you know all; please tell me." Thus the 'yes and no' goes on between them for some time; subsequently, the transfer of the knowledge takes place and the Guru is able to speak on that subject; in other words, he tells whatever he receives from the disciple. In the gross way the Guru remains a Guru; but from the inner point of view, as the knowledge is received by him, he himself becomes a disciple of his gross disciple who becomes his inner Guru. Such mutual development to its full measure has been aptly described as "Gurushishyayorabhedah", meaning, - there is no difference between the Guru and the Shishya. Whence the Guru or the Shishya then? All this means that it is the student that develops the teacher. Whichever subject a student wants to learn, he has to make somebody as a suitable teacher. The teacher then works hard and tries to satisfy his student. In the same way, is the status of a Guru. Guru thus is one who tries to imbibe the qualities that are dubbed on the state of Sat. But the one who is the same from within and without, who is devoid of any thought or behaviour (i.e., Vichara and Achara) who has attained the state of 'Nothing' - 'the Only', is the Sat-guru.

In short, trying to attain the various attributes dubbed on Sat and their use to the disciple, is what is meant by Guru. A person thus who goes on attaining the various virtuous attributes - attributes dubbed on Sat and utilises them for the betterment of others and of himself, is a Guru. The state of Satguru is beyond this state of a Guru. The various

attributes, good or bad, that are dubbed on the state of Sat, are not able to abide there. The state of Satpurusha and that of a Sadguru is the same. There is no difference between them. The attributes and behaviour shown by the Sadguru, i.e., Satpurusha, depend upon the approacher. If an approacher expects virtues, he is able to see virtues; if the approacher is all vanity, he sees all vanity there; but both such attributes shown by him - charged on him by the approacher - do not belong to him - do not affect him - do not touch him. Virtuous or vicious thoughts and behaviour of a Satguru depends on the approacher himself, he only reflects what the approacher has.

To return to 'something' or 'Nothing'; to enable one to say that there is something or nothing, there has to be something that can be grasped by an indriya. Take the example of a dark room; it remains the same - fully dark - even on opening the door. If somebody opens the door and puts himself in, what does he see? Nothing. If asked, he will say that it is so dark that he is not able to see anything. If asked again he will say that there is nothing except darkness. If asked again he will have to admit that he sees darkness. This means that there is something that can be grasped by an indriya - the total darkness. But with that original - that primary state even this attribute - the darkness does not become applicable. There is nothing in that state that can be grasped by any indriya whatever. What is there then or what is it then? If we say that there is 'something', immediately the question what or how occurs. If it be said that there is 'nothing', well, we have seen that 'nothing' also is 'something' to be appreciated by an indriya. Moreover 'Nothing' always assumes the existence of 'something'. 'Nothing' cannot remain independent of 'something'. The state of being something on the other hand can exist independently. In other words 'something' or 'nothing', i.e., 'being' or 'not being' - both these states are appreciable by the indriyas and as such do not become applicable to, or it could be said, are not able to describe that Primary state. We cannot even call that state as 'only'. In what way then that Primary state, from which evolved 'something' and 'nothing', or 'being and not being', can be described? Well, it just cannot be described; that is all. It cannot be grasped - understood by the gross vision or by the mind. The only way we can understand it in our parlance is to call it "as it is" or "be as it may".

In a way it is easy to know - to understand that primary state. You may at once say, "If it is easy, please tell us; there would be no better Guru than you." Well, remember one important principle, that whatever 'is' to begin with, the same thing is found in the end. The mango-stone gives rise to a tree; no doubt; but in the end we get the same - the mango-stone again. All that tree consists of and that emanated from the mango-stone is there in the

subsequent mango-stone as well. The sapling, the tree, the foliage, the bloom, the fruit and all that lies - occurs - happens between the two stones.

The Primary one thus is beyond both the 'Being' and 'not Being'. If we say it exists, then what, and how automatically crop up; if we say it does not exist, then, it transpires that it was there, and now it is not there. Even if we call it Sat, the opposite idea of Asat at once crops up. That means when you utter one thing, the another - the opposite aspect automatically comes forth. The Sat gives rise to asat, and with the aid of asat, one can experience the state of Sat. That is why the only way that Primary One can be described in our language is to call it "as it is". What is this "as it is"? Well, it is the same in the end, that was in the beginning. Our own worldly life that we are having, after all, is nothing else but the means to lead us to the end, that is the Beginning, "the as it is". Somebody may say that this would mean that we should procreate children, do the true and false actions to carry on, and so on. Well, yes, it may; and what does it matter? And why should these things be not done? After all they are the attributes - the signs of Sansara - the worldly life. Some may object to my saying so. Well, look at it the other way. This Svami of ours has left the worldly life and embraced the Sanyasa; it means he has given up the support of the mango tree, and has taken to that of a Neem-tree. In a field where you used to sow corn, you give it up and now begin to sow sugar-cane. It means one is left, and another taken to, i.e., one is replaced by the other. This is exactly what is called Sansara - when you get tired of one, you give it up and take to another; and when you get tired of the latter, revert to the former. To attain God-hood one does something and leaves something. To overrate one and underrate another - that is all that one does - that is all that is seen to happen in the world; and that is exactly what is meant by Sansara. What is required is to behave in such a way that one shall get beyond the clutches of Sansara, which is nothing else but the hot-bed of Dvaita. And with this end in view, Sat-karmas are advised to be done. Sat-karmas also, no doubt, constitute Sansara, but they replace - they destroy the Sansara in the end. Dvaitism means Sansara. It is also called Prapancha. To do good or bad to one or another is Prapancha.

To make five forcibly out of one - or to see five coming out of one is Prapancha. This spontaneous looking emanation is really not spontaneous; it is in a way forced by us. Whatever we do and are conscious of doing it, proud of doing it, cannot be called spontaneous. Whatever is done without our remaining responsible or conscious - can alone be called spontaneous. A person who reaches that state begins to understand that the so-called spontaneous is really not so; it is actually forcibly done, and the doer is none else than his own self. When one does a thing with pride, needless to say, that it is not spontaneous. But on understanding that one

does nothing, - i.e., one is not capable of doing anything on one's own - independently, and then connive at, be indifferent to anything happening with the idea that he has given up being a doer, is also not spontaneous; why? Because in that state he has been proud of having left doing it; and subsequently, he experiences that the doer of that so-called spontaneous happening is himself. To say that one is doing something spontaneously is wrong; such an action is in no way spontaneous; why? Because there is the negative type of pride in doing it. When he thus gets beyond both the positive and negative aspects of pride, then alone he gets beyond both and then, in that state, he is able to understand whatever forcibly emanates and happens from the original Primary One. All that happens at the will of God is spontaneous. When a person gives up doing anything consciously, he begins to understand all that happens is at the will of God; that means the person experiences the state of Paramatma. Thus when he gets beyond all that forcibly emanates and happens in the Beginning, and also beyond whatever happens at the will of God, then he gets beyond all action, i.e., he gets beyond both the Prapancha and the Prakriti.

The action, that emanated spontaneously with a great force without any doer from that which is devoid of any action whatever, is called Maya or Prakriti. That One from which Maya emanated is neither 'being' nor 'not being'; it is just 'as it is'. Somebody may say that it takes births after births to experience that One and still I am saying that it is quite easy. Well, if you behave as you are, i.e., if you will follow the rule of 'Be as it may', without bearing any pride about it, then there will be no difference between you and that Primary One. Stick to 'Be as it may', and as that 'Be as it may' attains its full measure, your work is done - you have attained that - you have attained all.

Some say that we began worshipping Ganapati; with the immersion of Ganapati, we took to Worshipping Shankara; and hence we have to observe Mondays as is laid down; but we are not fully able to observe them; what should we do? I tell them that if they cannot observe Monday, they should give up their observance. They say as to how can it be left like that? I tell them, "Do not leave it then." I always tell people that if they cannot observe a particular thing, they should give it up. I tell them that if they are persistent about doing anything, I will not be able to give any advice. How can the fast remain uninterrupted by eating daily food, and yet get the given, how would he know about the seed, how to sow it and nurture it? What has that man really gained, and what really good the giver has imparted to the receiver? Well, by having the tree, the receiver gets many a resultant seed, which he can distribute to many others and thus grow many a fine tree of calm and contentment. It is this giving the seeds to others and help them to nurture them into full bloomed trees that has

been described by Tukarama in his words "Deha Kashtaviti Upakare", meaning, they exert in helping others in their betterment. One tree would lead to hundreds of others, and the man who gets the tree is destined to lead hundreds of others along that path. But the man who suddenly gets the whole tree is surprised at it and says, "What was I - what am I?" Now what is the seed of calm and contentment? That seed is to behave like 'Be as it may'. This Vrata - this rule of 'Be as it may' can be taken to by anybody. Everybody should undertake to perform Satkarmas and do them regularly with all vigour; if some difficulties crop up, then at that time that person must follow the rule, 'Be as it may'. For example, a man develops high fever; he cannot take the usual bath; he has to give it up till the fever is there.

As far as I am concerned, I have neither the state of a male nor that of a female in me. Because you are proud, i.e., you have abhimana of being men, you take me to be a man. Somebody may ask, "Do the women likewise take you to be a woman?" The free behaviour of the ladies around me is the reply to this query. Due to my external form you look upon me as a man, and that is why you feel it awkward to come to me. If you think that I am wrong, then all I can say is that on this very assumption you can attain that Primary state. After all, any one determined attitude can lead you to that state. Because of being conscious of being a man, one puts the same charge on another and calls him a man. You may object to this and say that if we charge an animal with the idea of his being a human being, does that animal ever look to be a human being? You may say that if because of our charging a person with the state of a male or a female that person appears to be a man or a woman, then why cannot an animal be turned into a human being the same way? Well, if you do not want to recognise the animals to be human beings, you may not; but you call them as animals because you have within you the animal state; this you should not forget. Because you charge that Jiva as being an animal, it looks to be an animal to you. Somebody may ask, if he is an ass, then? Well, because you do not like to take to that state you transfer it on that Jiva which then looks to you as an ass. In spite of your being an ass, you do not like to take to that attitude! Well, where is that aspect of yours to go? It reflects in that animal recognised as an ass by you. You may say that you are all good men and that you resent being called an ass. Well, it is quite true that you are all good men - you are Satpurushas; that is why you look upon me as a Satpurusha. You charge an idol of stone with Godhood because you are that God. If you have not got Godhood in you, how can you charge that idol with Godhood? A man with the support of his wealth is able to do what he likes; is it not? In the same way, without your having Godhood, how can you charge that stone with Godhood without any fear of any contradiction? In the same way, you have only taken to the pride of being a man -- you have

charged yourself with the idea of being a human being, and you imagine yourself to be one. It is entirely in your hands to charge anything with anything you like; you are the store-house of all those forms - of all those attitudes. Somebody may ask that if that be so why could we not experience it? Well, why not? Why? You are actually experiencing it. You do not like to experience that state of an ass that is there within you, and that is why you transfer it to another. Because you do not like to experience the state of a mango-tree that lies within you, you charge it on another and recognise it as a mango-tree. Whatever one wants to see, he has to charge another with that attitude or state, and see it. In other words, a stone, a tree, a bird, an animal, i.e., all the animate and inanimate is within you. Because you do not like all those states, you charge others with them. Just think of a piece of land full of pits and ditches. To make it plane, you have to dig a raised piece, remove that earth, fill all the pits and ditches and make it plane. That hillock was used to fill in the ditches here. All that is dug cannot be made invisible; we dug a raised plot and filled the low area, that is all, and then we see a level piece of ground. But do we not see ditches and pits where we dug? In other words, you make new ditches and pits in one place to fill in those of another place. In the same way, because you did not like other states you transferred them, and only took to that of a human being, and in that too of a man, and you experience yourself to be a man. You are the whole world; all the animate and inanimate in and of the world is within you, and you experience that from your own self. If you leave away all those states - of all the animate and inanimate in and of the world, you will revert to your real original state - the primary state - the state of 'as it is'.

To charge one's self with something non-existent is to be proud of - to bear abhimana of a particular state. All this at once explains to you that to begin with there was neither Dvaita nor Advaita. The Primary state is just 'as it is'. It is you yourself who create and play the Dvaita and Advaita on it.

How long can I speak? I am bound to get tired. A time will come when all my time will be spent in listening to your Pothi-recitation.

(While the usual worshipping was going on, somebody offered something to Shri Baba; on this he said -)

As things are brought for offering, some people keep them on my hand while others place them before me, with the result that those things are at once returned to them. During marriage ritual it is customary to give a present; what happens then? A person, who knows fully well that his present will not be accepted, whatever be the reasons, brings all sorts of costly and rich things for that purpose and makes a show of presenting them, and they are all returned to him with thanks. But what a display does he make? The offerings done here mostly belong to this class.

(At this juncture somebody suddenly lighted quite a big quantity of camphor; on this Shri Baba said)

Oh, what a waste? Because camphor is cheap, people bring it here worth a rupee or so, and burn it all at once. Nobody knows the significance of burning camphor. Svamiji, do you know it?

(At this juncture one lady gave two pairs of cymbals; on this he said)

This aunt of mine has offered a pair of cymbals. She wants to tell me that I have not yet completed my course, and it is necessary that I should do Bhajana, and that is why she has brought them. She wants me to use one pair and give the other to another who will work as my partner! The real fact however is that because she cannot use them, she has brought them here and offered them to me! I am her servant and she is my Sadguru; I have to obey whatever you people order about. If you want me to play on them, I have to do it.

(At this juncture another lady offered a pair of Saris; he said)

Oh! A pair of Saris! Well, you wear one and I will wear the other; subsequently, you take away the one I shall wear. Nobody allows me to wear anything; they snatch away from me whatever I wear. The method of offering practised by all of you is similar; you want to make a show of offering, because you want back whatever you have offered. As a matter of fact, one should never take back whatever is offered; it should not be allowed to come back even in the family. There can be no give and take about anything that is offered to me.

Whatever give and take has happened in my case has occurred permanently - once for all.

You people are wasteful. I have nothing and hence, I have to use everything economically. You burn too much of camphor at a time. Burning of camphor has some significance and has to be done with that principle in view; simple burning has no value. If you burn it in proper way, it leads to some definite fruit. If you know the purpose and if you

think of it in your mind, it does not become necessary actually to burn any camphor. Everything is like that. It is the spirit behind the offering of a particular article that is necessary. You offer a cocoanut. By offering one cocoanut once with the proper understanding, you get the desired fruit. But remember that even if you do not know the real purpose, you should go on offering; when a particular number of offerings of that object are reached you automatically get some fruit thereof.

People offer money. As a matter of fact offering a Tulasi-Dala satisfies all the purpose. It is customary to take a Tulasi-Dala along with money when some money is offered; and while offering all that, the donor says, "Sire, I have nothing to offer that will be of any worth to you, and hence I offer this Tulasi-dala; please accept it." If a Tulasi-dala is not available, the donor takes that money to represent a Tulasi-dala, and offers it with that idea. Presentation of a Tulasi-dala really speaking represents the offering of all; and that is what is required to be done. There is a history behind the offering of a Tulasi-dala. Satyabhama - wife of Shri Krishna - wanted to offer her husband, Shri Krishna, as Dana to Shri Narada. You can read the story in Bhagavata. I only want to talk about the principle underlying that story. As it was not possible to offer Shri Krishna physically, gold weighed against him was to be offered instead. Can the offering of that gold really correspond to the offering of Shri Krishna? And why did He allow it? Well, great philosophers like Rama and Krishna had come in this world as incarnations for the benefit of the world; as Para-Brahma they were all powerless in every way; that is why they had to come infused with all the unparalleled greatness - power - strength of the Prakriti. How could they do anything in the world without the help of that great power? And thus, when they enter the world under the full influence of that Prakriti - commonly designated as Mahamaya, they forget their original status. They do not have any idea of what they really are. That Original One - that Brahma has no idea as to what it is; Brahma is without any consciousness whatever - of its existence or its non-existence. These great men, fully under the influence of Prakriti, naturally require somebody to remind them of their real status, of course with the help of another Prakriti. This second Prakriti capable of reminding them of their real status is recognised as Sadguru. The great Rishis Sandipani and Vashishtha played the role of Sadguru respectively, for Shri Krishna and Rama; it is these, two that reminded them of their real status. Shri Krishna and Rama became conscious of their real status, of course through the help of the Prakriti. Any one action of such great men leads to or covers hundreds of others. Shri Krishna was not able to be conscious of his own real state. To be conscious of his state of Para-Brahma, as He appeared in the form of the Prakriti of Shri Krishna, he took the help

of the Prakriti of Sandipani; thus he experienced - he became conscious of His real state. As he came to know of his real status, he experienced that the Prakriti through which he came into existence, emanated from himself, and that the Prakriti of Sandipani, that led Him to know that he was beyond the Prakriti of Shri Krishna, also emanated from his original state; this was another experience he attained. He then experienced the various actions that were performed by Himself in the world throughout his life. All this leads to one conclusion that what is great - what is powerful - what leads to the so-called higher or lower, or pleasurable or painful experiences - what binds one to the cycle of births and deaths - what leads one astray from experiencing one's own real status is nothing else but that Prakriti. All strength is concentrated in that Prakriti. It is the Prakriti that leads one to utter degradation or the highest praise in this world. That is why Shastras have described her as "Aghatita Ghatana Patiyasi Maya", meaning, "It is the Prakriti alone that is capable of doing things that cannot even be imagined, what of describing them." The Prakriti can present both the good and bad aspects. It is this Prakriti that Shri Krishna and Rama experienced with the help of their Sadguru. It is then that they became conscious of the various attributes of that state of Para-Brahma - of the Infinite Bliss, of the good and bad aspects of that Prakriti, of the incapacity of doing anything by themselves, i.e., without the help of that Prakriti. The truth is that when one thus comes to know of the real nature of that Prakriti, that Prakriti just disappears. In the world when one has to work, having known one's status through her, one has to be on the watch that one does not come under her influence. It is like being watchful when we know that one of the members of the family or in one's establishment or factory is a thief, who cannot at the same time be turned out. It is in this way that all the Incarnations are always watchful. Prakriti cannot be turned out - cannot be destroyed. Why? Because if Prakriti is done away with, what remains behind? Nothing. If Prakriti ceases to exist, there will be no consciousness of existence or non-existence. For that original One to experience itself, Prakriti is essential. Without Prakriti the experience of one's own real status cannot be attained; that is exactly why Prakriti is there from time immemorial. If she is called indescribable, whatever we describe is all her description. The original One that is without any consciousness whatever cannot be described - is beyond description. When we call that original One as Nirguna, Nirakara, etc., it is with the help of the prakriti that we employ these words to describe that state. If prakriti is not there, where would be any language at all? Where would be any action? We have then to understand the attributes of the prakriti and then say that whatever be opposed to those attributes of the prakriti are the attributes of that original One.

When the attributes of the prakriti become known, then it is that we charge those attributes on the state of Sat. This at once raises a question: the descriptive terms - Niranjana, Nirguna, Nirakara, etc., that we use; do they describe the original One or the prakriti? Well, all these attributes are not those of the original One, but are those of prakriti. But generally these words are supposed to describe the attributes of Sat, and as such how can they be made applicable to prakriti? Prakriti is, as is generally described, derived from - emanates from the state of Sat; I rather feel reluctant to say this; because in a way it is not correct to say that the state of Sat gave rise to prakriti. The origin of the prakriti is beyond any description. But the only way we can say anything about it is that it emanated from Sat, though that is not quite true; in no other way we can describe it, and hence we say that way. That original One is not conscious of the emanation from prakriti from itself. Since however the prakriti emanated from the original One, the qualities - the attributes of that automatically pass into it. Consciousness of existence or non-existence, of this and that, and so on, are the attributes of the prakriti, that we charge upon the original One. The state of consciousness about the existence or otherwise of the original One is due to prakriti; and these attributes of the original One the prakriti possesses, and we charge the original One with those attributes. In other words, we can differentiate the state of consciousness of existence and non-existence as that belonging to the original One, on the one hand, and as also belonging to prakriti, on the other.

It is the prakriti that makes us understand and leads us to the original One. That is the Siddhanta. Many times I just base my talks on such Siddhantas; where is the time and necessity for me to find out the authorities on the subject? Whatever I actually experience with my physical eyes as well as the inner one, I speak out. When one attains this state fully, one is said to have attained all Dnyana. I will have to define Dnyana. See, how varied and disjointed I talk. But what can I do? You may say that I am like a Jack of all trades and master of none. But what can I do? I have come to this state. You people point out at my talk, but do not utilise my state. This state is best described in this shloka -

"Na Dnyanam Na Cha Vidnyanam Dnyeyam Dnyatapi Naiva Cha; Svayamevanubhuyattat Vivekaparivarjitam", meaning, there is no knowledge or special knowledge or something to be known or the known; when one experiences 'that', it is beyond even Viveka. I am telling you all this because of your asking me as to how to attain that original One. Knowledge and Ignorance are also the attributes of the prakriti. What is knowledge? After all it is only a feeling; that is the primary feeling. To do anything one has to have knowledge about it first; that is why even knowledge as such is not true. After all, there is no consciousness of anything at all

in the original One. There can be no Dnyana or Vidnyana there. You find out the meaning of Vidnyana for yourself. If you ask me about it I would say that irrelevant knowledge means Vidnyana. Some say that specialised knowledge means Vidnyana. Like Dnyana, Adnyana and Vidnyana one has to know what Karma, Akarma and Vikarma is.

(At this stage somebody again suddenly lighted a lot of camphor and incense sticks, and Baba felt very annoyed and said)

Why not hand over all that to me? I will burn it on my own chest in your name, but I do not want to be disturbed now. To talk about disturbance, well one has to feel disturbed before one talks about it; and I have to feel myself disturbed. Somebody may ask me, "Do you have a Jiva? You say that you are but a dead corpse." If you say that to me that I am but a dead corpse, then you may as well see that this corpse bears no sign of being a Brahmana or anybody like that. How can you identify if this corpse is that of a Brahmana or a Muslim? No doubt I am a dead corpse; but it is your jiva that enters into me. A Brahmana Jiva may enter into this and do some work; after all, that Jiva is that of a modern Brahmana and is bound to look after his own interest! He enters into me and gets his work done through my Prakriti. To have experience that, Jiva has to take help of the prakriti. To experience the state lying beyond the prakriti, the help of prakriti is essential. Even to understand a Jiva in this world - whether it is imbibed with virtuous or vicious attributes - one has to have the help of another prakriti. To experience one's own original status or even one's own original prakriti, the help of another prakriti is essential. To understand - to experience the nature of the Atma, the prakriti - the first - the primary prakriti - came spontaneously into existence at the will of the Almighty. Why is not that prakriti of use to understand the nature of our Jivas? It is not useful because we identify our Jiva - our atma with that primary prakriti. Instead of taking that prakriti as the means of knowing our real nature - our atma we mix ourselves with her - we identify ourselves to be one with her, and hence that primary prakriti does not become useful for that purpose; it is hence that we have to have recourse to another prakriti. When our friends or relatives come before us then with the help of their prakriti we are able to converse. You may ask as to why so many prakritis around us in the form of so many human beings not be useful in knowing our own real nature? Well, these prakritis representing the human beings cannot be useful as they are similar to that of ours, in that all of them identify themselves to be one with that primary prakriti. So far we are not able to disengage ourselves clear of that prakriti, other prakritis do not become of any use to us in knowing our own atma, - our own self. That is why those that are desirous of

knowing themselves have to find out and approach a place devoid of - or rather independent of that prakriti, and that is why you people approach here. An empty room is essential, if one wants to work for himself; otherwise one is not able to work in his own way as one is bound to be interfered with by another occupier of that room. You can understand the real status of your own when you remain in an empty room - in a void. If somebody is already standing before a mirror, you cannot see your own full reflection in it; you must have an unoccupied mirror for that purpose. In the same way, we cannot experience ourselves with the help of the prakriti of another like ourselves, who, like ourselves, has identified himself as one with that prakriti.

Because of the union our Jiva has established with the prakriti, that prakriti becomes useless for experiencing our real nature, and we have to have recourse to another, who has stepped out of that prakriti. Such a man experiences the state of Advaita - the identification of that prakriti with the state beyond - the state devoid of any consciousness, exactly as we identify our Jiva to be one with that prakriti; he does not see the prakriti as his own form - his body, because he has experienced that union with the help of the primary prakriti, he is able to enjoy the Infinite Bliss thereof. The importance and necessity of the human form - the human body lies here in. A person who only knows that much of the prakriti to enable him to enjoy his union with the Infinite - his real status, is called a Satpurusha. From the Jiva point of view, the prakriti of the Satpurusha is devoid of it. For a Jiva to understand his real status such a prakriti is essential. The Satpurusha is one who has stepped out of the state of Jiva. I do not know if such a state is attained here - exists here within. You say that I am but a dead corpse meaning that there is neither Jiva nor any prakriti within here. That is exactly why, when you people approach here your Jivas enter into this clean or empty house. But no prakriti with any attributes whatever is able to remain within here - within a Satpurusha. The prakriti of the Satpurusha is able to know all about the Jiva, whose prakriti has entered his with her help. Moreover the prakriti of the Satpurusha is such as not to allow any other prakriti with any attributes to enter within or associate with herself, with the result that she makes the Satpurusha drive away those that have approached him by abusing, or beating, or insulting, etc. Sometimes if the prakriti of the Jiva happens to be stronger, then the prakriti of the Satpurusha is not able to displace the other, and then it submits itself to the invading one. After all, the prakriti of the Sat-purusha is a very weak one and naturally has to bend before a strong one. You may ask as to how the prakriti of the all powerful Satpurusha could be weak? It is weak because even the state of

consciousness has been lost by her, and that is why the Prakriti of the Satpurusha is not able to retaliate or fight or resist or displace any other stronger Prakriti. This is the essence of the saying, 'Burese Khuda Dare'; meaning, - that even God is afraid of the wicked. In Shirdi, during Sai Baba's time, there was a fellow by name Nanavali; he was a man with a very strong prakriti. He troubled me and Sai Baba as well. Once he caught me and pulled me to the Masjid of Sai Baba, took away my clothes making me naked, and started behaving like a buffoon. All this leads to one conclusion that to experience one's own real status a prakriti void of any attributes whatever is necessary.

When one approaches a Satpurusha, and the Satpurusha treats him in a bad way, the approached should at once understand that it is his own prakiiti that is reflecting back to him from the Satpurusha. Times out of number I have told you that this is an empty pot; it is like a mirror; it reflects whatever stands before it. To revert to our subject, Shri Krishna used to be alert about his prakriti. He had experienced that there were two types of prakritis, Sat and Asat, and the Asat showed bursts of power - of strength, and hence he had to be on the alert lest she forced herself on him. There are many a means of keeping oneself aloof - unaffected by the Asat prakriti, and that is why, as one of the simplest means, be allowed himself to be weighed against. Shri Krishna wanted the Asat prakriti to be given away to a Brahmana so that he would no more be affected by it.

God has said, "Bramhano Mama Devata," meaning, Brahmana is my God. Such is the greatness of a Brahmana. I have already explained what a Brahmana means, sometime ago. I have also told once that Dana has to be given to the right person i.e. who will be able to utilise whatever is given in a proper manner. The Asat-Prakriti - the perverted prakriti has to be given away to somebody, who can deal with it who would remain unaffected by it - who can digest it, and from whom it would not return back to the donor. A real Brahmana is the right person to receive the Dana of the Asat or perverted prakriti. The Asat prakriti can well be compared to the pot of a night-soil. However clean you make this pot, you never use it for keeping ghee; even if it remains empty, it is allowed to remain like that, and never utilised for any other purpose. All the same you have got to have this pot in your house. Just as you can't do without anus when you have a mouth to eat, in the same way, you have got to keep this pot for night-soil with you. If there would be no mouth and no food is ingested, then you won't require the anus, and you need not have a pot for night-soil. But so far you want to eat, you can't do without the anus; you have got to have it. It never happens that one eats and another passes the night-soil. Does it? But what happens commonly? People come to me and want me to remove their troubles and sufferings. Removal of difficulties and sufferings means

doing away with Papa. People want to enjoy themselves and want their papa to be suffered by me i.e. they want to eat, and want me to receive their night-soil. You people want to commit sins and want me to suffer for them. Of course, I don't mind receiving your papa; after all, it is my job to deal with it. But I will have your night-soil if you don't eat anything. If you can't remain without food, well give up your usual diet and eat things that are eaten on fasting days, and I will have the night-soil formed thereof. Somebody may say that he is not able to stand these things, and he should be allowed to eat the usual food; well, alright, do it; I will have then to play the role of a sweeper for you. Satpurusha is like a sea to those who surrender themselves to him. Satpurusha is a store house of all sorts of prakritis; he is a store house of all sorts of means to do away with the sins. Shri Krishna thought it desirable to do away with the sinful - the vicious - the Asat prakriti that acts like a trap and binds one down. Along with Sat-prakriti resembling the mouth, He had to have the Asat one representing the anus, because he wanted to work for the benefit of the world. He therefore decided to give greatness to the Brahmana so that the Asat prakriti could be given away to him. Of course, it is not quite reasonable to give that state of Brahma to another and then depend on him.

As a matter of fact, why should we depend on others? That is why I always say, "Why call me a Satpurusha and bow down at my feet?" Well, because of some others who do it, you follow them. But don't you see that those who respect me, collect some punya to their credit; if you come because of them, it is they who will get the punya. On this some say, "We come to you because you have done full penance and attained Godhood," I ask, "On what basis do you come to this conclusion?" They say that the books have described that state. I ask them, "Have you seen me doing penance? You depend on others for this information. Thus you act on other's advice - on other's recommendation, and naturally whatever punya is likely to be attained will go to those recommenders, and not to you. Have you ever thought of it?" On this some ask me, "well, what is to be done? What is the remedy to get out of this peculiar situation?" Well, here is a way out; if you have taken me to be God, no doubt at the instance of others, but you stick to it with full determined attitude, in spite of all the adverse that you hear, see or experience in me, and behave as you should under all, - including adverse circumstances, then the Godhood you dub on me - the Godhood that you yourself possess, - well, it will enter into me and will lead you to experience - to attain that Godhood. If you say on this, "Well; from today I have decided that you are God." If that be so, then you decide first that today, to begin with, I am not God - I am not a Satpurusha, and then begin to dub Godhood on me from today; when the time necessary for your development is over, you will attain that Godhood. After all, you are

going to dub Godhood on me, that is on another, from today, then why not dub it on anything - a stone, an ass etc.? Why trouble me with your Godhood? When I say this way, some say, "Well, you may be right; but instead of dubbing the Godhood on something that is not recognised as such, why not dub it on one who has been recognised by a few learned and experienced men as God? It is better." Such an argument naturally hedges me in, and I have to yield. Then I say to such men, "Well; does not matter if you take me to be God; but once you take me and treat me that way, you should stick to it under all circumstances, even when you experience some adverse language or actions done by me; if you stick through, then you shall reach your goal."

A Satpurusha is devoid of any Prakriti whatever. The Asat prakriti of the man who approaches a Satpurusha, enters into that Satpurusha, and leads to awkward situations and difficulties. A man who sticks to him in spite of all these adversities attains his goal. As the Asat prakriti causes trouble this way, and the man loses his balance, the Sat prakriti that he possesses makes him see reason; and under her influence the man admits that his mind was led astray, apologises, and repents for the same. When again the Asat prakriti forces herself on him, he begins to shake a little; under such conditions the man comes and says, "Baba, how long shall I be troubled by such things?" It is then that I at once know that he is under the influence of the Asat prakriti; in due course, however, the Sat prakriti makes itself felt and he recovers his balance.

Shri Krishna had to do many an adverse action due to the influence of the Asat prakriti of the Kauravas and Pandavas; under the influence of the Sat prakriti, he had performed many a good and virtuous action as well. He saw through, that if He remained under the sway of the Asat prakriti, he will not be able to have his original state; and hence He thought it desirable to have it given away to a suitable man. If the Asat prakriti goes away where would the Sat one remain? The Sat is bound to leave along with the Asat. When one gets beyond both, one reaches his original state. By doing away with both the Sat and Asat, men like Rama and Krishna sit on the fence from where the primary prakriti emanates from that Original One. It is thus to get beyond the Asat prakriti, that Shri Krishna managed, through the inspiration in or to Satyabhama, to get it given away. With the inspiration Satyabhama had, she had asked Narada to tell her the means that would give her Shri Krishna as the husband in all her subsequent births. Narada suggested the giving away of Shri Krishna for that purpose. The purpose behind this inspiration of hers was that Shri Krishna wanted his Asat prakriti to be given away. That is why He allowed being weighed against gold, the physical manifestation of Asat. Along with the Asat prakriti there was the Sat prakriti in Shri Krishna; and that was infinite; and that is why in spite of all the gold Shri Krishna

could not be fully weighed against. The question was, what was to be done? Satyabhama started the show, and here was Shri Krishna heavier than all the gold she could put in the counter scale. With the Asat prakriti, the Sat also was there, and that prevented his getting balanced against by gold. Of course, poor Satyabhama could not understand what was happening. It is at this stage that the representative of Sat prakriti - Rukmini saw through what was happening, and at once put one Tulasi dala - the representative of Sat prakriti - over all that gold, and lo, the scale holding Krishna was just lifted up. To understand the greatness and glory of Tulasi dala, you will have to know the story of Sati Vrinda; you can read that from the Puranas. What does this story lead to? It tells us that the Sat prakriti is always associated with the Asat prakriti, and that it is particularly essential to give away the Asat prakriti. Narada also accepted the terminal Tulasi dala - the representative of the Sat prakriti, and not all the previous gold representing the Asat one.

What represents Asat prakriti in us? Well, to continue my erstwhile simile, the Tana (body) resembles the container of the Mana and Dhana represents the night-soil, and the Tana along with Mana and Dhana form the Asat prakriti in us. Just as an article always requires a container to hold it, and when the article is to be offered it has to be given away along with the container, in the same way, the Mana and Dhana has to be given away along with their container, the Tana, as well. What is the use of giving away the container only? Are we to keep the Mana, the Dhana and the Ahankara with ourselves and only give away the body to the Brahmana? Some people come to me and say, "Here is the body of our mother; please accept it. We know it should have been given by her with all her Mana, Dhana, Ahankara etc. But what can we do now? We have only this corpse of hers left with us. If you accept that much, she will be sanctified to some extent at least." This is what commonly happens. If the brahmana, whom you offer the body has the right stuff in him, he accepts even the dead body. Why? Because he knows that the Jiva with his Mana, and Ahankara etc. that has left the body always remains by its side; it has no power to take another body, and hence that Jiva goes and enters into the Brahmana to whom its dead body is given away. That Jiva will subsequently pass into the same state as that of the Brahmana i.e. will get liberated. That is why it does not matter even if only the corpse is offered - is given away to the right person. But what is essential is to give away all - the Tana, Mana and Dhana. All this talk came forth because of your offering something here, and I wanted you to understand the principle underlying it. It is not that you should not offer; any offering washes away the papa. The ideal - the correct offering consists of our Asat prakriti - the perverted prakriti i.e. our Tana including the Mana, Dhana and Ahankara. Because this does not become physically possible, we offer

something instead with the idea that we are offering away our Tana, Mana and Dhana. Somebody may ask, "If we charge one rupee and offer it, would it not do? Where is the necessity of offering many?" Well, I do not ask you to offer anything at all. If you only offer a Tulasi dala in the right way it becomes absolutely sufficient. Somebody may ask, "That a miser would be too glad to offer a Tulasi dala, so that his money remains untouched." Well, when such a man offers a Tulasi dala, we ask him if he has charged it with all his Tana, Mana and Dhana once and for all; and naturally he agrees and asserts it to be right. He is now bound down - he has given his all; all the money he has stored no more belongs to him. If he tries to offer a rupee from it he will be offering something from what has been offered once and for all! Remember the story of Harischandra; once he offered his all, he could not pay anything from it as Dakshina (money offering at the end!) Those that cannot offer that way, but wish to offer something, what about them? Well; whether that something is charged with all his Tana, Mana and Dhana or not does not matter. When he wishes to offer something, and if he goes on offering that way till a certain limit is reached, he gets the benefit of having offered all. How is it? Just think of a prisoner. He is put into jail; if, however, he behaves nicely while there, he gets some remission; is it not? In the same way, if somebody goes on only offering something and behaving consistently in a particular way as laid down by the Shastras, well, after the required quantity and period, he automatically gets the benefit of having offered all. But in this he has to stick to it for a particular period of time in spite of any difficulty. My duty is to explain to you; what you should do is your own affair. There are many an alternatives laid down by the Shastras with that principle in view. Women put on bangles and the vermilion mark. It is customary for a married woman always to keep vermilion with her, and offer it to God and to other women. Nowadays women do not do so. They however put on the bangles, the breakable glass bangles, and the mark on the forehead. If they have a husband, why wear these things? They do not know why they do it. The principle behind that is that the husband and all that, is all unreal, and to remember that unreality she wears the breakable glass bangles, etc. The glass bangles and the mark are but a temporary affair. It is making a show of having something that she has not. When a miser does not pay - does not offer, one day God snatches away his all.

(1) The mind - a public well.

(2) Attainment of Infinite Bliss through one's wife: similar attainment by a wife on her own.

(1)

(Shri Baba addressed the various devotees sitting around, some inside the hut by his side, and others outside facing him.)

There is everywhere the pair of opposites; if one side is good the other is bad. Those that always face good, God knows what they get! You who are sitting outside are no doubt in a bad way suffering from cold, while these people sitting within are happy; but you are able to see me because I am facing you while these people are not able to do so.

