

**THE TALKS**  
**OF**  
**SADGURU UPASANI-BABA MAHARAJA**

**VOLUME II**

**PART A**

**(The Selected Talks)**

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In Memory of  
My Revered Father

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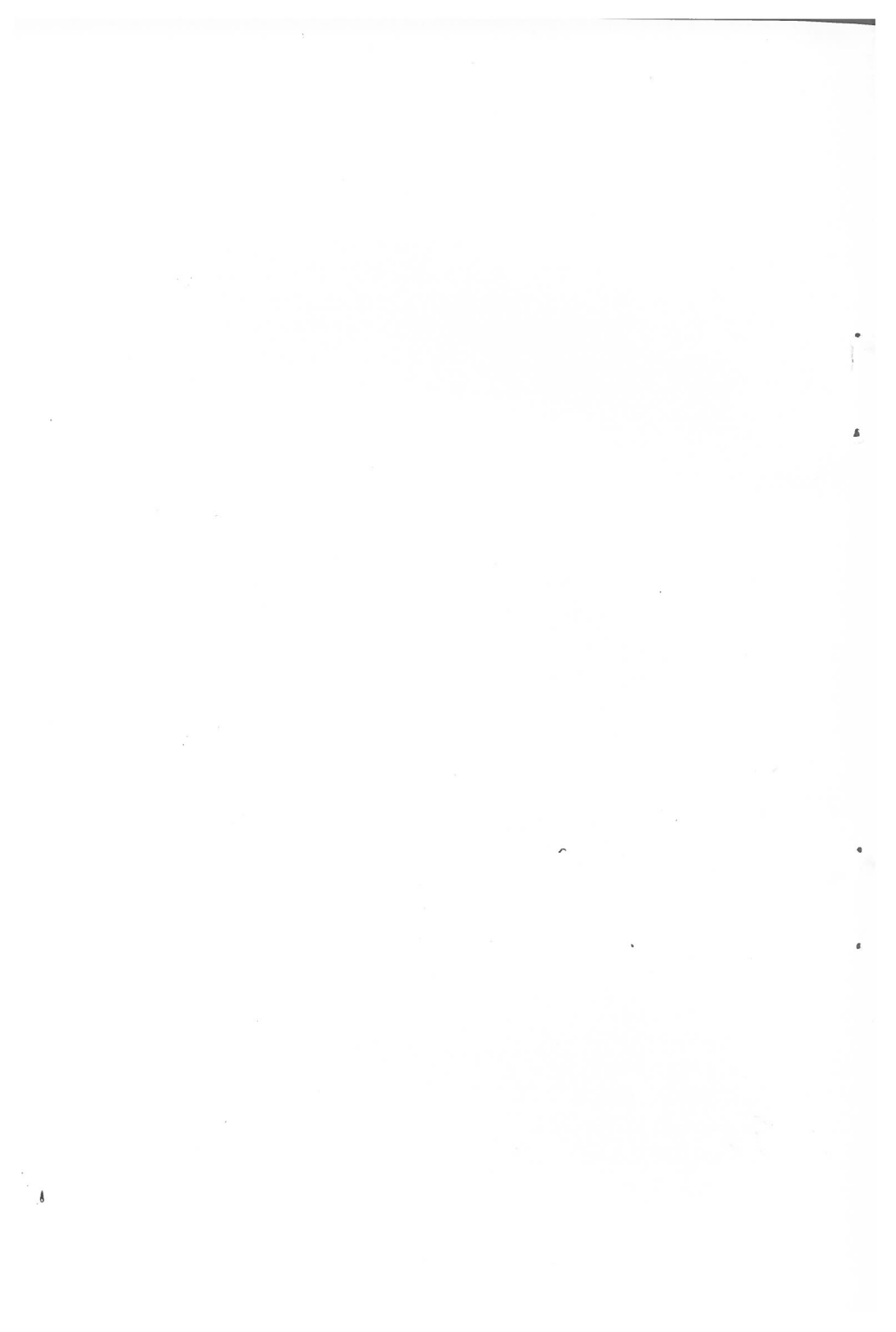
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## PREFACE

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 an extraneous occurrence obstructing the talk; many a new-comer 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. Some times he used to feel irritated and used to admonish them, or sometimes he just walked away from the place. Thus, there were many an 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 the form of a monthly journal, and actually one was run for two years



## PREFACE

(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 cantoes 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 Godama—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 Upasani 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

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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 meagre 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 meagre 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 talked 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 an impossibility. In Upasani-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, specially in its earlier part. Now in this, one has to think of the Upasani Vak Sudha 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 repetitions are only apparent, because

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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 Upasani-Vak-Sudha first, since the text was passed and awards declared cantoe by cantoe 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 Sai-Vak-Sudha and

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

In this (Parts II and III), to find out the talks that did not occur in words and/or spirit in Upasani-Vak-Sudha, and render them only obviously for economic reasons. On actually going through all of them 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 willed, 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

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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. e. g.

1. U. V. I-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 symbols in the text. The only possible course 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 type-written 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, eulogise their help or thank them. I can only say that I am equally grateful to them all.

I have already stated about my meagre 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 Sadguru Upasani Baba Maharaja to lead them all to that Absolute Eternal Infinite Bliss.

Nagpur :  
26th October 1957.  
M's. B. D.

GODAMASUTA

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### 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 labelled 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 II)

(Section I)

1

U. V. I—1

12-12-1923

(1) Big cities and sea-shore as store-houses of Punya (Merit emanant from good deeds — virtuous merit). (2) The covering of the Native-failings of this world and the Illusion (Maya) — the Absolute Bliss (Brahma). (3) The importance of Satkarma (virtuous deed). (4) The state of a Sat-purusha (saint-sage).

(Some new arrivals from Bombay approached Shri Baba for his Darshana (to see him). On seeing them he said, "You seem to be new-comers; have you come from Bombay?" They replied in the affirmative. On this Shri Baba began to speak in his usual impersonal style.)

(1)

Bombay is a great city; so is Calcutta, and there are many others like that. Millions of people stay there. Wherever plenty of pleasures are available, people flock to that place. These big cities are like a lump of sugar attracting people like ants. Every body desires to go and live there. There must be something sweet there that people like to have. These places are full of pleasures; means of enjoyment are found in plenty there and people are attracted by them. But why have all these pleasures and objects of enjoyment accumulated there? Why in those places only and nowhere else? I will tell you why.

Pleasures and happiness, whether spiritual or temporal, are the result of Punya — the virtuous deeds or merit. It is obvious that all these places must be saturated with Punya and that is why all objects of enjoyment and pleasure have accumulated there — are available there. Since millions have been enjoying there for

1.

the last so many centuries, places like Bombay and Calcutta must be the great store-houses of Punya.

Calcutta is situated along the banks of that great sacred river — the Ganga (Ganges), which has descended upon this earth from the matted hair of Bhagavan Shankara (Lord Shankara). Along the banks of that great river, where Calcutta is now situated, ages ago, many a Rishi, and high-class Brahmana were doing hard penance for hundreds of years. They were our fore-fathers. They did all the penance and attained Mukti — liberation, — the state of being free from the bonds of this world — the state of the Infinite — the Infinite Bliss. But all the Punya that accumulated as a result of that penance was just lying there. It is this great store of Punya that served as seeds, which in due course bloomed into fine trees. The fruits of these trees are the sources of enjoyment and pleasure, and millions are having them today. Thus, due to the proximity of the Ganga and to that immense store of Punya, Calcutta has become a place of pilgrimage.

Similarly, Bombay also is a place of pilgrimage. So many sacred rivers, around the banks of which so much of penance has been done, liberate themselves into the sea and Bombay is situated along the shores of that sea; immense store of Punya is thus accumulated there and that is why all sorts of enjoyments and pleasures are available there and millions are enjoying them.

Bombay and Calcutta, thus, are the great store-houses of Punya, and have become the places of pilgrimage. Millions are there; millions go there; but nobody is seen to take real advantage of the Punya that abounds there. People only look to those external fruits — the sources of physical material happiness; virtually nobody looks to the fruits that lie in the soil. Fruits like mangoes are borne by the trees above the ground; but there are fruits like raddish, potatoes, onions, which grow in the soil and which are called bulbous roots; some of these are very nutritious and have been utilised as food by the Rishis and Munis; in fact they always subsisted on them. People are attracted by the visible over-ground fruits and not by the invisible underground ones. These bulbous roots are called Kanda. The word Kanda means: Kam — Brahma, and Da i.e. Dadati —

gives, i.e., — one that gives Brahma. Brahma means that infinite, the one without a second, the unending, the ever present, the omnipresent, the Absolute, the all-pervading, the Bliss, the Infinite continuum, etc., and is invisible like Kanda. Being invisible no body looks to the Kanda; no body knows about it. Some of these underground fruits are capable of making the user immortal. Things like money represent the external visible fruits — the perishable physical pleasures, while the underground invisible Kanda represents that imperishable inner happiness — the Brahma, which has to be attained by the mind — the mind shorn of all desires. Trees with both the overground and underground fruits are there in plenty in Bombay and similar other places; but virtually no body ever looks to those underground fruits which lead to immortality — to that spiritual happiness — to that Infinite Bliss. If asked about these fruits any Sat-purusha (the person who has attained that state of Infinite Bliss) will only say "All those trees with their fruits are there with you." If you people have come here (to me) to know all about those fruits, well and good; it would be still better of you, if you come here to pick up the Kanda.

Sea is the fountain-head of all things; anything and everything is there in the sea. A Sat-purusha also is like a sea; many a Sat-purusha actually live in the sea. All the sacred rivers, along the banks of which so much of Punya has been and is being done, liberate themselves into the sea. The sea, thus, is a great store-house of Punya, and has been recognised as such from time immemorial. Lord Lakshmi-Narayana (see introduction) whose abode is the Kshira-Sagara (the milk-sea) also lives in an invisible state in the sea bounding this earth. It is for this reason that hundreds of Brahmanas, Yogis, Rishis, Munis, etc., have been doing Sat-karmas like penance, or Yadnyas (sacrifices), or recitation of Vedas, etc., along the shores of the sea. The sea has been all the more sanctified by the voyage of Shri-Rama through it. This is why one is able to see many a great city — the store-houses of Punya, developing along the shores of the sea. If Bombay is one of them there are many others like that here, as also in other countries like America, England and so on; they are all great centres of Punya, accumulated there as a result of many a Sat-karma — righteous deeds — done by hundreds of



Rishis, Munis, etc.; that is why all objects of pleasure, enjoyment and happiness seem to be concentrated in those cities. To enjoy these pleasures, people who have plenty of Punya to their credit are born there, or go there. The Atma — the soul of those that did all those deeds, as a result of them, transgressed beyond the world into that state of Absolute Bliss; but their Jivas — their 'lives' return to these places in a gross material form to enjoy the external physical princely pleasures, the fruits of their hard penance. All the royal personages and similar men are none else but the Jivas of those very great men.