Everything depends on the mind; nothing can be done without the mind. We cannot live, we cannot carry on without water. The mind resembles water. People complain to me that their mind does not become, does not remain steady or still. I ask them that if the mind becomes steady, how can it work? Is the water in the well of any use as it is? Can that water be of any use at all unless it is taken out with a pail and a rope? The moment you lower the pail in the water, the water is disturbed; it loses its stillness. You dig a well; you are lucky to get a spring; and then if you do not take out the water for use simply because you do not want its stillness to be disturbed, of what use is that water? Before you dug the well, the water was in its still state in the bowels of the earth; where is the point in digging a well and then keeping it still? Digging the well is like taking a birth; once the well is dug and water is used, how can it remain still? In the same way, once the birth is taken and the work commenced, how can the mind remain still? If the mind is not utilised at all like the water in the well, then of course it will remain quite still. If you people think that it is essential to have a steady mind, a still mind and that a still mind is of great importance, then you will have to see that the mind is not utilised at all. If the owner of the well does not want to disturb the water, or wants to use it just for very reasonable and virtuous purposes, then he has to fence it and keep a watchman to guard it. In a case like this the water will be disturbed only for some virtuous purpose; the water will remain definitely pure since it is used by a few. If, however, it were a public well, how can that water remain pure or be used for good purpose only? Who can prevent anybody using that well? A private well thus will have fairly still water, but the public well? Well, even at midnight somebody might come to draw the water. If the body is like the well, and the mind like water within, you will have to decide whether it is like a public well or a private well? Most of the people resemble a public well; how could their minds be ever still? Your mind is like a lump

of sugar which attracts hundreds and thousands of ants. Anybody - anything is able to use your mind. You see a stone or a mango tree, and immediately your mind begins to think about it; that means that stone or that tree utilised your mind. The members of your family use your mind. There are hundreds of others - animate and inanimate forms that are constantly utilising your mind. After all it is like the public well and who can prevent it being utilised any time? You sit for worshipping; your mind is engaged in it and directing the various indriyas to do some work; as it is being done by them, other thoughts cross your mind, - somebody is ill in the house, you have some special work in the house, somebody has given an appointment, you are having a headache, etc., etc. Anything - anybody can thus utilise your mind; how do you expect it to be steady - to remain still - to remain undisturbed? If you however treat it like a private well, then it will have fair time of peace. But- for this you will have to fence it, you will have to keep a watchman to guard over it. Why is the mind normally like a public well? Because it is not created by you - it is born of others; how could you call it as yours and treat it like a private well? Whosoever created you is bound to claim your mind. If you try to keep it still he is bound to come in your way; he will say that you should dig your own well - form your own mind if you don't want it to be used by anybody else. You sit in a third class general compartment and then try not to allow others to enter into it! I have many a time seen the fun and fight for a seat in the compartment; many a time you have to move up and down on the bench; you can't sit at ease. If right from the beginning you were careful to choose your seat and occupy a minimum space, nobody would disturb you. We should always behave in such a way that we should not be a source of trouble or nuisance to others; if others try to trouble you,, it is a different matter. You will appreciate now that your mind is like a third class compartment or a public well.

There is a method to make your mind resemble a private well. Suppose there are two public wells near each other; you can then pay a certain sum to government and acquire exclusive rights over one of them; the government also sees that by giving you exclusive rights, the public is not inconvenienced as they have the second well open for their rise. Once you acquire the rights over one, you can fence it and watch it, who else can disturb it, - use it then? In this very way, we should approach the Governor of all governments - the Parameshvara, pay him the required amount and acquire full rights over your own mind; once you do it, who can use your mind? But you men are so wonderful that you do not like your minds to be your own! You do not worry about it - you never think about it; in fact you feel it wrong to think that way! You think that after all you live in the world for a few years; why

worry then where the Mind goes? Let it go anywhere; but you forget that the mind always gets involved in desires and more desires, and this makes you take birth after birth to satisfy them; and thus your mind, in all the lives you have, remain like a public well; it could never be otherwise. A few wise think that they must surrender themselves to God and thus turn their minds into private wells; it is then that the minds become fairly steady, undisturbed by others. It is then that the mind can be disturbed only for enjoying celestial happiness; otherwise it can always remain still - undisturbed - unattached.

To buy exclusive rights you have to have money in the form of punya - in the form of sat-karmas, and when you perform them and hand over the emanate punya to God and when the required amount is thus deposited, you will get exclusive rights over your mind; your mind will be your own. When the mind attains such a state what happens to the well - to the body? Well, then the body becomes like a well - built well, and water within remains unsullied - undisturbed and plenty - full of all happiness. Whosoever attains such a state is the real human-being, the real man. If we do not allow the mind to be disturbed by desires, it will ever remain still and steady; otherwise that mind is always at other's disposal and cannot be called as our own; we can hardly utilise it as our own - for our own use. What is the utility of only saying, "Oh! my mind!" We just call it our own; but really it is taken away and claimed by all sorts of desires. If the desires are done away with, then that mind will remain still, that is, it will become one with ourselves, we and our minds will become one. Once the mind unites thus with ourselves, even the body will become like that; we won't be able to see the body as ours - to call it as ours. A person who thus forgets his body while within it, that is, who has become completely one with his mind can alone be called a real man. What is the use of calling ourselves as men otherwise? What is the real purpose of a human form? The real purpose is to become one with the mind and thus enjoy and remain immersed in that eternal Infinite Bliss. There is no difference between a real man and the Parameshvara. What we people do is that we call our mind as 'ours' i.e. we separate ourselves from the mind; if we ourselves were the mind, we could never call the mind as 'ours'. If we were united with our mind, that is we were inseparable from the mind, we could not have called that mind as 'ours'. To become one with the mind is to become the Parameshvara. You can see for yourself what your mind is like.

(2)

(The same evening while explaining the same subject to one Mr. Gokhale Shri Baba said)

When you find that the stock of some article in your house is exhausted, you go to the bazar, buy the article, return home and replenish your stock; thus you buy things to do away

with the difficulty in your house. You have recourse to anukula state to get out of the pratikula. Suppose plenty of dirt is accumulated in the house; this is pratikula; to sweep it away you have to have a broom, which serves the purpose of Anukula. The dirt and the broom both are objects; but the former is pratikula and the latter the anukula. Both of them belong to the state of asat; even though the anukula serves the purpose of removing pratikula, that anukula also belongs to the asat state. Our house is always an assemblage of both the anukula and pratikula. The food is the anukula asat, while the sense of hunger is the pratikula asat. When we feel cold during the wintry days, we have to buy a shawl or something to ward off the cold. If somebody falls ill, we have to go to a doctor and get some medicine for the patient to relieve him of his distress. People come and go from here for a similar purpose.

Like the pratikula asat in the house, every person has a stock of pratikula asat accumulated for births on end, and added on to in worldly life, such as vicious desires, bad deeds, sinful acts, and so on, things that are outside of one's self unremediable by the anukula asat available in his household. You have to have recourse to anukula asat capable of removing such pratikula one. Such anukula asat is only available from a person in whom you have full confidence along with respect and honour. If for removing the dirt from your clothes, ordinary soap is useful, for removal of night-soil you have to have a sweeper and strong antiseptics. Service to God, service of a Satpurusha, Japa; etc. are all asat of anukula type, capable of removing that pratikula asat that has been accumulated for births on end, and of leading the server to that state of eternal Sat.

Somebody may say that if service, japa, etc. are after all asat, then the God, the Satpurusha, etc. - all of them shall have to be called as the images of asat. Well; it is quite right to say so; but this asat - these images - these forms and deeds, though really speaking belong to the state of asat, are capable of leading the performer to the state of eternal Sat; and that is why they have been recognised as belonging to the state of Sat. As the Sat-karmas, the service of a Satpurusha, etc. get accumulated, the pratikula asat gets slowly displaced - slowly destroyed; that means this new anukula asat gets expended in doing away with the stock of pratikula asat. With the disappearance of pratikula asat, the anukula asat becomes valueless - useless. When the sweeper in the form of anukula asat takes away the pratikula - the night-soil, having removed it, he does not stay in one's house; he also goes away. In the same way, having destroyed the pratikula asat, the anukula asat does not stay with that individual. With the disappearance of pratikula asat one attains the state of the eternal Sat; in other words, it could be said that along with one's self both the anukula and pratikula asat are transformed into the state of Sat. How does one know that he has gone

beyond both the anukula and pratikula asat? How? One experiences that eternal happiness; that is its sign.

I have already spoken at length about our not being the Puruslra - the male; this false masculinity of our means the pratikula asat. Till this pratikula asat is done away with, attainment of Godhood is impossible. The God or the Satpurusha may be a male or a female or neither. After all he is beyond both the anukula and pratikula. But to do away with the pratikula in and of the world he appears as the anukula asat in the form of God or a Satpurusha, and it is our business to make use of this anukula asat to do away with all the pratikula of ours. This pratikula of ours, accumulated for births on end, is of three types - the false masculinity of a male the false femininity of a female, and the false humaneness. To get out of all these types we have to have recourse to the anukula asat - the Satpurusha, who has gone beyond all three of them; and when we get beyond them then those pratikula asat states and the anukula asat state of the Sat purusha are transformed into the state of the eternal Sat. Herein lies the importance of the close association with a Satpurusha; close association virtually means marrying him. The Satpurusha being beyond all three types, the men and women approach him to associate with him - to marry him. If you actually think over the process of worldly marriage, you will appreciate what I say.

All this is the Lila - the play of that Paramatma. Once He comes into the world as a human being, the one type of pratikula asat, and then as a woman, the second type, to liberate the first type from its pratikula aspect. A woman is never taken to be a man in this world. Further deep thinking would at once explain that the woman belonging to this world is neither a man nor a human being. Because you people take yourself to be human beings and then as males, you call the women as human beings; that is all. If this is taken to be true, the question that confronts us is, "What is the use of marrying such a woman?" Well, it is of great importance; she can be utilised in place of a Satpurusha. Because you people cannot utilise her that way, you have to search and surrender yourself to a Satpurusha. Those women, who do not behave as such and enjoy the worldly life, are like Satpurushas; you can call them as assistant Satpurushas if you like. You first learn from her and then go up for your final course to a Satpurusha. What is to be learnt from such a woman? With her help you have to get beyond the masculinity and humaneness. You can understand that you have learnt all from her when you can experience yourself to be in the state of a kanya in spite of your being a man. You thus get beyond your state of pratikula asat with the help of your wife who plays the role of anukula asat. The father offers his daughter, the kanya, to a boy; when the boy thus gets beyond the pratikula asat state i.e. he forgets himself to be a human being and a man i.e.

when he begins to see her, experience her to be in his place instead of himself, then the kanya could be said to have attained another father, in the form of her husband who remains so from the worldly point of view. This is the real purpose of marriage. When you can thus experience her in your own form you can be said to have really married her. With this attainment you yourself experience to be a kanya. This kanya state of yours attained with the help of your wife leads to her disappearance, leads to her physical demise. With such a death, she is no more physically seen, but she lives within him having become one with him. It is essential for her to lose her body this way. Now why does she die like that? After all, she was the anukula asat to help you to destroy the pratikula asat state of yours; and when you succeed in destroying it, where is the necessity for her to live? That is why her body dies away. Once you attain that kanya state with her help, you yourself become a kanya, and now as a kanya you also must be married. But to whom can a person like that be married; obviously with the Parama-purusha - the Paramatma. On your marriage with Him, He now makes use of your kanya state, the anukula asat, and enters within you, like your wife having died and become one with you. When thus the Paramatma becomes one with you, you become the same; you look to be a man from without but actually you are a kanya within i.e. you remain in the, pure Advaita state; where is the question of birth or death then for you? This is the state described as that of Vishnu - the Lord of Vaikuntha. He is described as having four hands. Whence the two extra hands? Well, his own two, plus the two of the kanya that joined - merged into him! This is the state of Infinite Eternal Bliss that you attain.

With the dissolution of the physical body of the woman and the man, as a result of their becoming one with Paramatma - i.e., having attained that eternal Infinite Bliss, whosoever were responsible for the birth of those physical bodies are automatically attracted and drawn into the Paramatama; that is how the families of both the man and his wife are liberated with the attainment of the state of Infinite Bliss by the man. Such a person alone can be called the real man - the real human being - who himself attains the kanya state. What is the duty of a wife then? She is to treat her husband as Paramatma, and make him lose his state of masculinity and humaneness, and then become one with him on leaving her physical body.

It may be that as she progresses in her path, as her husband experiences the onset of a kanya state, she on her part begins to experience the onset of the state of a male. A woman who thus forgets herself to be a woman and experiences herself to be a boy, is to be called the Putra; a putra who obtains his body, from one set of parents and becomes the putra of

another set, without being in the mother's womb, is a real putra. If a woman attains the state of a real putra, the net result for herself and her husband is the same, the Adimaya - the Adishakti marries such a boy and becomes one with him. The husband of the Adishakti is called the Paramatma; this putra thus ultimately attains that state; that means in the end that woman becomes the Paramatma herself.

From this you can understand for yourself as to how you should behave with and treat your wife to enable you to attain the state of Paramatma.

176

S. V. V

16-12-1924

The Karma, Akarma and Vikarma

There are two varieties of actions in the world - the natural or spontaneous and the artificial or made. The qualities and attributes of the two are bound to be different from each other. The natural state is eternal, while the artificial is just the opposite.

The artificial happiness exists till the action causing it exists; with the stoppage of the cogent action that happiness ceases to exist. The state of the human being as we see it is constantly changing and hence is artificial and not eternal; as such it will exist till the human actions are there. Every human being desires that he should live forever and be always happy without undergoing any trouble or difficulties. This however generally never happens; why? Because whatever is done for continuance of life and happiness is artificial and hence temporary. Every human being desires for the natural eternity, but he does not think over as to what is required to be done to be in that state.

To attain the natural, the cogent actions required must also be of natural type. What is a natural action? When actions happen to be done resulting in whatever work in life and they are not stopped or continued by us for any purpose, but are allowed to discontinue in a natural way, then those actions lead to the attainment of the natural; this action on one's part to allow to discontinue them in a natural way without any effort to stop them is recognised as a natural action leading to the attainment of the Natural.

Think of a blazing fire. Not to try to extinguish it by throwing any water over it, nor to put any new firewood into it, but to allow it to cool down by itself is a natural action to extinguish it. We suffer from pleasure and pain as a result of our karma for births on end; if we carry on doing actions even now, we will be continuing to have births to suffer

the consequent pleasures and pain. Whatever actions we do to have happiness, we do get some happiness; but it is always followed by far more of pain comparatively. It is one and the same action that gives rise to both the pleasure and pain. If nice food does support our body, the same food gives rise to night-soil within the same body; no new action is done for preparing that night-soil. Every action of ours gives us that temporary, illusory, reflected happiness; but the same action brings on far more of pain after that happiness. A little thinking will convince you about this truth. Every artificial action of ours thus gives rise to pleasure and pain. That is why the thinkers and yogis always try to attain that 'natural' lying beyond all our artificial actions. Everybody thinks this world to be a natural phenomenon; but really speaking it is a made up affair; it is artificial, and the apparent happiness experienced in the world is what little filters into it from the Natural Bliss lying beyond.

The world itself being artificial all the animate and inanimate things in and of the world are artificial, and hence they are all destructible; the destruction of each occurs earlier or later according to how it has been made. The whole artificial creation with all its artificial pleasures and pain has been created as a means for a human being to attain and enjoy the indestructible, eternal, natural Bliss. This is the Siddhanta. Those that try to get out of the influence of this painful world are the real human beings - the real men. Those who understand and appreciate this Siddhanta that without experiencing the painful world, the eternal infinite Bliss cannot be attained, or that this artificial world is meant as the basis for attaining that eternal infinite Bliss, are the real knowers of Truth.

The whole day of 24 hours presents the two opposite states, light and darkness, day and night; that means when one day and one night is fully over, then one full day is completed, not otherwise. In the same way, to suffer the pleasure and pain in and of the world by doing various actions is one aspect, while experiencing the 'eternal, indestructible' lying beyond is the opposite one; a human being who experiences both these aspects is a 'full' human being - a real man. Such a man is recognised as the perfect one, as the knower of truth, as God, as Satpurusha, etc.; it is he who is able to lead hundreds and thousands of others into that Infinite Bliss. The common people in and of the world, who are engrossed in passions and desires, cannot appreciate and understand him. Not to do any actions on one's own to counteract the pleasure or pain one is having as a result of his previous actions, nor to do any new action on one's own that would give rise to any pleasure or pain, but just continue to bear the pleasure and pain that comes to one's self and thus allow them to die off themselves is to behave in a natural way; such action on one's part would be 'the natural action' and that is

bound to lead one to the natural state - the state of Eternal Bliss, The actions thus are of two types - the natural and the artificial. For effecting an artificial action one has to have a particular desire prior to it; and to desire for anything, mind is required. There is nothing like mind or the state of mind, in the natural state. The mind came into existence due to desire, and the Indriyas followed as means to satisfy it. It is such actions that carry the existence and continuance of this world. In other words, the mind came into existence for supporting the existence and continuance of the world. If a person takes no interest in any action, does not perform any action on his own, bears any pleasure and pain that comes his way without any interest in them, then eventually he gets beyond the influence of any action, as if no actions remain to be performed by him; such a man becomes a man devoid of the state of mind. Whatever actions are seen being done by such a man are done with the help of the mind of others that approach him. It is like a man leading or doing the work of a blind man. Such a man, devoid of the state of mind, is automatically devoid of all desires and actions. He seems to act in this world in relation to others; but this he does with the minds of those that get related to him.

After all, it is the mind that desires and the Indriyas that act to satisfy the desire. If the Indriyas eventually turn back, that means the mind turns back i.e. the mind loses interest in desires, in the various actions and the consequent pleasures and pain in the world. Then the mind eventually becomes devoid of desires; it ceases to exist and the person with such a state, the 'mind' less state, is said to belong to the Natural state. When a person then begins to lose all interest in the pleasure and pain in and of the world, he is said to be progressing towards the Natural state. The Bliss in and of the Natural state is beyond all description. It means that when a person has fully gone through all the pleasures and pain in and of the world, when he has gone through the full experience of artificial actions i.e. the actions done by the Indriyas to satisfy the desires of the mind, it is then that such a man turns back and becomes devoid of desires, having fully experienced them, and becomes entitled to his entry into the Natural state.

The artificial actions after all are born out of the Natural ones; the cessation of artificial actions means their merging into original natural actions of the Natural state. The flint contains the fire in its natural state. But when something is struck against the flint, then that natural fire within the flint is seen to expose itself momentarily i.e. proves its existence within the flint. As the flint is struck and the speck of fire makes its appearance and it is made to act on cotton or some such thing held near it, then that cotton will become ablaze and the fire will have been brought into an artificial state. This burning cotton can

cause the dung cakes or the firewood to burn and thus the artificial fire could be increased in quantity and strength. In the same way, the mind is within the natural state, like the fire in the flint; if some desires lure the mind then it becomes apparent; addition of desires goes on increasing the scope and strength of the mind. If, however, whatever fire, that has been raised, is not added on to nor extinguished artificially, but allowed to cool off by itself, then that fire once again will pass into its natural state, the invisible state, a state non-existent from the worldly point of view. In the same way, if no desires are added i.e. no new actions are undertaken, nor the force of the previous actions in the form of pleasure and pain is interfered with but allowed to go on till it exhausts itself, then very soon, there will be no desires; the person will then become devoid of all desires i.e. devoid of any mind; the mind of such a person will pass into its natural, invisible, actionless, desireless state. When a man is progressing towards the natural state, the mind, off and on, desires something - a state corresponding to the sparks of fire caused by striking the flint. If no inflammable material is near it, that spark will just disappear; in the same way, as the mind desires, but there are no objects around, i.e., the man does not take any interest in any object around him as desired by the mind, then that desire, or rather the mind, dies of itself; it then becomes invisible or rather passes back into its invisible natural state.

Why everything in and of this world, including the mind, is destructible - perishable? Simply because all that is the outcome of destructible artificial actions - the 'Kritrima Karma'. It is quite reasonable to say that the karma that leads to perishable results, (i.e., no results in fact) is no karma at all; it can as well be called Akarma. From this point of view, a really significant karma would be that which would lead one backwards to the attainment of the 'eternal Natural'; all other karma that leads to fresh desires and the corresponding karma thereof, should be classed as Akarma. In other words, whatever karma is done for attaining worldly happiness should be called Akarma while all that which occurs spontaneously at one's hands, leading to cessation of all desires and thus to the 'Natural Eternal', should be classed as Karma. That is exactly what Lord Shri Krishna has said "Karmanyakarma Yah Pashyet Akarmani Cha Karma Yah; Sa Buddhiman Manushyeshu Sa Yuktah Kritsnakarmakrit". (Gita, canto 4, Shloka 18. For meaning refer to any commentary)

Somebody may say as to why at all descend into the maze of artificial actions and the resulting pleasures and pain in and of the world, from the original natural State? Well, it is essential to do all those artificial actions and experience the artificial pleasures and pain in the world; but while experiencing them one should not get entangled and engrossed in them. It would be wrong to give up these artificial actions because of fear of getting entangled

and engrossed in them; they have to be done: the consequent experience of pleasure and pain thereof has to be attained; and then those actions have to be left off in a spontaneous manner. This action of leaving them off spontaneously i.e. without any effort on one's part, means the commencing of natural action that leads one to the eternal Natural. The actions, the Karma commonly done in the world, thus belongs to the Akarma class, while the Karma that is spontaneous and natural, one that establishes man on the spiritual path, one that is done in the cause of God, becomes the proper - the real Karma. The real, the true Karma, also ceases to be of any use on attainment of Godhood. Once the Godhood is attained no pairs of opposites - no dvandvas remain behind; there would then be neither Karma nor Akarma. I have already talked over this subject at good length. What is required for attainment of Godhood is the Akarma (in the worldly sense). What is recognised as Karma in the world has been classed as Akarma in the spiritual pathway. Why so? Because Akarma is essential for attainment of spiritual ideal. But unless the worldly type of Karma is done and its results experienced and then that Karma is allowed to drop down spontaneously, it does not come under the class of Akarma, the sheet anchor in the spiritual pathway. Such an Akarma, as it leads to the attainment of spiritual ideal, should be called as the real Karma. In this world whatever Karma is done, some of that is likely to be of ordained type, some of it is bound to be of unordained type; that is to say, some of it is Vihita (ordained) and some of it is Avihita - unordained. What is Vihita or ordained Karma? The Karma that is done in the cause of God or for attainment of Godhood i.e. one that leads to the fruit of Akarma is designated as Vihita Karma; it is also called as Sat-karma. There is yet another class of Karma called Vikarma; now what is Vikarma? The Karma that leads not to the attainment of spiritual ideal, but leads to the formation of Prarabdha and thus binds one to the chain of births and deaths is called Vikarma. Most of the people in the world are seen to be doing Vikarma throughout their lives.

In short, the real Karma is one that is seen being done at the hands of a person, not on his own, but because it is destined to happen at his hands, whatever type it may belong to. Such a person is seen to do all sorts of actions and yet he is said to be doing nothing; and such actions at the hands of a person in such a state are classed as real Karma.

Because people get engrossed in the various actions in and of the world, their actions belong to the class of Vikarma and as such their actions do not lead to the attainment of Godhood. It is for the emancipation, liberation of such people that God comes in the form of Satpurushas, who go on acting in their invisible ways to do away with the Papa of such people and to put on the right path some of those that are or likely to become qualified for the spiritual path.

In order to have both the temporal and spiritual happiness in the world, three things are essential. The first is that no other person should be troubled for one's convenience or happiness. The second is to be of use to others even at the cost of one's own conveniences and happiness. And the third is that, along with these two, one should remain always contented in all the circumstances that come his way. A person who behaves this way, remains generally unaffected by the worldly ways and affairs; he remains unaffected by the influence of any Karma happening at his hands and becomes qualified for the fruits of the real Akarma. It is such persons that become entitled to and receive the Grace - the Kripa of the Satpurushas and thus attain that Eternal Infinite Absolute Bliss.

SECTION III

177

S. V. J. - July 1925

7-3-1925

The Origin of the Sky - the Void - the Space

(The marriages of Shri Vishnupant Chandorkar, Dattopant Kokila etc. were celebrated at Sakuri. Just after the celebration, as the people were returning, Sri Baba said -)

What a commotion and confusion these celebrations had caused! Now one feels somewhat comfortable and collected. The Godly state is such that it is always undisturbed, cool and collected; but commonly it is not experienced because of one's attachment to various things in and of the world. The moment this disturbance caused by attachment is set aside and got over, one automatically returns to his self-centred, collected state. When such celebrations are in progress in a house, the whole house becomes topsyturvy and the owner of the house feels all disturbed; when they are over, when the whole house is restored to its normal routine and all things are kept in their proper places once again, and when the whole house is cleaned of all dirt and useless things strewn all over, it is then that the owner sighs with relief and feels normal about himself. The river normally flowing smoothly with its crystal clear water becomes all muddy, swollen and boisterous due to floods in the rainy season; after the season is over, once again the river reverts to its normalcy. When this onslaught of dirty flood water attacks her, she thinks that it is but of a temporary phase that she must bear it patiently for some time till it runs out, that, in the meanwhile, she must show that she is one with it though from within she remembers that she is not so; she is confident of

returning to her normal state in due course; she knows that she must quietly bear that onslaught without any complaint -without being disturbed - without losing her equanimity; she also knows that all that dirt, that change of colour, that boisterousness are not her own but put on her by that floodwater; that it is her destiny that she should be attacked off and on like that, but that she should not lose her equanimity since that is of temporary nature; that it is such paroxysmal attacks of disturbance that make her realise her real status, and so on. Exactly like this is the state of a Satpurusha; whatever he may look from without, whatever be his behaviour with others, virtuous or vicious, he remains fully detached from everything, as also self-centred and collected, even though he appears to be disturbed off and on.

These marriages were celebrated here. Such happenings, auspicious or ominous, take place not on their own, i.e., independently, but with the help of and on the support of something which remains just the same throughout. In fact, it is due to this underlying something that you people are able to exist, carry on and behave in the world as you like; it is on the support of this something that all the affairs of the world are seen to go on. From your point of view, this 'something' is the place, the space without which you just can do nothing. The place - the space - the sky - the hollow - well all these mean the same thing. Because there is nothing else where you are sitting, you are able to sit there; if that place would have been full of something, you could not have occupied it. The space is either occupied by something or, when it looks apparently unoccupied, it is occupied by the sky. Without the space, the void, nothing can be possible. If the earth on which we stand were to grow around us how and where could we live? Because there is the earth below and the sky above and just nothing in between them, that we are all able to live on the earth; the whole creation is able to be within this space - within this void. In fact, one could call this void as a vast container containing the whole creation. If one thing is removed, another is able to occupy that space; the void however just remains as it is. The void thus is responsible for supporting us. In fact, it is due to the presence of this void that we get enchained to the cycle of births and deaths. This void is a formless continuum remaining unaffected in every way at all times. Because it is a void, meaning that because it contains nothing, we are able to contain ourselves in it and do whatever we like. Void means nothing; that means, it is invisible and remains unseen by us. When do we, or can we, experience this void? When our attention is not attracted by anything contained in it i.e. by anything that is visible including one's own body, then alone one can experience that void. So far our attention is centred on or attracted by anything visible, the void is bound to remain inexperienced. How is

that? So long as we look at a thing, our attention is centred on that thing; when that thing is removed away from that place, then alone we are able to appreciate the empty place that had contained that article. The void is always there whether it is seen or not, thought of or not, utilised or not. That void cannot be divided into parts; you may put up a wall in a place and say it is divided; and as you see the two sides of the wall you may see the two aspects of the void as it were; but the wall is contained in that void which thus is continuous and formless. How can we divide the void, a thing that is without any attributes?

This void which is all pervading seems to be there because of your existence and your ways of life and that of the world in which you are engrossed. As a matter of fact this void is non-existent. So long as you see it with your gross physical vision, you are able to experience that void; really speaking, it is not a void as you think; it is all fully occupied, filled to capacity with 'something'. It is on the strength, on the support of that 'something' that has filled the void, that you people are able to experience your own being, your very existence, this whole world, and the void you think of. This brings forth a question whether you appeared on the scene first or the void? Your natural reply to this query would be that the void appeared first and was followed by the creation. But this reply is not correct. The real fact is the other way round; you appeared first and the void afterwards. You may ask as to how can you fill a container with something unless the container is there? Well, when the food grains come on the scene, to hold them a container is brought into existence. When you want to hold something, you make a container and then fill it. In other words, a container follows the food grains. In the same way, you came into existence first, and the thing to act as a container for you, the void appeared next. It means that when you came into being in the gross physical visible form from that all pervading original invisible, then the void came into existence to contain you. If you leave experiencing your own gross form, then you will not be able to experience the void as well. It means that to begin with there was only the original, all-pervading invisible; it is from that that you evolved into being in the gross physical form and that the void, the space appeared later to hold you and allow you to act in the world.

Just as the void is all-pervading and remains unaffected by anything, in the same way, that original all-pervading invisible remains unaffected by anything at all times. The state of the Satpurusha exactly resembles the original invisible i.e. remains unaffected by anything at all times. Just as the original invisible, the state of Sat, remains unaffected by the evolution of the world and the subsequent affairs and actions within it, in the same way, the Satpurusha remains unaffected by anything that approaches him, may it be virtuous or

vicious, good or bad, beautiful or ugly, etc. For the time being it appears as if the Satpurusha is affected by them; but the moment the person and the circumstances and the actions caused by them at his hands are over, he becomes what he was or is, meaning that he remains unaffected by them. That is why I gave the simile of the river: during the rainy season, it appears as if the river is affected, but the moment the rains are over, the river reverts to its normal size, shape and behaviour.

The Satpurusha is one who has attained the state of Sat and hence there is no difference between him and that original invisible eternal which was labeled as Sat. It is due to this, that he experiences all the creation and the subsequent void as having emanated from himself, and as such he sees himself to be one with all that. It is due to this, that a Satpurusha remains unaffected by any action whatever, done at his hands, even though to others he looks to be influenced by those actions, whether virtuous or vicious; he is not able to see the difference between virtuous and vicious since he experiences both as having emanated from himself.

That original invisible is called, is recognised as the Eternal. The eternal cannot be experienced without the help of non-eternal. The eternal is there in contrast with the non-eternal. Therefore, that original invisible cannot be called as eternal. It means it is something beyond both the eternal and non-eternal; in common parlance, the only way we can describe is by calling it the inherent - innate - the natural eternal as opposed to the artificial eternal in contrast to non-eternal.

There is no difference between this natural eternal and the Atma of a Satpurusha. Like the natural eternal which is one continuous whole, always unaffected by anything emanating from it, the Satpurusha also remains always unaffected by anything in and of the world; even though apparently he looks to be a man of the world, while taking part in various things as destined or when it becomes his lot to do so.

What is the use of the natural eternal if there are no human beings to experience it? How can sugar experience its own taste? Somebody may say, "What is the use of the world? It is useless". This is not correct. The whole creation has its use. The original natural - the state of Sat, as it is, cannot experience, cannot know itself; that is why it evolved into the creation and thus began to experience itself. The whole creation consists of the enjoyer and the objects to be enjoyed. Think of well cooked rice or a nice piece of bread; who is going to use them unless you are there? How can rice or bread eat itself? They are steady, they are inanimate; to enjoy them animate objects are required. If you keep the cooked rice as it is, eventually the animate worms will evolve from that lump and eat that rice. Exactly in the

same way, that steady immoveable natural eternal evolved itself into artificial eternal and non-eternal, i.e., the inanimate and animate and the animate creation began to utilise the inanimate and thus that original eternal began to enjoy itself. You people move about to use the comparatively inanimate objects and enjoy them and those objects give you temporary, short lived happiness. On the other hand, a Satpurusha moves about, works in the cause of the whole creation and thus enjoys that natural eternal i.e. all the animate and inanimate creation. To a Satpurusha, both the animate and inanimate look alike i.e. without any attributes whatever; and he enjoys that attribute-less, original eternal through the whole creation.

178

S. V. J-July 1925

8-3-1925

Worldly Happiness leading to Eternal Bliss: Humility - the Key to Infinite Bliss

(Shri Baba spoke the following words to Mr. Raote who had approached him for permission to leave Sakuri.)

There is no feeling of strangeness left any more between us; you have removed it for good. You people slowly began to approach me and managed to get me turned into one of you; I am now as if one of you - mixed up with you. However, whatever is likely to get mixed, mixes and whatever cannot get mixed remains unmixed.

There are many an object and article of enjoyment, and the Jiva or the mind runs after them to secure them for his enjoyment. The human being runs after many an object while the lower animals have but a few to run after; the trees on the other hand run after one thing only, - the water. They do not move from place to place. They remain stationary where they get planted. We plant a sapling and water it. Slowly the roots begin to grow in the soil. Their growth follows the course of the water we put around it, as the water seeps through the soil. In the case of big trees the roots not only go on thriving and growing on the water we put around but grow deeper in search of the natural source of water; in due course, watering becomes unnecessary in the case of fully grown big trees. These trees thus have to be watered from without only till the roots have reached the natural source of water, somewhere deep within the soil. It however means that the water put from without meets with no obstructions in the middle, but goes on soaking the soft soil helping the roots to grow deeper. If there is a rock in the middle then the water will remain stagnated and will not be able to infiltrate the soil deep enough and naturally the roots will be obstructed in their growth by the rock.

If this rock has or develops a crevice, then the water will be able to percolate through it, though with some difficulty, and the roots will only take a longer time to grow and reach their destination. Once the water put from without reaches the natural source lying deep within the soil by soaking through it, and the roots have gained that natural source, obviously without any interference in between, further watering the tree becomes unnecessary.

Like the roots of the tree, the Jiva, - the mind, goes in search of objects of happiness. Just think of a dog. If you want the dog to go to a particular place, you have to carry a piece of bread to that place and the dog follows it; and then every day the dog will automatically be seen to go to that place at that time. The mind follows an object of enjoyment like a dog following the piece of bread. If an object is available in a faraway place like Bombay, the mind will go there. Like the superficial water soaking through to reach the deep natural source leading the roots of the tree to it, the happiness available from an object of enjoyment can lead the mind to the natural source of all happiness, - the Infinite Bliss. But the objects of enjoyment resemble a rock preventing the water to soak through thus stunting the growth of the roots. The human mind reaches that rock and enjoys the pleasure thereof - enjoys the pent up water; the moment it is over it feels unhappy and discontented. If the state of the mind be like uniform soft soil, without any intervening obstruction like a rock, then that happiness available from the objects of enjoyment not only will always be there but will ultimately lead to the Infinite Bliss, - the eternal store of natural water. Thus if there be no rock-like obstruction, even the worldly happiness, - happiness emanate from passions and desires would lead one to the Infinite Bliss; after all, such happiness is happiness howsoever momentary and limited it be. What is this rock in between then? What does the rock do? It causes obstruction, limitation; the water gets limited to the area of soil between the rock and the surface; the roots of a tree cannot grow, - cannot get beyond this limited area. A utensil causes limitation, - separates a particular quantity of water; the water within gets limited, - becomes measurable. The rock thus makes the water limited and measurable. Limited or measurable means 'Abhimana.' When the mind stops at Abhimana i.e. gets limited by Abhimana, then it becomes unable to soak through and reach that Infinite Bliss. It means that for any happiness to lead to Infinite Bliss there must be no restriction, - no abhimana in the middle. If the mind remains or is made to become, - is trained to become like soft porous soil, then any pleasure, - any happiness, - even the one available from passions, will lead it to the Infinite Bliss. See the importance of all the objects of enjoyment, - of desire, of passion! They can lead one to that Infinite Bliss - the Brahma. What is it then that prevents the mind from attaining Brahma? It is the abhimana. A

mind full of humility is like soft porous soil, while the abhimani-mind resembles a rock; the former automatically leads to the Infinite Bliss, while the latter puts one back into the world again and again. If the mind only takes to and enjoys the happiness emanate from an object of enjoyment and gets entangled into, - engrossed into, and limited by it and becomes proud of that object, that happiness will not lead it to the Infinite Bliss. The common mind is like a strong container; it limits the happiness; if this container were made leaky the water within is bound to get beyond the container. What is essential then for attainment of the Infinite Bliss is to get beyond the clutches, beyond the malevolent influence of the abhimana; in short, the shackles of abhimana must be broken through.

Apart from watering, good manure causes a sapling to grow quickly into a tree. Now what serves as a manure on the path to Infinite Bliss? It is the bearing of all insults, abuses, beating, etc., - in short it consists of whatever relieves one of one's pride, - one's abhimana. If one patiently and quietly bears all insults - all abuses - all dishonour, etc., with all humility, then this humility not only breaks the intervening rock of abhimana, but actually serves the purpose of the best manure, leading one to the Infinite Bliss at a quicker pace. Once one reaches, or attains that infinite Bliss, - the natural source of water, there is no more necessity to water the tree from without, - by the happiness available from objects of enjoyment. Look at it in another way: stoppage of happiness means death; if there is nothing to prevent happiness coming to one's self, where would be any death? It means immortality - eternity.

What then comes in the way of continuous stream of happiness? It is the rock, - the abhimana, that limits the happiness at every step. That I am somebody, that I am this body, - that is what comes in the way. The space - the sky - the void I talked about yesterday is caused by the gross physical body that you possess; when one gets beyond the body, i.e., when one forgets everything including his body, i.e., when everything gross becomes invisible, it is then that one is not able to see the void; one then just remains conscious of his own existence and sees himself everywhere, pervading everything. It is then that one understands that the so-called void is nothing else but one's abhimana; and once one gets beyond it, - overcomes it, one is able to see himself everywhere as one Infinite Continuum. It is then that one enjoys one's real status of infinite, unending, eternal Bliss. What proves that you have reached your real original status? When you have lost all abhimana, when you behave just as it comes or falls to your lot without any affectation i.e., when you become, "Be as it may", then it is that you have reached your original status. You should always try to behave like, "Be as it may". Avoid doing anything on your own. The more you lose your abhimana, - the more you remain and

act with detachment; the more people find fault with you, the better; this fault-finding and the consequent insults, dishonour, etc. that you suffer at their hands is the real solid manure to take you to the natural, - to your original status of Infinite Bliss. Even a passing thought of retaliation means the positive presence of that formidable enemy - the abhimana. Humility, - unaffected humility, is the keynote of success in the matter of attaining one's own real original status.