(2)

When a person is born, it means that a particular soul ensheathed in the Native-failings — Swabhava Doshā — of this world is born, and resembles a foetus ensheathed in the membranes inside its mother's womb. So long as this covering is there, that soul is known as Jivatma — the life — the state of life. Due to this covering, i.e., the native-failings of the world, the nature of the Jivatma becomes such that he does not understand the truth about himself. His behaviour becomes like that of a person under an anaesthetic. A doctor administers chloroform to a person, as a result of which the person forgets himself, — becomes unconscious, — loses connection with his surroundings; when the chloroform is stopped, in due course, the person comes round, that is he returns to consciousness, — he is able to re-establish connections with his surroundings. The nature of the world resembles the action of chloroform. Once the Jivatma is affected by this world, i.e., is entangled in this world, the world so affects him that he forgets his real self; he forgets his origin; he does not know his real duty; he does not know what is happening and what is to happen to him; he does not know what the world is, whence it came into existence, where it is going, where it is to go. He now desires to enjoy and be happy and to attain that he begins to act in various ways to secure the objects of enjoyment, and in due course receives the pleasures and pains in and of this world, as a result of which he goes on committing further actions which still more entangle him. This leads him to a series of births and deaths. When he dies he gets another body suitable to undergo the fruits of his previous actions. And thus goes on the vicious circle.

In this world, thus, when a person dies he does not get out of the bonds of this world. During his life he has been doing actions which lead him to his next birth. If, however, somehow he manages to get over the native-failings, i.e., he regains consciousness like the person recovering from the action of chloroform, he gets over the bonds of this world by breaking its ties — the native-failings, like the new-born becoming free by breaking through the membranes ensheathing it, with this he goes beyond the world — he liberates himself from the bondage of this world. Such liberation from the bonds of the world is called Mukti, and in this state it becomes immaterial whether the gross material body of the one liberated is alive or otherwise.

Whatever action is done in this world first of all leads to some invisible result, which in its turn affects more or less, depending on its strength, the invisible in and of this world only, and not the invisible lying beyond it. This invisible result of those actions, in due course, evolves itself into a visible material state. The action is called the Karma, while its results, visible or invisible, as they are accumulated, are covered by the word Prarabdha, — the fate — the destiny. This Karma-Prarabdha combination is the outcome of the native-failings of the world, and is the cause of the interminable cycle of births and deaths. If by luck a man is able to see through this, then he begins to feel that he should get out of it, and tries to find out methods and remedies to break away from — to remove their hold on him, like the remedies to do away with the action of chloroform. In course of time he is able to escape beyond the sphere of their action, i.e., beyond the world, into that state of Infinite Bliss — the abode of the pure soul — the Brahma.

All the invisible, filling the space between this earth and the Sun, as also all that is invisible prior to its evolution in a visible physical material state, is the invisible belonging to the sphere of this world, and has no relation whatever with the invisible lying beyond it. That yonder-invisible — the abode of Bliss — is invisible to those of this world; it is, however, visible to those who are there, or who reach there by transgressing this world. All the Yogis and Munis, etc., are always trying to attain that state of the yonder-Invisible. That yonder-Invisible is overflowing with supernatural power. God,

the Sat-purushas, Incarnations like Rama and Krishna, are always there; it is the abode of the Infinite Bliss; it is the primary source of all the pleasures and happiness — including those of this world. It is a state difficult to obtain. He alone, who succeeds in breaking the bonds of this world, reaches that state. That place is all self-luminous, and it is that luminosity that becomes the cause of origin of the Sun, the Moon, the Earth, etc. Lord Shri Krishna has said:—

Na Tat Bhasayate Surya Na Shashanko Na Pavakah:

Yadgatva Na Nivartante Taddhama Paramam Mama.

(Gita — Canto 15 — Shloka 16)

“That is my abode where no light of the sun or moon or vibrations of the atmosphere (of this world) are existent; it is self-luminous; it is my own form; once one reaches that, he never returns to this world (as a man of the world).”

In the Beginning appeared a huge dark sphere corresponding to and containing this earth and the Sun; it was full of darkness. This state is actually experienced by us in our deep sleep, though on awaking we do not remain cognisant of it. The transcendental perception of this sphere tells us that the whole of this dark black sphere is the primary state of the Sun. It contains everything in the primary invisible state, which, in course of time, evolves into all the animate and inanimate creation of this world. Outside this sphere is the infinite self-luminous space — the abode of God Himself. It is this self-evident luminosity that gives rise, in that dark sphere, to what we recognise as our Sun, and the light of this Sun is responsible for the making and unmaking of all the animate and inanimate creation in this world of ours. The original dark sphere now becomes a dark covering enveloping the luminous Sun and the Earth. Really speaking, however, this covering is only an illusion, and as such has been named as Maya; I will speak about it some other time. The souls are caught in this illusion — this covering, and the covering affects the soul in such a way, that that person does not understand the truth about this world; he now remains in a state as is experienced under an anaesthetic. Just as the chloroform makes one forget himself, similarly this covering makes one forget about his real nature.

This black — dark covering is the state of 'Not-knowing', i.e., Adnyana — Ignorance; it is also called the Sakara-rupa — the visible with a form; it is also designated as Guru — teacher — guide — inasmuch as it makes one experience that one's self is different from this. This covering is limited — is finite. All the good and bad in this world lie within it. Within it are born human beings having evolved through the 84 lacs of the forms of 'life' — the yonis. All the actions done in the world are done within it; good or bad results of those actions cause the birth of the doer in a higher or a lower form of life in this world. Inside that covering go on all the actions, reactions and inter-actions of all the human beings, as also of all the animate and inanimate creation for all the time. It is this sphere which is the original formless invisible state of this world before it came into being. I will deal with its origin some other time. It is not normally possible for a human being to transgress this state. That person, however, who manages to break through it with the help of the kindly-grace (kripa) of his Master — his Sad-Guru, is the person who becomes liberated from it. It is this liberation that is named as Mukti. It is such a liberated man alone that attains that state beyond that dark-covering, — the state of God — the state of Infinite Bliss.

Just as various remedies are adopted to bring a man round from the effects of the chloroform, in the same way a wise man adopts various means to get over the effects of this covering of illusion to understand one's own real nature. The Rishis and Munis of old were such persons, who found out the methods and utilised them. The Sat-Karmas — the virtuous actions such as Anushthana (sanctified letters or hymns or something like that recited or repeated so many times per day or so much per day for a certain number of days), Tapascharya (penance), Yadnyas (sacrifices), Swadharmacharana (mode of behaviour as laid down in one's Faith) etc., are the various means adopted to liberate one's own self — to experience one's own real nature.

The Rishis, Munis, Brahmanas of old appreciated that their soul, the seat of ever-present Bliss, was ensheathed by this covering — the state of native-failings of this world, and they felt that they

must get out of this covering, i.e., break through the bondage of the world, and experience and attain, once and for all, their own real status. With this end in view they began to do penance — Tapascharya staying along the shores of the sanctified sea in various places; and this was continued for many a generation. As the penance was accomplished to its full measure they got out of the shackles of the world, that is, set aside the covering over their soul, and experienced and attained permanently their natural status of the all-powerful, ever-present, ever-lasting, Infinite Bliss; even to-day they are in that same status. So long as their soul was ensheathed by that covering, they were the Jivatmas; as Jivatmas they did all that penance, and as its result came out of that Jiva-state, and attained the natural, normal state of the soul. That Infinite Bliss is natural, and is ever there; it has not to be created like the worldly pleasures. With the penance they removed the covering, that is all. However, that penance, the results of all the actions involved therein, remained behind in the place where they were done. The attainment of that natural Bliss is not the fruit of that penance. The Bliss was always there; only the covering over the Bliss was set aside by that penance. The fruits of all the labour they had done, thus, were of no use to them once they had attained their real state, and naturally all those fruits remained accumulated in the places they had lived while doing that penance.

It may be argued that all that penance was expended in attaining that state, in doing away with the covering; but this is not true, because that covering was neither visible nor invisible — it was only an illusion. The penance, no doubt helped one to get over that illusion — a thing that was not existent. The penance was done to go beyond something which did not exist, and as such that penance, i.e., its results or fruits had to remain there, where it was accomplished; where can the results of all those actions done by a person with his mind and body with the help of various gross physical means — the substances and objects in this world — where can they go? They are bound to remain here in the world in an invisible state, later to evolve into the visible state on this very earth. That covering was never existent; but then some name had to be given to it till it was experienced that it was not really there

— it was non-existent — it was only an illusion. One can say that that non-existent covering was existent like a mirage. When a person is affected by a mirage, he moves, acts, labours till he is out of it — till he experiences that it was all an optical illusion, and hence not real, — i.e., it was non-existent. But so far as he was in it he laboured hard through it, his body and mind had suffered; and even when he came out of it, the effects on his mind and body were there, they did not disappear. In the same way, a person did all the penance — all the labour to get over the illusion — that covering; but when he got over it, the effects of his labour — his penance had to remain behind. All those actions of his and the means thereof belonged to this world, and as such had to remain here only, even when he himself got liberated; they could not go beyond the world. The souls of those persons who did that penance got liberated, but their actions along with their Jiva who did them, had to remain in this world only; they could not — cannot go beyond it; they all belonged to this world, and remained behind when the soul got liberated.

A person thrives in the world; he develops a family, and amasses a fortune; but when he dies, his children and his wealth remain behind. In the same way, all those Rishis, etc., to do away with their Ego, took to certain egoistic attitude, and did so much of penance; when they realised their own self, i.e., attained or passed into that state of Bliss, all that wealth of the penance along with the Jiva, who accomplished it with that particular egoistic attitude, remained behind. Thus, both the penance and those Jivas remained behind in this world, of course in an invisible state. All that wealth belongs to those Jivas; who else but they can enjoy it? None else can claim it. Persons having that much of high Punya to their credit can alone enjoy that wealth.

A princess cannot be offered in marriage to a commoner; she has to be married to a Prince or somebody akin to him. In the same way, the fruits of such high penance cannot be available to a commoner; a man of that much of Punya to his credit can alone have them. It is the Jivas of those Rishis, etc., that are the real and legitimate heirs to those fruits: and it is those very Jivas who are

born in those big cities along the shores of the sea as members of the Royal Families or families akin to that status, and are enjoying all those princely pleasures of this world. It is that penance that is now unfolding itself into the visible status — the objects and means of all the worldly pleasures, and those princely pleasures are enjoyed by those Jivas whose souls attained liberation.

It is thus that the souls of all those Brahmanas, Rishis, Munis, and others like them attained their real status — the state of absolute Bliss, and their Jivas are born as members of the Royal or high families, and are enjoying all those high class and costly pleasures which appeared as a result of the penance done by them. This is the truth that should be well borne in mind. Now that these rulers are ruling, that penance is being expended.

Whenever, thus, there is or are kings ruling on this earth, who are Satvika — i.e., virtuous temperamentally, they should be looked upon as the pure Jivas of those great men, who had done that high penance, and attained the state of that omnipresent, everlasting, Infinite Bliss.