181

S. V. J. - November 1925

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The Kavi and Kavya State with and without Anubhava

Anubhava leads to Ahankara

Anubhava leads to Svayambhu and Sva

A person who describes in his language whatever he experiences within himself is called a Kavi (a poet). The words that come out spontaneously describing the inner self-experience of the particular individual is called Kavya (poetry). The word 'ka' means Parabrahma; that means the word 'ka' represents the whole creation plus all that is lying beyond; and hence whoever experiences 'ka' is called a Kavi. The word experience means Anubhava. Let us understand the word Anubhava. The word Bhava means whatever has happened - has taken place - the past; and hence the word Anubhava means that which simulates, that which represents that had taken place. Anubhava thus means a state of experiencing something that had taken place. Let me give an example. Think of a king. A king has certain qualities. A person who represents the king, who brings out the qualities of the king is called a minister. A king is to be approached - experienced through his minister. The minister thus becomes the Anubhava of the king. Who wants to approach or experience the king? It is the subjects that want to do it. It is through the minister that the subjects come to know about the king. Without the minister the king remains unvisited - unseen - invisible. The minister represents the state of the king; he gives the experience of the king. In a similar manner, whatever is that Original, the First, has to be experienced. The means of experiencing, that came off spontaneously from that Original, will have the same attributes as that of the Original; and we have to experience with their help that Original. Virtually thus we and that Original are the two principal entities while the means employed to experience the Original form a third entity. In order that the Original be able to experience itself, there must be a state of

experiencing. The attributes of the Original spontaneously appear in a transformed state for being experienced: in other words, it is the Original that transforms itself into state to be experienced - the state of Anubhava. It is through this state of Anubhava - the transformed form of the Original - that the Original has to experience itself.

The Original thus has to transform itself into something to be experienced and the means of experiencing it. This transformation of the Original into something to be experienced is called Svayambhu (self-born). To experience the Svayambhu, the state of Anubhava came into existence. Svayambhu virtually means Anubhu while Anubhava would mean Svayambhava. That original - that self - the sva cannot experience itself; that is why it evolved itself into what is called the self-transformed - self-evolved - the Svayambhu. It means that Svayam transformed itself into the state of Anu. That original cannot be called Svayambhu; it is behind it - beyond it. What is Svayambhu then? It means that first-born, that first spontaneous transformed state, the primary - cosmic consciousness, that original prakriti; I have already spoken about it sometime ago. That original is neither born, self-born, nor made. What is the experiencer then? The experiencer is like a follower; he follows the Svayambhu to experience the sva - the original. Thus there are three entities. What is their sequence? The svayambhu comes first, then the state of Anubhava followed by the one who takes the anubhava - that is experiences the original. These three are always together - they are eternal - they are all the transformations of the same original - the sva. That consciousness 'that I am experiencing' is really speaking the state of Abhimana; but this primary state of consciousness is never recognised as abhimana. Why? Because it is eternal - because it is beyond the cycle of births and deaths. Once one has experienced, then one becomes, remains conscious of that experience; - well, this consciousness of experience limits the experiencer; this state of self-imposed limitation is called the state of Abhimana. But in this, even though limited, it is through this self-imposed limited state, that the experiencer experiences his real unlimited eternal state; he sees - he knows - he experiences that he is all that. In other words, even though it is a limited state yet it is virtually an unlimited eternal state. Such state or rather this primary abhimana - ahankara is the purest, identifying itself with the original unlimited eternal; it is not the same as we experience pertaining to the objects in and of the world; and as such it could be virtually called as non-existent. Such an ahankara - abhimana - limitation is absolutely essential to experience one's own original infinite eternal state. If there is no consciousness of this ahankara (the primary 'I' sense), how can we experience anything. If it were not there, then what is the use of the state of experience? Who will utilise it? And then who will experience it? This

primary ahankara thus evolves from the original to experience its own real infinite eternal nature. Of what does this 'Aham' (I) become conscious? He becomes conscious of the svayambhu; and, with the help of the Svayambhu, he experiences himself to be the original infinite eternal. When that consciousness becomes too deep then that 'aham' virtually merges with both the svayambhu and the sva. Such consciousness of the eternal - such primary ahankara should not be identified with what we understand by that word in this world. We should develop such ahankara in ourselves, which will merge with the svayambhu - which will merge with the sva.

"That I am a man or a woman, etc." such an ahankara denotes a lower state, a human state; and such an ahankara does not lead one to the attainment of the infinite eternal.

Just think of this example. Take a post, say, of a revenue officer, a Mamaledara. A person who was a boy once is subsequently appointed to that post. The Jiva got itself transformed from the state of a boy to the state of a Mamaledara, and experiences the state of that office. As he experiences this new position of his, he forgets his original state of a boy; the position of the Mamaledara, from this point of view, is the state of ignorance. The state of the Mamaledara is an experience; similar are the states of a pleader, doctor, etc. Instead of only experiencing that state, he becomes proud of that state; it means his anubhava turns into Ahankara. That is why all such Ahankaras - anubhavas do not lead that Jiva to that original infinite eternal. The Jiva begins to experience various states of Anubhava one after another, and thus assumes the diverse types of Ahankara; it thus has to take births after births. To stop getting any more birth, the only solution is to give up the ahankara of the particular state one is engrossed into; to get out of the clutches of the ahankara, one has to give up the state of Anubhava. If you do not become a Mamaledara, how can you be proud of being one? If thus there is no limitation brought on by sticking to a particular state of Anubhava, how can one get proud of that state? How can one get engrossed in the Ahankara thereof? If the state of Anubhava is given up, one would remain devoid of Ahankara; and if there be no state of Anubhava, how can there be the experiencer of that state?

All the objects in and of the world - in fact the whole world is Anubhava. It means that all things in and of the world have all evolved in succession from the original eternal. If we do not have the Anubhava of these, we will not be affected by the Ahankara thereof. The state of a human being was the last to evolve. The human state thus is an anubhava; and, on the strength of being conscious of the experience of that state, we call ourselves as human beings. The ahankara is not an independent state; it follows the state of anubhava. It is commonly stated that a man should leave all Ahankara; how can you leave ahankara as such; however, the moment you leave Anubhava, you become devoid of ahankara. Hence it is necessary

to leave the Anubhavas. To be without any anubhava, and know it, is also a type of Ahamkara; why? Because to be without any anubhava also is an anubhava and hence the cogent ahamkara also is there. Thus the existence and non-existence of anubhava, i.e., the Bhava and Abhava of Anubhava are two entities. The state of Abhava denotes the state of non-existence of anything after it had existed for some time (the state of Bhava). I have already talked about the word Bhava; Bhava means anything that can be experienced by any of the eleven Indriyas. Not to be able to experience anything with any of the Indriyas is also an experience - anubhava, and it is bound to be associated with the cogent ahamkara; but this ahamkara pertains to the formless state - the Nirakara, and as such is unaffected by anything in and of the world, and hence is designated as pure ahamkara that leads to the experience of the state of Infinite Bliss.

One must have all sorts of anubhavas first, and then one should have anubhava of the negative type, i.e., being without any anubhava. How can such a state be attained? To attain it one has to develop that type of ahamkara, and there is a simple method of doing it. Develop the ahamkara of remaining in the state of "Be as it may". Experience whatever comes to your lot. You do not have to go to any school or to any teacher for remaining in the state of "Be as it may"; in fact you have not to be a student of or for anything. 'Be as it may' will lead you to the primary Ahamkara attained by being devoid of anubhavas, and thus lead you to the experience of - attainment of the svayambhu.

Once you correctly understand the word Anubhava, you can understand anything - attain anything. What you have to do is to analyse everything that comes your way & go to the bottom of it; you then find that that thing becomes non-existent. As everything in and of the world is thus analysed, the whole world becomes non-existent; that means you come to the state prior to the emergence of the world. This state prior to the world is beyond analysis, because that state only exists; that is all; there remains existence only - the state of Sat, and associated with it are seen the states of Chit and Ananda. Such analysis of everything in and of the world only proves to you - shows you - makes you aware of the fact that all these 'many' must have come into existence from that original 'one' only; that is all. You then begin to experience that this world full of forms emanated from the original formless continuum; with this experience with you, you are not able to experience anything pertaining to the world. With this experience you realise that the whole world emanated from you, and you experience everything in and of the world as having emanated from you. That is all.

What has actually, however, happened? As things emanated from you, you began to associate yourselves - identify yourself with one or a few particular things out of them,

both good and bad. You thus restricted yourself, - limited yourself, with the result that you could only experience a few things in and of the world and not everything. That is how you turn yourself into a Jiva. If you can experience everything in and of the world, you have attained the ultimate, or rather you have gone beyond the world. Once you limit yourself, you become unable to experience everything; you call yourself to be that with which you get limited - associated. If you restrict yourself to the land, you call yourself an agriculturist owning a few acres of land. The business of agriculture you brought into vogue; it means agriculture followed you; and you became proud of something that followed you; and with this self-imposed limitation you forget your original status. In short, what happens is that you identify yourself to be one with a few things that follow you evolutionally.

As you get restricted, you now begin to enlarge yourself - expand yourself by liquidating your limitations. A farmer is a person with a few acres of land. A big agriculturist owns thousands of acres. A king owns the whole land. The emperor rules over the whole world. The emperor thus has ahamkara of ruling over the whole world; but his ahamkara is restricted to the experience of the whole world, but nothing beyond it. If you can dissolve all your limitations and experience the whole world and whatever is beyond, you have attained all. The moment you experience the whole world and what is beyond it, you are out of the world. Such a person knows all about the world first, and then whatever lies beyond, and is called the Wise - the Dnyani.

On the other hand, by looking at and analysing everything in and of the world that comes your way, you can make it non-existent. Commonly we analyse things with the help of something. But it is necessary to analyse without any means, if analysis is done or is possible with the help of something, i.e., with some means, then it must be equally possible without any means. The state of being, without any means for analysing things, is also a type of means. With the physical means, any gross physical thing could be analysed; but with the means consisting of 'No means', one can analyse even the formless. First you have to attain the gross physical things; then you have to leave them; it is then that you attain the means of handling the weapon of 'no means'. To cut a log one has to have an axe. For a small size log a small axe would do, while for a very big log you will require a big one. With the axe - the gross physical axe - you turn a log into extremely fine bits of wood. If there is a physical axe as a physical means of turning a log into fine bits of wood, there also must be an invisible axe capable of doing the same. The only thing is that we must be able to get that axe. The moment you leave the axe that you were using with the aid of Indriyas, the invisible axe comes in your hand. You have to take that axe, you must have the capacity to

take that axe. With this invisible axe, the means in the form of 'no means', as you analyse the wood, it disappears, and with the disappearance of wood the axe also disappears. And when the physical wood thus is made to disappear with such invisible axe, well, all the visible things in and of the world automatically disappear, including even the human beings; - what then of a father, mother, wife, children, etc.! This wonderful 'one' means in the form of 'no means' is capable of achieving anything; you can destroy as also you can construct anything with it; you can even make a whole new creation!

A goldsmith works with a certain set of instruments and turns the gold into various forms. He restricts himself to those means and hence calls himself and is recognised also as a goldsmith. Such is the position in all occupations - carpenter, blacksmith, doctor, lawyer, etc. If the goldsmith gives up his occupation and implements, he remains a goldsmith only nominally - a goldsmith without any means; he is now conscious of being a goldsmith because of his birth; that is all; no more is he or can he be proud of his occupation. An officer retiring from his service attains a similar state; he remains, say, a mamledara in name only. Change of occupation would only change the form of Ahamkara. But once one type of Ahamkara is given up, and no other is taken to, that person becomes very soon devoid of ahamkara. Such a man attains that state of 'no means'. Such a man is talked about as 'just nothing' - no work, no money, no means - nothing; in other words, such a man attains the state of 'nothing' - the state of 'only'. With such a state of being 'without any means', a man can do or undo whatever he likes without any good or bad feeling about his spontaneous doing. This is exactly what has been described by Lord Shri Krishna - "Yasya Naham Krito Bhavo Buddhiryasya Na Lipyate; Hatvapi Sa Iman Lokan Na Hanti Na Nibadhyate": (Gita, Canto 18, Shloka 17. For meaning see any commentary.)

If a man is killed without any means, it could not be a crime. A person is bound down if he makes use of anything, any physical means. Anything done without any means is an action done without any ahamkara. An action done in a state devoid of all ahamkara cannot be understood by those who have ahamkara.

In short, if there are means to do things, there must be a state of doing things without any means. If there is a state full of ahamkara there must be the opposite state devoid of all ahamkara. If there is the state of experience - the state of Anubhava, then there must be a state devoid of Anubhava. The question is how can such a state devoid of means - devoid of ahamkara - devoid of anubhava be known?

Broadly Anubhavas are of two types. In one type there are diverse forms of anubhavas, while the other type consists of the sole anubhava of the Svayambhu - the state of Sat, Chit

and Ananda; the former is considered to be the impure and the latter to be the pure one. The latter type of anubhava pervades all the anubhavas of the first type. It is like the minister of a king - a minister who is one of the subjects of the king, and yet knows and represents the king. This pure type of sole anubhava can be attained only when all the visible means of experience and the ahamkara thereof are completely discarded.

Through this pure type of anubhava, one can have the anubhava of the whole creation, as well as the anubhava of each and everything in and of the world. A person who has attained such a state, state of pure anubhava, the state of svayambhu, is a Kavi, and whatever words escape his mouth are called Kavya. Here is a couplet about a Kavi -

"Kaviranuharati Chhyamartham Kukaviv Padani Kavyadhamah; Sakala Prabandha Hartre Sahasakartre Namastyubhyam."

What is a Kavi? A person who is in the state of pure anubhava is a kavi; he is almost like God Himself. Ramadasa, Tukarama, etc., were the real Kavis; they did not write any poetry; poetry just escaped their mouths spontaneously as a result of that pure anubhava. You get persons who read these spontaneous words and ideas, and translate them into their own words; such men are not real Kavis; they are called Kukavis; they are without that innate experience, that pure Anubhava. A person who borrows a few words from those of a Kavi, adds something of his own, and presents a poem is called Adhama Kavi, the low poet. There is yet one more type; in this a person takes the original as it is, only changes the name of the author and presents it to the world as his own. What name can you give to such men? That is why the couplet says - Narnaskara to such adventurers.

In short, with that pure Anubhava one has to attain, one has to experience the state of the Svayambhu. It is these experiences that should be treated as teachers - Gurus. The body, the mind, the buddhi, etc., are all anubhavas, and hence should be looked upon as Gurus. After all, what does a Guru do? He gives experience - he gives Anubhava. . The Guru who has attained the state of pure anubhava as also the state devoid of Anubhava is called a Sadguru; he himself becomes the anubhava and transforms the whole world into the state of Anubhava. We get anubhava through the body, the mind, the buddhi, etc.: all these are the forms of anubhava and hence are like a Guru; with the help of this Guru we get the anubhava and having experienced all the anubhavas, with his help - with the help of body, mind and buddhi we have to attain the state of pure anubhava - the state of Svayambhu. Needless to say that for this purpose - the attainment of the state of Svayambhu, everything - the body, the mind, the buddhi, etc, i.e., the whole world is essential.

The Formless and the Form. The one, two and many. The Advaita and Dvaita.

A person, who had established association with God in his previous lives, is automatically attracted towards God. When a person begins to show and take great interest in God, it is a sure sign that he has reached his time of getting beyond the cycle of births and deaths. Unless one has fully experienced the twain or many, i.e., more than one, one does not feel attracted towards One - the God. Great interest in anything pertaining to God means that that person has fully experienced more than one, is tired of that state, and has turned back towards the Unity. When a person has turned towards Unity, he can be said to have established himself on the path of self-realisation.

We make two or many out of one; is there any limit to this fission - to this division? Well, it could be kept limited or could be made unlimited; it depends on ourselves. The twain being more than one can either be called two or many. If a person desires to limit the plurality to two, he can very conveniently and advantageously do so. If two is taken as a definite entity, then three entities come into being - one, two and many. Generally a person, having experienced two, feels that he has not experienced many. If, however, he begins to think that two are after all more than one and hence really speaking many, then as he experiences the two, he feels that he has been experiencing many, and very soon he turns his attention behind the two, i.e., towards one - the Unity. A man or a woman marries and thus becomes two, i.e., more than one; in this they lose their state of being one. If they now beget children they will become more than two, they will become many. As a matter of fact the twain is an unnecessary entity; it should either be one or many. But if from many, a person comes to two - the first 'many' in relation to 'one', then soon does he attain his former - the original status of one. To experience one, the experience of many is very essential; and that is why it is necessary to have many. From the many, and with their help, we go back to one; or it could be said that many are to be united to form one from which they had emanated. There has been, however, the tendency to describe 'two' as the first of many, and that is why we get three entities - the one, the two and the many, even though actually they are only two - the one and the many. On marrying, one becomes many, and it is unnecessary to make more than two. If one

begins to increase there is no limit to the extension; why not stop at two - the first of many then? A man requires a house to live; he builds a house. If he is a greedy man he will build many a house! But of what use are they? He can only live in one. It is the greed of things that leads one to make many, and it is unending. It is hence always desirable and advantageous to control the greed. Once one becomes 'many' by marrying, why fall a prey to the greed and increase the many into more?

That original is only One. Without any attributes whatever; as a matter of fact it cannot be called even 'One'; it is just nothing; it is just 'Only', or still better it just 'is'; that is all. To know itself it had to transform itself - evolve itself into another, i.e., become two; the second is always opposite to the first; by merging into each other they can experience their unity - their oneness - sameness once again. In the same way, once having married and become two, the two could merge into one and attain or experience that unity.

But what happens in the world is that instead of accepting the unity after becoming two, the two are further expanded into many, and the persons get all engrossed into those many. However, it is the will of God, it is the Siddhanta, that once one accepts plurality, eventually on the strength of the plurality, one automatically turns towards unity; it is in the nature of things that the plurality leads one to unity eventually. If a married couple do not further cause any addition, then their own plurality, attained on marriage, automatically turns them towards unity. How? With no further increase in plurality, the couple already enjoys the unity without their being conscious about it. Why do they not know it? Because that One, the Original, just 'is', it is just only', it is formless. As I have said, it is wrong to call it 'one'; but that is the only way: it is by calling it 'one' that we can describe it in our common parlance. The original formless evolved itself into another with a form to experience itself. It could be said that we came into existence with a form to experience that formless. It eventually means that the evolution of a form itself has caused many i.e. two, the Original formless and the second with a form. If we restrict ourselves to this plural aspect - the twain aspect, one can, i.e., the form can, become one with the formless. Such a person need not even marry; by himself he can revert to his Original formless state. The formless evolved itself into a form, and thus increased itself into many - the twain; in this the unique position of the formless got disturbed. The form on its own can appreciate the opposite formless & become one with it. One does not have to have more than two for this purpose; on one's own one can enjoy that unity. Think over for a moment that in this world you are the only one with a form - i.e., you alone are existent and nothing else. When this form of yours now begins to think about itself whether it is one or more than one, it at once appreciates

its plurality by seeing the formless surrounding it. The form can say that it was its doing that it forced plurality on the original formless one; with the formless infinite around, the form sees itself to be all alone - 'one'. In other words, with the evolution of a form, both the form and the formless experience themselves to be alone; they also experience the interdependent mutual plurality of theirs. Subsequently, the form begins to merge itself into the formless, experiences the formless, and as it experiences it, it is not able to see itself; in other words, it loses its form as it were and experiences full unqualified unity with the original formless. What is meant by 'realisation'? To see the mutual plurality between the two, the form and the formless, and then experience absolute unity, forgetting about one's form, is called realisation; in this they have no idea of existence or non-existence - the Sat and Asat states. But what does commonly happen. The form instead of forgetting itself and experience the formless, craves for seeing another form; it gets it in the form of a reflection of its own. The form is a state opposite to the formless; now, when the form again sees another form, its reflection, this reflection is bound to be opposite to its own self. These two primary forms represent the primeval husband and wife. The second form is just opposite in all respects to the first form; the wife is opposite to the husband. He sees another form, the wife, and thus enjoys the mutual plurality. But the wife, being the opposite of the first form, which in itself is the opposite of the formless, is really formless; and as such the married couple enjoys that sublime unity; but they do not appreciate it, since they see the opposite forms - since they become proud of their forms, since they identify themselves with those forms. If they were to look within they would at once see their mutual unity inherently attained on their marriage. When their two atmas join each other, a third comes into existence, the ananda, which was existent prior to their own evolution. Ananda thus is present both in one and many. Ananda really means the state of that 'only'.

When the first form begins to appreciate the mutual plurality with the formless alone, it needs no other form to enjoy the bliss or union with the formless. This form sees itself to be its own atma, its own body and the formless around it, and enjoys the ananda of being many. When the form thus enjoys the formless, the state of a woman automatically appears and possesses that form. When the atmas of the form and the formless come together, a third form that of Ananda can come into being if any of them so desires. Herein the form, i.e., the body, formed the plurality necessary for realisation of unity; the atma within the body, without any further increase in the number, enjoys the Bliss emanate from the formless. Somebody may say that for enjoyment you require a woman's form; but it is not so; any form serves the

purpose for the atma to enjoy the Bliss emanate from the formless. Somebody may say on this that why cannot the atma of a stationary stone then enjoy the bliss of the formless? Why did so many forms come into existence constituting this world? I have explained that on evolution of a form, the formless transformed itself into two, and this form can enjoy the original formless; under this condition further addition, the many, i.e., the world, is unnecessary. But the first form did not feel satisfied with itself; there was no 'another' form; and hence the plurality did not stop at two, but went on multiplying, like a person who not being satisfied with one house, builds many of them one after another; while working around, not being conscious of the formless, the form got itself reflected into it giving rise to another - a reflection of its own - a form with attributes opposite to its own; the form itself thus turned into a twain making the original two into three; that is how one, two and many, the three entities, came into existence. As a matter of fact, the same atma took a split aspect of a man and a woman, and as they came together they enjoyed the bliss, which is formless. The formless bliss, that thus emanated from the form, remained the same; it is always the same, whether it emanates due to a male or a female form. That bliss though turned into a twain, into two forms, into two bodies, is just the same - the formless; no change is effected into it. If the form does not have any idea, or rather understands not the formless, it is not able to enjoy the bliss. It is the formless that is Bliss, that is the state of Sat; that is how it is described in our parlance even though really it is just only Bliss. The formless by itself does not know that it is Bliss; it comes to know about its being bliss only through a form. The form, on the other hand, has no idea about the formless; and hence it is not able to enjoy the bliss; from this point of view, i.e., because the formless is not able to know it's being Bliss by itself, and because the form is not able to enjoy the Bliss by itself without knowing the formless, the value of the form and the formless becomes just the same; both happen to remain alone. If the form gets an idea about the existence of formless, then the atma underlying the form, with the help of its own feeling of ananda, will enjoy the ananda, emanate from the formless - or the formless ananda. The form, however, takes itself to be alone, and seeing no other form, is not able to experience the ananda lying within itself; it could not experience that ananda because of the feeling of being alone; and hence it become necessary to have another form; one form wanted to be many to enjoy the ananda. That is why the first form got another form in the form of a reflection, a wife. It is really immaterial if the other form is that of a male or a female; both the forms possess that ananda within; if the two atmas in the male forms could come together, then both together will experience that formless ananda. It is not the external forms that matter; it is their atmas that have to

come together to enjoy that formless ananda. Whether both are males or one a male and the other female, they are two aspects of the same atma; in fact, they look to be two on account of the two forms. The ananda they feel mutually on joining their atmas is the same - the ananda of the original formless. Two thus became necessary to come together to create and experience the ananda. Coming together of the two atmas is called yoga. In yoga you do away with mutual plurality and join to form one. When it was the formless only, the bliss could not be experienced. When one form came into existence, and when it could not see itself to be another in relation to the formless - the Nirakara, it had to become many; with the joining of the two atmas underlying the two forms, the underlying hidden ananda was brought into experience. It is this process of joining that has been called as Kriya. There is no question of any Kriya in the Original One; that is where came the importance of having forms; unless the atma separates itself into different aspects or forms, there cannot be many; and unless there are two or many, they cannot attract each other; this mutual attraction takes place with the help of different forms. When the differentiated aspects or forms of the atma thus attract each other, join with each other, irrespective of the forms, then that ananda can be brought out and experienced. When the two thus join together, they do not have different feelings of ananda, but they together enjoy the One and the same ananda; in fact, they forget about their forms when thus enjoying that mutual singular Bliss. It means that at that time they themselves become formless to enjoy that formless bliss. It is with the consciousness of the form that that bliss is experienced. It may be that that mutual singular ananda experienced as a result of the coming together of the atmas of the two different forms, may not be mixed with the formless ananda entirely, meaning thereby that with the experience of the ananda they may not be able to forget completely their own forms. In that case there will be another type of ananda brought out by coming together of two forms; since this ananda is the outcome of two forms, it will also take a form, but one form only.

The evolution, the birth, of such one form representing ananda, the third form, is the result of the joining of the atmas of the two; after all this third single form is all ananda. From the worldly point of view, the mutual attraction of a man and a woman and the coming together of their atmas with complete forgetfulness of their bodies, leads their ananda to merge with the original formless one. If however with the production of the Bliss they are not able to get fully beyond the consciousness of their forms, it leads to the formation of a third; because they are not able to merge into the formless. That is how in worldly life, instead of the two leading to one, lead to the formation of many. That is where comes the

importance of observing strict celibacy, so that at least many are not brought forth from the two.

Think of a pair of cymbals; it consists of two units; together they cause a sound. Sound as we know is the attribute of Akasha. The sound represents the state of Akasha. The state of sound fully pervades the state of Akasha. Because the sound is ever existent in the form of, in the state of Akasha, one is not able to hear it; in the state of Akasha the sound remains in a formless state. When that formless state is brought into a visible state in the form of a pair of cymbals, mind a pair and not one only, and when both are joined together, then alone the sound is produced and is heard; the inarticulate, formless, inaudible, sound is made articulate and audible. Since the Akasha is all pervading, the sound is all pervading. The sky outside the cymbals is infinite, but that pervading the cymbals is finite, is limited like the human bodies. Striking them together is like attracting each other. When they are joined together, then the inarticulate sound present in the cymbals comes out, mixes with the inarticulate sound pervading all, and then alone it becomes audible; and when this sound mixes with the inarticulate sound pervading your head, then you are able to hear it. When you hear the sound you experience the Akasha in the form of the sound. We also have the Akasha pervading our head; in fact a sort of sound is continuously being going on within the head; when we close both the ears we are able to hear that innate sound. When we close the ears, then that sound begins to accumulate and leads to 'many' within, and we are actually able to hear a particular sound. This all pervading sound is called Nada Brahma. What is essential thus for us to be able to hear? The Akasha and the sound within and without our head must unite, then alone we are able to hear.

The Yogis block their ears and do not allow the external sound to reach their head. The internal sound in such a case (sound within the head) begins to increase, and with this increase its pressure begins to rise up. How long can the pressure rise and the ever increasing sound remain within? A time comes when that sound one day escapes through that invisible opening in the head - the Brahma-randhra, and merges with the Akasha and the sound without; the limited Akasha and Sound within the head merges with the infinite

Akasha and sound without; and thus the Yogi attains the Infinite Bliss. In a study like this, no wife is necessary; one can do this on his own. In a similar way, by stopping respiration, the breath within is made to merge with that infinite (cosmic breath) beyond, and so on; these are all different methods of Yoga. But all these are very difficult things to practise.

In short, it is necessary to have many, but the 'many' have to be limited, and this limitation depends on ourselves. If we do not limit but go on increasing, we will never reach the behind, the prior, the original one, lying behind - lying beyond all.

You have to make advaita by joining the two in dvaita. It is better to limit 'the many' to dvaita and turn backwards towards the Original One. If we go on increasing due to greed, there would be no limit to plurality; plurality would never end. One has got to limit this plurality. When one gets a dozen of daughters, he gets all confused and worried as to how to marry them; same thing with unlimited plurality. When you get a grandson, why not stop there? But people go on desiring for great grandson and so on; and there is no limit to it. With continuous and large increase in the lineage the progenitors are not able to attain sadgati. Again, whatever satkarmas you do, their fruit passes on to your predecessors and you remain as you are with nothing to your credit. The bliss your parents enjoyed appeared in your form as they could not merge it with the formless one. Whatever you do helps your parents to get the sadgati. Who is to help you then? That is what happens to successive generations. How to end this vicious circle then? The best way out is to catch hold of a Satpurusha and stick to him. You then require none else to lead you to sadgati. What of you, all your forefathers even get liberated through your association with a Satpurusha.

Everything you see is all there in an invisible state in that original one. The Shabda, Sparsha, Rupa, Rasa and Gandha (sound, touch, light, form, sight, taste and smell) are all there in an invisible formless state, and that is why they cannot be experienced. When their formless states evolve into visible forms - the larynx, the skin, the eyes, the tongue and the nose - and through these visible forms those states go back to their original formless state, then they are experienced - the bliss thereof is experienced. In short, you have to get out of the clutches of limitation to join the limitless, infinite, eternal, Original One, and then you get all engrossed in that Infinite Bliss once and for all.

184

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Always offer whatever fruit you get to God. To be a real destitute is to attain all

(Shri Baba quoted a saying first and then began to speak.)

("Utpadyante Viliyante Daridranam Manorathah", meaning, the desires of the poor only come and go.)

Whatever we get we should always offer it to God. As a matter of fact the flower should not bear a fruit; and if at all a fruit is borne, then it should be offered to God; that is the rule. It is essential that we attain the state as expressed in "Utpadyante etc." above. A tree blossoms into flowers and these flowers subsequently bear fruits. Sometimes, however, the blossom mostly withers away, and if at all a few fruits are borne, they also wither away. This state is well-expressed, in the saying I quoted first. This very thing happened to the mango trees planted here, and I felt quite happy about it.

One has to plant a tree, water it, nurture it, and await for a particular period before the tree bears flowers and fruits. With due service by the tree, the tree blossoms, and some of the flowers bear fruits. Sometimes the blossom withers away, and if at all a few flowers grow into fruits, they also wither away. It is the flower that turns into fruit. As the state of the flowers declines the state of the fruit comes into prominence. The tree not only supplies fruit to the planter, but to many others. For a particular type of fruit, a particular tree has to be planted and nurtured. This is the state of affairs in the case of ordinary - worldly trees. There is another tree, quite different from the common one, called the Kalpa Vriksha. The kalpa vriksha is given this name as it is able to give you whatever you desire.

You go to a Satpurusha or God, and there you always receive something, by way of advice, or by way of some actual physical gift. In any case what you receive can be called a fruit. If you take the Satpurusha to be a tree, i.e., you plant this tree and nurture it for the required period, it gives you whatever fruit you desire like the kalpa vriksha, depending upon the motive with which you serve him; you may have anything pertaining to the world or beyond it as you choose. An ordinary tree sometimes gives you nothing; but this unique tree will always bear the fruit; the service you do by it, however limited it be, is never wasted; it is only a question of time to get the fruit thereof, provided you continue to serve it. It means the gift of flowers and fruits from this tree depend on your own self.

Some of the common trees only bear flowers, while some bear the flowers followed by the fruits. If the flowers and fruits wither away then the position of the tree resembles as in the saying, 'Utpadyante etc.' Think over this way. The flower is followed by a fruit; if the flower withers away then it leads to no fruit. What we are desirous of having is the end result of the flower; and these results are two - the fruit or no fruit. Either of these fruits is of use to the world. You are always used to the fruit - result of the flower, and not to the other. If the fruit - result is of use to a few, the 'no fruit' result is of still greater use to the world.

Everything in contact with a Satpurusha has educative value. The mango tree blossomed, but the whole blossom withered away, and we have received 'no fruit' - nothing from it. This mango tree is also trying to teach us by showing this state of 'nothing'; we must be able to derive benefit from such advice.

In the quotation I gave the mind represents the flower. Mind is the flower borne by the Akasha. This flower, like others, sometimes bears a fruit or sometimes withers away, giving us one of the two end results of the flower. When the mind desires and the desire is satiated, then the flower of the mind could be said to have borne a fruit; on the other hand, when it desires and the desire is never satisfied, it can be said to have withered away giving us the 'no fruit' result - or the fruit of 'no fruit'. Just as every tree bears hundreds of flowers and fruits, the mind also gives us many a flower and fruit, and that too of innumerable varieties. Hundreds of these flowers wither away without bearing any fruit. The mind resembles a poppy flower bearing petals of innumerable colours and shades giving us the fine grains of poppy seeds in the end. The poppy does not bear any fruit; but it flowers and the seeds are of immense use to the world. In the same way, when the desires wither away without bearing any fruit, that state is of great use to the world. The actual fruit borne by the flower gives us pleasure for a while, and on eating it, it is ultimately turned into night-soil; but this fruit in the form of 'the no fruit' is capable of giving us eternal pleasure. That is why I said in the beginning that in the first place there should be no flower; if the flower is there, it should wither away bearing no fruit; and if there be a fruit it should be offered to God. What it means is that in the first place there should be no desires; if at all the desires enter the mind, these desires should remain unsatiated; and if at all the desire bears some fruit, it should be offered to God. In the first place, one should not have any children; and if at all a child is born, it should be offered to God. It is on this principle that it is customary to offer a child to God. It is thus essential that when one's desire is fulfilled, one should feel for it, and the fruit that is obtained thereof should be offered to God. What it means is that what is called the fruit from the worldly point of view should always be discarded, shunned. If the mind is there it is bound to have varieties of desires; but one should control oneself in not running after the desires. One should enjoy the entry of desires into the mind like the poppy flower. We get this body because of the mind. We say the mind is fickle. What is meant by it? It means the mind desires and desires and thus shows varied colours of flowers like the petals of the poppy flower; if these flowers wither away without bearing any fruit, then the Akasha as a whole begins to appear as a flower. It means that we become the tree in the form of the whole

world, and the akasha becomes the flower borne by this tree. We can then be in the world or beyond the world as we like. What is essential is to attain that state devoid of mind - devoid of Akasha. Everything depends on one's mind. If we desire to have eternal bliss, then our mind must not bear any fruit pertaining to the world; it means that the mind should blossom into various flowers, various desires, and all these flowers should wither away, the desires should remain unfulfilled. In order that the Akasha - flower should wither away, the mind-flower has to wither away. And when the flower thus withers away we get the (invisible) fruit lying behind it. As the state of the flower declines, the state of the (invisible) fruit increases. In the same way, as the akasha begins to wither away it gives us the (invisible) fruit lying behind it. This fruit that grows behind the withering Akasha-flower is unbreakable, eternal; it has no juice; it has no skin; it never dries; it never shrinks; it never deteriorates, etc. The nearest simile I can give to this fruit is that of a fig or a sultana.

Many a person come to me and complain, that they have always failed in whatever they have undertaken; they want me to help them to get some fruit, some success. I tell them that in that frustration they get the fruit they deserve. If you nurture the tree properly you are bound to get the desired fruit, you desire and desire, and you work very hard to achieve, and you fail in all respects. Well, you should call yourself lucky that you get that unique result of 'no fruit'. They are not satisfied. They want me to help them to have their desires satisfied. A person, who turns out to be a failure in every respect, gets that unique fruit like the fig; he can just eat it as a whole. It is a fruit sweet from within and without. There is nothing to discard in it; the whole fruit is available for eating; it is like a fig or a sultana. In short, let desires come in the mind; allow the desires to enter the mind, but like the 'Utpadyante etc.' they should not be allowed to fructify, they should not be followed - they should not be run after; they should be allowed to dissolve away - to disappear as they came; and that leads to the attainment of that unique (invisible) sweet fruit.

Who is a real poor? The person, whose desires never fructify, is the really poor. What it means is that whatever desires enter the mind must never be allowed to fructify; that would make a person really poor. If a neighbour has eight sons, the mistress of the house says to God, "My neighbour has eight of them; give me one only so that I may not die childless". If a woman really prays like that with all internal sincerity, that woman will have a child one day, which will be unique, which will be none else but the Paramatma Himself. But the glory and greatness of a sterile woman is unique. Such a sterile woman is a woman who had had plenty of children in her previous lives and she has now come in a state to remain without one. Due to her experience of having many a child in her previous lives, she desires to have

them in the present life of hers. If such a woman and her husband really pray to God with all sincerity, God becomes pleased and assumes the role of their son, directly or indirectly, and with darshana of His their attitude towards life gets completely changed. Such is the case with everything in the world. If one desires for a particular thing, is unable to have it, and then prays to God for it with all sincerity, then God Himself takes that particular form and appears before him in that form.

In short, if whatever desire entering the mind remains unsatiated, the mind-flower gets withered away, the Akasha-flower withers away, and this leads one to that infinite eternal which contains everything within and without the world. Just think of a destitute boy having nothing to eat or wear; that boy only wonders how people enjoy. And suddenly one day he is adopted by a childless king and installed as a prince. The history does give you such examples. Such adoption is the result of punya he had accumulated in his previous lives. One has to discard the worldly pleasures; one after another as they come they should be discarded. The more they are discarded the more they come. One has to get into the habit of discarding every worldly pleasure. As the worldly pleasures are discarded, God begins to send them more and more; and as they are all discarded, God ultimately gives the eternal one. One should also discard it; in fact with the habit of discarding pleasures, even the eternal one is discarded automatically. Such a person does not like to enjoy the worldly pleasures nor those lying beyond, and to avoid both he assumes a position in between the two - the state of 'Be as it may'; he then gives up discarding or enjoying; he does things as they come to him without taking, without feeling any interest in them. He tries for nothing, he discards nothing. He can look to both the sides - the world and beyond, and enjoy as he likes.

What you should do is to learn to become used to 'Be as it may'. Do not take anything or try for anything or desire for anything, so also do not discard anything; learn neither to give nor to take. Let things happen as they may. Why do you try to see this man and that man and persist in it for obtaining service; do just the necessary and leave it; why try unnecessarily more? You must habituate yourself in not becoming elated or depressed by pleasure or pain. You people try to do away with the pain only; that is your trouble.

Embrace the pain as if it were pleasure; the pleasure is always a pleasure; and thus you always enjoy. Anybody who does this attains that Infinite Bliss in this very life. It is indeed preferable to be a Daridri - a real destitute. What does it mean? It means that you should not worry if the desires crop up in your mind; you should only see that they are not satiated. That is the secret. A man falls ill with hardly any life remaining, and then requests me to cure him! Why try to get cured and get yourself thus limited! It is such things

that prevent that Infinite Bliss coming to you. Enjoy both the pleasure and the pain and thus tear away the envelope of Akasha and become a real Daridri. God has said that He likes that Daridri who is devoid of all Abhimana. I have explained already that abhimana means a vessel, a container. If you have this pot, then try to keep it and make it a leaking pot, so that nothing will be able to remain within it. This pot of abhimana, always serves to keep the pleasures and pains within it. You make and keep this pot with you and stock the pleasures and pains within it. Now either all the painful stock must be taken out from it, or it must be broken and made leaky. You go to a Satpurusha and request him to remove the painful portion only; but the pleasures and pains are so intermixed that as the pains are removed, the pleasures also accompany them. Fine gold dust is mixed with night-soil; such is the position; how can night-soil alone be removed? If you try to remove night-soil, the gold dust also will be removed. The Sat-purusha, knowing this position of your pot, strikes it forcibly, and makes it a leaky pot, so that it becomes useless to stock anything. A Satpurusha insults you, treats you very roughly, and thus strikes your pot to make it leaky. He abuses in the presence of others; he tells your secret things, your secret faults to others. That is his method. Some of you feel that such a treatment is an unfair treatment; you say, you admit that you are an abhimani, that you have so many faults; by exposing that way what did the Satpurusha get? Well, the Satpurusha has broken your pot by treating you that way. If you try to break the pot, it is likely to correct itself again; but if the Satpurusha breaks the pot, it will never become the same again; the leakage can never be stopped; the leakage established by him is permanent. That is the point and that is the difference. Even in your worldly life unless you do away with the container you cannot enjoy. Take this mango; unless you remove the skin, the container of juice, you cannot enjoy the juice. Same is the case with everything in and of the world. So long as you have abhimana, you cannot enjoy the real happiness. Everybody has that perpetual source of eternal happiness within himself locked up in the pot of abhimana. The Satpurusha breaks the pot, so that you yourself can enjoy your own sweet honey stored within; the Satpurusha never partakes of it; he only makes you have it yourself by breaking your pot. I have once told you that the real pleasure of eating the mango is in its nice smell and taste; once the juice passes down your pharynx that pleasure, that happiness emanate from the mango is over. That is why I had told you that by simply smelling the mango, you can have that happiness accruing from it; you destroy the mango by eating it and that is where lies your trouble. Once your pot becomes leaky and you begin to enjoy that sweet honey of yours - that eternal happiness, you can have any taste you like in that. It is a concentrated sort of happiness containing all the shades of happiness you have or you like to

have or you have heard of in the world. You want to have that pleasure emanate from a woman - a wife; it is there in that happiness within you. That taste and that juice representing all shades of happiness lying within you is unending - is eternal - is inexhaustible, with the result that you go on enjoying it on your own without anybody's aid - without anybody's presence. You can enjoy within yourself the best of health, the best of everything that you see in the world. But remember that to be able to do so you have to learn to discard your physical body - to discard all the pleasures you enjoy with your physical body. Once you do that, you get everything, you have all you want within yourself eternally.

All the great sages and saints discarded the physical body and the "physical pleasures; they discarded their body, mind and jiva; and that is why they become eternal. They are able to have any taste they like for good. Look at yourself; all your pleasures - all your enjoyment is so limited - so little - so evasive; you must learn to have the taste of pleasure without the physical form attached to it. You must learn to look at the mango and to enjoy the taste of the mango without using it. What you people do is that you get lured by and engrossed in the physical form of the mango. Let there be the tree, the blossom and the fruit; but do not use them; enjoy the real taste of theirs without using them. Do not get engrossed in them. In taking to them physically you lose the grain and gain the floss; you lose the diamond and get a flint.

What is necessary then to get the real thing in hand? It is to become a real destitute - a real Daridri - a person devoid of any desire. That is all.

SECTION IV

187

U. P. I (1) 3

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The State of Satpurusha

The Time - the kala - as it is, is there and not there. When the two states of existence and non-existence, i.e., the states of 'is' and 'is not' are brought together, the state of 'is not' disappears, the state of 'is' only remaining behind; in other words, the state of 'is not' is turned into that of 'is'; that means the Dvandva of 'is' and 'is not' disappears. It is the original existing - the 'is', that had become the 'is not'; the state of 'no' has never been an independent one. Somebody may ask as to how the 'is' could become or could give rise to no? Well, I have talked over this many a time. That 'only' - that 'is', which only is, is not able to

experience its own state of 'is', and as such even though it is there, it seems as if it is not there. It is this apparent negation of the state of 'is' that became a sort of charge on that 'is', and due to this apparent charge - false charge - of 'not being there' it is, that, that 'is' able to experience its own state of 'is'; once the state of 'is' is able to experience itself due to the apparent state of 'no' the function of that state of 'no' is over; what then remains is only the state of 'is', of course, now knowing itself. Somebody may ask, "That 'is' turned into 'no' and due to this 'no' that 'is' experienced itself; with this experience, since its function was over, the 'no' state disappeared, i.e., that 'is' disappeared, i.e., that 'is' passed into its original state which was not apparently there, i.e., it once again reverted to its experienceless state, i.e., when the 'no' passed into the state of 'is, that 'is' could not have any experience of itself; the absence of the experience of existence means the absence of Consciousness, - of knowledge - and that of Bliss as well; in other words, so far that 'no' is there, that 'is' is able to experience its own existence and along with it the knowledge and Bliss as well. Because the 'is' had no experience of itself, the state of 'no' in the form of this destructible world was created with all the troubles, and then, bit by bit, as the terminal evolutionary human form achieved the destruction of the world and arrived at this 'no' and then having experienced it, left it, and entered into the state of 'is', and because he entered into this state of 'is', he could not experience it, or it could be said that he now lost his experience of 'is'; in other words, the human experience, having taken all these troubles, now simply disappears." Now, please do not entertain such doubts; I will tell you what happens.

That Original One being alone could not experience itself; to have self-experience it itself turned into 'no', meaning thereby, that now it has become two, the 'is and no'. This 'no' began to evolve till it arrived at the human form, of course on the support of that 'is'. The human being thus is that 'is' located in the human form formed by 'no'; the human being now began to destroy the attributes of 'no' and thus he arrived at a state, in which, now without any attributes, he remained in that human form. We shall leave the consideration of this evolution into a human being for the time being. When thus all the attributes of 'no' were destroyed, the function of 'no' was over, and hence that original 'is' now remained in that human form. That original 'is' has been described as eternal - the Sat by the Shastras - by the Vedanta - by Siddhanta; with the destruction of that 'no', it has to be said that it ('no') joined that 'is'; since that original 'is' has been called as 'Sat' by the Shastras, this 'no' now on joining the 'is' becomes the Sat. The form being an accommodation - a place for inhabitation, i.e., a Pura - it could be said that that 'is' - the Sat - now inhabited i.e., 'Sha' in the human form i.e., in the Pura, and hence the whole thing now forms Sat lying i.e., Sha in Pura -

the Sat-Purusha. It also means that that 'no' now has arrived at the state of Sat-Purusha. From this it at once becomes clear that a tiny part of that Original 'is', i.e., that 'is' without experience, had assumed the state of 'no' causing further evolution of 'no' into the various forms and all that, that 'is' is not and cannot be a Satpurusha, i.e., staying in a Pura in the form of Sat. If it cannot be called Satpurusha, it cannot also be called Purana Purusha or Parama Purusha or anything for the matter of that; it cannot be called - it cannot be named in any way; it is just not anything - what else can we say - well, it is just nothing. It means that it has nothing to do with the 'no' and the activities of 'no' - that is the creation, protection and destruction of the Universe. In other words, it means that that original 'is' is beyond the 'no' and that part of 'is' that had assumed the aspect of 'no'. All the same, it is on the strength of it that that 'no' appears - appeared on the scene to give it the idea of its existence; otherwise it could never have been known that that 'is' is there. This means that that 'no' and the 'is' that becomes known due to that 'no' are just the apparent, i.e., the non-existent states as far as that original 'is' is concerned. But it also means from our point of view that it is on the strength of that original 'is' it is, that that 'no' and the 'is' known due to 'no' together cause all this play - a really non-existing and hence only the apparent play - of this universe, with which that original 'is' has nothing to do, or rather of which that original 'is' has no idea at all. It means that that original 'is' being of the nature of consciousness - of knowledge - naturally remains totally unaffected by all this apparent play of the universe. This is how - that is all that could be said of that original 'is' - of that 'alone' - of that 'only' - of that 'Kevala'.

Having said that the presence of that 'is' in the human form, having destroyed all the attributes of 'no' including those of a human being as such, is called Sat-purusha, somebody may say, that now in that state, i.e., having reached the original state of only, that Satpurusha will once again be experienceless, i.e., will be having no experience. This, of course, is not correct; but why? Because it is that 'is' itself that turned into 'no' and all that, and then with the removal of all the attributes of 'no' arrived into the state of Satpurusha, meaning thereby that in the form of the Satpurusha it had been or is experiencing its own state of existence; in other words, the experienceless original having gone through the whole process became the experience or experienced, and remains experiencing itself; that is, as a Satpurusha it is that that original 'is' goes on enjoying - experiencing its original unexperienced state of eternal Bliss; that is exactly what is meant by, or what a Satpurusha is.

The Satpurusha has gained all that while in the destructible human form. Somebody may say, that it is alright that he enjoys that eternal Bliss in the human form; but the form, being destructible, is bound to be destroyed one day, i.e., the Satpurusha is bound to have death, and then having undergone death, i.e., having lost the human form, he once again will become experienceless; in other words, once again that 'is' thus arrives where it had been having gone unnecessarily through all this process! Now, do not think over in this way. Loss of human form that we are able to see, does not mean that that Satpurusha has become formless; he is always in a form, invisible though it remains. After all don't you see, that it was the Anubhava (experience) that was the cause - that is what gave rise ultimately to the visible human form, and it is due to this form that he could have the Anubhava of itself. Again human form is not the only form; there are hundreds of forms; the death of the Satpurusha means the removal of the visible form only visible to the world; the fact that he has now the Anubhava, and it is the Anubhava that forms a form, even though from the worldly point of view death has removed his visible human form, yet, he always has - he always is in some form. Even if he decides not to have any more of Anubhava, he can only do so with or while in some form; in other words, he has some form or the other, or it could be said that he now possesses an eternal form. Mind you, the original 'is' is independent of - has nothing to do with - all this including the state of Satpurusha; in other words, what we have been talking does in no way pertain to that original 'is'. It is the Anubhava that gives a form. Even if it is decided not to have any Anubhava, it means to experience 'not to have any Anubhava', and as such 'not to have any Anubhava' becomes yet another state of or for Anubhava, and this cannot be had without a form - there has to be a form even for this purpose - for this Anubhava. Once one reaches the state of having Anubhava, he cannot experience the state of 'remaining without Anubhava'. This is what Vedanta teaches. But then, how is or what is and what can be said of 'remaining without Anubhava'? Well, let us see.

To experience, something to experience is required, i.e., to have Anubhava one requires Anubhavya. Now, not to have experience means to go beyond the state or rather behind the state of experience. Just as one has to exert to have experience of whatever to be experienced, one has obviously to exert to experience the state of 'not to have experience'. This means that if there is the state of 'to experience something' there must be 'not to experience' state as well. And since experiencing cannot be done without a form, to experience 'not to experience' there has to be a form. Since the Satpurusha has arrived at - or remains in - the state of experiencing, naturally with the help of or through his form - a form that is visible from the worldly point of view, even if he is seen to lose that form he is bound to have and he

has a form through which he continues to do so; even if he now desires to experience the state of 'not to experience' or that is without experience i.e., that of the original 'is', he is bound to have - or rather to continue - to be in the same form to have that state; and since for that he is having a form he is bound to enjoy that eternal Bliss of the original experienceless Infinite Continuum. Since that original infinite is eternal, this form of his, through which or with which he experiences its eternal Bliss, is bound to remain - bound to be eternal. If it is contended that he does not want to experience that Bliss, then it shall have to be said that then at that time he actually - his form actually - or he with his form - merges into that state of Infinite Bliss. Thus even to remain merged into that state of infinite Bliss a form is essential; in fact without a suitable form it shall not be - it is not - possible to do so. In other words, the Satpurusha with his adequate form - with a form suitable for that purpose - is able to experience that Infinite Bliss as apparently apart from himself, or that he merges into that

Bliss, or becomes one - unifies - with that Bliss. All the same, that original 'is' - that Sat remains - is without any experience and also without no experience, i.e., it is beyond both the states of 'is and no'.

Somebody might ask that the state of 'not to experience Bliss' is the state of 'infinite unending pain', is it not? Well, it is not so; the fact that he - the Satpurusha - enjoys or has merged into Bliss, the question of his having any pain any time does not arise. The state of pain was born of - evolved from -'no', and since that state of 'no' has been fully done away with, the state of pain is not - cannot be - existent in his case. This leads to the question - "What is meant by 'not to experience eternal Bliss' or rather 'the eternal Blissless state'?" Well, that original 'is; is in that state, that is the original state of Sat; that is what is meant by 'it has no experience of itself'; to become one with Bliss is to pass into that State. With removal of all attributes of 'no', he is able to enjoy that Bliss; but when he merges into it - becomes Bliss himself, he is not able to enjoy it even though he is that itself; it means when he enjoys he is conscious of being the enjoyer of Bliss, but when he merges into it he loses that consciousness and as such is not able to enjoy it, it is due to his loss of consciousness that he is not able to enjoy it; even though he has then become the Bliss himself; it means in such a state the 'experiencer' and the 'to be experienced' become one and as such there is no separate state of experiencer to experience 'to be experienced'; merging into that eternal Bliss is to become eternal, and merging cannot be effected without a form; in other words, he is now able to have a form to enjoy when he likes and to merge his form with the eternal when he

does not choose to enjoy it, and again through that form he enjoys the Bliss when he intends to do so; in other words, he becomes, when he likes, 'the experiencer' or 'to be experienced'; that means he can now remain enjoying the Bliss, or remain 'not enjoying' the Bliss by merging into it; that means he can have a form, or any form he likes, and when he likes. A person who has reached such a state alone is called a Sat-Purusha or Purana Purusha or Parama Purusha or Parameshvara or the creator, the protector and the destroyer of the universe, or that infinite energy or force or power capable of doing anything at any time; whatever he says - he intends - has just to happen or just happens; who can question him or say anything to him?

Whence such an infinite power to do anything is derived - whence does it come? Well, that original - the Infinite - is the source of all infinite power and also the store-house of all the knowledge necessary for making use of that power; that is why it has been called Sat-Chit-Ananda, or existence-knowledge-bliss, and the one, who experiences it, can draw on any or all aspects of this tripartite one and do anything he likes; that is why there is no difference between a Sat-Purusha or the Parameshvara or that 'Only'. The Sat-Purusha can do anything or many things unusual of any quality, at any time, at one time and thus play the role of Parameshvara, or can stay any time for any time in that state of 'nothing' or the 'Only' as he likes; he is independent and there is none - nothing - to control him; he always remains - stays - lives by himself - in himself. A time, however, comes when he gets tired of enjoying that eternal Bliss, as one gets tired of eating sweet things only; it is then that from this state of experiencer he enters into the state of 'to be experienced'. To experience the Bliss, he has to have that pride as an experiencer; but when he leaves this pride he naturally and automatically passes into the state of 'to be experienced'. When he, thus, enters the state of 'to be experienced', he automatically ceases to have that infinite power - he ceases to be the doer of anything - because that state is a state of just 'nothing'. Parameshvara also does behave in a similar way when he feels tired of being an experiencer and as such the doer. Thus, Parameshvara or Satpurusha can forget his form - lose consciousness of his form - and thus pass into the state of 'nothing', i.e., the state of 'to be experienced' and can come back again at any time he likes - i.e., can become conscious of his form and be the doer - the experiencer of that state of Bliss; and naturally this form of his has to be and is eternal. The idea of having experience itself means to have a form or rather the form itself; in other words, that idea, the time of that idea and the form thereof are all the same, or rather they are indivisible one. The absence of Parameshvara means that He has passed into that state of Bliss; He can or may come out any time from it, play the part of the universe and go back again into that Bliss. As a Parameshvara, the time he plays the Universe or the

time he remains in Bliss is bound to be of great length, but from the Time - 'the Kala' point of view, this time is almost insignificant. For Yugas after Yugas He may play the part of and in the universe and then for a similar time He may stay immersed in Bliss; from the worldly point of view this expanse of time is no doubt great, but when considered in relation to that 'Infinite Time', it is just nothing - it is just like a moment. From worldly point of view, when He merges into Bliss, what happens to the Universe? Does it wear away - does it dissolve away - is it destroyed? Well, the universe remains as it is - i.e., unaffected - even though the Parameshvara has ceased to play the part of and in the universe and merged into that Bliss. Now, how could it be? This is a question that straightaway strikes us. Well, it is this way. The time he remains merged into the Bliss is very great from the world-point of view; so when he so decides, He hands over His charge of the play of and in the universe to another from the world, who has reached His status, and this another - the Satpurusha - carries on His part in the same way in relation to the universe. Like the Parameshvara, the Satpurusha also desires to merge into Bliss when he likes, but then he carries on the part of the Parameshvara till His return from the Bliss. If as the Satpurusha is carrying on for him, He suddenly returns from the Bliss, then, He automatically merges into the Satpurusha who is carrying on his work, or if the Satpurusha so desires, takes over his play from him and allows him to pass into the state of Bliss. After all, their forms are alike - they are the same - and the form automatically includes the Mana, the Buddhi, the Indriyas, etc. Whatever be the number of Satpurushas living or dead, they are all one and they are one with the Parameshvara as well; naturally any of them can take over the play of the Universe from the Parameshvara or from each other with the result that the universe just goes on - it just remains unaffected - uninfluenced - by His or their passing into the state of Bliss. This play on one side and the merging on the other can be easily understood, if you just think of your own self in the state of activity and in the state of deep sleep that you enjoy every day. When do you feel like having sleep? Obviously when you feel tired - tired of your actions and suffering from pleasures and pain thereof. If could be said, that, in order to enjoy that state of deep sleep at night, you work hard during the day, or that when you get tired of enjoying the pleasures and, pain, you like to go into deep sleep. In the same way, the Parameshvara or Satpurusha feels tired of playing the universe - of enjoying the Bliss - of being the experiencer resembling your actions during the day and as such desires to pass - to merge into - Bliss, resembling the state of deep sleep of yours. Just as you get up from sleep to take up to your activity once again, i.e., next day in your ease, the Parameshvara or Satpurusha comes

back from the Bliss - becomes conscious of his form to enjoy the state of experiencer of the state of Bliss - the play of the Universe, when he so desires. What is then the difference between you and the Parameshvara or Satpurusha? The difference lies in the nature and cause of Bliss - of the happiness - of the pleasures. That original pleasure - happiness - Bliss is eternal and natural, meaning thereby that it just comes to one - invades one and remains for all the time, whereas for you to have your pleasures you have to work hard, and then those pleasures of yours are very limited in their extent and are short-lived. Your actions - your pleasures - you yourself - are the result of that state of 'no' and naturally all these are destructible; it means that your pleasures - happiness - is artificial and destructible, whereas that original - the primary happiness - the Bliss - is natural and indestructible.

I have been talking about this 'is and no' since yesterday. The 'no' and the corresponding 'is', both are not true. That 'no' and the corresponding 'is' emerging from it evolved into this world - into this Universe; and because they are not true, i.e., because they are destructible, all that evolved from them - evolves from them - is destructible; that means the coming into existence and the destruction of the universe as also whatever is and happens within it are all destructible - are all untrue. If the worldly pleasures and pains were natural - were true - the question of births and deaths would never have arisen; if the birth and the pleasure were true - were indestructible - the human being would never have died; so also the pain in and of the world was true, i.e., indestructible, it would not have been destroyed; from all this one comes to one definite conclusion that all the pleasures and pains in and of the world are false and destructible.

What do we arrive at from all this consideration? It leads to one conclusion only, that the state of Satpurusha or Parameshvara is of eternal Bliss and hence indestructible and unending. In that state one could either enjoy the Bliss or get merged into Bliss. The state of a human being is capable of attaining that state; but for that he has to revert back, and go on destroying the state of 'no'. If one thinks that he is not capable of doing it on his own, he should approach a Satpurusha, who has gone beyond that state of 'no', and get his desire fulfilled with the help of his association. Satpurusha is nothing else but the Parameshvara and thus capable of doing anything. You also possess the state of Parameshvara; so if you make a proper 'go' at it, the Satpurusha will do the remaining necessary to elevate you. If you can't do that much even, but if you give up all your pride and really surrender to a Satpunrsha, then, he can do everything for you and elevate you. This applies only to the state of a human being. As a human being if you desire to have that Godhood, then for its attainment you have

to serve one who has reached that state. You help God and God will help you, and thus you will raise yourself to a state even higher to that of Parameshvara.

The Method to reach the source of Creation

Once born, everybody undergoes many a transformation. It is like a tree. The seed gives rise to a sprout, which turns into a sapling that grows on ultimately to form a tree full of branches, foliage and fruits. In that full grown state that tree does not remember its states right from the seedling that gave rise to it. Suppose that tree is able to talk. If somebody now approaches it, and picks up a fruit lying under it, fallen from itself, the tree asks him as to what he has picked up in his hands. The man tells it that it is your fruit, from which you have grown - you have come into existence. The tree says that if it is its fruit, how can it be born of it? That man replies that by giving rise to this fruit you have completed your circle - you have reached the place where you started; you grew and developed from it into your huge form full of branches, foliage and fruit. What more is now to happen to you - what other experience you want to have now - you can get now? Please remember that when a thing that is born goes on having transformations one after another till it comes to its last, i.e., it can have no more change, which can be likened to the fruit, then that thing can be said to have reached back to its origin; treat this as a Siddhanta. Remember that according to this, this fruit born of you is yourself. You did not know what you were originally; this fruit of yours gives you that knowledge. You may ask as to whence your first form arose; well, that is a different subject and leave it out for the time being. What you see as a fruit has been your original first form. The tree of course could not see its way to agree to all this; that gentleman, therefore, decided to make an experiment to prove it and asked it to watch it. He dug out a small pit, planted a fruit into it and began to look after it in the usual way. In due course the tree saw a small sprout arising, which turned into a sapling, and later into a young plant and ultimately into a huge tree bearing fruits like itself. With this actual happening, in front of it, the tree was convinced of what the gentleman had told and it felt very happy in seeing the revision of its whole evolution - in arriving back at the fruit - at the origin - from which it grew, i.e., in realising its Atmarupa. Such is the case with the human being also. When a person gets a child he feels all joy; why? Because that child in due

course shows him - revises - his evolution; it reminds him of his forefathers - even the earliest one - and then he enjoys his evolution from them. Suppose you are able to know - you are able to experience - that you were a human being in your previous life, you are bound to feel happy. If you could experience what you were - through what Yonis you have passed and arrived at your present form - you are bound to feel happier. If you want to increase this happiness you have to experience, by going backwards, your primary origin; and as such experience takes you through the whole course of your evolution - all the diverse states you have passed through right from your beginning, that experience brings you to the fruit stage of the tree. To have this fruit, like the tree, the human being has to nurture his tree, protect it carefully and remove the various shrubs and weeds that obstruct its growth; then alone he will have revised the whole process of his evolution and will attain that fruit of Infinite Bliss. It is that fruit that gave rise to this huge tree of the world, which now bears millions of those fruits, each of which is nothing else but a potential world-tree. So far as it gets its nutrition this world-tree is bound to thrive - bound to bear fruits, which, as they get destroyed, will be replaced by new ones, and thus this chain of events, the tree-fruit-tree, is bound to go on. Just as when a tree bears a fruit it has reached its final stage of development, i.e., its origin, in the same way, with the origin - with the formation - of human beings this universe-tree has also reached its final stage of development, i.e., its primary origin. As the tree dies or is destroyed, another one grows from its fruit, and thus that tree is seen to continue in its tradition of the tree-fruit tree. If all the fruits of a tree are destroyed, then that tradition will have stopped - there will be no more tree; but so far this does not happen, that tree is bound to continue to live - to enjoy its life traditionally till the end of its destiny. In the same way, this world-tree is bound to go on in the traditional style of the fruit-tree-fruit process till the end of its destiny. At the time of deluge even when the world is destroyed - disappears - yet its human-fruit continues to live, with the result, that in due course of Time, that fruit once again gives rise to this world-tree. Just as even though the tree is destroyed, its seed continues to exist, in the same way, at the time of deluge even when the human forms disappear, the human seed in the form of invisible Sanskaras continues to exist though merged in that state of eternal Infinite Bliss - the state that survives the deluge or rather continues to exist in spite of the deluges - in spite of utter dissolution. You may think and feel that then at least you will have attained that Infinite Bliss! Yes; at that time everything, no doubt, merges into that Infinite Bliss; but, there is that 'but'. No doubt, all the seeds of all the good and bad in and of this world merge into that Bliss, but these seeds do not experience that Bliss, nor that

Bliss is ever conscious of any such thing emerging from or merging into it; all the Sanskaras at that time assemble together in the state of 'not to know', and being in that state of Infinite Bliss they do not evolve into anything, nor do they dissolve into anything. In fact, having merged into that Bliss - all having become one only, there is no opportunity for anything to think of anything - nothing remains that could think of anything. If you think over as to what may remain then - remain 'as another', you will at once appreciate that there would be just 'nothing'; that is the state of 'not to know'; and since the state of infinite Bliss is that of 'not to know' , how can it be known as to what happens to all the Sanskaras that any time merge into it. In a way, it may be said that as all the Sanskaras merged into that Infinite Bliss, they formed a sort or covering of 'not to know' over that Infinite Bliss and this very covering is called the Maya; obviously this coating - this covering and the Infinite Bliss are bound to remain in close Contact with each other. Just think of a mango. As it is being formed, the inner part is formed first and this increases, the outer part of the inner portion is pushed out to form its external part. What I mean is that the stone is formed first followed by the Juice, the fibres and last of all the skin, that is, the skin is formed the last and not the first. That is exactly what happens in the case of this fruit of Infinite Bliss. When you reach that state everything becomes clear. It is the Infinite Bliss itself that turns into Maya. Just as the state of the mango extends from the inner stone to the outer skin, the Infinite Bliss extends from the inner core to the outer covering of the world-fruit. 'To know' means Infinite Bliss and 'not to know' means the Maya; both of them are related to each other - they are complementary to each other. One may ask if these two - the Infinite Bliss and the Maya are two different entities. Well, the reply to that is an emphatic 'no'; they are the same - they are one. The state of 'to know' i.e., that of the Infinite Bliss is alone - 'only' and therefore, 'to know' and 'not know' - the core and the covering, though apparently appear as two, are not two but are one and the same. Of course it is awkward to take two names with opposite qualities and yet call them as one. You may demand to have - to see that really pure single one, instead of this apparent 'two into one'.

That faultless - that only - that pure Bliss - is one; there is nothing another - there is no mixture - the Maya also is non-existent there. That Bliss being the only one and nothing else, how and whence could there be a second? Naturally you will ask as to whence this Maya - this covering was brought or came into being? My dear men, there is nothing like that. That One is like the stone - the seed of the mango. If that seed, however, is to be turned into a tree - if it is to develop into a tree, then would come the question of thinking of other

things beyond that seed; but if that seed is not to be turned into a tree - it is to remain just like that - as it is then one can say that 'that is that seed only', and that is all. In the same way, that Pure is like the seed, as it is, by itself, and there is nothing else to think of; that being only Bliss and nothing else, what will you say - what can you say about it except that it is all Bliss; that is all you can say about it. If that mango seed, however, is to be turned into a tree, then one has to think of soil, water, manure, protection, and so on; in the same way, if that seed - that Bliss is to be turned into a tree, then one has to think of other things such as Maya and so on. If one feels hungry, then one has to secure grain, means to clean it, means to cook it, to make it edible to satisfy the hunger; but if there is no sensation of hunger, then who will worry about the securing of grain and all that? To satisfy hunger, one has to secure bread; that means that bread is the source of happiness resulting from the satisfaction of hunger; that means the bread is to be secured for happiness. But if that Bliss is there - if that Bliss is continuous, where is the question of hunger - the question of bread - the question of nutrition to the body? Why should one worry - who would worry then to have anything for anything? Where is the question of 'another' then? How could there be anything else like Maya then? There would be no question of the world or its creation. That is that Bliss, and even its experience as Bliss, is within itself.

Knowledge - Dnyana is responsible to bring in, i.e., the cause of the state of Anubhava - state of experience. To have experience of, to think of experiencing that Bliss, one must have knowledge about it. There, in that state, there is that knowledge - Chit along with Bliss - the Ananda, and as it is eternal - ever-existing it is also Sat. Thus in that Original - that Infinite Bliss there is existence and knowledge along with its innate Bliss. Why that 'Only' should give rise to the world? That state being knowledge, there can be no 'not to know' in it; what of it, it cannot have - it has not got even 'to know' in it. It is a spontaneous self-contained state. It is called Bliss - it has to be called Bliss, because after all we have to give it some name, if we want to talk about it.

Now, what is Ananda? In this word there is Na and the Anusvara (the nasal sound marked by a dot above a letter - G. S.). We shall consider it later. That black speck I talked about, is represented by the letter Na; the letter 'A' means up to; 'Da' means that which gives or comes out. So, that, which gives up to or comes out up to that speck, up to that 'nothing', is Ananda. That, from which it came out, has no form nor any name; unless one descends down beyond Sat-Chit-Ananda one cannot say anything about it; that real - true - Original One cannot be described even as Ananda - as Bliss. That nothing means 'not to know' and this state 'not to know' automatically includes that of 'to know' ; in fact, the joining of the two states of 'to know' and

'not to know' means that Nothing; and that, which leads up to that nothing, is Ananda. Naturally, the One from which it is given is separate from it - independent of it, and that One has no name - it cannot be described. So, that 'nothing', which is the combination of 'to know' and 'not to know', is called Ananda. Naturally, that, from which the Ananda came forth or which gives the Ananda, can be given that very name only, what else can it be called, it is all Ananda only; we cannot say, then, even 'nothing else'; it is only Ananda. So, that, which is the primary cause of all that, that is, up to Nothing, is all Ananda; that means it pervades everything or it is everywhere; that means there is nothing - there is no place where it is not there; if we are to say anything about its origin we can only say that it is born of itself spontaneously. That state does not tolerate this much label even; it will say that it is just 'only' - it just 'is' - that is all. That state of knowledge had to appear spontaneously; or better still, that itself turned into knowledge - into consciousness. That cause of Ananda being eternal, the state of Anubhava, i.e., the idea to experience it, came forth; but that, as it is, is just 'is', that is all. Everything in us and of us including ourselves is all within ourselves, i.e., in that 'only'. When it just is there as it is, it is called Sat-Chit-Ananda. In other words, that 'Nothing' is all Ananda and that Nothing, can be had - can be experienced through Ananda as Ananda. But when the state of experiencing it accumulates - saturates - condenses, then that accumulation - saturation - condensation is called Maya and you know that that word means 'nothing'. The state of experiencing, or rather getting experience means Maya. Experiencing that 'all is that' and the continuation of that experience leads you to Nothing, i.e., to the state of Maya. With this Maya that 'One alone' became or appeared to become two. Maya is the fruit (the seed) that gives rise to the state of the world. Maya is the Eternal-Bliss-fruit. The saturation of Bliss led to the formation of the Maya and along with it to that of the world-fruit - the seed of the world - together with its outer covering. Now which is the water supplied to this seed? That Anusvara serves as the water. That, which gives rise to nothing, and the experiencing of which led to the formation of that covering, is the cause for the formation of the seed, and serves also as water for the same. Watering with that water makes the seed slowly evolve into this huge world-tree and this world-tree is eternal; why eternal? Because, the cause forming the seed and the water for it, which is beyond or rather behind even the state of Ananda, is eternal. That watering caused that tree to evolve - to have 84 lacks of branches. Look at the Cactus; the leaf begets the leaf; look at the Banana plant, it is the leaves that form its stem. In the same way, that original pure One itself forms the knowledge - the state of consciousness and this consciousness begets any number of branches.

The Original One, that gave rise to 'nothing', itself becomes the state of consciousness and that consciousness - that knowledge itself slowly evolves into this world and that is called Maya; as it evolved into so many objects, according to the diverse individual attributes of theirs, so many names were given to it - to that Consciousness. To begin with, however, there is nothing - there is no name - no Brahma nor Maya, but there is only One. This state of the evolution - the creation of the world - is Brahma; so if Brahma is to be there, Maya is bound to be there; Brahma and Maya thus are always together; it means that if the world is to come into existence then there would be this pair of Maya and Brahma, otherwise there would just be nothing. This means this whole world - the whole creation is nothing else but Bliss itself, and the human beings form the fruit-end of that world-tree; and fruit means the seed and the seed evolves into tree. Because human beings come on the scene, they were - they are likened to the fruit and the rest of the whole thing to the tree; otherwise that 'Only' remains, exists, without a name. Due to diverse evolutionary objects so many names were given to that original nameless One. 'Being of anything' in the world is Sat, to know good or bad in it is knowledge - Consciousness - the Chit; and the result of whatever necessary action is the Ananda; there is no fourth in the world to experience. The existence and consciousness about it mean the Sat and the Chit. The moment we say 'I am here', it at once means both the existence and its consciousness. Existence is experienced because of Consciousness and vice-versa; it only means that both are one. The result of the experience of consciousness of existence is Bliss - the Ananda; that means that Sat and Chit are also Ananda. Thus, it becomes clear that in the world there is no fourth. You might say that the experience of pain would be the fourth; but this is not right. Pain is a part and parcel of Ananda and is included within it. Pain is a later development - it is not original - it is not there to begin with. In the beginning of the world, there are only those three - which are the same. Of course, in the Beginning there was only One and not the three; if the world is to evolve then that One turns into these three, otherwise not. If the world is to appear, then the covering of Maya will arise to envelope that One - that Infinite Bliss, the Bliss-fruit or Seed will be formed which will evolve into the world-tree; for this evolution of the world, the Sat-Chit-Ananda is or are required. It is the covering of Maya that causes - that gives - the state of Sat-Chit-Ananda. If the covering of Maya is not desired, then there will be no seed nor tree of this world. The fruit - the seed - is for evolution - for formation - creation - of the world; if it is not there, then what name can be given - what can be said of that behind it? Then it is only the Anubhava - the experience. If no experience is desired, even then that does not lead to 'Not to know'. It means that pure 'to know' has nothing else; in it or with it there is

no Maya, i.e., no 'Not to know'; that means at that time the world and the Sat-Chit-Ananda become one; this shows that at or in the Beginning there is nothing; it means the Sat-Chit-Ananda are the qualities of the world; that experience of Ananda is possible due to Consciousness, which depends on existence - so, that Original is only for experiencing by itself, that is all; no name can be given to it. It means that in it there is no trinity of the Knower, to be Known and the Knowing. It has been said: "Na Dnyanam Na Cha Vidnyanam Dnyeyam Dnyatasti Naiva Cha; Svayamevanubhuyattat Viveka-Parivarjitam". This tells you that it is of the nature of experience, and the Knowing, Knower and to be Known are the means for it; these serve the purpose of say: manure to that tree. It has been said: "Dnyanam Dnyeyam Paridnyata Trividha Karmachodana"; this also tells the same thing that the knower etc., are the means of activity to experience. Just as the plough etc., are the means for the production of grain, the knowing etc., are the means for creation of the world. When all the thought about these means is stopped, then one experiences one's own state, and that experience is always continuous - eternal. This is what is meant by 'Svayamevanubhuyattat'; 'tat' in that means 'that' that gives rise to Sat-Chit-Ananda; there is no other name to it. It is born of itself - comes into existence by itself and becomes by itself the state of experiencing itself. But when does this happen? It happens when we come into the state of 'Vivekaparivarjitam'; it means to become void of the three means - the Knower, the Knowing and the 'to be Known'; it means to be void of all (Parivarjitam) the knowledge, the root cause for the creation of the world, and thinking about - discrimination (Viveka) about all that that knowledge gives rise to.