(3)

There appear in this world some persons who are qualified for that Infinite Bliss, as also some Incarnations of the Almighty with some definite purpose in view. Such persons being in that state of Bliss are not able to do any action whatever — to do anything in this world. Hence to accomplish the particular purpose for which they come, they accept the Jiva-dasha — state of life suitable for that particular purpose. Now, as Jivas, they perform various revolutionary and wonderful deeds for the good of this world, with the help of that supernatural power. Having accomplished their work, with the help of a Sat-purusha or Sad-Guru, their souls return to their original state of Bliss, leaving behind them their Jivadasha, and all those actions with their fruits, i.e., all the Punya they had accumulated. Having committed all those wonderful deeds, their Jivas, having remained behind, now take a new body — new life, and expend all the Punya they had accumulated for the good of this world. We believe in ten main Incarnations, out of which so far only nine have been experienced by this world; their nine Jivas

returned in the form of the celebrated Nava Nathas, and established a new system of Faith to enable human beings to attain more easily both the temporal and spiritual happiness. Their system and their fame is being usefully utilised even today. The first Incarnation was in the state of the Fish, and the corresponding Jiva appeared here as the famous Matsyendranatha, and so on. In the books describing the life and work of the Nava Nathas their origin must have been described like that. So far the tenth Incarnation has not taken place, and hence we do not hear of the tenth Natha.

All this consideration explains the great importance of Sat-karma. The soul of the person, who does them with due respect to and observance of his own Faith, gets out of that illusion, and qualifies for that Infinite Bliss, while his Jiva returns in a higher status of life, and enjoys the princely pleasures of this world.

It is thus evident that it is highly necessary to perform the Sat-karmas to get out of the illusion, to get out of the pairs of opposites — the duals — the Dvandvas, and attain both the temporal and spiritual happiness. If one deeply thinks over all that has been said, he can understand what leads to all happiness, what leads to that Bliss, how to attain that Bliss, who is able to attain it, what are the Royal or similar higher personalities, to whom are attracted all objects of pleasure and enjoyment, and so on.

All this has been taught to us by Bombay and Calcutta.

I will now tell you a few things about the state of a Sat-purusha.

(4)

This world is full of the pairs of opposites — the duals — the Dvandvas. A Sat-purusha is always beyond all these Dvandvas; he is like a sea. Just as the sea is able to hold both good and bad without being affected by any of them in any way, i.e., the good or the bad does not disturb its original status, in the same way, any good or bad of this world that comes to him, a Sat-purusha is never affected by it; he is always engrossed — submerged in his own original status; such a person alone is the real Sat-purusha. Think of the Ganga: anybody can bathe in her — a Brahmana or an



untouchable — she does not say anything; so also whether any articles of worship or any filth — dirt is thrown into her stream, she says nothing; on the other hand, she washes away both of them and remains clean and pure as ever. Exactly similar is the state of a Sat-purusha; praise or defamation has no effect on him; he is beyond both. On the other hand, whomsoever worships him receives the fruits of his (Sat-purusha) virtuous deeds, and those that defame him receive those of his vicious ones. One should always take advantage of such a Sat-purusha. One can always profit himself irrespective of his caste, creed or faith, by associating with such a Sat-purusha, — a person who is always beyond all the Dvandvas. Unless one becomes devoid of all desires, of egoism — Ahambhava, one cannot attain that state of sublime unity — the state beyond all the Dvandvas. This is the Siddhanta — the established truth.

My talk is not in accordance with the method of exposition as laid down by the Shastras. My physical body is crooked; so is my hut; my language also is rough and unpolished. If you want to derive some benefit from here you have to behave to suit this place. Remember the saying “When you go to Rome, behave as a Roman does.” Whenever you go to any place you have to adapt yourself to that place, otherwise you are not able to derive full benefit from it; the people over there would not be free with you. When you go to a place of God or to that of a Sat-purusha, you have to maintain both external and internal purity; your reasoning must be straightforward; your whole behaviour has to be virtuous to suit that place; your actions and movements must be suitably adjusted; then alone you are able to achieve your object.

3

U. V. I—3

14-12-1923

**The attainment of Infinite Bliss through one's wife;—  
The present state; — The Religion of Pain.**

For the worldly people there are various methods to attain the state of Infinite Bliss with the help of their wives. One of these methods is to effect dissociation with the objects of enjoyment with the help of one's wife. The worldly man is always adding on to his

Karma-Prarabdha combination, to the impurity of his soul, and to prolong his state of Jiva by doing various actions to satisfy his desires. The dissociation from this Karma-Prarabdha combination, i.e., the assumption of the state of complete inactivity, can be effected with the help of one's wife. It is laid down, that by nature a woman does not possess the quality of increasing the Karma-Prarabdha by doing various deeds; and really she should not have that quality. By nature she is not independent, but entirely dependent on her virtuous husband. It has been laid down by Shastras that the wife should not act on her own against the wishes of her husband; that the man alone should do all the actions and deeds, and the woman should go without them. Thus, she is only expected to serve her husband, i.e., do the Pati-Seva, and do all the house-hold work necessary for the bare maintenance of their lives; these actions of hers do not form any Prarabdha. Being devoid of all independent actions and deeds, she remains beyond the Karma-Prarabdha combination. Really speaking, she should remain like that, and her husband should try to maintain this status of hers, which nullifies the results of all the faulty actions done by him. In fact, this is the real function of the wife. Once the husband is relieved of his Karma-Prarabdha, he automatically attains the state of God.

Woman is used to desire Akhanda Saubhagya — unbroken and unchanging state of married life, and for this her husband had to attain the immortal state. Attainment of immortality depends on attainment of God-hood and no one can attain that unless he has transgressed his Karma-Prarabdha. It is thus essential for a woman to make her husband go beyond his Karma-Prarabdha; and to do this she has to keep herself away from any independent actions and deeds that cause Prarabdha. That is why it has been ordained that a woman should never act on her own. It is a Siddhanta — an established truth — that loss of Prarabdha leads automatically to the attainment of super-natural power. Being devoid of any Prarabdha, a woman automatically becomes the possessor of that super-natural power, and this power of hers destroys the Prarabdha of her husband and her parents, which in its turn leads them to attain that same super-natural power. This means that it is the duty of a man to see that the woman continues to stay in her natural Sat-

vika — virtuous — state by not forcing her to undertake any actions and deeds, independently on her own.

The Shastras have laid down that the wife should only do Pati-Seva. But what is meant by the word Seva, i.e., Sevana? Sevana means to eat. To serve her husband means to eat away, i.e., to nullify his faulty actions and thus make him faultless. In this she resembles the sacred Ganga. Ganga removes the sins, but remains unaffected by them; she is ever pure. In the same way, a woman, who is devoid of Prarabdha by nature, always remains pure and unaffected by the faulty actions of her husband, which she eats away — nullifies, and thus washes away the Prarabdha of her husband and of her parents. Such women are always as pure and as sacred as Ganga; their very Darshana, i.e., mere sight or look purifies the world. A person having such a wife soon loses all his Prarabdha and attains the state of God; and with this he becomes immortal and his wife then automatically remains in the state of Akhanda Saubhagya. Such has been the state of men and women not only during the ancient Pauranic Times but even up to a few centuries ago.

But what is the state today? Wrong and harmful type of education is being spread today. Schools for girls have been opened and are being opened one after another. The time-honoured well-established, virtuous and beneficial mode of behaviour has been given up and the society is going down-hill at a rapid pace. This has resulted into the pitiful state of our country. What other method, except that of faithful virtuous deeds, can once again raise the country to its original higher status? The men-folk are committing acts and deeds which form a harmful Prarabdha, and which is responsible for the downward progress of themselves, their society and their country. The natural tendency of the woman to lead others to a higher status is strangled. She is made to do various acts and deeds independently, on her own, which lead her on to the path full of pain and sufferings. Thus today the man is not only lowering himself, but also lowering his women-folk along with him, to an abysmal state of life. Any person who cares to think rightly is bound to arrive at this very conclusion, that it is the men who are fully responsible for the present pitiful state.

It is the men-folk that have, thus, demolished the virtuous mode of behaviour, and thus led themselves and their women-folk astray, away from the path leading to that all-powerful Infinite Bliss. They have no idea of that Bliss. They have no idea even of the real worldly pleasures and happiness. What is taken as pleasure, today, is really the first stage of the on-coming infinite pain. I will tell you the signs of the real worldly happiness. One attains that with hardly any effort, mental or physical; with a little effort only various objects of enjoyment just flock to him. The mind of the person who has attained it is always contented and not laden with anxiety. He remains also calm and collected, and not impatient and fickle. He has no tendency to desire for more. Even when he gets plenty, he is never proud, showy, assuming and egoistic — qualities which cause pain and sufferings. He is not envious. He is never afraid of somebody encroaching on or hindering his happiness. He does not feel dependent. These are the qualities of the real worldly happiness. If a person is predestined to have this happiness, he is able to have it with hardly any effort, and in that too it is not followed by a train of painful events in the end. That is how people have been happy centuries ago. As against this, think of the present state of affairs. What a labour these people do to have a slight show of happiness, and that too leads them to pain and suffering in the end.

Why this, why such degeneration? It is because the people have given up their old virtuous mode of behaviour. The only way to stop this degeneration is to return to the old mode of behaviour of life. If at least the women begin to go back to that virtuous mode of life, then they and their men-folk are bound to regain their worldly happiness of old times. Not only that, but that would lead their men-folk out of their Karma Prarabdha, and, thus, to that state of Adi Shakti — the Primordial Power — while they, the women-folk themselves, will attain that state of Parama-Purusha — the Primary — the Original On-looker. This is what ought to happen. Both men and women would, thus, exchange their parts, and in the end pass into that state of Infinite Bliss. That virtuous mode of behaviour on the part of both, the men and women, will give them the real worldly happiness while in this world and the state of Infinite Bliss in the end. That is why the old Shastras have laid down that

mode of behaviour. Whatever few that may be following this mode must be actually enjoying that way. If some body cares to find out such men and study them, they will experience the truth of what I have said so far.

Because, nowadays people are used to behave in a wrong and improper way, they have no idea whatever of what is in this world and beyond it. It is, hence, that if somebody begins to tell them the real way, they do not believe in it; they think that they are being misled. They resemble a man under the effect of santonin; just as santonin makes a man see everything yellow, in the same way, these people think that a person is leading them astray when he tells them that their status, their mode of life, their environment are improper and faulty.

Looking to this attitude of the worldly men, those, that have seen through and analysed the causes of present degeneration, have written many a book to show them — to explain to them how they are misled — how they are wrong, and have drawn their attention to the true mode of behaviour. But who cares to go through these books? People no longer believe in the methods laid down in these books. If the people could be easily convinced, those great men would not have put forth such a huge mass of writings and wasted their time; they would not have laid down so many methods and so many rules and regulations. Since most of you, these days, are busy in acquiring pain and sufferings, you do not know even the names of these books. How can you then expect to get even the worldly happiness? If you want it, you will have to follow what has been long ago laid down. They tell you how to differentiate the right from wrong, good from bad, and then they explain what is bad for you. If you care to improve, the first thing you will have to do is to leave off the so-called "Free" behaviour of yours. Today when you are asked in Courts about your religion, your reply is, "Hindu Religion". But you are not behaving accordingly; you do not know what it is; you have not the least idea about it. So when you reply, "Hindu Religion", are you not telling a lie? Your present mode of behaviour does not fit in any religious code; you cannot say rightly that you belong to a particular Faith.

Today in this world nobody is seen to follow his Faith. What name can you give to your 'present religion' — the religion you are following. Names are given in accordance with the qualities presented by a thing. The Hindu Religion is called Sat-dharma — the real Faith — the true religion. Your present mode of life only gives rise to pain and suffering; as such, your present religion can only be called as "Religion of Pain". Henceforth if you want to tell the truth, whenever you are asked about your religion, your reply should be, "Religion of Pain".

What is the characteristic of your present religion? The chief characteristic that is very apparent is that anybody should be free to give any trouble to anybody on any account; that such progeny be brought forth that would cause an allround trouble for all the time. What should I say to you — the followers of the 'Religion of Pain'. If this be your ideal, if you think that your present 'free' behaviour is right, that there is nothing to improve, then why come here? You need not come here at all. Those that think otherwise should alone come here. Why make me talk and talk unnecessarily if you feel that you are in the right; please do not be coming here. Those that want to improve and feel that they should turn back to the lead of the Sat-Dharma, with all faith and devotion, and come here with that in mind, are always welcome; and I gladly undertake the responsibility of and for their good.

The men do not allow the women to follow their natural mode of life, but have been, and are training them to do deeds that cause Prarabdha. The women, thus, being now the possessor of Prarabdha, have to have their next birth as men to expend the Prarabdha of their (previous) husbands. The men, who are addicted to women, have their next birth as women, and as women now they expend their own Prarabdha, and while doing so do many actions that simply add on to their Prarabdha. The men and women thus exchange their sexes subsequently to suffer from their mutual Prarabdha, and to increase it mutually. There is a saying — "Buddhih Karmanusarini", meaning: your mode of behaviour and reasoning in one particular birth is based on the actions done in the previous ones. It is in accordance with this that the present women are wanting to behave

like men. Look at it from another angle. The women have now come here as men, and hence the marriages that are taking place are between men (who were women) and women (who were men), i.e., between men (of present time) and men (of the past); how can you expect to have a happy home with such couples? The men having come as women show their original manly mode of behaviour, and soon become widows. The unusual number of widows and sterile women and the womanly mode of behaviour shown by many a man, are the direct proofs of what I have been saying. All this is the result of giving up the mode of life as laid down by the Shastras, and which has incapacitated women to lead men to both the temporal and spiritual happiness, and to the state of Akhanda Saubhagya for themselves.

In those days, girls were married when they were eight years old. From that early age she received her training on behalf of her husband, in his house, in the proper virtuous mode of behaviour, as laid down in the Sat-dharma, to wipe out the Prarabdha of her husband. The Shastras have said — “Ashtavarsha Bhavet Kanya”, meaning that at the age of eight a girl becomes a kanya. The word kanya means:— Kam — Brahma, Niyate sa — one that leads to, i.e., one that leads to Brahma; it was for this purpose that she was married and trained from that early age.

A wife is able to emancipate her husband and lead him to God-hood. Similarly, the son leads his father to God-hood. It is for this reason that it is said that the wife should call her husband as God, and the son his father. For this it is very essential that the husband, to attain God-hood for himself, should not allow his wife to go astray, but follow the path which will infuse in her the qualities of God-hood; once these qualities are ingrained in her, she is bound to lead him to the same God-hood. In the same way, the son is bound to lead his father to God-hood. That is the rule.

How is the God-hood of the wife transferred to her husband? It is like a money-lender; he lends money at some rate of interest, and in course of time, gets much more than he has given; in case the debtor is unable to pay, the creditor brings attachment on his

property, takes possession of all he has; and thus becomes a rich man. In the same way, the husband makes his wife behave in such a way that she attains the qualities of God-hood automatically, and thus accumulates plenty of Punya to her credit; this whole store of Punya becomes automatically transferred to his credit and leads him to God-hood. Thus, both of them attain that God-hood, become immortal, and then remain in this world for its emancipation and good in an invisible state; at the same time with their gross physical body they mutually enjoy that Infinite Bliss. Such men and women are recognised as Yogis and Yoginis. Even the Darshana of such persons leads many to God-hood. They can now leave their body when they like. Even if one of them goes earlier, no difference occurs in their status. If the wife goes away first, then her husband is able to see her, of course in an invisible state, and to enjoy that Bliss in her company. If the husband, on the other hand, goes first, his wife continues to enjoy that Bliss in his company in the same way. When both leave the gross body in the end, then both of them become one; they may now exchange their forms as they like in the invisible state, and together carry on doing their actions for the good of this world. Thus, they turn into the primary state of *Adi Prakriti* and *Purusha* — the *Primordial Energy* and the *On-looker*, or what is generally called as *Lakshmi-Narayana*.

This is the result of the husband treating his wife in accordance with what is laid down for her to attain the qualities of God-hood. If the husband attains God-hood, her work in the world becomes over, and she can leave the gross physical body, and join her pure soul with the Godly soul of her husband within him; such a result is equally good. It is said that a woman should predecease her husband; but this is how it should happen. On attaining God-hood if the husband dies first, the wife becomes a widow from the worldly point of view; but then to her the husband is always there with her — within her, and she continues to be in the state of *Akhanda Saubhagya* and in the state of *Absolute Bliss* along with him. Such a woman is called a *Sati* (female *Sat-purusha*), *Yogini* (female *yogi*), *Goddess*, etc.

That state of God-hood — the *Absolute Bliss* — the *Brahma* is the natural state of a woman — whether young or old — but



in a dormant state. To make the dormant qualities apparent, she must be made or rather allowed to behave in her natural way — the way laid down by the Shastras. When those qualities become apparent, i.e., the God-hood becomes apparent, then it automatically passes on to her husband because of their particular relation with each other, and make him attain the Absolute Bliss.

In short, if the husband wants to attain the state of Absolute Bliss, his wife has got to attain that first. For this, she has to follow what has been ordained by the Shastras. As she attains it, the husband automatically gets the advantage, and attains that Absolute Bliss himself. In the same way, a father can automatically attain from his son that Absolute Bliss. This is the Siddhanta.

4

U. V. I-4

15-12-1923

- (1) Importance of Recitation of Vedas. (2) Power of secrecy.  
 (3) Qualification for reciting Vedas.

(1)

Who does not want Brahmanatva — the state of being a Brahmana? It is a question like who does not want wealth? Everybody is desirous of having Brahmanatva, because that great primordial power — the Brahma-Shakti — is always self-evident amongst those Brahmanas, who follow the necessary injunctions laid down for them; it becomes automatically evident in them. That Brahma-Shakti is always dormant in the Vedic Mantras and the cogent actions thereof, (Mantra is a letter or a string of letters or a hymn); that is why from time immemorial these Mantras and the cogent actions thereof have been valued to be of great importance, and the Brahmanas well-conversant with them — (the Vedas and Shastras) — have been looked upon with great reverence. The Brahmanas, who are always busy reciting Vedas continuously, automatically reach that state of Absolute Bliss, and as a result of this righteous action subsequently return to earth to enjoy princely worldly pleasures and happiness. While doing this even if they behave a bit adversely,

they have not to take another birth to suffer the pain thereof due to the large store of Punya to their credit. In other words, they do not get bound by the actions they do while enjoying the worldly pleasures, and thus escape the cycle of births and deaths by attaining the invisible immortal supernatural body, with the help of which they automatically qualify for the attainment of Absolute Bliss.

For increasing the store of their Punya for future benefit, people are generally seen to recite sanctified books like Bhagavat Gita, Ramayana, Guru Charitra, Dnyaneshvari, Ekanathi Bhagavata, etc.; this can be done by anybody. For the Brahmana class, however, recitation of Vedas, preferably and definitely, has been laid down as a very important principal measure to obtain higher credit of Punya for having both the worldly and spiritual types of real higher gains. Even if he does not do anything else except the recitation of Vedas, it does not matter, as this recitation alone is able to give him huge amount of Punya normally accruing from various righteous Kriyas and Karmas. Such is the glory of pure recitation of the Vedas.

But when does one fully avail of the righteous fruits emanant from such recitation, is a fair question that strikes us. The reply to this is, that, that Brahmana alone attains it, who does not try at all for the subtle or literal meaning of the Mantras, or think of — much less try — for the benefits derived therefrom, or discuss the relative values of theirs, but who simply and continuously only recites them strictly in accordance with the injunctions with due care and respect for the books, by maintaining celibacy and purity — both physical and mental. Such a Brahmana stands superior amongst them, and should be considered as God. In fact the Brahmanas are called as 'Gods on earth'; they stand superior even to the Sun; that Brahma-Shakti is always evident in them. Even if such a Brahmana is married and has a couple of children, and thus be leading a married life, both he and his wife do not lose their celibacy, nor are they affected by it. It is such Brahmanas who enjoy the Absolute Bliss, and it is they that return to earth to enjoy the princely pleasures and happiness, and in the end return to the state of Infinite Bliss. Such is the state of Brahmanas who only recite the Vedas. But the

most essential condition for such a result is that that Brahmana must never try to fathom out the meaning and uses of the Mantras; then alone that result is achieved, not otherwise.

It is customary to do the Japa of a Mantra pertaining to any Deity of a lower or higher order; it is always better to do some japa, and actually many might be doing it. But what is Japa? Repetition of a Mantra over and over again means doing the Japa of that Mantra; it has to be repeated like that many a time every day to unify one's mind with the pronunciation of that Mantra, and that is what happens with the repetition. While doing the Japa nobody worries to know the subtle meaning of that Mantra. In the same way, without any knowledge of Sanskrit language and hence without knowing the meaning, many a Stotras (collection of hymns pertaining to one Deity) composed in that language are repeated. It is a rule with some to repeat every day all the cantoes of Bhagavat Gita, obviously without any attempt to know its meaning. To understand anything correctly means to become one with it, and to become one with anything is really to understand it. As the repetition is done the mind begins to become one with those words, and this unity means understanding the correct meaning of what is repeated; it means to transform one's self into the state of that Mantra; this is the end — the result expected of the repetition, i.e., of the Japa. To understand anything this way is the correct way of understanding it. Repetition of Bhagavat Gita and similar other books has the same value as that of the Vedas, and should be repeated daily without any show whatever, and without trying to understand its meaning right from the beginning, with due observance of alround purity. As the repetition is continued without any attempt to decipher or getting deciphered, its real meaning begins to unfold itself in one's mind; the real purpose of that repetition is then served, and the Shakti, lying dormant in that Mantra, begins to become apparent in the repeater. Once one such Shakti is attained all others follow suit, sooner or later. Such is the power of the self-existent Vedic Mantras or similar ones from sanctified books; but this happens only when its meaning is kept hidden and not exposed. If, however, one tries to understand its meaning the repetition does not bear its full fruit at the proper time, and it is so because the moment one begins

to understand the meaning, the mind begins to waver. It is for this reason that one must recite and repeat without trying to understand the meaning. It is not the duty of the human being to interpret things like Vedas, Bhagavat Gita, and similar other things, which represent the inspired thoughts of Brahmadeva, Shri Krishna, and similar other great men, respectively. The real object of repetition is to make one's self one with that Mantra or whatever is repeated. When one attains that state, one experiences himself to be the composer of that Mantra; except for the external form of the physical body one now experiences complete unity with the composer; one's mind and reasoning is now replaced by those of the composer. The natural outcome of this unity is that the thoughts which inspired that Mantra replace one's thoughts, and the real meaning of the Mantra automatically unfolds itself within one's mind. Such automatic inspiration of the meaning in one's mind alone proves that total unity with the original composer. It is, thus, clear that the only method to achieve this is to recite and repeat with all faith and purity without ever trying to decipher the meaning.