The human form is the fruit of the world-tree and with the help of this fruit we are expected to earn - to become one with that Infinite Bliss-fruit; one does reach that. The tree bears fruit. The fruit is the other outer - external point of the tree as opposed to the tip of its root deep down in the soil: in the fruit its root is above where it is attached to the branch, while its other free end is directed below towards the soil; in the case of the human being, while in the mother's womb, the position is similar to that of the fruit. If the mother's head - the root - is above, her feet are on the soil, while that of the child in the womb, the head - the root is below and the feet above. It is after the child is born that it assumes the state of the mother - a human being in the world with head above and feet below. That original state is the Infinite-Bliss - the Root also is above and the world emerging from it below. In the womb the human form is opposite to this position, and when it comes out of the womb it takes to the position of the Original. The human form in the world thus exactly corresponds to the original position of the evolution of the world. Compared to the world, the human form is insignificant; but we have seen that whether the world or the human

being, we are all that. The human form is the fruit of the world-tree; so far it was growing in the womb it was in the state opposite to that of the world-tree with its root above; but on coming out of the womb, it takes to the same position as that of the world-tree, i.e., the root - the head - above. The human form in the world thus resembles the world-tree and this description of it is given in this line: "Urdhvamulamadhah Shakha Ashvattham Prahuravyayam" (Gita, Canto 15, Shloka 1). You are thus in the position of the world-tree. If you are the fruits of the world-tree, what are the fruits you give rise to? Please remember, that it is not your children that you create; you have to put the manure and nurture your own human-tree till it brings out the Infinite-Bliss-fruit - the fruit that evolves into world-tree. The Infinite-Bliss-fruit or seed gave rise to the world-tree; the world-tree gave rise to its fruit the human form; and now your tree gives rise to the Infinite-Bliss-fruit. Just as the Banana tree is finished after it gives its fruit - the bananas, in the same way, when you give rise to your fruit - the Infinite Bliss, you also cease to exist; it does not mean your body but your Jiva - what you take yourself to be. Once you have borne that fruit, it is immaterial whether your body remains in existence or not. By 'you cease to exist' is meant that you become that fruit itself. As the world-tree evolves, as it goes on, its root is above and its expanse below; that means, it is in a state of descent - it is descending into lower state, i.e., into 'Adhogati'; at present the position of the human being is similar - he is degrading himself to the lower states. As a fruit you should have your roots above and the free point below and that is exactly your state in the mother's womb; but on your entry into the world you become like - you compete with - the world-tree. During your evolution the Nature had kept you in the correct position of that of a fruit; but after birth you gave up the fruit-position and assumed the tree-position. You have now to re-assume the fruit-position, because you assumed the world-tree position, along with it, you are also going down-hill, i.e., into 'Adhogati'. Having now assumed the tree-position, if you want to have - to grow that fruit, you will have to exert to revert your position.

The human-form-tree is capable of giving rise to that Bliss-fruit; it is a proved fact; but one has to know how to do it i.e. how to assume the fruit-position as it was originally while in the womb. If you desire to bear that fruit now you have to exert and utilise your Jiva Mana, Buddhi and Indriyas in the right way. Such knowledge - this knowledge - this study - is called Sat-Vidya. You have to approach the person who knows about it - who has learnt that art; such a person is called the Sadguru. To remember that one has to invert his position, it is customary to bend your head and put it on the feet of God - on the feet of Sadguru. Sadguru is the universe - he is the world-tree. Without being qualified, on being

born you assumed that position and hence you have now to change it - invert it and for that you put your head on his feet, thus bringing the two states together; and with this union you become free of the human state. The Satpurusha knows - experiences that the whole world is his own expanse; he does not see - he does not experience his body. Even though his body has the position of the world-tree, from within he has changed into - he has attained the opposite position; it means, from within he is in the state of the child inside the womb; when he attains that position he bears that Bliss-fruit and when that fruit gets fully ripened, the study he had undertaken is over once and for all; it is then that he experiences himself to be the world; it is then that he enjoys that Infinite Bliss that gave rise to the Universe; it means that then he becomes - experiences himself to be both the world-tree and the Bliss-fruit; i.e. he himself becomes the state of Sat-chit-Ananda, as also the cause of that state - that state of Nothing. Such is the state he attains.

The human being has assumed the position of the world-tree and it is necessary to invert it. Compared to the world the human being is insignificant; that is, compared to the huge gross form of the world, the human being is in a very tiny fine state. If you want to give up your tiny fine state and attain i.e. become that huge expanse, you have to learn to assume that state of the child in the womb; it means you have to invert fully your mind, chitta, buddhi and ahamkara, to enable you to enjoy that Bliss - to bear that fruit. As you attain that fruit-state you will experience yourself to be the world as well as that Infinite Bliss and that too for all the time - eternally. Even if the world-tree is destroyed at the time of the deluge - the dissolution, that Infinite Bliss is there as it was - Alone and Blissful. Because the Satpurusha - the Sadguru is that, it is customary to put one's head on his feet. Bowing the head down is to invert the mind, chitta, buddhi and ahamkara; that means that putting down the head has to be effected within. The state of the feet of God - of the Satpurusha is the same as that of the terminal part of the world-tree, and to attain this state, i.e., the state of the child in the womb - the state of Parameshvara, one has to put his head down on the feet of Satpurusha. That position is natural inside the womb; so now you have to assume -- to attain that position from within. You may think that your children are your fruit; but it is absolutely wrong to think that way; you have to become that fruit yourself and for that you have to invert your position from within.

What is the relative position of the mango and the mango-tree? The end of the tree and the root of the mango are together, while the root of the tree and the free point of the fruit lie, in the same direction. If you want to assume the position of the fruit of the world tree, then down below you will have to put your root - your head and your body expanse must go up

-- raised higher up; it means what you consider good must go down and what you consider bad must come up. The head is considered the best by you and hence that must be put on the feet of the Satpurusha. You become proud of your expanse, i.e., your body, and that is why the body stands in the way as it is today. Now the body cannot be inverted, so you have to try to invert your mind. Whatever you consider as good - the pleasure you get have to be offered at the feet of God i.e. they have to be degraded in their position i.e. rejected, and the pains you consider as being bad must be raised i.e. must be accepted; it means you have to sacrifice pleasure for pain; it means the experience of pleasure and pain has to be inverted. When, thus, the position of pleasure and pain is changed - is inverted, then you will experience to have lowered your head - you will begin to see that Bliss - fruit. That fruit has to be seen - is always seen spontaneously. To see the Sun and the moon you have to raise your head; but the moment your head is below and feet above, you are easily able to see them and then you are able to get that Nectar-water emanate from them; once this happens you begin to make progress at a rapid pace. Once you begin to experience that fruit, it means the two opposite (one within the other) bodies are no more experienced; then you get the experience of world-tree.

If the Satpurusha desires to do good to the world -- if he is destined to emancipate the human beings - then he will evolve into the world-tree and make the human beings its fruits; but if he does not desire that, then from his point of view the world being non-existent, what and whose emancipation has he to think of? He himself has become that Bliss and always remains in that Bliss. What does he experience there where everything ends or which is the ultimate end of everything? A saying explains what he experiences and that is this; "Apa Muke Duba Gai Dunia", meaning: for a liberated one, the world is non-existent i.e. he no more cares for the world; that means, then he himself becomes the experience. Of course, he is just Supreme then.

This emancipation business is an unnecessary hopeless bother. I have been allotted the dirty work of collecting the dirty heads all over.

In short, right from the beginning, we should just change our ways - invert them; and when this inversion task is completed, it only leads into that Bliss; and we ourselves are that Bliss; it has not to be brought from somewhere else.

Karma, Akarma and Vikarma

I will have to say something about Karma and Akarma if I am to talk about Vikarma; I will just talk a little and not dilate upon them. What is considered as Karma in the worldly life should be called as Akarma and whatever Karma done for attainment of or in the cause of God should be called as Karma. The reason for calling the worldly Karma as Akarma is that for the spiritual uplift Akarma is very essential; but unless the Karma is performed and then left, it does not lead to - does not become Akarma, and hence whatever becomes the worldly Akarma should be called a real Karma. In the world, both the ordained and unordained Karmas are bound to occur at one's hands. If the worldly Karma, undertaken for spiritual uplift, is to be called Akarma, then why has it become customary to call it Karma, is a question. The reply to this is that the karma for spiritual uplift or in the cause of God is, no doubt, a karma from worldly point of view, but since it does not lead to any worldly benefit it is to be designated as Akarma from worldly point of view, though from the spiritual point of view it becomes a Karma. Every karma is no doubt worldly; but the one that helps in the spiritual uplift is karma from that point of view, while being unproductive from the worldly point of view it becomes an unproductive karma i.e. worldly Akarma. In other words, the worldly - useless - karma i.e. worldly-Akarma is useful in the spiritual path and hence becomes the spiritual-karma. That is why the Shastras ruled that the worldly - useless - i.e. worldly Akarmas, which become the spiritual-karmas, should be called as Vihita karmas (the ordained actions). Vihita karma, thus, is that which is an unproductive-worldly-karma i.e. worldly-akarma, which is useful in the spiritual path. Such worldly Akarma, i.e. spiritual karmas form the natural karmas - the Svabhavika Karmas, and such Svabhavika karmas are bound to lead to the attainment of that what is Svabhavika, - i.e., spontaneous i.e. natural. For the attainment of that spontaneous - that natural it is the Vihita karmas i.e. Spiritual Karmas, i.e., worldly Akarmas are essential. That means the Vihita karmas would always give experience of worldly Akarmas; and such karmas which are Akarmas are bound to lead only to that Spontaneous. What is the attainment gained by these Akarmas? It is the removal or dissolution or destruction of all the Sanskaras - of all the destiny and also the prevention of formation of any destiny. If no destiny - no Prarabdha is formed, there would be no experience of births

and deaths - of worldly pleasures and pains. It is essential to perform such karmas for one's spiritual uplift - for attainment of Godhood. I shall now turn to Vikarma.

Vikarmas are those karmas, that do not become Akarmas, that do not destroy the Sanskaras, that form Prarabdha, which in its turn binds one to the unending chain of pleasures and pains - births and deaths. Most of the people in the world are mostly seen to perform Vikarmas. It becomes, therefore, necessary to understand - to remember well what karma, Akarma and Vikarma mean.

It is essential to perform the ordained karmas; what are they and how they should be done is entirely a different subject; one who desires to know these details should look up the Shastras; one who is qualified to perform them is sure to meet somebody to tell him - to guide him.

Lord Shri Krishna has said: "Karmano Hyapi Boddhavyam cha Vikarmanah, Akarmanahscha Boddhavyam Gahana Karmano Gatih" (Gita C. 4-517). This couplet has been and will be interpreted by many. I am not well-versed in the Shastras and as such I cannot explain in that style. I shall tell you in short what I actually see - what I experience.

The Shastras have ordained that Vihita karmas should be performed. Now where to look for these Shastras, and again, can one behave accordingly, are the questions that naturally bother. That is why I shall just speak about it. In worldly life one is bound to perform Vikarmas which are naturally faulty and which chain one down to the cycle of births and deaths. Now we do not want to suffer due to them like that, at the same time we are not in a position to follow what the Shastras have ordained. Now what are the karmas that will not make us suffer, that will give the fruit of Akarma, that will lead to Godhood? Well, while carrying on in the worldly life, firstly, all our actions should be such as will never be the cause of least trouble and nuisance to anybody. Secondly, they should be such as to always make others happy and comfortable irrespective of any hardships and troubles we may have to suffer, that is one has to bear any amount of hardships and troubles in being constantly useful to others. Of course, the second condition is the most important and most essential. Now, in this, it may be, that, to begin with, in some cases, while making another happy we may be actually causing him trouble, but we would be doing so for his ultimate happiness; now such causing trouble to another is not considered a faulty action, because that trouble, he is made to bear, is expected to lead him to happiness in the end. Even if this trouble, given to him with the idea of making him happy in the end, actually does not give happiness as expected, it does not become a faulty action because it was given with the aim of making him happy. Here are, thus, two types of Karmas: the one in which we never trouble others and the second in

which we make ourselves useful to others; of course, the second is always better and superior to the first. There is yet a third type which is still more important, and that is, while performing the first two types one has always to feel - to remain fully contented under any circumstances whatever, this is the highest of all the karmas to be done. While carrying on in the world, whatever motiveless (self-less) karma is done can always be called as Vihita Karma. A person who strictly behaves or acts in these three ways, not only gets all the worldly happiness, not only does not suffer for any faults occurring while doing those karmas, but also gets the fruit like that of Vihit karmas or the worldly - akarmas or the virtuous - Satvika karmas i.e. that Infinite Bliss.

Once it is understood as to what is Karma and Akarma, then whatever karma is opposite to them should be taken as the Vikarma. There is not much of a definition of Vikarma. The real karma is that that becomes the worldly Akarma and leads towards the eternal Infinite Bliss. The importance and glory of the real karma i.e. the worldly akarma; i.e. the Vihita karma that leads to the spontaneous - the Svabhavika state is very great. The Vihita Karma always leads to that Eternal; but as it does so, it absolves one from all the faults that may be committed or the results of the Vikarmas that may occur at one's hands during their performance, - the faults and Vikarmas that would have otherwise formed the Prarabdha and would have made one suffer from worldly pleasures and pains for births on end. In other words, even the Vikarmas of one who always does Vihita karmas turn into the state of Akarma. Such is the greatness and glory of Vihita karmas. In worldly life it is but natural to be committing many a Vikarma and such Vikarmas are bound to make one suffer, and hence to escape the fruits of the inevitable Vikarmas, it is very essential always to engage oneself in performing Vihita Karmas.

As a matter of fact, it is not at all necessary to perform any Svabhavika karma whatever for attainment of Godhood - for attainment of spiritual uplift - spiritual happiness. If you do perform any Karma then it cannot be - it cannot remain - in that Svabhavika state. In fact, only two types of karmas are performed by anybody and they are the Vihita Karmas and Vikarmas. If the Vihita karma is the principle means of giving that spontaneous eternal Infinite Bliss, one has to perform Vikarmas for attainment of worldly happiness. The Vikarma never leads to that spontaneous Bliss; on the other hand, it forms a hindrance in the enjoyment of worldly pleasures and in the end chains one down to the cycle of births and deaths. It is hence necessary for enjoying unhampered worldly happiness without any descent into lower states - without any possibility of subsequently undergoing untold

suffering and pain in hell, to be performing the Vihita karmas; Vihita Karmas not only lead the performer towards Infinite Bliss, but save him from going into hell while giving him all sorts of worldly pleasures.

Today is Thursday; it is good that this talk occurred on this auspicious day. This two-day talk about karma, Akarma and Vikarma will liberate us from all the Karmas.

One, who perfectly understands what these three types of karmas mean, remains aloof from all of them along with their fruits - their results. One who knows well all about these three karmas and their subsequent results and who thus remains aloof from them, well, what remains with him then? With him remains the state of that Consciousness of Existence only, and nothing else; having thus become aloof, he naturally, automatically attains that eternal, spontaneous, Infinite Bliss, which is always absolutely devoid of any action or sense of being the doer of any, whatever. It is from this very Infinite Bliss that all these three types of karmas and their results evolve; naturally, one, who attains that, is bound to remain aloof from them, and he is bound to remain immersed into that eternal Infinite Bliss. Such a one, who knows about them and their results, is the real Dnyani and, since he remains immersed in that Eternal Bliss, he also remains - becomes eternal. It means that Bliss, that Consciousness, the experience of both and the experiencer of both i.e. the Dnyani - all these form that one Eternal. Being in the same state they can always mutually interchange their parts; the experiencer could be the experience or the consciousness or the Bliss, or the Bliss could be the Consciousness or the experience or the experiencer, and so on; in whatever part, they are always there - they are eternal. Being thus eternal, they always remain unaffected - untouched by the different types of Karmas and/or their results. It is that Eternal itself that gives rise to them. The Dnyani, having become eternal, naturally remains unaffected - untouched by them and/or their results; now if that Dnyani or that experience or that experiencer or that Bliss desires to experience any or all of those karmas, then he will have naturally to stop experiencing that Eternal Bliss. For the good of the World i.e. for emancipation of the Jivas from those three actions and their results, the Dnyani has to stop his experiencing that Eternal Bliss; it does not mean that that Bliss has then ceased; it is eternal and hence it never ceases - it is always there; so what is meant by his ceasing to experience is that he has temporarily - for the time being disregarded it. Now how does this happen? It is this way. We visit a theatre and get engrossed in seeing a drama, hearing the speeches and songs of the actors, and so on: as we are engrossed somebody from our house comes there and wants to talk to us; naturally we temporarily turn our attention to what this person has to say. When that person leaves us, once again we turn our attention to the drama. Thus while we were busy

talking to that person, it was we ourselves that had become inattentive toward the drama, and not that the drama was stopped - it was just continuing as we were inattentive towards it while talking to that person. That is exactly what happens when the Dnyani turns his attention to the world - to do good to the world by suitable actions; he himself is the Bliss and as such that state is going on existing in him even when he undertakes to perform some action for the good of the world i.e. his state of Bliss is never interfered with while he takes interest in the affairs of the world. In fact, a person who is seen very busy in the world and yet who is fully out of it - fully immersed in the Bliss for all the time is the real Dnyani.

193

U. P. I (T) 9

22-12-1924

The Original of Satva, Raja and Tama and of the states of man and woman and their relation.

Path to attain Satva

It is easy to dig into soft soil but difficult to dig through a hard or rocky one. Softness is the quality of Satva and hardness that of Raja and Tama. The state of satva is soft, full of contentment and happiness. Unless the state of satva is there, good words or words of advice are not inspired out; that is the general rule. Happiness, contentment or even that Bliss is available only in the state of Satva. If that Bliss has to have any form, it will be that of the state of Satva. The state of Satva, however, is not able to evolve into a form by itself without the help of Raja and Tama; it is only the form that is contributed by the Raja and Tama; that satva evolves into -- takes the form contributed by - Raja and Tama, which in their turn, due to intimate inner contact of pure Satva, are transformed into Satva. What is the necessity of this type of Pure Satvika form? It is necessary for being able to enjoy that Bliss. Since the Bliss is eternal, that Satvika form also remains eternal. Even though there is certain amount of Raja and Tama in that form, they are never spotted - never seen - to show themselves i.e. they remain just in a nominal state. By itself, Satva cannot come into form; or rather the state of Satva cannot be experienced by itself without the presence of Raja and Tama. Usually the order of these three Gunas is taken as Satva, Raja and Tama; but really speaking it is Tama, Raja and Satva. That Bliss - that pure Sat - that Chit - could not experience itself and for that purpose Tama came into existence first; of course it came

into existence due to or on the strength of Chit, or it could be said that the Chit took the form of Tama to experience itself. Tama, thus, remains - remained - in close contact with Chit, with the result that it got infiltrated with Chit, or what can be said in common parlance, became enlivened - became life-ful. When the Tama thus became life-ful, it turned itself into Raja; in other words, the state of Raja i.e. that state of activity and the allied things, came into existence for experiencing itself. Thus, after the original state of Satva came the state of Tama, followed by the state of Raja i.e. the Trigunas, thus, came into existence. The original Satva, being always there, was out of question in the process of evolution; what happened then was that the two Prakrities, that of Tama and Raja came into existence. It means that to begin with, there are only two: the pure Tama and the pure Bliss i.e. the state of Pure Satva; when the Tama became life-ful, the play of the state of activity - of kriya - came into existence i.e. Raja came into existence. Now, the Raja Prakriti, that evolved from the state of pure Tama, itself gave rise to another Tama Prakriti in the form of its shadow or rather reflection; it means that the pure Tama gave rise to the two Prakrities of Raja and Tama, or it could be said that that pure Tama itself turned into or took the forms of these two Prakrities. Once these two Prakrities evolved from the pure Tama i.e. the pure Tama transformed itself into them, that pure Tama naturally ceased to exist. Out of these two, the Raja Prakriti is that what you recognise as a male-state, and the shadow-like or reflection-like Tama Prakriti evolving from it is that what you call the female state; with the evolution of or transformation into these two Prakrities - the male and the female states - the state of pure Tama i.e. enjoyment of Bliss - of Ananda - ceased to exist. To go on doing something i.e. action - activity - is the essence of Raja Prakriti. It is this Raja Prakriti that gave rise to its reflection, which can be called as the secondary Tama Prakriti (so that it is not confused with the original Tama) - the state of female; we shall see how it happened.

The original Tama Prakriti contained both the male and female states. With the enlivening of the Pure Tama the state of activity - the Kriyas - came into existence, i.e., the Raja came into existence i.e. the pure Tama itself turned into this activity-ful Raja state and hence this Raja state now contains both the male and female states. As it came into existence with the disappearance of Pure Tama its reflection fell upon or rather it reflected itself into that Original Singular Pure State of Bliss, and the state of this reflection is the female state; it is called the female state because of your wrongly taking on yourself - of your being proud of - the male state. As a matter of fact, yours being the state of activity is the female state and as such your reflection is bound to be in the opposite i.e.

the male state; but due to that opposite reflection of yours, you mistook yourself to be in that i.e. in the male state; and hence the state of your reflection that is bound to be in the state opposite to that of yours, is recognised as being in the female state. When you take a photograph, your shadow - your reflection - on the plate is just in an inverted i.e. opposite state; since you took on yourself to be in the male state, the state of your reflection - your negative - became the female state; but is it really the female state?

I have once defined the word Purusha. Purusha is that what lies within or caught within a 'Pura'. See now the position of your negative - your reflection. You are in the state of activity i.e. the Raja state containing both the male and female states. You are now reflected into that pure Bliss i.e. that pure Bliss is caught under your reflection. When the Bliss is thus caught under your reflection, what will you call that state? It shall have to be called as the state of Purusha in accordance with the definition of the word Purusha. Your reflection - your negative - thus is in the Purusha state - male state and that is opposite to that of yours; therefore really speaking your state is the female state. The original Tama Prakriti is the Maya, and it contained both the opposite states or it consists of two opposite states (the Dvandva) - the male and the female. Due to the proximity of Chit that Maya got enlivened i.e. turned into Raja State - the state of activity. The state of activity was thus contained as it were in a dormant state in that original Tama - the Maya, which as we know means nothing; but due to the close proximity of the ever existing pure chit that Maya - the Mula Prakriti - the original Tama - turned into Raja, and then into Tama as a reflection, i.e., the state of activity, i.e., the Maya went in for the female state. What is recognised as Purusha thus came into existence due to, or is the resultant caused by, the Maya, or it could be said that the Maya arrived at the Purusha State - the state which thus is obviously without any activity. After all, the Purusha is nothing else but the shadow - the reflection, and as such how can it - how can he show or how call he - have any activity on his own? It will only show reflected action - movement - only when you act or move. The apparent activity of the female state - the Purusha - thus depends on you. In other words, in common parlance the position - the state - of the Purusha is exactly like your reflection in the mirror. In other words, in whatever way you think you arrive at the same Truth that what you people recognise as a female state is the state of complete inactivity - the real state of Purusha; and in accordance with this underlying principle the great Thinkers and Shastras have laid down suitable rules of behaviour for both. The real female state contains or rather consists of the states of all the three Gunas; but what you recognise as a female state does not show any

attributes whatever; it is because of this that it became customary for women to observe the veil and to remain indoors i.e. to remain in the state of 'Only'; that is why the women cook for you only i.e. they show activity for your sake only, and do nothing else; and in accordance with this principle, the Shastras have laid down whatever they have for women. It is you who take to activity i.e. do work in the world i.e. you are in the state of Maya - in the female state - and as such the two states of Raja and Tama lie within you. Now, think of your reflection; it is always in a state opposite to that of yours. You can appreciate it by looking at your own (photographic) negative. On the plate of the camera your right is seen on your left, your head is seen below and the feet above, and so on: in the case of the man this inversion of the image is not so striking as in the case of the women. In whom the nasal ornamental ring worn by them on the left nostril is at once seen to be on the right, the right uncovered shoulder is seen on the left, and so on; the point is that the state of your reflection is opposite to that of yours. Now in the negative, the right appears to be left, and it is true; but because you have accepted - you are used to the sides - it is that the right is seen on the left and so on, i.e., the directions are seen to inter-change. But in the Beginning, there has been no direction - it was all one and the same everywhere and hence the question of directions was non-existent; if something opposite was seen then the question of this and that, right and left, south and north would have come forth. Any way, you are used to differentiation - to directions - and hence if your head is above, your negative - your reflection - image - wife - shows it to be below; really speaking you and your negative do not form a couple at all. If one begins to think of the mirror which is in the state of Bliss and from which evolved the pure Tama - the Ignorance, which is recognised as Purusha, and now its - i.e. the Purusha's - reflection in it i.e. in the mirror, which reflection is recognised as She - the female state, well, so many thoughts and explanations are seen to present themselves; but I can't tell you about them. You people being in the Raja state will only go on misunderstanding and misinterpreting everything I would say about it, and that is why I cannot expose those thoughts - I have just to keep quiet about all that. But understand about this subject clearly, in short, this way, once again: To begin with appeared the pure state of Tama; the ultimate result or transformation or evolution of that is yourself, what you call as Purusha; and as I have said, in this Purusha exist both the Tama and the ensuing Raja states. Now, when you are reflected, what state is reflected out of these two? Is Tama reflected or Raja reflected? Well, whatever is the first is reflected; that is the Tama is reflected, i.e., the Maya i.e. 'not to know' is reflected; when this Tama was reflected away what remained behind, then, in the Purusha was the Raja state - the state of activity only. Your reflection

is in the Tama state, but in what Tama state - the primary - the pure that evolved from or that was the transformation of Sat, or the secondary one that evolved after the Raja state. Well, it is the first - the primary Tama, that is pure Bliss, that got reflected. The Original Infinite Singular Bliss, is, as we have seen so many times, in the state of 'Only' and is without any form; it is just Bliss and that is all. But it does 'not know' that it is existence that it is Bliss. It is this 'not know' or 'no experience' state of that singular Infinite Bliss that is the primary pure Tama, the state without any form, the state that is just 'only' - Kevala, the state that is just Nothing, the state that is all Bliss. It is this 'absence of experience' - the state of pure Tama - that evolved into the state of 'not to know' i.e. the state of Raja i.e. the state of activity i.e. the state that you recognise as Purusha. This state is followed by the next one that of the reflection of the Purusha, i.e., the reflection of the Raja state. This reflection being inactive is in the Tama state and assumed a form due to you - through you. It means that the original pure state of absence of experience i.e. ignorance i.e. the formless Pure Tama assumed a formful Tama state due to the Raja state i.e. your state i.e. the state of Purusha. It means this formful Tama state, which is your reflection i.e. inactive state, is bound to be and actually is in the state of Ignorance; that is why in the world the women do not seem to understand anything and really they should not. You people began to recognise yourself as Purusha and therefore you tell your women to cook for you and keep quite at home. Just as the shadow due to the sun or the reflection in a mirror being false is just overlooked by you, in the same way, the Stri - the woman - who is the reflection of Purusha should also be just overlooked. Anyway, I have clearly put before you what a man and a woman really are, what they really mean.

All this at once tells you that what you call as the male state - the Purusha state - the state of Raja - is nothing else but the original Tama which in itself is false in nature, and what you call as the female state is the Secondary Tama state and hence of a still lower order and hence still more false in nature. You are the Mula Prakriti - the Maya; that means that you do not experience that you are Bliss and hence you run about in search of that Bliss. Now, look at the woman - the female state. Even though it is a very false state. it Is your reflection - your shadow - and it is seen to fall upon that pure Sat - that pure original Bliss; that means that under that shadow is All Bliss; that means the female state though false is full of Bliss; that means that Bliss is enclosed within the covering of your shadow which is nothing else but pure Tama; that means you the male state is pure Tama and the female i.e. your shadow has a form enclosing that pure Bliss. This shadow-covering is very thin and as a matter of fact due to its being very thin, you could have enjoyed the

underlying Bliss; but you are not able to do so because of your Raja state - the state of activity. Due to activity you move and as you move, your shadow-form enclosing the Bliss also moves. As you see it moving you forget that it is seen moving because of your moving and you begin to look upon it as an independent entity. Due to this presumption on your part, that individual, being full of Bliss, naturally began attracting you - giving you sense of pleasure - and you began to look upon it as a storehouse of all happiness. And thus, the woman, who is your shadow and hence incapable of any activity, whom we consider to be the real Purusha, became the means of enjoying the Bliss.

As yours is Raja Prakriti and that of your reflection - form -- wife - is Tama Prakriti, the qualities of your Raja Prakriti slowly begin to infiltrate into her Tama Prakriti and with this the qualities of her Tama Prakriti - the ignorance i.e. Adnyana along with the underlying Bliss begin to come to you, and that is why you are always attracted by her and she also is seen to like you i.e. the qualities of Raja of yours get reflected back to you; after all she is your reflection, it is you who take the qualities of her Tama and give her those of your Raja; that means she does nothing on her own and that is so because she is just the reflection of yours. You go on shoving the qualities of your Raja Prakriti on her - on your reflection; birth after birth you go on doing the same, and then you begin to worry whether you can imbibe the state of Satva or not. Yes, you can imbibe that into you. But before considering about it, let us look at the origin of the state of Satva.

Tama and Raja exist on the support of the Sat; it means Tama and Raja always have within them some part of the Satva; however, it remains unexperienced. Now how is it? See it this way. Kings, very wealthy persons, etc. build a palace in the centre of a natural or artificial lake and stay in it; they, however, never come in contact with the water of the lake. Or think of a ship in the ocean; you travel on the ship - you live on the ship, but you never come in contact with water of the ocean. In the same way, the Tama and Raja even though within the Satva never come in contact - never experience the Satva; on the other hand, the Tama and Raja appear as mutually attracting each other, but what really happens is that the Raja Prakriti tries to impart - push - its qualities on the Tama, which qualities as they approach the Tama are reflected back by it; and due to this there is that apparent mutual attraction between them, though really speaking it is the Raja Prakriti only that is doing all the activity, the Tama remaining quiet i.e. doing nothing i.e. absolutely inactive. This activity of Raja or the apparent mutual attraction of Tama and Raja, is going on on the support of Satva. To take to the qualities of Tama i.e. on one's own reflection and charge one's

attributes of Raja on it is what is called activity - worldly activity or work in the world, or carrying on the affairs of and in the world. Treating one's own reflection as an independent entity - 'as another' and then charging one's own attributes upon it, and as they get reflected back, treat them as the activity of that 'another'; well, that is the mistake - that is the foolishness - you go on committing; because all the while you forget that it is only your reflection, and that it can never have - never show - any activity on its own; it can only show action when you act, and not otherwise. You forget that you are the Raja Prakriti which is the result - which is the transformation - of that Maya, the original Tama, meaning thereby that you are that Maya yourself; and because you are that Maya - that infinite supernatural power in order to enjoy that Bliss underlying your reflection you try to charge it with your Raja attributes and turn it into Raja Prakriti. You can think as if you have transferred all your attributes - all the activity - to your reflection and its in return i.e. the attributes of Tama - of Ignorance. But what are the attributes of the reflection? These are Just nothing, that is why you cannot enjoy - cannot experience that Bliss. When all your Raja attributes go to your reflection, that reflection begins to attract you as you were attracting the reflection before. In other words, in such a transfer of your two states, you get no enjoyment - you derive no benefit; don't you see that by doing this you only interchange your positions - your attributes; that is all; there was no change in your mutual relationship. That is how your Jiva, that goes on taking interest in false states, goes on undergoing the troubles. Ultimately a time comes when you get tired and it is then that you leave all the activity and just sit quiet i.e. you leave the attributes of Raja and Tama and enjoy those of Satva. But this repose - this inactivity - is not the real Satva Guna; because, you have that temporary repose - that enforced rest on being tired - and you do not grasp the real satva underlying that repose - underlying that rest - and why I say this? Because after a little rest you again commence your activity - you again take up the qualities of Raja and Tama - you begin your affairs in and of the world. This repose does not lead you thus to the Satva state, it is a sort of pleasing reflection of that pure Satva; and that is so, because you experience it through the medium of Raja and Tama. When you feel tired and take rest, it is to your body that you give that rest and not to your Jiva. You can never experience that pure Satva through the medium of Raja and Tama; in other words, unless the Raja and Tama are completely destroyed, you cannot experience that pure Satva, For experiencing Satva there must be no reflection of Raja State; in common parlance it can be said that there must be no mirror; if there be no mirror, no reflection is possible, To have no reflection you may avoid

a mirror, a stock of water, etc.; but how can you avoid the sun? So far as the sun is there, there is bound to be a shadow; or because after the sun-set no shadow is possible, you would always like to have nights only! Then, again that pure Blissful Sat serves as a mirror for all the time, or it could be said that the sun in the form of that Sat never sets, and as such there is always bound to be a reflection; that means that Raja Prakriti is always bound to cast a shadow - is bound to have an inverted - the opposite type of reflection; you being the Raja Prakriti i.e. the female state, your reflection i.e. the male - the Purusha - state is bound to be there. It has been said in Gita (13-19), - "Prakritim Purushm Clhaiva Viddhyanadi Ubhavapi"; it means that the Prakriti and Purusha are eternal; in this the word Prakriti has been used first. What you call a female is to be taken as a male and vice versa. In the next stanza in the Gita it has been said, 'Karyakaranakartritve Hetuh Prakritiruchyate'. It means that the cause that leads to or causes work and action is called Prakriti; in other words, since you do the work and actions i.e. since you possess all the attributes of activity, you are the Prakriti. This tells you, and remember it well, that it is you who are the Prakriti - it is you who do and who are responsible for all activity and not your reflection which is absolutely inactive i.e. Jada i.e. in Tama State. In spite of the fact that there is no activity of any type in Tama, it is you who try to make that Tama Prakriti to undertake activity i.e. you are responsible for the activity that is shown by that Tama i.e. by your reflection i.e. it is you who do all that or are responsible for all that i.e. you are the Prakriti and not the Purusha. In other words, for all the good and bad in and of the world you, who call yourself as Purusha, are alone responsible and not what you call the women. I have shown the women, recognised as such in the world, to be absolutely free i.e. devoid of any activity, i.e., not responsible for any activity; they are really the pure Bliss, but that Bliss is encased - enclosed - in a covering by you.

I will now tell you a method of removing - undoing - the covering. If somehow or other it does not become possible for you to cast a shadow or reflection, then you cannot be called as Raja Prakriti. I will tell you the method of preventing the formation of the shadow or reflection. But somehow I always feel that since you are that Raja Prakriti, you may not listen to my advice. After all Raja Prakriti means activity. If you accept the Raja Prakriti then alone you will be doing the activity that would be responsible for activity - for movement - of your shadow or reflection. If your activity is stopped by you, then there will be, no doubt, your shadow - your reflection, but it will just remain as it is - it won't show any activity - any movement, and if thus it does not show any activity whatever, then you

won't have any idea or rather you won't understand what that shadow is. A very young child sees its reflection in the mirror and puts its hand on the mirror to hold, to touch that reflection, but the mirror being hard it is not able to touch it. On the other hand, your reflection falls on a very soft medium and hence you are able to handle it, that means you handle the woman i.e. you handle the real Purusha. You are responsible for the reflection as also for the activity shown by it. When the reflection shows any activity - any movement - for which you are responsible, you begin to look upon it as something 'another'; but if you do not do any activity then that reflection will show nothing - in fact you would not know that there is a reflection. If the mind and Buddhi do not exert - do nothing - then you would not experience any activity i.e. your Raja Prakriti, and since you won't experience that, how can you experience any reflection caused by it? Don't you see that when you stop your activity then you experience rest - repose, i.e., the state of Satva, and it is this experience that you have to enlarge - that you have to increase.

Today you make use of your rest in increasing your activity; what you must really do is that you must increase the experience of that state of rest i.e. you should give up being in Raja Prakriti and remain in the Tama one; because when you thus remain in that pure Tama, that pure Satva is bound to present itself to you. It means that you should have just enough of the Raja and Tama i.e. activity and ignorance, to enable the Satva to take - to have a form; that is all. Once that satva-form is formed the Raja and Tama that were necessary for the same, merge into that Satva and the Satva form - the Satva state - then remains eternal. Right in the beginning I had told you that without the help of Raja and Tama, the Satva is not able to come into a form, and that once the Satva-form comes into existence the Raja and Tama that led to its formation merge into that Satva; once the Satva-form is thus formed, one can enjoy it eternally. The Dnyanis and Yogis study to destroy the Raja and Tama. It is necessary to destroy the Raja and Tama completely, because even if they are allowed to remain in insignificant proportion they are any time likely to grow and get the upper hand. In other words, unless and until the Raja and Tama fully merge themselves into Satva, one cannot enjoy the Bliss emanate from the Satva state. To become Blissful is to become pure Tama which gives rise to pure Raja and then with the help of the pure Raja and Tama the pure Satva form comes into being; this Satva form is nothing else but the Sat-purusha; it is he who experiences that pure Bliss; when he does so, nothing else exists. He is the Satva Murti as well as the shadow or reflection of that form i.e. he is both in the state of "is and no". When the enjoyment of Bliss is desired he takes the form, and becomes the reflection - the male and female states. Even if that Bliss is enjoyed for thousands of years, it appears as if it had

been done for hardly a moment, and then again he passes into that state of 'only'. The one, who has become like that, is the Parama Purusha - the Purana Purusha. The one, who experiences the world, then turns back and becomes a Sat-Purusha, is the Parameshvara, who becomes a man or a woman or nothing when he likes. To enable one to become like that, this world has come into existence. The Prakriti and Purusha are eternal and the Prakriti gives rise to this world; you, as a man, now, have to go on studying to destroy the Raja and Tama Prakritis and become the pure Satva state, while within your gross body i.e. while you are alive; it is then that you will experience that state opposite to that of yours and attain the state of Satva. One, who has become like that, is the ruler of infinite number of worlds; for him everything appears to happen simultaneously and in a split moment. My dear men, how much and what can I say about that state! It is beyond any description.

Such is the course of study of a Yogi. You may ask me as to what about yourself? Well, I have spoken to you about it yesterday. You men and women become proud of your form of a man or a woman; you men forget that the woman is nothing else but your reflection and the women forget that the man is their Parameshvara, and that is why you people go on suffering for births after births. Now, the simplest method to get out of this is this: After all you, - the men and women - consider yourself as two independent entities; well, then now take another - a third one along with these two, unless you develop a tripartite outlook, you cannot attain 'that'. Take a Satpurusha as the third one between you two. You have to follow his instructions for getting over the pride of being a man or a woman. What is his state? Well, he is in the state of 'Nothing'; he is not qualified to do anything; no opposite states of a man or a woman, or Jada and Chit, etc., are there with or within him i.e. he is not proud of anything; he is in a prideless state, i.e., he is in Vi-mana (less or gone plus pride) state, i.e., he is said to be sitting in Vimana. (In common language Vimana means an aeroplane.) That is what is meant when they say, "Tukarama sat in the aeroplane and went up". There has been no aeroplane - nothing; but he went into the Vi-mana state i.e. in the mindless state - in a prideless state -- a state in which there is no consciousness of being in the state of Parameshvara, or of the male or female, or of Jada and of chit; this is what is meant by Vi-mana state. Such a one himself becomes the state of Vimana i.e. he does not understand any state that can be measured - gauged - talked about, etc. If 'Vi' is taken to mean Akasha, then Vimana would mean the state in which the Akasha becomes the mind; that is he himself becomes the Akasha or state of Akasha. Thus, to be anywhere and everywhere like Akasha is to sit in Vimana. Tukarama had become the state of Akasha, that is measureless, that is his body also had become of that state and that is why it became invisible - Tukarama became invisible. Such a one, who has become measureless

and limitless, should be taken as an intermediary third one. Of course, I am not in that state; I am explaining what that state of Sat is - how it appears; if I were that state, then how could I have described it? How can the fire know what is heat? It does not understand what heat is. You experience the heat of the fire, turn away from it and then begin to think that the fire means the heat. If the fire were to understand your action of turning away from it, he would wonder as to why you are running away from it! In the same way, if I were that state, how could I have described it? It is you all who are in that state; you are Satpurushas and not I. Don't take me to be a Satpurusha or a Mahatma. You may say, 'Baba, you explain all these things; you have no notes - no books, no library, nothing and yet you go on explaining these intricate and difficult things. How then do you do it? How do you see these things? My dear men, the Ruler of the Universe may have given me that invisible state of seeing - an eye to see - everything, and with that what I see, I go on telling you. But that eye, that has come to me, is only one. I ask him for the second eye; but he does not give it; he says that having second one is to lose everything; whatever is there can be seen only with one. With that one eye, I see all that I see, and tell you all that can be told. I have promised him that I will not tell about the past and the future, and that is why I never talk about them. So please don't be calling me a Satpurusha or a Mahatma or as something great. When nobody is there before me, then I understand nothing - I see nothing. That is the truth. Anyway you have to take the Satpurusha as the intermediary third.

You may say that it would be almost impossible to meet a Satpurusha like that, and then how to know him - how to identify him? Yes; your difficulty is genuine. I may tell you the signs of a Satpurusha. But then you people are full of Raja Prakriti, and the Raja Prakriti is very tricky in nature; she would not allow you to believe in what I would be telling you; she would insist on impressing on you that whatever I say is all madness! When that Prakriti of yours will be, pleased with you, then she will tell you to believe in a particular person as a Satpurusha; you should then stick to that person. So you have to depend on that Prakriti of yours, to trust in her, and follow literally whatever the Satpurusha, recommended by her, tells you.

But if such a third one, one is not able to meet, then what should be done? Well, it is for this very reason that the Shastras ordained that your wife, who is your reflection, should treat you as Parameshvara. Now, how is it? Well, Paramatma is all Satva - pure Satva, and a woman is a form of Parameshvara. She is to go on calling - charging - her husband with the state of Sat; the more she puts such a charge on him, the more he will be exhibiting the states of Raja and Tama; the state of Satva is not able to abide by him. But if she persists

in charging like that, the increasing states of Raja and Tama in him slowly begin to disappear.

After all the Raja and Tama are destructible, but the Satva - the Parameshvara is eternal. These increasing states of Raja and Tama in her husband do go on acting on her - affecting her, but then she has to persist in doing her duty - charging him with the state of Satva. In course of time, that charge of Satva she goes on putting on her husband begins to get reflected back on her. Just as when a ball is thrown on the wall, it bounces back because it has no place to go further, in the same way, the Satva, that gets reflected back on her, goes on staying and accumulating with her, and thus she attains the state of Parameshvara; and this happens because fundamentally she is in the state of Satva. As she thus becomes the Parameshvara by going on charging her husband with that state, her husband also automatically attains that state - he also becomes the Parama Purusha. Now, how does this happen? It happens this way. The more she tries to put the charge of Satva on him, the more he pushes his Raja and Tama states on her; the more the satva got reflected and accumulated in her, the Raja and Tama that get pushed on to her begin to get merged into that satva, with the result that that ultimately his Raja and Tama get exhausted - they are finished, and thus he is seen to attain the state of Parama Purusha; this is the way in which both the husband and wife attain that state. It is with this principle in view that the Shastras and the thinkers ordained that a woman should look upon her husband as God. Anyway what is important is that the man should lose his pride of being a man; in spite of her being there he should think and behave as if he has no wife; he should only think that that pure Satva-form - the Parameshvara - alone is his, and behave accordingly. Just as you look towards God at a distance, serve him and enjoy, in the same way, the husband and wife should deal with each other from a distance. Lakshmi serves the Vishnu; they do not create any children. In their incarnations they are seen to have begotten progeny, but therein that is never seen to live long. In short, the couple should have mutual enjoyment from a distance and not through any progeny. The wife should always see - should ask - her husband to get all the service from her from a distance and not create any children. If they thus enjoy mutually each other then they themselves are the Parameshvara. When both are always near each other and go on enjoying mutually without having any physical consummation, then the Bliss that is created between them is nothing else but a son without a form - the pure Ananda; it is this Ananda that has to be sought for - to be created and made into a Permanent fixture; this Ananda should not be allowed to divert in anyway. If it is desired to become Parameshvara, then it is Ananda that has to be cultivated for all the time; then alone one can pass into it - merge

with it - after the loss of the gross body, and subsequently, when one takes a birth or has to take a birth, he will come forth with a form full of pure Satva state, It means that you with a gross body will become the formless Bliss, and subsequently will appear in the form of a son who will be the embodiment of Satva state - of Parameshvara - of the Bliss - of the Satpurusha state; it means you yourself will be the son of the world. Such a son is always seen to emancipate the whole world. Such a son is a real Kanya as well. This is the result - the conclusion of what? It is the ultimate result of the wife persisting in charging Godhood on her husband and the husband quietly submitting to it. It is an established truth that first there is one, which turns into two with opposite qualities, and then again it becomes one through their union. The husband and wife are the opposite two which thus turn into one again. It means the couple with a gross form has to create one opposite to both i.e. a formless one; that means that the states of male and female have to unite to form a formless one; and this formless one is nothing else but pure Bliss, and you can call it whatever you like - a Putra or a Kanya. When the gross forms of such a couple are left, they unite into one and then return in the form of Parameshvara, the embodiment of Satva state. It means that we ourselves have to exert and attain the state of Parameshvara. The happiness emanates from mutual enjoyment - from merging of both the male and female states is the form-ful Bliss - the Parameshvara. If the husband and wife behave like that there is no necessity of having a third - the Sadguru - the Satpurusha. If somebody asks you as to who says so or has said so, you can tell him that it has been told by one who has reached that limit, who has returned from that state, who has experienced that himself. In short, one should marry and become like that; why have an unnecessary third in between? Why respect somebody like me, who is not like that, and trouble him? Why have a third at all? Why don't you people manage yourself mutually like that? It is so simple - so easy. Some come to me and complain that they have no son. But when one could have that Bliss for or as a son, why exert like a pot-maker, take a doctor's help, bring out a son, and thus make that Bliss have a form and then rejoice at it? What should I say to you people? Gentlemen, if you thus make on one side, you lose on the other, and this you do not appreciate - you don't try to understand! You beget a son, suffer for him, cajole him, help him to grow, give him education, marry him and thus make him do all that you yourself have done - put him into Raja and Tama, i.e., carry on in the world and die one day. Some women come and tell me that they do not get menses, and I ask them to approach their husband for a remedy! Such thoughts and brooding over such things cannot lead to the state of Parameshvara. Stoppage of or not having any menses is a sign that you are having that formless Bliss. There can be no child without menses. Such women - such couples - should

take themselves to be Lakshmi-Narayana. This is a remedy for mutual benefit. In short, the best is to remain a celibate without marrying i.e. remain without a shadow, and attain that highest; then you do not require the help of any outsider third. If one marries, then without getting entangled in Raja and Tama, without creating any children, behaving as has been ordained, the couple should attain the highest with mutual help. If this does not become possible, if somehow or other one gets entangled in Raja and Tama, then a third becomes necessary for the purpose and then one should fully surrender himself at the feet of the Sadguru; one should never doubt his words and deeds; one should serve him - associate with him and behave exactly according to his instructions. One should offer away one's false state of male or female at his feet and take up his state of Parameshvara. When one's reflection - one's shadow - merges with Satpurusha, one's state of a male disappears. If there is nothing to be reflected, how could there be a reflection? The Sadguru snatches away your Raja and Tama and gives you his state of Sat in lieu, i.e., he makes you merge in him; and he has not to exert for it. If after merging into a Satpurusha it becomes necessary to come back into the world, then he does come for the good of the world as an embodiment of Satva, blissful and in the state of Advaita; or else he remains immersed in that Bliss.

Sat and Asat Karma and Universality

We have to perform Satkarams and continue to do them till the state of Sat is attained, and then we have to merge them in ourselves; it is then that the Satkarmas can be said to have achieved their purpose. Human being is the only cause or the doer of Satkarmas, and none else; birds and beasts, trees and stones do not perform any Satkarmas. Satkarma is an action. An action covers a certain period and has an end; it resembles a flow; when this flow reaches its limit, it stops there. The action of studying in the school stops at the last-aimed examination. The action of planting a mango tree is completed when a mango borne by that tree is eaten. The action done really begins its course from the mind. The mind resembles a flow and the flow of the mind over a certain period means a particular action. No action is physically possible without this mental flow; just as the flow of water is closely associated with water, so is a physical action associated with the mind; in other words, the mind resembles water. When the water begins to flow, then one comes to know of its nature of being

a flowing substance; same is the case with the mind. If water is enclosed on all sides, it remains stable, i.e., it becomes still; same is the case with the mind. Stability - stillness - is attained with stoppage of flow. Many try to stabilise their mind; one has to know how to do it. The water becomes stable when collected in a natural depression, or when enclosed on all sides in an artificial way by erecting a wall around; this very water can be made to flow if the barrier enclosing it is cracked or broken or done away with. It means the state of being still or state of flowing of the water depends on the two opposite uses of stones or bricks, etc. Since the mind is like water what would be the suitable stones and bricks to make it stable? The objects of enjoyment form that material. It is these objects that are useful to make the mind flow or make it stable. So long as the land is low and sloping, the water continues to flow. Objects of enjoyment form the slope for the mind to flow. The mind runs up to the objects of enjoyment wherever they be, and stops there; the mind runs to those objects which one likes; it runs towards the wife, the children, the house, the money, the property and so on, and stops there. Since we form the origin of the mind, it flows from ourselves to the objects of enjoyment we like at whatever distance they be from us. It means the objects of enjoyment are not attached to or united with the mind; the mind goes to and fro from ourselves up to the objects of enjoyment; this constant to and fro movement of the mind is called the fickleness or unstability of the mind. Now how to stop this fickleness? If the object of enjoyment is near us - with us -, the mind would go upto there, i.e., remain near us - with us - ; that is if the objects of enjoyment are attached to the mind, then the mind would just remain there, it would not move anymore; it means that as the mind would be attached to the objects of enjoyment, it will experience them within us, and thus it would cease to flow; it means that the objects of enjoyment attached to the mind would serve as a barrier to the mind preventing it from flowing away and thus make it stable. In other words, if the various objects of enjoyment are assembled together and kept with the mind, the mind would become stable. But to assemble all objects of enjoyment is a very difficult task. Let us think over this problem in another way.

If the stock of water is very great, the quantity of stones and earth etc., required to form the barrier would be far too great. If, however, the stones and earth etc., which are to form the barrier, are mixed with that water, thus turning the whole thing into mud, i.e., the water is solidified by its admixture with the earth, etc. i.e. the components to form the barrier, i.e., if the surrounding barrier or wall falls into the water and this solidifies it, then the water will no more be able to flow. In the same way, instead of assembling objects of enjoyment to enclose the mind, if they are mixed with the mind which would thus get

solidified, then the mind will not be able to flow i.e. it will become stable. Thus there are two methods of making the water still; one is to enclose it, and the other is to mix it with various things and thus solidify it; in the former, being only enclosed, the water would remain clear, while in the latter it will not be so. The Yogis try to enclose their minds and thus keep it clear like the water in a well; if, however, there is the slightest crack in that fortification, the water - the mind - will at once begin to leak out - begin to flow. It thus becomes very essential always to be on the watch and not allow the fortification to crack - to give way - anywhere, and that is exactly what the Yogis are constantly seen to do. On the other hand, if instead of exerting continuously in watching the fortification, it is allowed to crumble and fall in the water, thus solidifying it, then the water - the mind - will not be able to flow; this process is naturally simpler and requires no exertion. But then the objects of enjoyment are innumerable and the mind is like the sea; how many objects an individual can throw into that sea? How can the sea be turned into mud? How far is it practicable? Take another example. We go to a shop for buying something; as we go there we see some other useful thing and we buy it; we thus go on buying things one after another as their usefulness appeals to us. We may thus buy everything in the shop and the shopkeeper would be equally glad to sell everything. When thus everything is bought, nothing further remains to be bought. In the same way, if every object of enjoyment is taken and joined with the mind, i.e., if the whole world is mixed with the mind, then nothing further will remain to which the mind would be attracted. After all the formation of our object, its presence, its presence after formation and its dissolution in course, of time - all these three stages - belong to the world - are within the world only, and as such, with the mixing of the whole world with the mind, the mind will have no place to go and thus it will automatically become stable; the experiencer and whatever to be experienced will thus be together - will become one! Where could the mind go then? What a beautiful idea! But how to throw the whole world into one's mind? How can it be possible? This appears to be an impossible task.

This task of mixing the whole world with the mind appears to be an impossibility, but really speaking it is not so; there is a method of achieving this impossible. God has made the whole world in such a way that every object in it, be it animate or inanimate, be it good or bad, it contains - it includes - everything else. Hence if the mind is united fully with only one object, it virtually becomes united with everything else and thus it ceases to flow i.e. it becomes stable. When one object is mixed with the mind - fully united with the mind - the mind becomes one with it - it assumes that form, and since that contains everything else, the mind becomes one with everything else and thus ceases to flow, that is, it becomes stable;

it means that full union with one object means union with everything in and of the world; it means that then the mind pervades the whole world or rather assumes the form of the whole world. All the objects of enjoyment lie within the world, including the enjoyer of these objects; when the mind thus assumes the form of the world all the objects and their enjoyer, i.e., the state of experiencer and to be experienced become one; where would the mind go then! Where is then the dearth of enjoyment!

When the water and earth are mixed together, the mud is formed; the mud is neither the water nor the earth, but a separate third formed by the two. In the same way, when the object of enjoyment is mixed with the mind, the third thing - the world - gets formed; you can say that the mind thus becomes the world or the world the mind; in any case it is no more mind as such, but it has been transformed into the world. We identify ourselves to be different from our mind since we call it as "our mind"; but when it is transformed in the world, we shall have to say "we and the world" instead of "we and our mind". We thus become separate from the world which now has become ours. Once the world becomes ours, we can have any enjoyment we like; who is to prevent us from doing so? All objects of enjoyment, all means of enjoyment, all the kings, all Deities, etc, are included in the world which is "ours"; nothing else remains. It means, there are only two entities existing then - one is ourselves and the second is our world; that is all. We then experience ourselves to be within and without the world. Whether we say that the mind is transferred into the world or the world has become the mind, we become independent of it - we are separate from it. It means that 'we' as a part of or rather belonging to the world and 'we' as the experiencer of it are one and the same. As experiencer we are the consciousness - the Chit - and since we are the world, the world is also in the state of Chit. As we experience the world we are outside the world; it means now we become both within and without the world. Whatever is without the world is Infinite, and that infinite is all Blissful and eternal; it means that we, who are that, are eternal and Blissful; and since we are the world, the world also is eternal and Blissful. But when can we experience all this? We can experience this way only when we get transformed into the world. This state is described in Vedanta as "Samashti" - the "Universality" of one's self. Thus, once we become 'universal' we can enjoy that Infinite Eternal Bliss, which being ourselves, is all Chit. Just as, as an individual, we have our hands and feet, etc. as the means of enjoying, similarly when we become 'universal' we have all the means, including the chit, of enjoying, and all these like ourselves, are eternal. As a world when we enjoy ourselves, we are conscious that we are enjoying and that we are the world that we are enjoying; in other words, with the attainment of "Samashti" we go on enjoying our own selves; that is, then, the enjoyer and to be enjoyed

become one. When and how could there be any dearth of any enjoyment then? A person, who has reached this state, can go on enjoying at will anything in and of the world as also all that is beyond the world. The nature of the mind of a person, who has attained such a state, is like that of mud. What has happened is that the mind itself has become all that; where is there anything where the mind could go then? This state becomes possible by fully uniting one's mind with any one object of enjoyment.

Now we must see how to unite that object with the mind and what should be that object. Well, any object will do for the purpose. You may say that the saints, the thinkers and the Shastras insist that one should always think of a good object only and you say that anything will do; now how to reconcile these two? Well, no doubt that anything good or bad will do. I will, however, tell you why the Shastras insist on the choice of a good thing only. In the world there are some objects which are able to give the experience of universality earlier than others; that is why differentiation between the objects came forth. No doubt any object - all objects - can lead to universality; but the bad ones not only do not at once lead one to one's goal but they are more likely to mislead one as well; this misleading keeps one in one's own individuality. That is why objects were differentiated into those that definitely lead to universality and those that ultimately would lead to that state but are more prone to keep one steeped in individuality, i.e. keep one bound to the pleasure and pain in and of the world. Again; even if the former may not lead one to the goal in one's life time, the labour done during that period is not wasted; it goads one on to that path in the ensuing birth or births till the goal is reached. On the other hand, the latter, if they do not lead one to the goal in one's life time, the labour done during that period becomes a waste, since it is not able to goad one on that path in the ensuing birth; in other words, during one's life time one goes on suffering, and in ensuing birth also one only gets grief to his lot. That is why the choosing of objects became necessary, the Shastras ordained about them and the Saints advised them.

The objects thus are grouped into two - good and bad, or rather the Sat and the Asat. One should run after the Sat ones and not after the Asat ones. The actions done with the help of the former are called Satkarmas and those with the latter as Asatkarmas. The Asat-karmas, no doubt, lead to the same result, provided they are led to their fruition during one's life time only. If somebody decides to go on doing Asatkarmas only and never to do - or think of - a Satkarma, he can certainly achieve the goal of universality; but the determination, the effort and the grit required for the purpose is rarely ever found in an individual. After all this is also a path leading to that summit of universality and that too an important one -

the best one - since it leads to one's goal during one's life time only i.e. in such a short period. But while doing 'the best' the difficulties and obstacles that crop up are also 'the best'. In other words, one has to face terrific suffering and one must be able to bear it without the least attempt for any relief whatever. You may ask as to why one should not attempt for relief? Well, any attempt for relief of suffering - of pain - is a satkarma and as such in this path it becomes a Taboo, it is absolutely prohibited; one has thus only to bear all the difficulties, troubles, suffering, pain, etc. In the beginning it may become possible to bear as the suffering or pain is not of much intensity; but as the Asatkarmas are multiplied the suffering would go on increasing in its intensity, it may become unbearable; at that time even "Oh, God", must not escape the lips or must not be said even in the mind; because the moment the word "God" is uttered it becomes a Satkarma, and Satkarma is absolutely prohibited; the utterance of the word "God", even once, will take away all that one may have collected up to that moment; i.e. all the effort done upto that moment is just wasted, and what then one gets is suffering and more suffering; that is all. The completion of Asatkarma during one's life time is an essential for achieving the goal; then alone one reaches the goal, not otherwise. In other words, the Asatkarma can be called as an "all or none" phenomena, as opposed to Satkarma, which, however little it may be, always leads one on on his path of progress in ensuing birth or births. I will make this clear with an example. All the dirty water and night soil from the whole of Kashi is thrown into the Ganges. If all that is allowed to flow well into the river, the river will carry it away keeping the city clean and healthy; but if there is some obstruction then the whole accumulating filth will only cause outbreak of all sorts of epidemics causing disaster in that city. Such is exactly the position of AsatKarmas; if they are seen through without a hitch, they lead at once to the goal; but if there be the slightest obstruction in the middle it only leads to disaster. The staunch determination and the almost superhuman strength of forbearance is rarely found in an individual, and that is why Shastras strongly advised to choose a Sat-Vastu for the purpose in view,

The attainment of the goal by performing Asatkarmas became a sort of creed - a religion - and this is recognised as Yavani Dharma (which resembles to some extent the present Muslim Religion - G.S.). In this religion there is no such expression as "Oh God"; therein everything is opposite to what you people generally think and do. Do those who follow that religion suffer, is a fair question. The reply to it is 'no'; the reason for this negative reply is that all the people following that become used to it i.e. become used to the procedure thereof and hence the people are not seen to suffer. One, who completes his course according to what is laid down in that religion and who subsequently i.e. in some ensuing birth comes into

Hindu fold (i.e. Hindu religion as opposed to Muslim religion - G.S.) becomes entitled to enjoy the fruits emanate from Asatkarmas. No Hindu is ever able to complete the performance of Asatkarmas; that is the reason why all the fruits emanate from Asatkarmas in due course automatically gravitate towards the Hindu; of course, this is in exchange of the fruits of Satkarmas performed by the Hindus; that is, the ultimate fruit of Asatkarmas and Satkarmas performed by a Yavana and a Hindu, respectively, get exchanged, and it is then that the Hindu is able to attain the universality through the Asatkarma-side. But why such an exchange? Cannot a Hindu by his own Satkarma side reach the goal of universality? Yes; no doubt; a Hindu can attain that on his own. But then what about all other creeds and religions in the world? Most of the people who follow the Asatkarma-side are not able to complete it; under such circumstances, in order that they should not suffer, a Brahmana, who has completed his Satkarma-side, exchanges the fruits thereof with a Yavana - a Muslim, who has completed his Asatkarma-side, and thus through that nullifies the bad effects emanate from incomplete Asatkarmas done by others, and takes them to that goal of Universality along with him, that is what Shastras have laid down. Even though the Asatkarma-side began to be recognised as Yavana religion, even amongst them there are almost none who are able to complete their side; the exchange ordained by the Shastras help those people as well. That is why the Shastras have been stressing the need of sticking to Sat-Vastu.

Some of you may say that it is granted that one shall have to bear the suffering consequent on incompleteness of Asatkarma; but supposing it was completed then? Well; it is true what you say; but God has not ordained that way. He says that He won't allow you (Hindus - G.S.) to complete the Asatkarma-side, and if you try to do it, you will have to suffer heavily for it, because He has laid down the Asatkarma-side as a separate creed to be followed by others than yourselves. If you begin to perform Asatkarmas, the Yavani Dharma would not keep quiet; it will put all sorts of difficulties and obstacles in your way, since you do not belong to its fold; it will never allow you to reach your goal. You must necessarily follow the Satkarma-side that has been laid down for you. When your Satkarma-side will be completed then you can take it over to the other side for thorough examination; if the opposite side examines and finds that you have completed your side, then alone it will be proved that you have really completed your side. Then you mix your side with the other, and this mixture of Sat and Asat sides will give rise to a 'mud' - like third, wherein you are able to enjoy that Universality - that Eternal Bliss. When the completed Asatkarma is mixed with completed Satkarma, the whole thing unites to form the state of Sat. That is why God has made this arrangement of two sides - two creeds - the two religions - that Sat and the Asat. In short, as

far as you are concerned, you have to stick to the side of Satkarmas, and that is why Shastras have ordained for you to choose the Sat-Vastu for the purpose.

Now where and how to find out the Sat-Vastu? But why exert to find out the Sat-Vastu? It is simple to find out a Satpurusha, and stick to him and unite with him, which automatically destroys all the attributes of the mind and makes it like him - like the Satpurusha. All things in and of the world - in fact the whole universe - is contained within the Satpurusha, and hence if one's mind becomes one with him, one automatically attains that universality and that Infinite Eternal Bliss - one becomes eternal along with him as also with the Universe. To stick to a Satpurusha is to put the earth in the form of the state of Sat in the water-like mind and thus solidify it; how can it then run towards any object of enjoyment? In short, if one holds on to a Satpurusha with staunch determination, then one becomes the whole universe, one becomes the Satpurusha; whence, where and how can the mind then make any movement?

The Unity of different Principles propounded by Shri Baba

The human form does not come into existence by itself, i.e., independently of anything i.e. it is not Svayambhu. If it is taken for granted that it is born of the earth and sky, even then the earth and the sky form the means with which it comes into existence. In other words, it is not Svayambhu but it is traditional, it is hereditary. As a matter of fact there is nothing like a form as such; the form comes into existence for experiencing one's self; the form forms the means of experiencing one's self. Our form makes us conscious of our existence; it means our form forms the means with which we experience our existence; our form is, thus, meant for experiencing ourselves, and as such requires to be well looked after. Our body, mind and Jiva are not ours, but they belong to our parents. The mind and Jiva can be taken to be one and the same for practical purposes even though there is some difference between them. The mind and Jiva of our parents exist by our form or rather in our form; it means that we ourselves are our forefathers. If we think over this way and go on tracing our lineage backwards right up to its origin, it at once becomes clear to us that it is the Parameshvara Himself who existed or who appeared in the form of our forefathers, or that He has descended down, right up to us, through our forefathers. Our coming into existence depends on both the father and the mother i.e. on a man and a woman, and hence if the Jiva of any one of them

merges with that of a Satpurusha, then our Jiva does not remain as "ours" but merges into that of Satpurusha. It means that through the pedigree of ours it is the Parameshvara Himself who descended into and up to our form and now on merging with a Satpurusha i.e. with the state of Sat, reached back to His place of Origin. It means that when any one Jiva merges into that of Satpurusha, his whole pedigree i.e. all his forefathers i.e. the whole family has merged into him - has gone back and merged into its Origin - i.e. the cycle of that Jiva is completed.

This attainment of merging into the state of Sat becomes easier by trying to merge with a Satpurusha instead of with a stone idol, because the Satpurusha exists in a subtle state with the idol does so in a gross state. The mind and Jiva of ours, being subtle in nature, can be easily turned into any direction. Mind is the subtlest of all, and that is why the moment a thought crops up, the mind at once reaches there, the mind is at once seen to move. The mind thus moves by slightest contact - by slightest touch; it is not able to bear any touch - any force whatever. Anything - any slightest change - good or bad, makes the mind move and that is why it is seen to be always on the move, that is why it is called fickle and that is why we are not able to control it. Even the stone has its own Jiva, but it is not so subtle as ours, and that is why to unite with it becomes a difficult problem. The mind and Jiva of the Satpurusha is described to be very hard as well as very soft. Now what does it mean? It means this: When the mind moves it is called soft, but when it does not move i.e. when it is immobilised - stabilised - then it is described as hard. As a matter of fact, if the mind of the Satpurusha is both hard and soft, it is equally beyond both these opposite attributes. As far as we are concerned, we look to the subtleness of his mind and Jiva, the state in which our mind and Jiva are seen to exist, and thus being in a similar state it becomes easier for our Jiva to merge with that of his and thus to make the whole pedigree of ours join the state of Sat.

The union of any of the two Jivas, that of a Purusha or a Stri, leads to the same result, even though there is a slight difference in the process of their merging, depending on the sequence of time and circumstances. The state of Purusha is able to effect this union earlier. If the Atma of an individual, be it a Purusha or a Stri, is similar to that of a Satpurusha, it is able to merge quickly with that of his. Just think of this example. Milk is not easily miscible with a dissimilar substance like oil, but is easily and quickly miscible with a similar one like water. Iron can only be joined with iron or some other metal and not with wood. Grafting of a mango plant can be done only on a mango tree and not the Babul tree. Lime has so many varieties, and any lime plant can be grafted on any lime tree only. Somebody might say that any plant can be grafted on any i.e. any dissimilar tree. Well, Yes; but then

the procedure for that is very different and again it takes a very long time for the graft to hold. The greater the similarity, quicker and easier the union. The stone idol is very gross and hard, while the Jiva and form of the human being is subtle and soft, and that is why their union becomes difficult and takes a longer period; on the other hand, the Jiva and form of a Satpurusha being similar, one can hope to effect the union quickly and easily. In old days men used to practise the Yoga system to effect their union with God. These days, however, due to increased fickleness of mind consequent on increased worldly activities, it becomes difficult to effect one's union with that of Satpurusha. In this women are a little better off than the men; women are less concerned and engrossed in worldly affairs and activities; it means women are more similar to a Satpurusha than the men and hence are able to effect union with him more quickly and easily. In the case of the men if this attempt at union is practised at an early age of 8 or 10 and if it is continued after that, it leads to quicker result; however, due to old Sanskaras, this is generally not seen to happen; it is in the very nature of the man's form to go on taking greater interest in the affairs and activities of the world. If right during childhood a girl is given the training to attempt the union, then due to lesser former Sanskaras and due to somewhat favorable position of hers (in not taking much part in the worldly activities) a woman is able to affect it quicker. No doubt the Jiva of a man or a woman is just similar; but the male form makes the man take more interest in worldly activity unlike the female form and that is why a woman is able to affect this union earlier than the man. If your mental state -- mental development - is similar to that of a woman, then whatever be your age, however grown up you may be, you can affect the union in the same time as the woman; or else you can effect this union earlier through an independent Kumari. A Kumari, to begin with, really speaking, is in the state of a Deity; but it is the man who destroys that State of hers. Being in a lower status she is made to behave according to your wishes by you. The state of a woman is like a soft mud - like mass; I have talked over this many a time. Recently I explained that a woman is nothing else but a reflection - a shadow - of the man, and hence is seen to move only when you move. As I said, as a Kumari she has many inherent attributes of a Deity; it is a different matter that you make her tumble down; but the fact remains that her Atma is more akin to that of Parameshvara; that is exactly why the Shastras have eulogised a kanya more than a Putra. A Kanya is able to do the work of both the Putra and Kenya; but when? When and if she effects union with Parameshvara. I have already given definitions of Kanya and Putra; I have also explained as to how a Kanya is able to emancipate 42 generations. The form - the body - of a Kanya is an important means of effecting union with Satpurusha. The Jivas of the parents being in the

Kanya, along with her, i.e., through her form, due to their association with him, are able to join with that of Satpurusha. The milk in the form of the jiva of the parents contained in the container in the form of Kanya is to be mixed with the milk in the form of the Atma of Satpurusha; the Jiva, being in a state capable of flowing, is easily able to flow and join with its counterpart in the Satpurusha; once this union is effected the function of the Kanya-form is over. In other words, once the union of the Kanya is effected the Jivas of both the connected families unite with the state of Sat and thus complete the cycle of experiencing the self. If you men could assume the attributes of the Kanya, it would be ideal. Failing this, you can achieve the purpose through a Kanya. If this also does not become possible then you should have a son and you should teach him the process of elevating you to the place of Origin. Thus, there are many methods to achieve self-realisation. The last and the simplest of all these methods is to stick to a Satpurusha. I have already talked about you people being really females; you have unnecessarily taken on yourself the state of man; you should leave it out and go back to your real female state. Even though in your gross form you look to be men, your inner subtle form is quite opposite to that i.e., it is in its natural inherent female state. The Satpurusha is always beyond all the four states, the Sthula, the Sukshma, the Karana and the Mahakarana, as also he pervades all of them. These are all secret things. I am not able to hide these things and hence speak something here and there about it. Even though the Satpurusha be in a male form, he always experiences himself to be in the female state. I have already told you that the mind of the Satpurusha is in the state of Brahma. If the mind assumes the form of the world, then the one, to whom that mind belongs, remains as a reflection - as a shadow of the world, which shadow falls on that indescribable, pure, eternal, Infinite Bliss. I have once told you that everything in and of the world is a form of the Guru; it means we now form the shadow of that Guru falling upon that Infinite Bliss. From the worldly point of view the shadow is ascribed the female gender; so we being the shadow of the Guru we form the wife of the Guru. This shadow falls upon the Infinite Bliss - the state of Sat; that is why that shadow along with the underlying Infinite Bliss is recognised as the Purana Purusha. I have defined the word Purusha; according to it that state does not show - does not have - any activity. Even if from your point of view the shadow is in the female state, it is really speaking in the state of Purana Purusha. Now, if the shadow be in the female state, then why should it be called a Purusha? The reason for this is that in that shadow remain the combined male and female states; that means the external form of it is that of a female, but within it lies the Parama Purusha. And this is exactly the state of a Satpurusha.

Now, what is meant by association with or the remembrance of a Satpurusha? It means that one has got to forget being in the form of a man, and think as if he has the form of the Satpurusha; as one progresses one actually begins to feel off and on as if he has the same form; when, however, this study is completed, one actually sees himself to be in that form only. But the Satpurusha always experiences himself to be made in the female state; so when one experiences himself to be having the form of Satpurusha, one experiences himself to be in the female state. When one thus experiences himself to be the shadow, to be the wife of the whole world, one has achieved all. How is it? Well, when one experiences himself to be the shadow, it means that since shadow is false he is actually experiencing whatever is lying underneath the shadow, i.e., he is experiencing the state of Sat, that means he has attained the state of Sat. Such is the state of Sat; and so far it experiences itself to be the shadow of the world, as the experiencer of that shadow, from the point of view of the world, it is called as Satpurusha.

Since the Satpurusha has an external male form, even though he is a female within, he is not looked upon as a woman in the world. To put it in another way it could be said that his female state has an external covering of a man, and that is why his female state remains unrecognised. What one has to do is to practise as if one's own external form is that of the Satpurusha, and when one begins to experience it continuously, i.e., one has attained the state of that Satpurusha, one attains the female state. Whether one attains the female state or one attains the state of the world, the result is the same. If one remains in the female state, then the 'one', who has attained it, will see himself to be in the form of the world, or if one attains the state of the world, then the 'one', who attains it, will see himself to be in the female state; and the real Bliss lies there in seeing that way. Constant association and remembrance of a Satpurusha slowly leads to the union of one's real inner female state with the similar one of the Satpurusha and through it one is able to experience the real inner female state of one's self. Once this is attained, then the one, who started his course of association and remembrance, will see himself to be in the form of the whole world; it means the female state within experiences the male state of the world; on the other hand, if one attains the form of the world, i.e., the male state, then as the attainer of it, one shall experience the shadow - the reflection - the female state - of the Satpurusha. One's own shadow, i.e., one's reflection in the female state, and the female state of the Satpurusha is one and the same. To begin with, there is all - it is all - one only; it is you people who are the cause of all the further complications. As a man of the world you see your own shadow thrown against the source of light; but you do not see any gross or subtle state of yours in it. It is

the primary consciousness - the primary Ego - due to which we began to experience our own existence. The shadow or reflection of this primary ego fell upon that which has no consciousness of its own existence; it means the reflection of the consciousness of existence fell upon or in that having no such consciousness. That pure, that has no consciousness, and the Bliss are one and the same. That pure, that original, has no consciousness of existence, nor of any Bliss, nor of anything whatever; it is in an experienceless state. Experience means consciousness of existence, and that consciousness itself means the Bliss; the state of experiencing, i.e., consciousness, is called the Ahamkara. Now, with experience, the original experienceless one turned into two - one with and the other without experience; the reflection of one with experience, i.e., of the Ahamkara fell on the other that is without experience, i.e., on the Original One. I have talked about this so many times; I am just quickly giving a revision here. That pure, that Only, that Original, which is really the pure existence, knowledge or Consciousness and Bliss has no experience of its being that; it knows not that it is Existence, Consciousness and Bliss. To enable it to have that experience of itself, something else, i.e., 'another' is required. This 'another' had to come into existence as the Original One is just 'Only', i.e., does not know what or how it is. No other example can be given to explain this. The sugar candy is sweet, but it does not know that it is sweet; similar is the state of that Original Only. That Original Only pervades all, i.e., it is Infinite; it has nothing to experience. It is this experiencelessness of that Only, itself is that 'another'; this 'another' thus is 'do not know, do not understand anything'; it means that this charge of 'do not know' came upon that Only, that is really 'to know'. It means that 'Only' now entered into this state of 'not to know'. This is the utmost limit of description; no words can describe that lies beyond it. Words - language - can only come up to 'not to know' and cannot go behind it; it is up to this 'not to know', that one can say something somehow. Any way 'to know' entered into 'not to know', and now this mixture of 'to know' and 'not to know' began to be known. It means it is this mixture that threw its reflection or that got reflected in that original experienceless Sat and it is this reflection that now began to experience it, i.e., the original experienceless Sat, i.e., 'Only'. How you people of the world can understand this grasp this? You may say that you are not able to follow this 'to know' and 'not to know'. My dear men, I will try once again to make it as simple, easy and clear as possible. The first, i.e., to begin with, is that Only, that Kevala, which cannot be described, and which has no consciousness or no experience of its own self; it is this 'experiencelessness' or 'no consciousness' or 'no experience' that now comes forth as the second. This state of 'no consciousness' - 'no experience' - was put as a charge on that original Kevala; this 'putting a charge' means that that 'no consciousness' appeared as a shadow

upon or a reflection into that original Kevala; this is the only way this can be explained; no other mode of explanation is possible. When, thus, the shadow or the reflection occurred, what is seen to lie under that? Obviously that original Kevala. It means the shadow of the second fell on the first, i.e., under the shadow of the second lies the first. It means in the region of the reflection or the shadow, whatever you call it, the shadow came in contact with the first, and as such formed a mixture to the extent of the shadow; this mixture now shall have to be taken as a third entity. Now understand this mixture well; originally there was One; that One got split itself into two; the second now threw the shadow on the first; under the shadow again the first and the second now got mixed. The mixture thus contains both the first and the second, i.e., 'to know' and 'not to know'. In this mixture of the two the first can experience the second and vice versa, i.e., 'to know' can experience 'not to know' and 'not to know' can experience 'to know'; this position of mutual experience of the first and the second is the fourth stage. It is in this fourth stage or state that as the 'experiencing' began to take place, the 'Consciousness' of experiencing came into being, i.e., Ahamkara came into being. What is, however, experienced in this state? It is the experience of that shadow - of that reflection; the consciousness of experiencing, i.e., 'that I am experiencing' state, i.e., the Ahamkara or Abhimana thus forms the fifth stage or state. (It means that even though in the fourth there was mutual experiencing going on there was no idea of 'I am experiencing'; it came on later and that is the fifth state - G. S.) What you people call or recognise as experience occurs in this fifth state. This fifth state, the Ahamkara now further splits itself into the male and female states. That Original One -- that Kevala - well, there is - that is - just nothing; obviously there is nothing like a male and female state then - there. That being only Kevala, the other state of 'nothing', which is a female state, which you people in the world recognise as Purusha, came forth. On her coming into existence she got naturally reflected or her shadow naturally fell on that 'Only'; being a shadow it has no independent existence of its own, what of any other activity then? In other words, being a shadow, it is inactive by itself, i.e., she is in the Purusha state, which you people in the world recognise as a Stri. This is third in sequence. Under the shadow and corresponding to it the shadow and the underlying only got mixed, i.e., the Stri and Purusha state got mixed; that is why every individual possesses or rather in every individual are contained both the states, the Purusha and the Stri, the right side representing Purusha and the left the Stri state, and both are joined along the mid-line by love - by Bliss - the Ananda forming the individual. Subsequently came the consciousness of 'I'. Thus there are five states or steps or stages, and in relation to these five the five Bhutas, the five special senses, the five Indriyas came into

being. It is under the shadow that the shadow and that Original Only got mixed. There being this mixture on one side and the 'Only' on the other, they got reflected to each other. That original 'charge' of nothing and this mixture is in the female state. Now mixture is after all a mixture and as such its reflection would also depict the state forming the mixture - that is the state of 'to know' and 'not to know'. The reflection not being independent, i.e., not being active forms the Purusha state - the state you in the world recognise as a Woman. Why this reflection is called Purusha? Because under its cover lies that inactive original 'Only', the reflection of which fell on the mixed state; it means the female state of the mixture fell upon the 'Only' and the male state of 'Only' fell on the mixture; it means 'charge' of Purusha state came upon the Stri state and that of Stri state came upon the Purusha state. You men struck to i.e., became proud of the external form of a Purusha whereas actually you contain - you possess - all the attributes of the Stri state; on the other hand, what you call a woman, i.e., the external form of a woman, contains, i.e., possesses all the attributes of the Purusha state. So, now you men must give up your sticking to or rather identifying yourself with your external form of a man and the women of a woman. That mixture, which is a female state, but which you people label as the Purusha evolves or appears in the form of the world; she is the universe; she is the Guru; she is both the 'is' and 'not'; she is the mind. Your reflection is in the form of the Parama Purusha and this Parama Purusha form of the reflection seems to assume the female state. Vishnu is taken as the Lord of Vaikuntha and is called Bhagavan; Bhaga means a Yoni, and hence the name given to this Yoni is Vishnu; it means Vishnu is Yoni - He is Prakriti; of course He is also the Parama Purusha. To exhibit its combined state - the mixed state - the Vishnu is always shown to have four arms. The mixture arising out of the original mixed state, i.e., the reflection of the original mixed state is Vishnu, and hence Vishnu is the primary origin of everything; He is the root of all Creation and this gross universe is its visible expansion. In short, what you people recognise as a woman contains, i.e., possesses, the attributes of Parameshvara. A woman - a Kanya - is a reflection of the Purusha; they are the real Purusha.