If we begin to find out the meaning the mind begins to waver, and the human reasoning begins to draw some conclusion. The human mind and reasoning are not like the perfect mind and reasoning of God; they are always in the state of Asat — state of impurity; the impure mind and reasoning will naturally lead to impure, i.e., incorrect conclusions. Many have tried to interpret things like

Vedas, Gita, etc., according to their own light; no two of them are seen to coincide; one stretches it one way and the other the other way, and thus they all vary from each other; that is why there are so many criticisms, explanations and discussions. This only means that the impure human reasoning leads to incorrect conclusions; it is like seeing everything black with black glasses on, when actually it is bright and white.

Whenever a person is seen to grasp the real meaning, it is a sure sign that he has been bestowed with the kindly — Grace — Kripa of God; it is due to this grace that his impure human reasoning gets replaced by the pure Godly one, and it is then that the person begins to understand the real meaning. That grace is always seen

being bestowed on persons, who have been reciting and repeating only, without the slightest effort to know the meaning; and such persons alone understand the real meaning.

The qualities exhibited by a human being and God are poles apart. Human reasoning is after all only human, and is bound to lead to impure and incorrect results as opposed to that of God. Literal and subtle meaning of words of God can only be understood when one becomes like Him. Lord Shri Krishna has said "To know what I mean is not possible for the human reasoning; to understand that, human reasoning has to be set aside and substituted by mine"; (Dadami Buddhiyogam Tam Yena Mamupayanti Te — Gita, canto 10, Shloka 10). From this it becomes clear, that to understand books like Vedas, Gita, etc., God's grace is necessary, and to obtain that grace the human reasoning must cease to function, and to achieve this, unity with the words of God is essential, and this unity is attained by repetition only.

Take another common worldly example. There are many a Mantra belonging to the Shabari and other systems, the inspiration of great men like Matsyendra Natha, Gorakhanatha, Jalandaranatha and others, which have been utilised to do away with all sorts of troubles, privations, etc., caused by invisible spirits and ghosts, to save persons bitten by a scorpion or a serpent, to tame a tiger, to remove physical ailments, etc. All these are kept as guarded secrets, and are passed on by word of mouth by the Guru to his disciples, who recite and repeat them with due observance of a set of very strict rules and regulations. All such Mantras are revised and potentised on certain special days particularly the eclipse days. These Mantras have been passed on from generation to generation, but nobody has cared to know the meaning of the Mantra as also the why of the actions thereof. In the processes of their actions many a figure like a triangle, a hexagon, etc., are drawn with special writing material with the help of sticks of a particular tree, and then some figures or letters like Rham, Rhum, etc., are written in particular places in those diagrams. All this is being done exactly as has been passed on from one to another without the least inquisitiveness about its why. It is not that the disciple only knows nothing about them, but

even his Guru is equally ignorant about them, because it was passed on to him by his Guru in the same way, and so on; that is the established tradition — not to know the meaning, nor the why of different actions and processes involved therein. The experts in the line never initiate any inquisitive intelligent person who is capable of finding out the meaning. If by chance such a man is initiated, as he tries to question how and why of what he does, he is not able to show any beneficial results thereof.

## (2)

When the Sad-Guru feels like bestowing his grace he does it secretly; he has some deep thoughts to convey; when he speaks of them, they are generally not understood by anybody else. His words are of great importance, and are like those from the mouth of Brahmadeva. They are capable of purifying even the listeners. Sometimes he is seen to order somebody in an irrelevant manner, or give a blade of grass, or a lump of earth, or flowers, or money, or abuses or a beating. Sometimes he is seen receiving some things from others. He is always seen doing some actions — some openly, some secretly. When one sees these actions, one should never try to find out the meaning or the motive of those actions. His words and actions should always be remembered and stored deep in one's heart. The more secretly they are stored, the earlier they are able to bear fruit.

God is invisible — concealed, unlike man. Therefore anything done secretly is able to communicate with God at once, just as open actions are able to do with human beings. Whatever is done secretly remains unknown to human beings, but becomes known to God at once.

Some Gurus are seen actually whispering a Mantra in the ear of a person. Why do they do like that? Why do they not tell it openly? It is said that "walls have ears"; and so they want to tell the Mantras in such a way that even the inanimate things are not able to hear what is told, what of human beings then? That is why it is customary, even when only two of them are present at the

time, to cover their heads with a piece of some sanctified cloth, and then with his mouth almost touching the ear of the disciple the Guru slowly and clearly whispers the Mantra and whatever connected with it into his ear; they remain like that till all that has to be told is completed, irrespective of time, and then they remove the covering from over their heads. While doing Japa it is customary even to tell the rosary in a bag, so that even that rosary should not be seen; what then of exposing the number of repetition! The Mantra is recited and repeated preferably in mind, or whispered with hardly any discernible movements of the lips.

Those that are simple by nature in both the worldly and spiritual spheres, that keep the Mantras and similar other things secret and sacred, that follow the various cogent injunctions in a very strict manner, they are the persons who are generally initiated; it is such men who are able to produce beneficial results out of them. Doctors and Vaidyas give a medicine without telling what it is; it is like the saying "a closed fist is worth a lac". Sometimes this medicine is a common household substance; but it is given with very strict instructions about taking it and the diet to be observed during its regime; but what it is, who made it, whence it can be available, is not revealed. In the same way the God — the Para-Brahma — is unrevealed; the methods to attain that state are kept secret; the Bliss that is achieved in the end is also concealed. The Mantras, the methods, the relevant injunctions and actions, and those that observe all of these, never reveal them. Those that are able to behave and follow things in this way are alone able to derive full benefit from them.

All the modern wonderful, apparently supernatural inventions and the pleasures and happiness derived through them by the Europeans have no relation whatever with the secrets of God. The Westerners only believe in what they see and touch with their physical senses; the happiness they experience through their physical senses is taken as the real happiness by them. They look at all the physical, material, visible objects as the only sources of deriving happiness. With the help of material objects they create pleasures of life and happiness, and then go on enjoying themselves the appe-

rent limited physical happiness with their senses; this happiness — these pleasures — are obtained through effort — hard effort, without which they are not available. In a way, from the point of view of this world, this is good; because due to this attitude of theirs it does not occur to them that there is also the interminable, unlimited, unrevealed, effortless pleasure — the Bliss, and that there are many a secret, proved methods, capable of leading one to that Bliss through the attainment of an invisible, immortal body after death. In a way, this is good that they know nothing about it, as otherwise they would have tried to obtain that Bliss, and go on enjoying it here on this very planet. It is probable that they are only destined to propitiate and obtain the grace of the lower order of Deities controlling the material things.

This explains to us that all those Mantras, which have come out through the mouth of God, or saints, or Sad-Guru just as a matter of inspiration, or those that have been composed for some definite purpose, they would only become beneficial to the world provided they remain in an unrevealed or secret state.

By supernatural power we mean the power of God, and that power is always in an invisible state. It is essential to know the various means to attain that power. All the four Vedas are the principal means of obtaining both the temporal and spiritual happiness. Being the all-powerful secrets of God, they are not open like other common books; they are not like news-papers and novels; they do not dish out false pleasures and pain; they are not seen anywhere and everywhere from house to house. It is ordained that they should remain as secrets, and even today they are in a fairly concealed state; most of the people are indifferent towards them, as also towards other similar sacred books. People are hardly seen taking any interest in them as they do in other common books. There is no propaganda about them, nor are they disseminated. This only proves the view that they should remain in an unrevealed state. After all, they are the secrets of the all-powerful God, and are bound to remain that way.

All the Vedic Hymns are all powerful Mantras. If they are well kept and utilised carefully by the Brahmanas, they could cause



immense good to this world. They represent the inspired thoughts of Brahmadeva, and have not been revealed for being deciphered or for being treated or criticised like other literary writings, but have been revealed for the good of this world by being used and looked after in a concealed state. If they are made open like other books, they will lose their power; and one has to bear this in mind. That is why the Brahmanas have been keeping them secret and sacred, utilising them in the same secret manner, and enjoying the good fruits thereof. It is only the competent Brahmanas who are able to do so.

## (3)

None except the Brahmanas are authorised to deal with the Vedas. Without the physical form of a Brahmana, one has not the authority to deal with them; none else, i.e., none with other physical form can succeed in dealing with them. Iron cannot be replaced by gold; so also all the feats of strength shown by iron cannot be shown by gold. Both have their own typical functions and characteristics, though both are formed out of the same invisible principle. It is the external physical form of theirs that have given them different qualities, and they so much differ from each other. Look at the fire and water; both are formed from the same invisible principle; but their external forms present opposite qualities. The same invisible principle forms a mango-tree or a lemon-tree; but their external forms present diverse qualities. No doubt they are all trees, but a lemon tree can never present the qualities and fruit of a mango tree. If the lemon tree desires to bear mangoes, it shall have to lose its present form, take the form of a mango tree, and then alone it will be able to bear mangoes. In the same way, what a Brahmana body can achieve, can be achieved by that only, and by none else. If somebody desires to have that achievement, he will have to leave his present body, and take a Brahmana body by taking birth in a Brahmana family. For this, one has to remain in contact, with all due reverence, with the Brahmanas, duly observing the physical, mental and moral purity, and help the Brahmanas to keep to their own mode of life without in any way interfering with it. This automatically ensures the ensuing birth in a Brahmana family. This is the rule. With such mode of behaviour any person becomes qualified

to have a birth as a Brahmana in a Brahmana family, and then to attain that all-powerful, Infinite, Brahma-Shakti.

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5

U. V. I-5

16-12-1923

(1) Real duty of Brahmana. (2) Significance of and attainment through secrecy; the real understanding and the impediments.

(1)

The principal duty of a Brahmana is to look after the Vedas. When he recites them with due observance of the various injunctions and alround purity, Brahmata (state of Brahma) begins to abide fully in him. Ordinarily a Brahmana resembles the fire lying dormant under the ashes; but when he recites and repeats the Vedas and his mind and soul become one with them, i.e., he himself becomes the Vedo-Narayana (become Narayana due to Vedas), then the Brahma-Shakti becomes apparent in him, and he now resembles the blazing fire, uncovered off the ashes. With constant repetition his mind becomes one with the state of Brahma, and as such he now resembles the Brahmadeva. The repetition of the Vedas itself causes such a huge accumulation of Punya, that it becomes unnecessary for him or rather immaterial whether he does anything else or not; he himself becomes the store-house of Punya. It is this repetition with all modes of recitation-Pada (words), Krama (alternate words), Jata (every word repeated twice), Ghana (every word repeated thrice in a particular way), etc., in itself constitutes high penance, and a Brahmana doing that is always included amongst the great ascetics or Yogis. This is the real duty of a Brahmana; that is the Vedic religion.

A Brahmana should not undertake any occupation for his food and comforts, but he should have recourse to a begging bowl for his subsistence, and with this he should only recite and look after the Vedas. If he is unable to deal with all the four Vedas, he should fully study the one he belongs to, and even that alone will give him the same fruit.

A Brahmana, who only recites and repeats the Vedas as is laid down, and takes no interest at all in any of the Yadnyas (sacrifices) described therein, is the ideal Brahmana; the one who does perform the Yadnyas as laid down is number two; and the one who tries for their meaning belongs to the lowest order; such Brahmanas should not be called Vedo-Narayana. Vedas are not meant for knowing their meaning or for being exposed like ordinary books; their principal use is to store them in one's heart secretly with strict observance of the cogent rules. Their concealed state is useful for the good of the world. There is a reason for their being kept in a concealed state. Right in the Beginning the thoughts that were going on for ages in the mind of the Brahmadeva came out as inspired words from his mouth; it is these words that constitute the Vedas. To understand the thoughts that brought forth all those Hymns of the Veda correctly is possible for the Brahmadeva himself, or they can be understood by one having that status. Brahmadevas are not born like that every day and anywhere. Moreover, it is not that one must know the meaning of the Vedas to derive beneficial fruits thereof. The beneficial fruits are obtainable more easily by mere sincere repetition. Hundreds of Brahmanas have been reciting, and even today — in these days of materialism — there are some who are doing it, and are thus keeping them up.

(2)

The God and His supernatural power which is capable of doing anything is not visible to the human beings. This world is going on systematically because God and His power are in a concealed state. If everybody understood those secrets and began to behave accordingly, the world will be drowned in chaos. It is, hence, that the Creator willed that He and His power should remain in concealed state, while the world with all its in and of, as also the human beings with all their actions and affairs should be in the unconcealed, i.e., open state.

If the man keeps all about God as secret, and goes on utilising that knowledge of his secretly, then it leads to happy results for everybody in this world. The human mind, by nature, is given to

imagination and doubt. Hence it is that if God's secrets are revealed, the human mind is bound to utilise them in improper manner leading to improper results. So far, therefore, those secrets are kept as secrets and utilised as such, they remain all-powerful and very useful; if, however, they are revealed, they will have been reduced to the human state, and as the human state is always dependent and hence powerless, those secrets in a revealed state will be simply reduced to a similar powerless state.

Think of sleep. Sleep is a state of concealment; one conceals himself from all external things during sleep. The pleasure enjoyed during that state of sleep can only be enjoyed when we hide, i.e., conceal ourselves away from all external things. If we begin to use the external things during sleep, we will not have retired from the external things — we will have turned the state of sleep into the state of wakefulness, and as such obviously we will not have that pleasure of enjoyment emanant from the sleep, i.e., we will be out of that pleasure, i.e., we will be in a state of pain. In the same way, if all about God, which is ordained to be in a state of concealment, is exposed, how can we expect the desired happy results from it? In such a case we will not experience any pleasure, but only the opposite — the pain, and that too because of our exposing those secrets, i.e., because of our own fault.

This world and all the in and out of this world is open — an exposed affair, and consists of the exposed state of God Himself; in the same way, all that is unexposed — concealed — invisible — secret, is also the state of the same God. Both the exposed and the unexposed, thus, are the forms of the same God; they form the dual aspect of the same God. Everything pertaining to God has to be in a concealed state; in fact everything, to begin with, was in an invisible, i.e., concealed state; when He willed to bring some of it to the surface, i.e., in the exposed state, that exposed was seen exposed spontaneously, and such exposed is always seen to benefit this world. It has been experienced, that whatever becomes necessary becomes spontaneously exposed from that unexposed — invisible state. It means that the invisible becomes spontaneously visible if and when it is required for the good of this world, and as such the invisible

must remain in that state only, obviously for the good of this world. If somebody forcibly tries to expose it, it will be in a premature state, and as such, instead of doing any good, it will lead to opposite result.

If the invisible — concealed — is to be utilised, it must be done in the same state — the state of concealment — state of solitude. While doing so, it is obvious, that all external thoughts must be completely shut off, otherwise it will not have been done in a concealed state — in solitude. When all thoughts are shut off from the mind, the mind goes into the state of concealment, i.e., in solitude, not otherwise. So whatever is to be done pertaining to God has to be done in the state of solitude, i.e., in a concealed state, i.e., secretly, i.e., quietly; and if it is so done, then only its beneficial fruits can be experienced by the 'Doer', and these experiences of his — cannot be exposed — cannot be explained — they are inexplicable. It is such results that always lead to the good of the world in the same secret fashion.

In short, a man, who will forcibly try to expose any of the secrets of God, which have to remain as secrets for the good of this world, is a man who becomes responsible for causing nothing but pain — grief — in this world. There is plenty of it in a secret state that is meant for the good of the world. Vedas is one of these secret things for the same purpose. All those letters constituting Vedas, that emanated out of the mouth of the Brahmadeva, are in the state of Brahma itself, and every letter of it is pregnant with all that supernatural power. This has been the experience of all the Rishis of old, who stayed in solitude in forests reciting the Vedas as laid down. It is this high penance done by them that used to have its beneficial influence spread all over. They could do it because they did not worry about the meaning of the Vedas, but just went on reciting them. As the repetitions increased, their meaning began to unfold itself in their mind; this is the proper way of understanding the real meaning. When once, thus, one understands the real meaning of the Vedas, he automatically passes into the state of Brahma. Who can describe the greatness and glory of such a Brahmanal To understand the Vedas is to attain the Brahma, and that is the

real end — result — of the recitation of Vedas. Recitation thus is the means to attain the Brahma — the absolute Bliss.

Every hymn, every letter of the Vedas — they are all the original powerful Mantras; each letter, every hymn is full of that Brahma-Shakti — that all-powerful supernatural power. The Brahmanas of old used to keep the Vedas well concealed they would not recite them in the presence of any unauthorised listener; they did not allow even their books to be touched or seen by anybody. Thus they kept this great wealth sacred and secret. Knowing the qualities ingrained in a Brahmana of keeping this great wealth sacred and secret for the good of this world, God handed over the Vedas to the Brahmanas for safe keeping.

The long and short vowels, the spelling, the high and low pronunciations and accents of the Vedas have to be very correctly uttered for their proper effect; moreover, very strict purity — both physical and mental — has to be observed carefully; all this being manageable by Brahmanas only (by nature), Brahmadeva handed over the Vedas to them, and to none else. If others try to interfere with this arrangement, utilise the Vedas in an improper way, interpret them wrongly and act accordingly, they will lead the world into a disaster, and themselves to the lower abysmal state for years to come.

To understand anything correctly is to become one with it. One who understands Vedas becomes Brahma himself. To know, the thing to be known, and the knower — all the three are there in those Vedic hymns. To understand the Vedas or similar other writings like Bhagavat Gita, one has only to recite and repeat them without any attempt to know its meaning; as these repetitions mount up, the real meaning begins to unfold itself within, and in due course the repeater attains the state of Brahma; when one attains the Brahma then only it could be said that he has understood the real meaning; and those that have been actually doing like that are experiencing it. But how does this happen? It is this way. The sound — shabda — is the quality of Akasha — the sky, and beyond the Akasha is seen that all-powerful, Infinite, Paramatma — the Brahma. Vedas consist of words, i.e., sounds, that have escaped in an inspired way from

the mouth of Brahmadeva — the Brahma. With constant practice, i.e., constant repetition, the mind becomes one with that sound — that shabda — that Nada, and naturally reaches the source of that sound, i.e., it transgresses the state of Akasha and enters into the domain of Brahma, i.e., attains the state of Brahma. And this is the progress and state of a real Brahmana. In other words, the real Brahmana is one who attains that Absolute Bliss only through the recitation and repetition of the Vedas, i.e., who unifies his mind with them that way. The present Brahmana, even though far away from his real state, is capable of reaching it by sticking to Vedas with purity. It is, thus, very essential for the Brahmana class to recite the Vedas as has been laid down — Vedas which are the inspired spontaneous creation of God, and which form the principal source of both the temporal and spiritual happiness in and of this world. To do good to the world, in this way, is the principal duty of the Brahmana class, and if the Brahmanas do this duty of theirs sincerely, they have not to worry about anything else, as God Himself takes the responsibility of providing them with the necessities of life. This proves that there is nothing more derogatory for the Brahmanas than to give up their principal duty of doing good to the world in this way, and run after desires and their fulfilment like all others.

Some persons try to attain that state by practising a branch of Yoga called Hatha Yoga (a method in which the body is made to remain in certain postures, etc.); while on this path the student is lured by some mystic powers — the Siddhis, such as serving food cooked for ten to hundreds, and so on, and it becomes very difficult not to fall a prey to them; once being lured, he begins to use these powers, gets a following, is praised by the followers and soon, with the result that his progress just stops short there. Take another example. Suppose a man decides to proceed on foot to Bombay; as he marches, he takes reasonable rest and food on his way; he does not stop anywhere for anything but just goes on marching steadily, disregarding everything except the necessary food and rest; in due course, he reaches his destination. But suppose he feels attracted by beautiful scenery or wonderful phenomenon or very comfortable and attractive company and he gets involved in them, how can he reach his destination? He may never reach his destination at all.

These examples clearly explain that the person who goes on steadily reciting the Vedas in the proper manner, disregarding all other things, is bound to reach the Absolute Bliss in due course; but if the person now begins to make out the meaning, his mind tries to decide which meaning is right, when he has not the capacity to choose the right from wrong, arrives at some conclusion, and then begins to act up to those improper and incorrect conclusions, and thus gets involved in other things than the recitation; how can we expect him to reach the Absolute Bliss? He is like the man lured by Siddhis in Hatha Yoga, or by scenery or company and comforts while on his journey; such a man will be lost in the middle and will never reach the Absolute Bliss; he can never unite his mind with the Vedas, and as such will not be able to transgress the state of Akasha, and attain the Absolute Bliss.

It is an established truth that whatever work or writing — good or bad — done by anybody is existent, the mind or the soul of the worker or the writer is always there associated with it. If somebody constantly deals with it, and as in course of time becomes one with it without knowing the meaning or object of that, he becomes fully associated with the soul of that worker or writer, i.e., becomes one with him; the difference between their individualities disappears; he now experiences himself to be the writer, and naturally the various thoughts of the original writer become his, i.e., those thoughts automatically unfold themselves in his mind, i.e., he now fully understands the object or the meaning the original person had in his mind, i.e., he becomes like him, i.e., he becomes him. This is the only way to understand anything fully and correctly — to become one with the originator. But when is this achieved? It is achieved only when one continuously deals with it without caring to decipher what it means.

It is like a graft. You plant a graft on a tree, and as the graft holds, the life of that graft and that of the tree become one with each other, i.e., their individualities disappear, i.e., they merge to form one tree. But this becomes possible only when the graft and the tree are fully joined together without any movement between them. In the same way, to become one with God, one requires



something belonging to God to help one to establish the desired unity; it is His words or His writing that is used for establishing this unity. Once one identifies himself with Him, His words and His writing, the meaning and object of that automatically unfold themselves within, i.e., one himself becomes the writer or the thinker of it. When one becomes like that, i.e., one with Him, by repetition of Vedas or Gita or similar other things, and thus attains that Bliss, he has achieved the final fruit of that act of repetition. Thus to understand anything correctly is to become one with it; to understand Vedas or Gita means to become one with it. This is the real and the only way to know the meaning. A man who becomes the same from within and without, is the perfect man, and it is he that understands everything correctly in its true light.

6

U. V. I-6

17-12-1923

Same subject as in Nos. 4 & 5 continues; other cogent points — the Gayatri Mantra; the glory of blind faith and secrecy; Akshara Brahma; glory of Japa; the real understanding; use of idol and Mantra.