I have already spoken sometime ago about, "Prakritim Purusham Chaiva Viddhyanadi Ubhavapi". The Prakriti and its reflection, the Purusha, are eternal. If the universe is called as Prakriti or Parameshvara or Guru or Vishnu, then its reflection will have to be called as Parama Purusha, and between these two lies that Infinite energy - Infinite power - capable of doing and undoing anything. Thus, when the universe is taken to be Vishnu then its reflection forms the state of the Parama Purusha and will have to be labelled as Lakshmi. On the other hand, if that reflection is labelled as Vishnu, i.e., the state of Parama Purusha, then the

Universe will have to be called as Lakshmi. Let us see as to when the Universe could take the form of Lakshmi.

The state of Parama Purusha is in the form of the reflection. Now, if the Purusha under that reflection becomes conscious of that reflection, i.e., he feels that here is the reflection of something or somebody which is not himself but is something else, i.e., some 'another', i.e., due to which reflection he feels himself to be something, i.e., he becomes conscious of his own existence, i.e., he now feels that 'I am', i.e., he begins to experience himself, then the reflection will be the universe, i.e., the Lakshmi. This means that the two states are interchangeable, i.e., the Vishnu becomes the Lakshmi and Lakshmi becomes the Vishnu. This means that both are one and the same, and both are and mutually see each other to be Para Brahma.

In short, you and your wife or daughter are all one and the same. When you marry you assume the role of Lakshmi-Narayana. If now you remain as you both are, then you will become what you really are, i.e., you will attain that status of Origin. The Lakshmi-Narayana remain as they are, i.e., they do not have any progeny. For having progeny, they had to come as Incarnations in the world; in their original form they could have any progeny. You people do not remain as you are; you beget progeny; that is the trouble. By that you lose your status of Narayana. Having lost it, you can offer your Kanya to one who has attained that Original state and through her attain your original state. If you don't meet any such Satpurusha you can marry your daughter with an idol. But nobody does this, because the idol is taken to be a stone and so it will not be able to give her any progeny. You deceived - you lost - yourself by creating progeny. Mirabai married an idol and attained the original status. Why can't you people follow that course? Why do you create children and make them follow the same as you do? Those that are wise teach their children to turn back towards the origin. It may be the Will of God or the spontaneous inspiration to turn back that the present boys and girls refuse to marry; the boys say that they would not marry unless they pass their examination and earn, while the girls say that they would not marry unless they find a suitable husband. When I see this all-round, I begin to ask myself, "Are all these going to attain the status of Narayana?" The point is that strict celibacy should be observed and with the help of the inner subtle female state attain the Brahma. If at all one marries, as a couple they should behave as Lakshmi-Narayana. If this does not become practicable, then the daughter should be offered to a Satpurusha or the son should be given the right type of training that would cause to lead one to the state of Brahma. If this also does not become possible, one should treat a Satpurusha as his son or a daughter and effect union with him and thus attain self-

realisation. There is no other method than these to achieve the purpose. You may do Bhajana-Pujana, etc., but without the help of a Sadguru, nothing can be attained. Doing Bhajana-Pujana, etc., for birth after birth leads you to a Sadguru, and then alone he allows you to associate with him; otherwise he does not even look at you. Stick to a Satpurusha, and then if the course of events is completed during one's life time, one can attain the Videha-Mukti; if not in the ensuing birth or births the course will be completed and the original status will be attained.

Somebody asked me whether one should try to remember God or remember a Satpurusha. Both God and Satpurusha are one and the same Chit in those forms. It depends on your destiny what you are able to follow. Take somebody to be Parameshvara and serve him. Time and again I have said that by sticking to any one thing, one can achieve the ideal. Satkarmas done with the help of Sat-Vastus are bound to lead to that Union. Without Union you cannot have that Bliss. One should offer one's false body and Jiva, which really belong to one's parents, to God; by such offering and by continued effort to that effect, all the false states in one's self just disappear, and one attains in the end that eternal Infinite Bliss. You do not require any means to create, to have - that happiness - that Bliss. All of you seem to be Parameshvara to me; but you are not conscious of that state of yours. All this talk is to make you conscious of what you really are. If an ornament slips into a dust-bin, you have to find it out; you do haphazard attempt to find it out and then leave it; if at that very time you exert a little more, by removing a couple of basketfuls of the muck from the dust-bin, you could recover that; but you do not exert then, but allow more and more muck to fall on the top of it, and then naturally it becomes difficult to recover it. You push back your original status by continuously exerting yourself in doing wrong and false actions. Do Bhajana-Pujana; spend your time in the cause of God; that decreases one's attention in worldly affairs. This man - woman - covering is hiding your real status. The different desires and the relevant actions only increase the attributes of this man-woman complex. When all of them are stopped you enjoy your real status. Tukarama has said: "Thayicha Baisoni Kara Ekaichitta, Avadi Ananta Alavoni", meaning, 'seating where you are concentrating and serve the Infinite with love and devotion within yourself.' You need not go anywhere to achieve the ideal. To do away with the covering of man-woman complex, one should try to leave taking interest in the affairs and ways of the world; do not have and do not increase desires; do not do false and wrong thing; just work enough for bare subsistence; if you love to work, then do all that extra work in the service of God. If you follow the principle of bare subsistence and clothing with contentment, you will attain your ideal during your life-time. Take minimum interest and do minimum work, just

enough to give you bare subsistence; if you do more it will mislead you and trouble you. Parameshvara says that if you work for me - exert for me - then that work becomes faultless; but if you do not do it for me alone, then of course, all that you do will be all wrong and faulty and you will have to suffer for it.

202

U. P. I (T) 18

17-4-1925

The Subjects, the King, the Parameshvara and the Jaga

(Some people had come there during the Easter holidays and they came to Baba today for permission to return. He said to them -)

It is said, "Parvakale Gangasnanam Kuryat", meaning, one should have a dip in the Ganges during the auspicious period. The English people are very kind, because they always dish out auspicious times and inspire everybody to make good use of that. How obligatory it is!

The Dasara and Divali days are always fixed. (Dasara falls on the tenth day of the bright half of the 7th month. This is very auspicious; it is the day next to Navaratra; warriors used to set on their journey on this day with all pomp and procession in old days. Divali is a four-day festival when lamps are lit all over. It consists of the last two days and first two days of the 7th and 8th month, respectively. This is a festival of rejoicing.) But meeting a Satpurusha or associating with him is far more auspicious and the days on which it happens should be treated like Dasara and Divali. That is why Tukarama has said: "Sadhu Santa Yeti Ghara, Tochi Divali-Dasara", meaning, the days the saints visit the house should be treated as Divali and Dasara. You people come here and enjoy; it means you are all saints; I treat these days of your visit as Dasara-Divali. You may say, "Baba, you are saying just the opposite. How can we be saints? You are a saint, and that is why we come to you for Darshana."

(At this juncture somebody put a ring on Baba's finger on which was engraved the letter "Om"; it fitted Baba's finger. On this he said -)

What a nice fit? 'Om' is engraved on it. Let me see if it fits on your finger; Oh, it fits well; then keep it with you and the 'Om' engraved on it. I am a 'finished' man - finished in every respect. When somebody loses everything, they say, "Oh, he is finished". So I am a finished man; what is the use of this ring to me now? It fits you well. My hand even has become very proud; it says that it won't accept anything, so please keep it with you.

(At this juncture that gentleman put Baba's feet on his head; on this he said -)

Alright; you can keep the feet on the head. Now what should really be done? Should the head be kept on the feet or the feet on the head? The real devotee receives the feet of God on his head; so one can have the feet on the head. Whatever is done - feet on the head or the head on the feet - it is all the same. When one sincerely puts his head on the feet, the feet automatically come on the head!

Today you people, some new and some old, have come to see me; it is a real auspicious day for me. You serve, then you get a little leave, and after that you again return to duty. Leave or holidays thus is the joining time - the Sandhi-Kala. Sandhi or Sandha means Parva; that is why today is a Parva day - Parva Kala. Due to whom this Parva Kala has come to be? Due to the wishes of the English Government. The English are not common people; they are like God; this Parva Kala thus is in accordance with the wishes of Parameshvara.

(At this juncture somebody said "Please have Grace on me." On this he said -)

Once you take me to be yours and call yourself as mine, then there is no cause for worry; we both belong to the Paramatma. Please therefore do not frighten me and don't get frightened.

It is due to you that I am able to have this Parva Kala, Since the English are like God, serving them is serving Parameshvara, and the period intervening between two duty periods, these holidays, is the Sandhi-Kala - the Parva Kala. Instead of calling your service as service why not call it Seva. They give you employment, and, by way of remuneration give you just enough for bare maintenance and make each of you do the work of four men; so it is better to call your duty as Seva and not service. Service - 'Nokari' - means to receive emoluments commensurate to the amount of work done. Your serving thus does not satisfy the definitions of 'Nokari' - service - and hence should be correctly labelled as Seva. Receipt of bare maintenance for any work done is classed as Seva. Your work for the Government should be treated as the Seva of the Parameshvara and without Seva Godhood cannot be attained. For doing Seva you require Parameshvara, and you have one in the form of the English. But you people do not recognise your work as Seva, and take yourself to be the devotee. In spite of this, in order that you should get the fruits of the Seva always tell you to do something. If the Government say, "Please take this, but do this work" or if it is ready to give you more money, and somehow keeps quiet even if the work is not up to the mark, then you would be doing Nokari, i.e., service. In old days the Government used to do this, and at that time their employees could be said to be doing Nokari; these days the Government does not do any such

thing, and that is why I call you as devotees. This is in accordance with God's will for the benefit of thousands. If you serve with the idea that you are serving Parameshvara, then you will attain the fruit thereof; not otherwise. Just imagine for a moment that that Invisible Parameshvara says to this Government, "This world is mine; you started putting your claim on it and call it as yours, and as a result of that my people are suffering. You have not been here from the beginning; you have just come, claimed this to be yours and employed the people as your servants. To emancipate is My work, and it is being interfered with by you. When you were not there everybody behaved according to his Faith and hence had the capacity to attain the Infinite Bliss. When you arrived here did you come along with these subjects? If you have come to rule, well, rule over these people; but remember that neither they nor this earth belongs to you. It would be better if you will think that prior to your coming on the scene there was some Parameshvara to whom belonged the earth and the people on it, and that you are also one of them, and that you have now come on the scene to offer protection to the people and not claim them to be yours. If you think of claiming, then you should remember that prior to you there was some other claimant whose rights you have snatched away, and hence if you do so I will have to snatch away your rights and claim; because, all this is mine right from the Beginning. You have now come, so you can carry on your rule. In a way, this ruling over is virtually helping Me in My duty. So do not try to claim anything as yours nor misuse your powers; if you do so then I will have to take necessary action to deal with you." In His secret way the Parameshvara is, as if, saying this to these English who are ruling here. But, for this to happen, there must be some other Parameshvara! We have taken the Rulers to be the Parameshvara, and now how can we have another Parameshvara? If at all there be another Parameshvara, then it would appear as if he is feeling unwilling to interfere with this Ruler - Parameshvara; He seems to be the supporter of these Rulers. But it must be proved that there is some such 'another' Parameshvara and that all the people belong to Him and that these Rulers are claiming them to be theirs. Again, if everything is taken to be Parameshvara, then the Rulers also have to be included in it. As we think over this way another question strikes us as to how the Rulers became the subjects as also the Ruler; who is first? The Rulers or the Subjects? Let us see.

Since the Ruler is meant to rule over his subjects, there must be subjects first for him to rule; it means the subjects come first on the scene. Again, there are so many people the world over who are not under the rule of the English. The whole world, including those yet unborn, forms the subjects; whatever comes into existence spontaneously or whatever is created by somebody, in other words, whatever comes into existence forms the subjects. It means the

subjects precede the Ruler. Parameshvara says that if there were no subjects, if there was nobody to call Me Parameshvara, then who can call Me Parameshvara? Parameshvara thus is neither independent nor has He that status. It only means that whatever comes into existence spontaneously - whatever be or not be there right from the beginning to the end - is all Parameshvara; that is, whatever comes into or has come into existence in the form of the world is all Parameshvara; there is no other Parameshvara beyond this; that is the Siddhanta. You are not able to see the Parameshvara because you are in and of the world, i.e., you are Parameshvara yourself. If we analyse the word Parameshvara it will show that it means the world including yourself. The word is derived from the verb 'Ish', which means the state of spontaneous existence. All that, which comes into existence spontaneously by itself without anybody being the cause of or for it, is 'Isha'. I have once talked about it. There is bound to be variation such as inferior or less and superior or more in the Creation and hence the lesser state will be Ishvara, and the greater the Parameshvara. Whatever comes into existence spontaneously in the form of Bliss is Parameshvara. After all you are within the creation that has thus come forth, and as such how can you see Parameshvara as an independent - separate - entity? Can there be two Parameshvaras? Of course not. Then comes the question as to how the Parameshvara could be seen?

Whosoever has seen the Parameshvara, how could he have seen him? He thought over and understood that he himself being Parameshvara, he was not able to see Him; he then thought that if this Parameshvaraship of his could be discarded from himself, then whatever is there beside himself could all be seen as Parameshvara; it means that if he became free of the visible Parameshvara state he was in, then he will be able to see all the creation - all the animate and inanimate objects and forms in the whole world as one Parameshvara, i.e., he will not be able to see them as separate entities, but as one single unit in the form of Parameshvara. This can happen only when one becomes free of one's state of Parameshvara. That single unitary form would appear as the biggest of all as also the smallest of all; it would show infinite number of forms within itself; this is what is called as Virata Svarupa - the cosmic or the Universal form. As it is, you are a form of Parameshvara, but you are not the universal form. Think of a set of 'Degchis' kept one within the other; the outer Degchi will be the biggest and the inner the smallest, and both will be having the same attributes; all those in that set have the same form and the same attributes. Therefore seeing the biggest or the smallest gives the idea of all of them, i.e., one can visualise all of them by seeing only one and any one out of them. Same is your status in this world. In short, you are the form of Parameshvara, and as such you are saints. It is on this principle that Tukarama said

"Sadhusanta etc.". That is why when you people assemble here I feel that the Parameshvara has arrived here in so many forms; there is no other Parameshvara beyond yourself.

Everything, in and of the world is Parameshvara. But whatever has thus come into existence requires somebody to look after it; there has to be somebody who will keep everything going in a proper manner; in other words, there has to be a protector - a controller - of some sort. In order to keep up your Parameshvaraship in proper order, it became necessary for that One, which is not a Parameshvara - which is beyond the state of creation and apparent existence, to have another Parameshvara. Now, where can this 'other' Parameshvara remain? Of course outside all the creation. The moment this is conceded the question again crops up whether there are two Parameshvaras? The reply is an emphatic 'no'. I will explain how. You do not like the Parameshvaraship you have and you want to discard it; when it is discarded where will it go? It has to go obviously beyond all, of which you are a part and parcel; it means that since creation means Parameshvara the discarded Parameshvaraship has to go - is bound to go - beyond the state of creation. But as it goes there it is not able to remain there because up there, there is no state of creation nor of existence. It only means that even though you discard it and throw it outside the creation, yet it remains with you. But in this attempt of yours of discarding your Parameshvaraship into that state of non-Parameshvaraship, that creation-less state comes to you in addition to your Parameshvaraship. You may ask as to why you can't experience it? You cannot experience it for the simple reason that you unnecessarily took upon yourself the imaginary position of 'not being Parameshvara yourself'. But how did you come to imagine this?

The state of Parameshvara is a state in which there are thousands of forms, thousands of actions, thousands of plays, thousands appear and disappear in a moment; anything imaginable and unimaginable occurs or is done or effected spontaneously in a moment; such is the state of Parameshvara. But really speaking there is no such state at all. You may then ask as to what is there? Well, there is only that which has no form or a name, which is infinite and eternal; which is devoid of anything like the Parameshvara-state or rather devoid of any state whatever. The Parameshvara-state, to which you belong, exists on the support of this original Parameshvara-less state, and that is why you began to think - to imagine - that you are not the Parameshvara; in the same way, you do not also take the world to be Parameshvara. In other words, due to that Parameshvara-less, i.e., the Infinite Eternal state, you begin to think that you are not Parameshvara. The Parameshvara state will disappear in the same way as it came into existence, i.e., spontaneously. But the original state prior to that does not come into existence and hence it is not possible to know what it is, or where it is, or when it

appeared, or when it would end; in other words, that original state has to be taken to be without any beginning or end. When it is said that the Parameshvara-state disappears, it only means that it merges into or is transformed into that original Parameshvara-less state, it means that you merge into that original state. In other words, unconsciously you think, you know, that you came out of that original state and ultimately you will be merging into it, and that is why you think that you are not Parameshvara. It also means that you, who were just 'nothing' to begin with, appeared in the form of Parameshvara, and since you thought of playing the part of the world, you felt the necessity of another Parameshvara to protect and to control yourself in the form of the world. If Parameshvara was a separate individual entity, then you would have been able to see Him as you do your relations and friends. The fact that He is not seen that way only means He is not there - He is non-existent. Then comes the question that if He is non-existent, why imagine Him to be existing? He has to be so imagined because He is useful to you in the part you are playing; in other words, you imagine Him because of your own need. That Parameshvara, who is the giver-of pleasure and pain, the giver of great happiness, capable of doing and undoing anything at will, exists in the form of this world, in which you yourself exist, and that is why you cannot see Him as an individual entity; existing as you are, in and of the world, you want to throw away your Parameshvaraship and you exert for it; it means, in spite of yourself being Parameshvara, you want to turn Him into a separate independent individual entity; and when thus He is brought into existence, He claims the world to be His; and once He claims that way, how would He tolerate any other claimant for the same. See again how this happened. You decided to play the part of the world; having commenced your play you feel the necessity of having somebody else to offer you protection; you, therefore, separated your Parameshvaraship from yourself and turned it into a separate independent Parameshvara to rule over yourself in the form of the world; having thus come into being, He became the ruler - the owner of yourself - in the form of the world; and hence now you began to think - to imagine - that you are not Parameshvara. In other words, everything in and of this world separated its Parameshvaraship from itself and turned all these portions together in the form of one single Parameshvara to remain in charge of everything in and of the world as its owner - as its ruler. Such an independent entity, separated from the world, is bound to remain beyond it, i.e., on the Parameshvara-less-state, and since this Parameshvara of yours is planted upon - resides on - that original Infinite Beyond, which is invisible, He also became invisible, due to His association with that invisible. As a matter of fact, this Parameshvara is your own self and as such is non-existent by Himself; but since you separated Him from yourself, He also began to think of

Himself as an independent entity; all the same His so-called independence is all false; then again you formed Him on the foundation of that which cannot hold or do anything, and as such He cannot exist there, meaning thereby that His existence there is also all false. In other words, the whole conception is false, and yet you imagine this false, i.e., non-existing existence as true in the form of an independent, eternal, all powerful Parameshvara, the owner of the world!

For your own need you fashioned out a Parameshvara and made Him a ruler of the universe; He also remained in all invisible state, called Himself as the owner of the Universe and began to look after it. Naturally he also watches the present rulers of yours. How will He allow these rulers to claim this Land? So long as He is there, there can be no other claimant. Being formed by coming together of all and everything in and of this world, He is bound to exist as the owner so long as the world exists, and there can be no other claimant for the whole or any part of this world. Of course, if He chooses to delegate His powers to some extent to somebody else, for some time, it is a different matter.

If some powers are to be given then they can be given only to a suitable person. The Parameshvara is invisible while the world is visible. Unless one is able to see one's protector - one's owner - one does not feel happy and contented. In other words, the owner has to be in a visible state. That is why the invisible Parameshvara found out suitable persons in various places and delegated His powers to them. That is how the English came to have some of His powers. It means the Government became Parameshvara.

As the protector of the people in this land, the English thus became the rulers of this land. But what has really happened in all this? That is what has happened. You the subjects are the real Parameshvara; you separated this state with all its power from yourself and fashioned out of that the Parameshvara, made Him the Ruler and began to call yourself as His subjects. The Parameshvara thus formed by you gave His power to rule over you to this English Government. This power of the English Government can remain in force with them till He chooses to take it away from them, and till then there can be no other claimant for this land. Really speaking, a controller or a ruler is that who is able to control or rule for some time; one who rules for a period of 50 or 100 years cannot be called a real ruler or a real controller.

Now think over from the 'Control' point of view. Are we able to control our body? The reply is an obvious 'no'. It means that even when the body belongs to us, we cannot call ourselves as its controller. If we think over a little more, it at once strikes us that even though the house, the property, the wife and children, the body, the Jiva, etc., of ours belong

to ourselves, we are not their ruler - their controller or claimants. With this in view, will it be right if we begin to say, for instance, that this village - this town - is ours, we are the owners of it? Of course not. Then who is the real owner is a question that faces us. A real owner will be that who, even if he tries to leave his ownership, is not able to do so; that would be the real owner and nobody can dislodge him. In other words, the owner can be one who is eternal. One who has become one with the eternal can be the owner in place of that eternal one, and none else. It means that the eternal can alone be the owner. It means that the eternal One, that lies beyond the world and on which the world has thrown its Parameshvaraship, can alone be the owner. The one, who does not have consciousness even of his own existence, and who does not rule even over himself, can alone be eternal, and he alone can be the ruler and the owner of the whole universe; and since the Parameshvara, in the form of the world, is actually and wholly in direct contact with that eternal Kevala or lies only on its support, i.e., exists only on its support, He is eternal and as such He is the only ruler and the owner of the world.

It is that unique owner - the Parameshvara - who gave some of His powers to these English and said to them, "Look here, even if you have become the ruler, do not call yourself as the ruler; do not use the words like 'ownership', 'claim', etc. All these subjects of yours are my children and I am the ruler of this Universe. I am the ruler and owner of this, right from the Beginning. Now that you are ruling, if you desire to be the ruler for all the Time, then you should remember that the real ruler is someone else, that you are ruling over here as his servant, that you were not here before your arrival and that in due course you would cease to exist. You should begin to think of 'before and after' yourself, of the state between before and after and whence it came and how long it will exist, etc., and with all this in mind you should take yourself to be the servant of the real eternal owner, and as such go on ruling over here. If you do this way, then alone you will be able to rule for a good length of time. But instead of thinking over in this way, you will start becoming proud of being a ruler, well, and then you can look after yourself. You should bear in mind that you snatched away this kingdom from somebody and somebody is bound to snatch it away from you in course of time. Whatever you do to others, they will do the same to you."

This British Government means the Parameshvara. It may be that it is making me talk about as to how it could maintain its progress and power. The one, who gives, always cares for the one to whom he has given. Who knows, that Jesus of their or somebody like him, being very kind to them and anxious about them, may be making me speak all this for their benefit - for them to be able to increase their power and maintain it at that level. The world gave Parameshvaraship to the Parameshvara; it gave it to Him, because He obeys the laws. Not being

conscious of itself being Parameshvara, the world imagined the presence of another Parameshvara. If the world begins to become conscious of its being Parameshvara then unusual things will begin to happen in it. The world imagined another Parameshvara, means that infinite power in the world did it. Just as the world gave its power to Parameshvara, so also the Parameshvara gave its power to this Government. The English who are ruling here did not bring these subjects here from England. The subjects were here before the English came here and replaced the old kings. If the subjects take back their ruling power - their rulership and Parameshvaraship - then who would care to look at - think of - the king - the Government? But the subjects can't do so because the world has discarded its Parameshvaraship.

Since your own infinite power and Parameshvaraship passed on to the king, he is able to show his prowess to you and rule over you. Some say that some Satpurushas perform wonderful miracles; but the truth is that it is not they who perform them, but it is your own power that enters into them that performs them. If the Satpurusha becomes proud of the miracles happening at his hands, well, then he is finished. The one who is proud cannot be a saint. It is your power that entered into me that is talking to you through me. If I began to think that I am talking to you, well, then I shall be finished. However, as far as I am concerned, I neither 'drown nor float'; even if you take back all your power that has entered into me, I will be as I am.

In short, it is your wealth, your power, your rulership, your Parameshvaraship that enters into a king, and you then experience all that of yours through him. You make the king. In short, the subjects precede the king.

Just as the subjects precede the king, the world preceded the Parameshvara. When you think over this, it at once becomes apparent that even though there is a big assembly (the subjects or the world) it has no power, while He who is one (the king or Parameshvara) possesses all the power; such is the paradox that becomes apparent. How does this happen? The power of thousands of you enters into that one king, and that is why you as the subjects become powerless, while the king becomes all powerful. The king includes all his subjects. Whence did you have power in you? To begin with there is the world; the world gave its power to the Parameshvara; it came to you through Him, and through you it entered into the king. The spontaneous coming into being means the world, and the world means the Parameshvara. But the Parameshvara stands on the support of that that does not come into existence and hence its charge came upon the Parameshvara i.e. yourself and that is why you began to feel that you are not Parameshvara. Then for your need you threw your Parameshvaraship in a place where Parameshvara could not - does not - exist, and fashioned out a new Parameshvara out of that.

But how can that Parameshvaraship stay there where you have thrown it; it cannot, and hence it comes back to you - is reflected back upon you; but 'upon you' means where? It is reflected on the charge of 'we are not Parameshvara' that you took on yourself; and because it is reflected on that charge of negation it is that you do not understand - you are not conscious of it. Now this Parameshvaraship that is reflected back must be taken over by some suitable person capable of receiving it; as far as you are concerned it was taken over by the English. After all it can be reflected upon the human state only, and is thus bound to fall on somebody.

What is the purport of all this? It is that this spontaneously apparent world itself is Parameshvara. Whence did it come into existence? This world - the Parameshvara - spontaneously came into existence in association with that which has no such attributes. Since it came into existence in association with the attributeless - worldless - Parameshvaraless - state, the reflection or shadow or covering of that fell upon the world - upon the Parameshvara; due to this you people began to feel that you are not the world - you are not the Parameshvara. Since the world is Parameshvara, He cannot remain outside the world - He cannot remain on whatever be there beyond the world. Due to this the Parameshvaraship - the universality - which you separated from yourself and discarded, being unable to stay outside the world, rebounded upon the covering of 'I am not the world - I am not the Parameshvara' you had received - you had accepted - that had come on you. This rebound Parameshvaraship could not be put on - could not be borne - by everything or everybody, and hence it fell upon someone only. It is this one, on whom the rebounding universality was cast, that is recognised by you as your king. I hope now it is clear how the King came to possess the attributes of Parameshvara. That is why Shastras ruled - "Naranam Cha Naradhipah or Na Vishnuh Prithivi Patih", meaning, "the king is the ruler of men or the king is the representative of Vishnu". Thus the king becomes and is Parameshvara. It is your Parameshvaraship that passed on to the king. So long as that covering of 'I am not the Parameshvara' of yours is there, the king is bound to remain as Parameshvara, and he is bound to enjoy that Parameshvaraship; after all he also is in and belongs to the world; don't you see that the Parameshvara also is in and belongs to the world and not in that that is beyond the world. That is why to see the king is to see all the subjects of his; the king includes all his subjects.

Since the Parameshvaraship went to the King - to the Government - it becomes necessary to serve him or serve it. That is why instead of calling your service as 'Nokari' you should call it 'seva'. After all, in proportion to your work what do you get - what is given to you? You hardly get for your bare maintenance, and this proves that you do 'seva' of the Government

you are serving. To get back the Parameshvaraship of yours it is necessary to perform seva. You perform the seva for some time, then get a little holiday and again you do the seva. Thus, in between two sevas you get the leave or the holiday; that is the leave - the holiday - is the joint - Sandha - Sandhi - of Seva and naturally you must make the best use of this Sandhi-kala - the Parva Kala - to get back your Parameshvaraship. Even if this Parameshvaraship of yours returns to you, it will come upon the covering of 'No' you have worn - that envelopes you - that has come on you, and as such you will not be the king.

The Parameshvaraship that has 'fallen' upon the English is limited, i.e., it is neither universal nor eternal. If you do relevant actions during the Sandhi Kala, i.e., the holiday and thus turn that limited Parameshvaraship into universal and eternal, the same will rebound on you, and hence it becomes very essential that you perform the relevant satkarmas for the same. Since your Parameshvaraship has gone to the Government, the fruits of all the actions you perform goes to them. In the same way, if you perform Satkarmas during the Parvakala, then that 'non-existent kingdom' that lies eternally at the 'joint' will go to them, i.e., the Government will rule the whole universe; and since it is you who lead the Government to that universal state you and the Government will become one. That is how the Union of the king, his subjects and Parameshvara comes about.

It is in accordance with God's wishes that the king gives holidays. Look at the various holidays given to you; you will find them associated with God. It means the holidays are given to perform relevant satkarmas. Don't forget that the king means Parameshvara, and it is that king that has fixed these holidays. Whatever satkarmas are done during these holidays, for which these holidays are really given, the fruits thereof are bound to go to those who perform them. But these fruits do not remain with the performer and really speaking should not remain with them, and in order that they should not remain with them it is customary to offer them to Brahma by saying in the end of each karma "Tatsatbrahmarpanamastu". It means that these satkarmas are not meant for the individual performers but for the Parameshvara, and as such the fruits thereof pass on to Him - pass on to the king - and the result of such 'passing on' is the stability and bettering of his Government. The life of his Government thus will be directly proportional to the satkarmas performed by the subjects during the holidays. If the quota of the satkarmas is thus completed, not only his Government will be very good and stable from the practical or worldly point of view, since all your actions are actually performed in the gross state, but the king will also be endowed with the kingdom of the whole universe. Since the Parvakala is a formless state, the satkarmas performed during that period, apart from the gross effects I have just mentioned, are bound to give the formless state of

Parameshvara to the king, meaning thereby that he will become the formless Parameshvara, the state which is formed by summation of Parameshvaraship discarded by everything and everybody in and of the world. Since this attainment of being the formless Parameshvara by the king is due to your satkarmas, you are also bound to attain that formless state along with your king. Such would be the result of your satkarmas; but then you should not bear any pride about them, since you were able to perform them because of the holidays given by the king.

This consideration is not applicable only to these British rulers, but it is universal in its application. That is how things have been going on from time immemorial. The kings in olden times always used to see that his subjects used to perform relevant satkarmas; not only that but he used to inspire them and give sufficient opportunities to them for that purpose. The king and his subjects thus used to help each other for bettering and stabilising their status; they used to strive for eternal stability. The king performs satkarmas for increasing happiness of his subjects, while the subjects performed satkarmas for his stability, long life and expanse of his kingdom to embrace the universe. It is essential for both the king and the subjects to go on performing satkarmas. In old times the king used to punish those that did not perform the necessary satkarmas. The British Government say that they will not interfere with your religion and your satkarmas. In olden days the Government used to foster love for religion and satkarmas; these days the Government is indifferent towards them. If any Government will interfere with Faith and Satkarmas of his subjects then the Parameshvara shall have to 'look to' that Government. Parameshvara has clearly said,

"Dharmasamsthapanarthaya Sambhavami Yuge Yuge" meaning, I appear from time to time to re-establish Faith. If the subjects become Faithless, it is bound to affect the king. Because the king desires stability, he gives the holidays. You should perform as many satkarmas as possible, during holidays; they will help you both. The fruits of satkarmas performed for Parameshvara will go to Him; if you want those fruits for your own self then you should know that you are that, and then they will come to you. Do away with your covering of 'I am not Parameshvara'. This covering can only be done away with if you leave all the desires. Because you cannot get out of your desires you are not able to see your real form of being Parameshvara; and for attaining this you have got to go on doing satkarmas while constantly remembering 'I am not Parameshvara'. If you leave all desires, you will experience that you are Parameshvara: having had this experience, if you give it up, i.e., give up that state, i.e., you get beyond the state of spontaneous formation, then you will understand and experience how the Parameshvara is formed, how everything spontaneously comes into existence.

The Real State of Man and Woman

A little while ago I used to sit unknown and unattended somewhere in some nook and corner on the outskirts of a town. But these days people surround me and do not leave me. Now why so? Because people find me to be a woman, and a woman always attracts men. Your gross body is not able to see me as a woman, but your inner subtle body - your Atma - sees me that way, and hence makes your gross form run after me. I know that this is difficult to understand. You cannot know about a man fully unless you become like him. I am having experience of all the bodies. Because I am in the state of a woman, I feel shy of you. Wherever I go, i.e., the woman within me goes, you people flock there. The subtle body has neither fear nor sense of shame; it is the gross that exhibits fear and shame. Just as the bulls run after a cow, you people run after me. To check you being after me I have got myself locked up in this cage. This cage represents the female state. If you attain womanhood like me, people will begin to run after you. You may ask me as to why I sit in the cage? I ask you in turn whether a cow puts on a sari? This cage is like a sari and therefore I sit inside it. The subtle woman state that resides within has no sense of shame. A woman feels shame when confronted by you and she hides herself with the help of the gross body she possesses. Whence can one have clothes for that inner subtle body? Even if that inner subtle woman desires to have clothes, well, her husband does not give them any. What and how is that state? Well, it cannot be described; it can only be experienced.

Why does a woman feel shy and so hide herself? Because Stri Dharma within her gets a shock in and by the company of a Purusha. The natural Stri is: great Pativrata and that Faultless, Formless, Paramatma is her husband. If you become like the Paramatma, she will be yours, and then she will feel shy before you. That husband of hers never troubles her. Your inner Sukshma body knows that she is the wife of the Paramatma and that she always wants to be by his side; knowing this you feel that if you follow her she will lead you to her husband, and you will be able to have his Darshana; and that is what you do; and that is what is called Yoga. When you associate with a Satpurusha, you really associate with that woman.