The Gayatri Mantra (Mantra relating apparently to the Sun) is the leader of all the Vedic Mantras. It is the principal religious duty of a Brahmana to do the Japa of this Mantra as much as possible every day, and thus perform as many Purashcharanas as possible during his life. (One Purashcharana means the Japa at the rate of 1 lac per letter of a Mantra.) If one looks to the meaning of this Mantra, there is nothing striking about it that one could follow and act upon to achieve something definite. Whatever subtle meaning it has, is known to Brahmadeva Himself. It is not that unless the real meaning — literal or subtle — is known, the Mantra is valueless. The good of the world depends upon the effect of the sound — the shabda — the Nada — of the Mantra (i.e., the vibrations — vibratory force — emanating from it) and not on its meaning; it is the sound — the Nada of the various inspired Mantras — that does good to this world. The sound effect of every letter of Vedas is beneficial. Since every

letter of the Vedas is of the nature of Brahma, what does it matter what meaning they have. Those that are desirous of attaining Brahma want that Brahma only, and so they just do not care to know its meaning; they do not worry about it. It has always been customary to do the Japa and store it within one's heart.

By trying to translate the Vedas, some persons show their scholarship; but they do not attain the Brahma thereby. Such men get puffed up, they boast of interpreting the Vedas, they advertise their scholarship, they put down the Mantras, and thus degrade the Vedas; such men go down to the lower, degraded state of life in the end; that is all. It is not for a show of scholarship that the Mantras came into existence. The real meaning of the Vedas is known to Brahmadeva and similar others of his status, and that is what it should be; then only they can do good to the world through the Brahmanas. This is the Siddhanta.

If it is desired to attain the Bliss with the help of the meaning then the person to expose the meaning shall have to be somebody like Dnyaneshvara, and the person to have it like Arjuna; it is such persons like Dnyaneshvara and Arjuna alone who are qualified to interpret and understand, respectively. Whosoever wants to understand the meaning has to get it in the traditional way from a Guru. There are three principal modes of exposing the meaning. One is to explain by various references, comments and examples; this is the most common mode; for this the interpreter has to be a great scholar with wide reading, thought, research and experience, and in that too, he himself must have learnt in a traditional way; the student, in this case also, has to be a person of no mean intelligence, work and capacity. The second mode is that in which a person, who has no such scholarship, etc., from the worldly point of view, but who has attained the Brahma, goes on talking about whatever he experiences in that state, either in a plain or a couched manner. His simple talks always have a subtle and deep meaning even though superficially they may not strike as of much importance. To understand these talks and derive benefit from them can only be done by a person who has got that capacity; in short, every listener is not able to grasp what is spoken. His talks are not only very simple

but they are illustrated with various common examples from one's daily life; with all this, these talks of his run in the traditional groove. This mode is of course superior to the first. The third and the best mode is this: the Guru and his disciple may be far away or may be near each other; even when they are together they are never seen to exchange a single word. The Guru secretly acts on the mind of his disciple; the mind of the disciple gets linked up to that of his Guru; and as the mind of the Guru is in that state of Brahma, in due course, the mind of the disciple also passes into that state. There has been no talk, no explanation, no external sign of any communication between them. In this the disciple spontaneously begins to understand everything by himself.

But to whom does the Sadguru give the experience of Brahma (mode number three) in this way? It is to him whose mind has become purified and steady. A person who had stuck to — sticks to something, 'one' pertaining to God with full faith — what is generally called blind faith — whether in his previous or present life, is the person who receives such kripa of his Sadguru. In short, it is persons like Dnyaneshvara only who are qualified to explain the meaning of writings like Vedas, and the persons, who have purified and steadied their mind, alone are the persons who are qualified to learn it.

The primary essential in this line is the purified mind. Just as Bhajana, Pujana, or following what is laid down in one's faith, leads to the purification of the mind, in the same way, sincere effort to find out the real meaning of such writings also leads to its purification. A person who is qualified to do it can do so, i.e., find out and explain the meaning. Howsoever one knows the meaning, ultimately one has to have recourse to blind faith only, by disregarding every other thing, to unify his mind with the name of God.

Books dealing with the Vedas and Vedanta such as Veda-Bhashya, Upanishads, Bhagavat Gita are given to this world by great Incarnations like Shri Krishna and sages like Dnyaneshvara for the use of persons — seekers — like Arjuna. Such traditional way of explaining and understanding is quite in order. But men like Dnyaneshvara and Arjuna are rarely available; it is such persons who are

qualified to understand the real meaning, and they do understand it correctly and become like that. For such persons it is not necessary to recite and repeat only with blind faith; they can learn that meaning, because they are qualified to attain that unity through the medium of the meaning. Today the persons who are seen to try for the meaning are the scholars, who are very proud of their scholarship; they are not and cannot be qualified. Sincere effort for the meaning and cogent discussion is, however, never wasted; even if this effort of theirs does not lead them to the real meaning and correct understanding of Vedas and Vedanta, it materially helps them to cleanse their minds of desires and faulty impressions — impressions gained in many a previous birth. On the whole, however, blind faith is better for everybody in every respect.

If blind faith is seen to have led to good results, it has also been seen to have led to harmful results; it is therefore essential to ensure that the blind faith one keeps in is in the right direction; otherwise it may lead to harmful results. There is a saying — “Yojakastatra Durlabhah”, meaning, that a “proper utiliser is rare”; it means that the use of ‘blind faith’ depends on the utiliser. In spiritual line blind faith, properly directed, invariably leads to good result in an easy manner. If the mind sticks to one thing pertaining to God, i.e., any one aspect of God, it is enough to lead to the desired result. Blind faith stops the mind from unnecessary thinking and wavering. If a saint tells a person only to remember and do the Japa of a particular name of God such as ‘Rama-Krishna-Hari’, and that person only does that, i.e., only sticks to it by giving up everything else in and of the world, i.e., does not allow his mind and reasoning to think of or probe into anything else, then his mind becomes pointed, i.e., concentrated towards that only, i.e., his mind becomes steady, i.e., his mind becomes so engrossed in it that it is completely cut off — shut off — from the world; this is exactly what is meant by or expected of blind faith. Blind faith thus means shutting off the mind from everything else except the one, in which the faith is put.

Great saints like Tukarama, who attained that Bliss, never learnt any books on Veda and Vedanta; what of knowing their meaning then! Nor, after attaining the Bliss they gave any scholarly ex-

position of their meaning. They kept absolute faith — blind faith, in simple names like Rama, Krishna, Hari, Vitthala, Panduranga; they stuck to such names only, and their minds, in due course, attained the state of those names. The real meaning and interpretations of those words spontaneously got unfolded within them; they found all the essence of Veda and Vedanta in those very letters; they have put on record that they found everything in those very words. There were many others like Tukarama who achieved that Bliss through blind faith. Kabira (a Mahomedan saint) was one like that. Kabira took one word, Rama, and by effecting the union of his mind with that word achieved that Bliss. Kabira found everything about Veda and Vedanta in that one word only, and he has stored all that he understood in his writings. All those that attained Bliss through devotion never followed the path of scholarship; they stuck to that name with full faith — unwavering faith, i.e., blind faith; not only they attained the Brahma but became famous the world over.

The present scholars study these books in various ways from so many angles; they discuss the relative values; they classify some of them as good and some of them as useless; and that is all they do. They are never benefited in any way; by this they only make their minds more unsteady, indecisive, and wavering. From this you can decide for yourself if it is better to run after the meaning and make one's mind unsteady, or stick to blind faith and make the mind steady and pointed. It is due to this that it has been customary amongst the Brahmana class to do the Japa of the Gayatri Mantra or any other similar Mantra without revealing it, i.e., secretly, for the whole life, without knowing the meaning; they never think of not doing any Japa without knowing its meaning, nor do they worry to find it out. If by chance they come to know the meanings, and they find nothing much in it, even then they continue doing their Japa. I presume that even though no other daily routine of Kriya-Karma to be done by a Brahmana is done by most of them today, no Brahmana passes his day without doing the Gayatri Japa at least ten times a day. In short a Brahmana always attains Brahma by doing the Japa of some Vedic Mantra by keeping it secret and sacred as per instructions without attaching any value to the meaning; he just treats the meaning as useless for attaining that Bliss.

God is invisible in and to this world. Hence everything to be done pertaining to Him, such as Mantra, Tantra, Japa; etc., has to be done secretly, and such things become known to Him at once. If we desire that whatever we do should reach Him immediately, we will have to do all that secretly. It is a Siddhanta — an established truth — that every secret of ours is always known to God; whatever known only to ourselves and to none else is always known to God and that is why everything pertaining to God has to be done secretly so that it is able to reach Him at once. These secrets, i.e., invisible actions, like the invisible God, soon become infused with that invisible supernatural power.

Now what is secrecy? When something is done in solitude so that nobody knows what is being done, e.g., in a closed room or in complete darkness, it is said to have been done in secrecy. From the worldly point of view no doubt this is secrecy; but this is not true secrecy. What is true secrecy then? Whenever something is done either in one's heart or even with the various physical senses if any other thoughts peep in the mind then that thing cannot be said to have been done in secrecy. Whenever other thoughts except those of God enter the mind, the thing being done is not done secretly, but it is being done openly; and because it is not done secretly it is unable to reach God at once. In other words, whenever we do anything pertaining to God, no other thought must cross our mind; the actions alone we will have acted secretly, and such actions alone will be able to reach Him immediately.

Even though these actions do not communicate with God at once, they are not wasted; they counteract the bad effects of our sins, faults and previous wrong impressions, help us to worldly happiness, and ultimately, though slowly, are able to reach us to God the traditional way.

There are two states in this world — the visible, i.e., revealed and the invisible, i.e., unrevealed. The invisible state pertains to God and is useful in obtaining both the temporal and spiritual happiness. Remember that even to obtain the real temporal happiness the state alone is useful. The visible, i.e., the revealed state, is Mayik i.e., illusory by nature; it is not at all useful to achieve any happiness.

ness; it only leads to false pleasures, pride, dishonest behaviour, etc., which in their turn lead to suffering and pain. This clearly tells us that all Vedic and similar Mantras pertaining to God must be kept secret, and also utilised in the same secret way.

In all other Faiths also there are similar Mantras, actions and so on; all those Faiths have ordained that all such things should be kept as secrets. There also, nobody cares to find out the meaning of the various Mantras and the object of various actions. Even though they do not know the literal or subtle meaning of the Mantras, they continue doing those things as is ordained by their Faith to keep their soul and mind in a pure state or to counteract the harmful effects of the previous faulty behaviour, actions and impressions. In them also it is not that unless the why of things or the meaning of the Mantras is known, those actions should not be done and respected.

In short, whether the meaning is known or not, the fruits of the actions are obtained or not, it is laid down in every Faith that those actions or that Japa should just be continued in accordance with the cogent instructions.

To attain that Brahma, 'absolute' Faith is essential. Every word and every letter of the Gayatri or any other Mantra is Brahma-rupa, i.e., identical with Brahma. The Gayatri Mantra, in particular, is God Himself as has been said by Lord Shri Krishna — "Gayatri Chhandasamaham — I am the Gayatri amongst all metres". He has also said "I am the — 'A' amongst all letters, i.e., — alphabets." The earliest forms of Brahma are 'Om' and 'A', and similar other letters, and hence the alphabet — letters are called Aksharas, meaning ('a' plus 'kshara' — 'Not' plus 'destructible'), indestructible — imperishable. These alphabets, i.e., their pronunciations or sounds — Nada, are existent from time immemorial; they have not perished; they are permanent. Because they are not destructible they are identical with God, — with Brahma. If we want to attain that Brahma, that is, transform ourselves into Brahma, the simplest way is to stick to these Aksharas, i.e., go on repeating them without any desire or motive, and thus unify our minds with them, i.e., with their Nada — pronunciations — sounds — the primary vibrations, which lead us to their original state, which is identical with Brahma.