At present you are in the state of a man; prior to this you were in the state of a woman. The woman state has got to take to the man state; once a woman attains that state then nothing further remains for her to attain; she has no more yoni to go into. Once that is

reached the only course left open to her is to revert back. As one reverts into the woman state, and when that man-state begins to see that woman state, it begins to feel and experience joy, that Bliss. That woman state contains more of Bliss than the man state, because that woman state has attained the state of Para Brahma. First there is that Pure Brahma, from it later evolved the Prakriti, and after that came the Purusha. The Stri state thus precedes the Purusha state, while the state of Brahma precedes the Stri state. Because Purusha state came into vogue after the Prakriti, the Purusha, i.e., the man possesses the state of Prakriti and because of this, the woman prior to the man is Para Brahma.

Activity - Actions - Kriya are the essence of Prakriti. Since the man possesses the Prakriti, he began to act, he began to desire, he began to say, "I don't want this and that, I want happiness, I don't want pain, and so on". All these attributes are always found proportionately more in the man than in the woman. The man forces these attributes on a woman. A woman being powerless, i.e., Abala, she is easily acted upon and led away by men who are used to do and undo various things in the world. The men are seen to destroy the natural attributes of a woman, with the result that she is made to assume the state of Prakriti and hence she forgets her state of Para Brahma, and then she begins to desire for a husband, for a child, and so on; even then, because she has the attributes of Para Brahma, she remains at home; as opposed to this, the man takes on all the activities upon himself. Because the Stri Prakriti has the attributes of Para Brahma, i.e., she has that Bliss, she becomes an object of enjoyment and the Purusha Prakriti becomes the enjoyer. If the Purusha would say that even though he is the Purusha he wants to enjoy that Eternal Bliss, he cannot have it unless he turns back and looks to the Stri Prakriti.

If the attributes of the Purusha Prakriti pass into the preceding Stri-Prakriti, then that Stri Prakriti loses its capacity of giving that Bliss; such a Stri Prakriti has to revert back to her original status and then alone she will be able to give that Bliss to the Purusha Prakriti which has reverted back towards her. The woman state in the Satpurusha is in that reverted state and does not get engrossed or affected by the Purusha Prakriti. Because you people get engrossed in these attributes of the Purusha Prakriti, the Stri Prakriti runs away from you - avoids you; she feels tired - disgusted - of those attributes and that is why she runs back to her husband the Eternal Infinite Paramatma. As, thus, she approaches that Paramatma, you men in the gross state run after her, and in thus following her attain that state.

Herein you have carefully to note one thing, that the woman state within the Satpurusha is in a woman's form, and that you have got to know into what form your Purusha

Prakriti exists within you. The inner subtle state of the Satpurusha exists in both the male and female forms because both the male and female after all are the Prakritis. If your - men's - inner state corresponds to the gross state of a woman, then you are able to see in the Satpurusha the state opposite to that of yours, i.e., the female state; on the other hand, in the same way, if the inner state of a woman amongst you corresponds to the gross state of a man then she is able to see the female state in the Satpurusha. Because generally the women of the world possess within them the Purusha state, they are seen to run after the Satpurusha more than the men. It means that what you call as women in the gross state are really Purusha from within and not the women; it is their inner Purusha Prakriti that runs after the Stri Prakriti within the Satpurusha, and through him attain the state of Para Brahma. The female state within the Satpurusha says to the inner Purusha state of women of the world, "I have nothing to do with you. If you persist in running after me to have me, I will go and merge into my husband and thus I shall become invisible to you." On this the Purusha within the women says, "It will be seen when you will become invisible; so long as you are seen I shall enjoy you." And saving thus, the Purusha in the woman, i.e., for this reason the gross women in the world run after the Satpurusha. As this give-and-take between them goes on, the Stri in the Satpurusha turns back and merges into Brahma; naturally the Purusha in the woman that was following her also merges into it. That woman within the Satpurusha says as it were to those men, i.e., to the gross women, "you want to run after me, is it? Alright; do run after me, and I will get you drowned into the sea." In that Infinite sea of Bliss you people are thrown and drowned. That is why that inner woman in the Satpurusha says, "Follow me, and you will get drowned in the sea. I am not destroyed because I am the Prakriti, and I remain like that. You have not got that state of Prakriti and hence you are destroyed - you are drowned."

The women in running after a Satpurusha do not benefit themselves alone, but they lead their husbands also along with them into that Bliss. I have already talked about a Kanya leading to the emancipation of forty-two generations, by sincerely serving the Satpurusha. You people in the gross state do not have any idea about it.

This is the state of affairs as far as the women of the world are concerned. Let us now look to the fate of the men.

The inner subtle female state of the Satpurusha by behaving like the gross women does her duty of the Stri-Prakriti; yon men feel it to be something extraordinary. To merge into that Infinite state of the Paramatma which is devoid of any Prakriti, one has to have recourse to the original Prakriti. That inner female state of the Satpurusha behaves in such a way as to attract you - the men. That inner subtle female state of the Satpurusha appears

to be in the male state to the inner female state of you men in the gross state, and accepts it as her husband. That subtle inner state of the Satpurusha actually drives out your inner subtle female state, but you do not become cognisant of it. If your inner subtle state lets really engrossed into that of the Satpurusha, then the one in the Satpurusha says to that of yours, "Alright; come on; but I will make you like myself." The subtle inner male state in the Satpurusha being very firm and strong is not swayed away by women. Your subtle inner female state merges into the male one of the Satpurusha, i.e., for this merging she appears to take the male aspect; even though on this merging your inner female state has assumed the male state, she does not become conscious of this change; it means the merging is complete and real. Now how can the two female states join each other? Well, at this stage what happens is that the subtle state of the Satpurusha takes on the male aspect. Once you merge into it, then this illusion of a change into male aspect of that subtle female state of Satpurusha disappears, i.e., it reverts to its original state of the original Stri Prakriti.

The gross form of the Satpurusha is that of a man, and hence his subtle inner form is bound to be that of a woman. Your inner female state desiring to meet her husband, i.e., your desiring to become like a Satpurusha, and your having a gross male form, you take the inner subtle state of Satpurusha to be male in character; but this is an illusion. As you begin to merge into him the illusion of Purusha and Stri Prakriti begins to disappear, and on full merging what remains is the original real Stri Prakriti - the Adi Maya.

In short, once you are able to experience your subtle inner state while in the gross form, you have achieved all.

"Phuta Gaya Kalasa, Bhitara Gaya Pani, Uda Gaya Hansa"

There is a saying like that, meaning: the pot is broken, water made its way in it; and the swan flew away. Kalasa means Kalasha, a pot, meaning the head. It means: the head on being broken, water entered into it. What is this breaking of the head? It means the Brahmarandhra (the head-end-opening of Sushumna, see introduction - G. S.) opens. It is a thing that is not seen but only experienced. I have just narrated you my experience. One day while staying in Khandoba temple at Shirdi, I took a pot of water with me and went out to answer the nature's call; I went in the fields in the direction of the well. I was walking with my head bent low. I had no thought in my mind, but something was being forced on me - worked on me - from within. Suddenly I felt that something has given way in my head and as if the water from within was sprouting out forcibly in a stream as through a garden-hose, through the centre of my head. I alone know what I felt then; however, no sound as if something had snapped was heard. That inner eye of mine was seeing all this inner happening clearly. The body has two eyes to see, but the inner body has only one eye. Just as you see the landscape on opening the door, I began to see within. It was the 'Brahmarandhra' that had got opened and that inner eye was seeing the whole Brahmanda clearly through that opening. Don't we say, that fellow has no grit - no 'Rama' - no water' in him? It means the man has not that inner 'light'. So, by the water in the head, here, I mean that inner light. Like a powerful search light, a powerful beam projected itself through my Brahmarandhra. The whole Brahmanda is the transformation of that light -- of that lustre, i.e., of the Brahma. Within and without us is all Brahma. With the opening of the Brahmarandhra, i.e., on the head being broken, that Brahma entered within, or rather the inner and outer Brahma became one. In the case of the Mirabai the same thing had happened - the Brahmarandhra got opened and that celestial light called Parameshvara entered into her.

Thus, when within and without become one, the 'Hansa' - the swan - flies away. What is Hansa? It means Ham and Sa; Ham means Akasha; so, that, the limit of which is Akasha, is called Hansa; it means: whatever is within the limits of the Akasha is Hansa. So Hansa flew away means, the state of Hansa was over - was now finished. Now what is meant by 'within the Akasha'? It means all that is reflected, i.e., all the good and bad, i.e., all the right and wrong, i.e., all with and without form, i.e., all born of Ahamkara, i.e., all that possessed Ahamkara - all that is within the limits of the Akasha. But where is the limit of the Akasha; how can

there be any measurement for the sky - for the void? The void is seen outside the world; it means as it were the world forms the limit of that limitless void. So, when the Brahmarandhra opens, all the within and without becomes one, i.e., all within and without that void - the Akasha - unites to become one. The Hansa state is the state, beyond the Akasha, i.e., it represents the state of having attained the Brahma. You can think of the child in the womb; it is within the sack of water and that sack is connected with the blood vessels of the mother by the cord. Just as there is Brahmarandhra in an individual, similarly the Akasha also has a Brahmarandhra, the only difference between the two being that the one in the individual is always in a closed state while that of the Akasha is always patent. Whatever is beyond the Akasha joins with whatever is within, through that opening, and from that evolves this world. To the one whose Brahmarandhra gets opened, i.e., that of a Sanyasi, i.e., of the one in the state of a Hansa, all within and without join to become one, and he forgets himself and fails to understand anything; he is only conscious of the existence then. When this state is well experienced, i.e., he gets well used to it, he fails to be conscious of the existence of the world, he even fails to think of and do something for the subsistence of his body; he only continuously experiences that everything is all one, and this is an advanced state called the Parma-Hansa state. All this is what is meant by 'Phuta Gaya Kalasa, etc.' Mirabai was in such a state.

When does one attain such a state? When one's mind and Jiva become very very small. With age, the body grows; but the Mind and Jiva should not be allowed to grow; one should try to keep them as they are at the time of birth. Once while in Khandoba temple I was saying "Oh, I have lost my head"; it meant that the head was there, but it had become empty - it contained nothing. What does the new-born child or the child in the mother's womb know? Such must be the state of one's mind. Just as the child is inside the water-sac in the womb, so must we remain in this sac of the Akasha. We must reduce ourselves to that state as found in the womb. Just as outside the womb is the mother of the child, so is our mother outside the Akasha. Just as there is only one embryo in the water sac in the womb, so is this world in the sac of Akasha. Just as through the navel, i.e., through the cord the blood of the mother goes in and comes out of the child, in the same way, whatever is without the Akasha comes in and goes out of it through the Brahmarandhra. The self-formed world-embryo thus lies in the womb in the form of the Akasha; Maya or Prakriti is the mother and Brahma or Purusha the father of this embryo - of this child. I have already talked about the Maya. It is self-formed and eternal. That, from which evolve the Prakriti and Purusha, itself becomes the Purusha and Prakriti and yet remains beyond them. Maya is the covering in which this world-

embryo is seen to grow. If a pot with a small hole is let in in a bucketful of water, the water enters the pot through that hole, thus separating a little of it from the bucketful; if now this hole gets blocked or is stopped with something, there will be no further entry of water in the pot, and thus the water in the pot will have been given an independent status, and it would actually think itself to be like that. Exactly in the same way, through the Brahmarandhra of the Akasha as also of the individual, whatever is without slowly gets in; subsequently the Brahmarandhra of the Akasha remains as it is, but that in the individual gets blocked due to dirt and dust in the form of his own foolishness and ignorance, i.e., the foolishness and ignorance of the mind and the Jiva, with the result that the mind and Jiva unnecessarily begin to feel that they are something independent. If this dirt and dust is removed and the opening cleared, then the water without will be able to come in and go out once again. Just as through the navel through the mother's blood the qualities of the mother enter the child, in the same way, through the Brahmarandhra of the Akasha the attributes of the Maya always creep in; this entry and exit of the attributes of the Maya is eternal and hence the world also is eternal. Just as the qualities of the parents influence the child and the child thus cannot have its real independent existence unless it sets aside these parental qualities, in the same way, unless the attributes of the Prakriti and Purusha are set aside, one cannot attain that Infinite Bliss. As a matter of fact, to get beyond the Prakriti and Purusha is not very difficult; it is for this purpose that Shastras and Thinkers have recommended to take to the Sanyasa-Ashrama and attain the Hansa state. Once the Hansa state is attained, one can easily fly away, because the Brahmarandhra of the Akasha is always patent. Of course, nothing happens at once; one has to exert for it, and the simplest method to attain that is to make one's mind and Jiva as small as possible.

I have recently told the story of the moon. To observe Monday is to do away with the full-grown state of the moon and bring it to the thin tiny arc-like state as on the second day after the new moon day. In the full moon there is no doubt the presence of Soma, but it is not apparent; on the other hand, in that tiny second day state, the state of Soma, i.e., of Parvati and Parameshvara is quite apparent. That is the importance of being small. Shankara wore the tiny thin arc of the moon on his forehead; by this the moon entered into Shankara and Shankara in the moon. Our Jiva is like the moon but it is like the full moon. When one leaves 'the greatness' and accepts 'the smallness', i.e., assumes the state of a child, he becomes a Mahatma. A child also has a mind and Jiva, but they are not grown, i.e., they are not yet used to desire for things, i.e., the child is without any Ahamkara, and that is why the state of the child - the smallness of Jiva and Mana, is like that of a Mahatma - like that of

Parameshvara, and in that state the Soma, i.e., the Parameshvara with Uma is always existent. To do away with the false greatness and imbibe the smallness is really to perform the Vrata of Somavara; that is the principle underlying it. Throughout that day nothing is to be taken by mouth; it means to stop the activity of the jiva and thus try to turn him from its gross into subtle state. In the evening, the Jiva having been thus reduced, is made to worship Shankara, i.e., he is made to unite with Shankara; this is what is to be done in observing the Somavara Vrata. Next day, the Jiva again begins his routine, but then now it is not Jiva, but the Shankara that does it; that is the presumption; that is what is aimed at in observance of Somavara Vrata. But what do you find actually in practice? People say that they observe a fast, and then they eat all sorts of indigestible things, do all sorts of even extra activities throughout that day. Somebody who is, say, doing accounts and normally is unable to complete the job on that day, now turns to his mate on Monday and says, "After all we have not to dine today; why not complete these things?" My dear men, this is not observing the Vrata; such things only increase the worldly activities of the jiva and not decrease them; it is increasing the grossness of the Jiva instead of reducing it! If all the activities of the Jiva are stopped on that day, then, if not by observing one only, by observing sixteen Mondays like that, one can attain that state of the tiny arc of the moon. Observance of sixteen Mondays like that is a great penance in itself. In this Kaliyuga sixteen years are required for this course; can you people observe the Vratas like that? Such Vratas are generally done by women. They subsist on a single crystal of sugar on that day; they do not even drink water on that day. But unfortunately, they observe these Vratas for having children or for some such purpose in view. Such Vratas should be done without any motive whatever. The fruits of the Vratas performed by women pass on to their menfolk - i.e., they are received either by the husband or by the father. Anyway, such Vratas if properly observed reduce the Jiva to a subtle state, and one achieves one's purpose. If some woman observes this sixteen-Mondays-vrata with all sincerity, then God gives them a child and also makes them attain the state of Prakriti, and all this is seen to happen spontaneously and automatically. Whatever is within the Akasha becomes that child; but all that is Paramatma; it means the Paramatma Himself becomes their child, and the woman experiences it. This is the result of reducing the Jiva to a subtle state. Never make use of your own Buddhi; the more you use it, the more the addition to the grossness of the Jiva. It is hence necessary to take one's self to be a child and try to behave accordingly.

The one, who has attained the state of Parameshvara, tells the same thing; he asks, he advises to become 'small'. Just as we always ask and follow somebody when we do not understand

something, similarly one should follow the directions of the Paramatma - of the Mahatma - of the Satpurusha. Just as a childless woman takes pleasure in playing with other's children, one should do everything according to what a Satpurusha asks us to do. Just as a sterile woman possesses no womb, in the same way, one should take himself to be without any buddhi and mind. Just as the Satpurusha is respected everywhere, in the same way, those that follow him also get respected everywhere. The Satpurusha and the one who strictly follows him become one - in fact they are one.

To come back to the Hansa, what happens when it flies away? When the Hansa flies away, one gets in its reverse state, i.e., one gets into the state of 'Soham'. The 'within' the Akasha is 'Ham' and the 'without' the 'Sah'; when the state of Hansa goes out through the Brahmarandhra as it is opened, that, that is without, enters in, that is, now it becomes 'Soham'. To attain such a state, the Japa of Soham is done. By the Japa of 'Soham' one can get beyond the world and enjoy the 'Hansa' state, and then the within and without become one. One has to lose the Hansa state and attain the Soham one; Soham and Hansa are the reverse of each other. In short, the opposites have to unite into one.

213

U. P. I (ii) 10

15-11-1924

The Eternal State

What means have you to put forth the whole world in front of a Satpurusha who has attained the state of that limitness - that unknowable - that Eternal? If the world is put forth in front of that Eternal, the world becomes like it, i.e., it also becomes eternal, and the Eternal also feels pleased that the world has become like itself. When all the four Yugas coalesce together then the Creator pushes everything - all the animate and inanimate into the state of Sat, and naturally everything then becomes Sat-rupa. Just as the whole water assumes the form of Agni (at dissolution time), in the same way, the whole world becomes of the state of Sat. What can the poor world do before that Eternal! The time when such a thing happens is called the 'Time of dissolution' the time of Pralaya. Pralaya means the dissolution of Prakriti. Prakriti means Pra and Kriti, i.e., it is formed spontaneously. When the Prakriti thus is spontaneously formed, it gushes out with great force, and when this force of hers fully expends itself, it disappears in that, from which it evolved spontaneously; it means like its origin, its end or dissolution also is spontaneous. At this time of dissolution the whole world

lies within the Satpurusha. You may ask, "Can the - is the - Sat purusha existent at that time?" Oh yes, He is there; in fact, he is always there and everywhere; he is ever existent in infinite forms; he is always there in the form of infinite states, either Sakara or Nirakara; he may or may not exist in the form of the world; he can make the Infinite remain in infinite ways; he is Infinite himself. If he says that the world should dissolve away, then it would go on dissolving itself eternally. If the world could be dissolved once only, how can it be Eternal? Whoever understands the meaning of the Eternal - the Ananta - is Ananta himself. States of birth and death are also eternal. Parameshvara says that like Himself the world also is eternal. Somebody may say, "the Parameshvara is all Beyond the world and also pervades the whole world; but if the world is destructible - how can it be Eternal?" My dear men, don't you see, the destruction also is eternal. Without destruction there can be no formation and vice versa; so destruction - dissolution - like formation, is eternal. You may say that this is all a mix-up - it is a Khichadi. Dear men, it is this mixture that is always tasteful. Formation and destruction are two opposite states. If it is maintained that the destruction does not last long, then it shall have to be called as indestructible, i.e., eternal! If it is maintained that the destruction is indestructible it means it is always there - it is eternal! You may say that it is destructible, i.e., it gets destroyed. Alright, it is destroyed; but where does it go after being destroyed? Where could it go? It can only go into that eternal; why not call it eternal then? Whosoever desires to save, desires to control, how long can he do it? He can control till it is controllable; but that is Infinite! If you decide that 'this is destructible and this is not destructible', then this decision, of yours also is eternal. If you decide to do away with this decision, that doing away also will be eternal. In other words, everything is eternal and you cannot do without it. Since formation and destruction are ever going on they are indestructible - they are eternal. The moment it is said 'it is destroyed', then immediately comes the question, where does it go, on being destroyed? And the only reply to that is on being destroyed it passes into that indestructible. Formation and destruction thus, are eternal. You may ask, "Why then do we feel that everything is destructible? If the destructible merges into indestructible then why do we experience the destructible state?" Gentlemen, the so-called destructible is also born of the same Eternal. When a woman conceives, the child that she bears has always a human form; is it not? It does not have a form of a bird or a beast; does it? In the same way, whether destructible or indestructible, both are evolved from the same Eternal and naturally they are bound to have its attributes; that is why both the destructible and indestructible are eternal. You may ask

for the evidence in support of this. Dear men, that is the experience; however, I will give you the highest and the final authority. Shri Krishna has said, "Jatasya Hi Dhruvo Mrityur Dhruvam Janma Mrityasyacha"; in this He has clearly said about the eternity of formation and destruction, i.e., of the birth and death. You may then say, "If they have evolved from indestructible, then why one was called destructible?" Dear men, if a woman bears twins, do we give separate, i.e., two names, to them or only one? Even if they are born at the same time of the same mother, for the sake of convenience we give them different names. Why do we give another name to the son howsoever he looks like his father? Why not the same name as that of his father? Obviously for convenience. For the same reason, we have to give different names to the two states evolved out of that Eternal. There is a saying, "Pita Vai Putra Namasi", meaning: there is no difference between father and son. That son also eventually becomes a father and begets a son. The mango tree bears the mango; when this mango is destroyed by eating, the seed that remains gives rise to a mango again. To keep up destruction, there has to be formation, and vice versa. This is exactly what I have once talked about - the discussion between Ja and Ga. Both are eternal; everything is eternal.

Somebody may say, "It is granted that both the destructible and indestructible are evolved out of that Infinite - that Eternal; but then the Eternal is yet different - separate from them; is it not? It means the Eternal are two and not one!" This argument is ridiculous. Eternal is that that has no end. If you say two, that means the measurement is there - limit has come forth; that is why the eternal cannot be 'two'. You may say, "Baba, but we see 'two' - the world and beyond the world". The reply to this is simple. If you begin to see 'beyond the world', you cannot see the world. You may say that you cannot see 'the beyond'. Well, you belong to the world - you are the world - you are the infinite in the form of the world; your 'this and that' in the world has to be carried by you to the state of Infinite. You cannot say once this and once that. Whatever you say once, you have to stick to it. To decide once for all is what is called determination and you know what Tukarama has said, "Nishchayache Bala, Tuka Mhane Techhi Phala". So whatever you decide in the state of determinations will be seen by you as eternal, and when you can do that, you have attained all. You may say that you are not able to come to a decision. It means you remain in an indecisive state. Now even if you can keep up to this state of indecision permanently you will have achieved all. You may say, "Does it mean that we should not think?" Well, I am not saying that. You can't decide; is it not? You have then got to abide by things as they come; that is you have got to behave as 'Be as it may'. If you can only stick to 'Be as it may' you have achieved all. Sticking to anything is determination and determination means Eternal. Do not interfere with whatever happens. The

moment you interfere, it means you have taken to the state of Prakriti. Whatever happens, just allow it to happen; do not interfere at all. If then you are pushed into the state of Prakriti, you will also be pushed into the state of its dissolution; that means you will be pushed out of the state of births and deaths. If, you, however, interfere then you have to face the cycle of births and deaths, you have to suffer from pleasure and pain. You may say, "That pleasure and pain also will have the end sometime, is it not? When the pain ends it will be followed by pleasure; is it not?" Yes, true; but then like everything else the pleasure and pain also are eternal and it will depend on yourself to get out of them. It means, then, you will always be suffering from pleasure and pain and you will never attain the state of that Spontaneous Original Prakriti. To get out of such situation there is only one method and that is 'not to interfere with whatever happens, but just to bear it as it is'. You may say that so far whatever has been done has caused the Prarabdha, and that Prarabdha makes one interfere. You are quite right. Once you put the cycle in motion even if you stop further pushing, the momentum given to it makes the cycle go ahead; similarly in spite of your decision 'not to interfere', the old Prarabdha does present you with pleasure and pain, but this you have just got to bear; you should not interfere with them. To try to have relief from pain means interference, which you have not to do. So you have just to patiently bear whatever comes to your lot. After all, all that pleasure and pain - the result of the old actions - is bound to have their end, and till their end you have to bear them. Don't you see that since you yourself are evolved from the Eternal, whatever action you do will also be Eternal? It means that if you try for relief from pain, i.e., interfere with pain that action of yours will also be eternal and lead you on to eternal pleasure and pain. That is why you should do no action to obtain relief - you should not interfere - but patiently bear all the pleasure and pain, the Prarabdha dishes out. When you stop all the interference and get used to it, i.e., it becomes your nature not to interfere, it leads you to that state of original spontaneous Prakriti. There is no difference between the Original Prakriti and that Infinite Eternal; both are one and the same. Don't you see that Prakriti means whatever is spontaneous; she may be there or she may not be there; she may exhibit herself and dissolve herself; it is not that the four Yugas must extend over such and such a period; in a moment she may come and go. After all she is Infinite, she is eternal, and if you attain her state you will be the same. But when can you attain that state? When you stop interfering with whatever happens. You fellows may make ten Anantas out of One! But mind you, for you, all of them will be Ananta for Ananta time! But Ananta always remains unaffected; it can never be split. It will always remain as one

Ananta - one Infinite - One Eternal. You may imagine - you may put any charge or charges upon it, but that just does not affect it, it remains alone as it is.

If anything is 'done or not, whether anything happens or not - all that, is all eternal. Eternal pervades all that has a limit and remains beyond it as limitless. Any Satpurusha is always in that state. Whatever he may do, whatever he may see, wherever he may be, to him everything is all Ananta. When anybody, who has not reached such a state of the Infinite, stands in front of a Satpurusha, the latter seems to be affected by him; but it is only a temporary affair; nothing moves him from his eternal state. Just as a drop of water on a blazing coal makes the spot black momentarily, such is the apparent momentary effect on a Satpurusha. If you charge me with the state of Ananta, whether I am in that or not, i.e., to attain that state yourself you charge me with that state, I am bound to be affected temporarily by that; but along with it you will also be in that very state for that period of time. The more you associate and charge, the longer you will be in that. Water extinguishes fire; but it is effected by somebody else, i.e., it is not an independent action on the part of the water. As opposed to this you are independent, act on your own and 'charge' me on your own. The more you attempt to break the Satpurusha away from his state, the more you will attain that state - you will attain his state. There are many a method of trying to break him away from his state; I will, however, tell you the simplest. The Satpurusha is always beyond the state of the world and remains unaffected by any object of enjoyment. So the simplest thing is to go on pushing all our worldly things on him. Even though all these things do not affect him, they lead you to his state.

You may be taking me to be in the Ananta state; but I am in the state of the primordial Prakriti. I never interfere with anything. I am a woman and as such I am the wife of the world - the wife of you all - all of you are just my husbands. I have to do what you make me do. Because I am a woman, i.e., I am the Prakriti, I am the Ananta - the Eternal. If you will accept the female state, you will also be Ananta. What you call as women have all attained - are all attaining - that state. To attain the state of Prakriti is to attain the female state. Prakriti itself means the Ananta. I have told you - proved to you - that all of you are really in the female state; but since you are not conscious of that, your women only are attaining that state due to association with me, and you are all just remaining dry. There is a saying, "Jave Tyachya Vansha Tevan Kale", meaning: you understand when you become like that. All the same, do not get frightened. Due to my female state, all of you will attain that state. But this does not happen at once - does not happen quickly - because of the interference of your pride of the present position you have taken to. It has been said, "Purusha Na Hi

Jananti Purushasya Padambujam". When you will give up the pride of being Purusha and take yourself to be a woman, then alone you will attain that Parama Purusha. Because you insist on being men, God has to play the role of your women.

How much should I talk and tell? It is only the One that has to be explained in so many ways. I have to start from One and return to the same One. In the well-known book called Panchadashi, it has been explained in fifteen ways; that is why it has been called Panchadashi (fifteen). Here I am telling you about that One every day in a different way. But how long can one tell, and what is the use?

214

V. P. I (ii) 11

5-11-1924

The Purana State

Once the Ancient state is reached how long can the oldness of the thing remain? The feeling of oldness remains till the consciousness of new-ness is there. As the feeling of newness dwindles away, the feeling of oldness follows suit; it is then that that thing is neither new nor old; it is then called as ancient - the Purana. The word Purana, no doubt, means old - ancient - but it has other subtle meaning. Let us see what it is.

The word Purana means Pura (former) plus Na (No), i.e., that, which was never there formerly. With this meaning the question crops up, 'former to what'; well, it means former to both the states of new and old. If there is nothing former, nothing would be there later. In between the former and later, we get the states of old and new; Purana thus would mean that 'nothing' that was there former and later to old and new. Then comes the question, that if there was nothing former or later, what was or what is there? The reply to this is, that, 'that' was there, i.e., both the former and later, to which 'Na', i.e., state of 'no' is not applicable. If there is nothing former and later, then the word Na has no significance in relation to it. To say 'no' about something, that something is required. If there is nothing new or old, or black or white, etc., then the letter Na can be used to denote that; or if there is something, at least one, then one can say it is 'not' there, i.e., the letter Na can be used; but if there be nothing former and later, then the later Na cannot obviously be used. But in Purana, the letter Na has been used; that Na has been used to denote that there was nothing former or later to old and new; how can it then be said that the letter Na is not applicable? The reply to this is that here the letter Na has been useful and it is seen to serve its purpose. Na has been used to

denote 'nothing'. Even if it has been used to mean nothing, yet the 'na' remains there as it is! True; even if something is destroyed - nullified, the destroyer - the nullifier - is bound to remain there after it. The one who eats food remains there after the food has been eaten, i.e., the food has been destroyed - has disappeared. In the same way, the letter Na denoted that there is nothing former to old and new. Na is the means to denote the state of nothing. This Na naturally will have no form as it is there just to give experience of Nothing; it means only the attributes of Na are present there. Somebody might say that then there are two things: one the attributes of Na and the other that shows those attributes, i.e., there are two, the Dvaita.

Some others may say, that when everything is destroyed, then, even the means of destruction will have been destroyed; it means that what would remain ultimately will destroy everything - eat up everything; it means that then Na even would not be there. When Na has played its part in stating that there is nothing, then how can that Na remain there? True; but then the destroyer remains behind; is it not? When the food is destroyed by eating, does the consumer also disappear? On killing Ravana did the Rama also disappear? Everything has to be considered this way. When everything disappears, i.e., becomes nothing, that nothing, i.e., that Na is bound to remain behind. It means that even after the dissolution of everything two things will be there and they are the 'is and no', i.e., the Dvaita will be there, as somebody said a little while ago.

The Dvaita remains behind, i.e., two (primeval) opposite states remain behind. Now one of these two must be destroyed - must disappear, and then alone only one can remain behind. If Na is the destroyer, then the Na is bound to survive everything. Even if some other Na is found out to destroy this Na, then that latter Na will remain after the first Na is destroyed. It means that Na is bound to remain behind. If that 'is' destroys the Na, then that 'is' will be destroyed; that means the state of Na is always there in the end under any circumstances. So the Na would say that if is all powerful, that it is ever-existent, that there is none other than itself. Somebody may ask this Na, "Well, you say 'I am always there', means that there must be somebody else - 'an another' to enable you to say that 'I am there'. How can you experience yourself even as Na, if you are all alone? You cannot say 'I am Na' unless some other 'is' is there. It means that there must be 'is' existent along with you. Then again, you say, 'I am there'; you thus admit your presence, i.e., the state of 'is', that is the state opposite to that of yours. It only means that that other 'is' alone is able to give you your status of 'Na'. Since, however, you say 'I am Na' you are not able to see that 'is', otherwise you would have destroyed it. It means that that 'is' always remains there even after you." Parashurama went

round and killed all the Kshatriyas; but at that time obviously he could not see - he could not experience - that somebody who was the ancestor of Rama; that means that Rama survived the destruction by Parashurama; it is like 'Is' surviving the 'No', Ultimately Parashurama, i.e., 'Na' had to merge into Rama, i.e., 'Is'; thus Na ultimately has to merge into 'Is'.

If somebody now hits at Na and says, 'You are only a tall-talker. You say you destroyed everything and yet that 'Is' remained behind; is it not?' It is then that Na began to consider about itself and then ultimately it approached its 'hitter' and said, "Tell me some method - some trick by which that 'Is' could be destroyed. I carefully went round destroying everything. I do not know how I could not see this 'Is'. If I had seen it, I would have certainly destroyed it. Now tell me some method of dealing with this unseeable 'Is'! That hitter then says to it, "It is an easy thing. You just leave your pride, i.e., your attributes of 'Na' and that 'Is' will be no more." Na says, "What a fellow you are? You are asking me to give up my attributes!" He says, "I have told you the truth. Just think over yourself. Whatever 'Is' is there, you destroy; is it not? But then you become proud of being 'the only destroyer' of everything. It means that attributes of yours do exist; you admit that they are there. If you destroy all that is 'Is', are the attributes of yours not included? Do they not require to be destroyed if you are the destroyer of everything? If you also destroy these attributes of yours, which 'are' there, then, i.e., when you will lose your pride or the pride you hold of your attributes, then their existence, i.e., that 'Is' state also will be destroyed. While functioning as Na you brought on yourself the pride of 'being' there, and it is this 'being' i.e., the state of 'Is' is coming in your way. When you will destroy that sense of your 'being' there, then alone you will have done your work fully. That 'being' i.e., that 'Is' is prideless; it never thinks that it 'Is' there; it does not know that it 'Is' there. You can look at it this way. Because that 'Is' is prideless, it approaches you with the idea of helping you in your work and requests you to deal with it, i.e., destroy it. It says to you that it is you yourself that created that 'Is' that you go on destroying, and ultimately nothing remained for you to destroy; but this "that nothing more 'Is' there to be destroyed" is what you feel - what you decide; as such, really speaking your work is not over, since you feel that that 'Is' remains there that has not been destroyed. This 'Is' is your own creation because of your feeling of 'Being' - of 'I'; you have got to destroy this remaining also and then alone your work will be really over and you alone will remain behind." That Na then says, "I have understood all that you say; I know how that, that 'being', i.e., that 'Is' is prideless; but I want to know how to destroy it?" The man replies, "Don't you see that whatever felt its 'being' there, you went on destroying; that is, all that had pride of 'being', i.e., in the state of 'Is', you destroyed. Now what 'being' or 'Is' that has remained is a

result of your own pride of 'being' and that again is prideless. If you give up your pride and become more prideless than that prideless 'Is', then that 'Is' will have virtually been destroyed. As you lose your pride you will experience yourself of 'being' always there. Again having destroyed everything, why should you feel proud of being a destroyer; to whom are you going to show yourself that you are so and so; you have destroyed everything; is there anything yet remaining to whom you can show yourself as a destroyer; if so, it means that you have not done your work fully. If nothing remains to be destroyed, you have nothing before you to show yourself; you have got to give up yourself - your pride of being 'Na'. You virtually thus come in the same state as that of that prideless 'Is'." On this the Na says, "What are you telling? It means I will be destroying myself and then that 'Is' will remain eternal." The man says, "Now, do not get upset unnecessarily. Your feeling of 'being' is always there; is it not? Even when you give up your pride, you are always there; is it not? In other words, 'this being' - i.e., that 'Is' gives you a permanent footing; is it not? That 'Is' thus becomes your friend - your associate; is it not? You both thus become one; the only difference between you two is in your names; that is all. Again once you join your own state of 'being' i.e., 'Is', there can be no other 'Is'. If anything comes forth and says, 'I am here', well, you can destroy that; but how can you destroy your own 'being' there? You are there - you are bound to be there; in other words, you yourself are that 'Is'; that means this 'Is', that is with you, is absolutely prideless; it is not showing itself at all; it is your own part and parcel and that you have to have this 'Is', you have got to bear it. If it is destroyed then you also will be destroyed. This 'Is' thus, though apparently your enemy, has got to be befriended by you. You have to be its friend, you have to associate with it, you have to take its attribute, i.e., you have to become like it. The moment you say 'I am', you accept that state of 'Is' as yours. That means in spite of your being 'no', you become 'Is'. This 'Is' being prideless, cannot be destroyed. Again think over this way. Why that 'Is' is there? Because of your opposite state of Na. If you now give up your own state, where could there be any 'Is' that will say "I am 'Is'." So this 'Is' that you are, is all prideless and hence is virtually non-existent even though existing. If that 'Is' will come forth and say, 'I am here', you will at once destroy it. This means that unless that 'Is' comes forth like that, you also do not come on the scene; in other words, you are also virtually non-existent. That 'Is' has to come forth first for you to be there to destroy it. It means that 'Is' is older than you; it is existent even before you. Have you understood now?" The poor Na had to admit all this.

In short, without 'Is' there can be no 'No'. The moment that 'Is' gets into the sense of being 'I', the 'Na' automatically evolves out of it, i.e., two things come forth - Dvaita comes

forth and the world comes into existence - new and old come into existence. When the Na now gives up its attributes, that is, it merges into 'Is', i.e., becomes 'Is', then it becomes Pura-Na, i.e., Purana or the Purana Purusha, meaning one who was not there before, who does not remain after, who himself is not there; thus, 'Just nothing' becomes the meaning of Purana Purusha. What remains then is that 'Is', which can only be grasped after the evolution of Na and hence that Purana Purusha virtually means that eternal 'Is'.

The one, who attains this state of Purana Purusha, i.e., the one, who, having experienced the old and new in and of the world, gives up the new and accepts the old and useless in and of the world, and thus who goes beyond the world and attains the state of Purana Purusha, is the one who enjoys that Infinite Bliss. Due to his experience of the world he is able to enjoy the state of Purana Purusha after attaining it. That is why avoid the new and try to accept the old, and hence useless, in and of the world. One who is not able to give up the lure of the new and yet who loves to have the old and useless, should associate with and stick to the One who has attained the state of Purana Purusha; with his association and service, gradually the lure of the new will disappear and love for the old increase. The one who has attained the state of Purana Purusha is called Satpurusha, and one should stick to him. This place you have come to is the place where you become that 'old'.

The one, who is useless from the worldly point of view, who has transgressed the state of the world, who experiences the state of Purana Purusha in spite of his having a form is the Satpurusha - the Mahatma - the Paramatma - the one beyond old and new, the one in whom the 'Na' is replaced by 'Is'; such a one is the real Purana Purusha. Such a one always remains equally in both the visible and invisible states.

Sadguru Godamapadarpanamastu .