As our minds become attached to them our soul follows suit. This is how the Aksharas lead us to Brahma. As we become transformed into Brahma, along with us, whatever is ours or associated with us automatically passes into that state.

What is the benefit we derive by attaining Brahma? We have had many a birth prior to our attaining this state, and it is also natural for us not to forget the world after attaining this state. On attaining this state now we are able to enjoy all pleasures not only spiritual but temporal as well, i.e., we can have all pleasures in and of this world, as also those beyond. If we do not desire to do so, i.e., enjoy these pleasures, we can remain permanently in that indestructible, Infinite Bliss, which is always available now without any effort whatever, anywhere, anytime, in any form. There are hundreds of such benefits we derive; they are innumerable, limitless. A Brahmana is able to have all these benefits simply through recitation and repetition of Vedas with blind faith in them. All others — other than Brahmanas — reap the same advantages by putting blind faith in a similar way in any God's name or any Mantra from Puranas or other sanctified books; this will take them through the same process — union of the mind with that Nada — sound, and through it to the indestructible, infinite Brahma.

Blind faith, i.e., absolute faith, therefore, means to be blind towards everything else in this world, to disregard everything belonging to this world, and with bold unshakable determination and devotion to stick to something, some aspect, some Mantra, letters, or name of God, without knowing any other thing about it, during pleasure and pain, during easy and difficult times, in any condition, under all circumstances.

When we thus remain absolutely blind to everything, and doggedly stick to God like that, then alone we are able to attain that Bliss.

Now, when does our mind or our soul become qualified for that Absolute Bliss? It becomes qualified only when the soul or the mind has become pure, that is, when it is cleaned of all the old impressions gathered in previous births in this world, when it is



not affected by anything of this world, i.e., when it becomes completely detached from everything.

Once the mind gets well attached to any of the Mantras by constant repetition, then in due course, it begins to remain unaffected by the affairs and relations of this world. If by chance, however, it gets affected a little, here and there, by the worldly things, the fault thus committed is soon washed away by the effect of that Mantra, which, being a form of Brahma, is able to wash away the perishable and false impressions of the world. Such is the wonderful result and glory of blind faith.

The blind faith is able to stop, i.e., do away with, the unsteadiness, infidelity and wavering of the mind. In some books it is recommended to chant the letter 'Aum' only. It is not that the meaning of this letter must be known prior to doing its Japa. The mere repetition of 'Aum' transforms one into Brahma, and one is then spontaneously able to understand the meaning of everything in this world.

Lord Shri Krishna has said:—

Aum Ityekasharam Brahma Vyaharan Mamanusmaran; Yah Prayati Tvajan Deham Sa Yati Paramam Gatim — Gita, Canto 8, Shloka 3.

As the Japa of 'Aum' leads the mind to identify itself with it, then one begins to understand all the real deep mysteries of the Vedas, experience that Infinite, Absolute Bliss, and completely forget one's own body. When the body is thus forgotten, one is able to remain beyond the state of one's body, one is able to be in that Bliss while in that body, i.e., when the gross body is alive; such a person is called Jivanmukta — the liberated person — liberated soul. If one remembers 'Aum' at the time of death, that is at the time of leaving the body, even then that person reaches that ultimate state of Bliss; but his body being no more in this world, he does not have the state of Jivanmukta in the world. This is the glory of Japa. Even Lord Shri Krishna has said — "Yadnyanam Japayadnyosmi"; in accordance with this, to unite one's mind by any means such as remembrance, repetition, Dhyana, Dharana.

worship of any letter or a Mantra, or an idol pertaining to G means Japa. Such a Japa corresponds to or rather is a type of sacrifice, and about it, as noted above, Lord Shri Krishna says: "Amongst the various sacrifices I am the Japa-type of sacrifice. In this Japa-sacrifice the fire is represented by Dnyana, and the offerings by the state of Jiva, and hence in such a sacrifice I (Lord Shri Krishna) become spontaneously apparent, and then permanently abide in the heart of that person."

Those that perform various other sacrifices in accordance with the meaning of the Vedas are persons whose minds never remain steady. The moment one begins to find out the meaning of the Vedas, the mind begins to fluctuate, to differentiate, to begin comparing the values and procedures of different Yagnyas to begin propitiating different Deities for different purposes and benefits, and thus get fully involved in obtaining the temporal and heavenly pleasures. All this makes the mind more unsteady and fickle; that is all. Vedas have ordained to perform the different Yagnyas for the purification of the souls of thousands, and not with the idea of propitiating any Deity for a particular benefit; that is why they have laid down that all the sacrifices should be done without any motive at all. Yagnyas performed with a motive never lead to that Infinite Bliss. Is it not better then to follow a name or Mantra blindly, and thus transform the mind into the state of Brahma, and thus attain that Infinite Bliss, instead of trying to find out the meaning and then undertake to perform the different Yagnyas, and thus only increase the unsteadiness and fickleness of mind?

Now, when do we understand a thing? The reply is when our mind becomes one with it; it really means that when the Chaitanya — principle of life or Life-energy — underlying the mind joins with the Chaitanya of that particular object, we understand that object. It may be that a Chaitanya of a particular object attracts the mind, or that the Chaitanya underlying the mind joins with the Chaitanya of that object; in any case, when both the Chaitanyas identify themselves with each other, that thing becomes known. We find that some things we understand very quickly while for some we take a longer time; it means that the extent

to which the Chaitanya underlying the mind is able to join with the Chaitanya of a thing, that thing is understood by us, to that extent.

(At this stage Shri Baba pointed out a cocoanut lying nearby and proceeded.)

Take this cocoanut. When our mind becomes one with the external form of the cocoanut, we at once identify the cocoanut; but we yet do not know what is within it. When we break the cocoanut, remove the shell, and look at the kernel, the mind takes the form of the kernel, and we understand all about it. If the kernel is further analysed, as the mind becomes one with the various qualities and constituents of it, we begin to know them; it means that when the Chaitanya underlying the mind fully identified itself with, i.e., became one with, the Chaitanya of the kernel, then all those qualities and constituents of the kernel were understood by us. The Chaitanya of the cocoanut extends right from over the cocoanut tree to the finest invisible constituents and qualities of the kernel. In the same way, the Chaitanya underlying our mind also covers everything — the gross human body of ours, our mind, our reasoning, our ego, and all those finer invisible qualities and constituents that make us. In other words, all these things — the body, the mind, the reasoning, etc., are just the different forms of the same Chaitanya; all these are as it were in different states of solidification of the same Chaitanya. If sugar is mixed with water and the mixture is heated we get sugar-water, syrups of different thickness which exist independently and are utilised for preservation, the icicles and balls, the amorphous mass and the crystalline sugar; throughout all these forms the sugar is the same. In the same way, it is the pure Chaitanya that takes all these forms, i.e., what is seen or experienced in the world.

Out of all these forms of the Chaitanya the human form alone becomes the knower, and all the others, the ones to be known. Accordingly, the pure Chaitanya of the cocoanut becomes the thing to be known and that of ours as the knower. It is the very nature of Chaitanya always to unite, i.e., become one, i.e., identify itself with its counter-part in any other thing. So when

the Chaitanya of the cocoanut and that of ours came together — were attracted towards each other — joined with each other, i.e., identified themselves with each other, the knower Chaitanya came to know fully the to-be-known Chaitanya. It is the identification of our Chaitanya with any other is described as the knowledge of that particular thing; this is the Siddhanta.

We see many an example of this siddhanta in our daily worldly life. When a person is steeped in a desire, i.e., his mind begins to unite with an object by constant remembrance of the object of his desire, he is able to obtain it, and in accordance with the qualities of that object, he suffers from pleasure and pain. In the school the students unite their minds with the English language, different subjects, politics, etc., and as such they begin to understand them. Same thing is experienced in all walks of life such as agriculture, engineering, medical, and so on. When the mind unites with the invisible and visible means pertaining to a subject, one is able to understand that subject. These worldly examples can be made applicable in spiritual line. When the mind, in the same way, begins to unite with the knowledge about God, objects pertaining to God, His form, etc., the mind begins to attain that Infinite Bliss.

The Brahma, the principal cause of all happiness, can also be called as an unending, formless invisible thing. The various forms of God, their names, Vedas and similar other books and the letters constituting them, and Gayatri and similar other Mantras, are all forms of that formless Brahma. Just as inside and outside the ice there is nothing else but water, in the same way, inside and outside all those forms there is nothing else but one Brahma only; this Brahma is ever existent with them. When our mind sees the letters with our eyes and becomes one with the external forms of those letters, we understand those letters. Take for instance the letters Ra and ma of the word Rama. The mind unites with the external form of those letters, and as this unity is achieved we are able to read those letters; so far as the mind does not fully grasp the forms of those letters we cannot read them. In the same way, when the mind fully identifies itself with the word Rama, i.e., forgets every-

thing else, it becomes one with Rama, i.e., transforms itself into the state indicated by the word Rama, and since Rama is Brahma, i.e., inside and outside that word there is only Brahma, the mind attains the state of Brahma. Thus, when the mind unites with the state of Rama, the Chaitanya forming the word Rama becomes one with our mind, i.e., with the Chaitanya of ours. Even the gross form of those letters becomes one with that Chaitanya.

Think of snow; it is only solidified water and nothing else. When it comes in contact with water it just melts into water, and that separate form — the gross form it had — just disappears; by melting it has returned to its original form. In the same way, every letter of Mantra like Rama is full of Brahma, and when they become one with the Chaitanya of ours, they lose their gross form, and their Chaitanya merges into our Chaitanya. As the Chaitanya of those letters becomes finally united with our mind, the mind also returns to its original form — the Chaitanya. When both the Chaitanyas become one, our mind begins to enjoy and experience that Brahma within and without. Since the gross forms of those letters and our minds have now changed into their original form of Chaitanya — Brahma — we ourselves change into our original form of Chaitanya; our gross body also becomes the Brahma. Thus through the agency of our mind we change to our original form — original status. Once we become Brahma, all the attributes of Brahma become ours, and like God we also experience Omnipresence, Omniscience and Omnipotence. Where is then the question of our being perished? We ever remain in that unending, indestructible, infinite state of Absolute Bliss.

It is thus clear that all names of God with their forms, the various idols representing God, the various Vedic and similar hymns and mantras with all those letters, are just the means to achieve the end — the Absolute Bliss. The method to use these means is to unite one's mind with them, and with this union we know and understand them from within and without; to become Brahma means to know and understand them. And all this becomes possible with all certainty when we go on reciting and repeating daily as laid down, keeping them ever sacred and secret in every way with

dogged determination and Blind — Absolute Faith. Once we begin to behave this way the end — result is simply sure and automatic.

It has been customary amongst the Brahmanas to commence teaching their boys reciting Vedas from the early age of about seven, when their Upanayana, i.e., thread ceremony, is over. Where does the question of understanding the meaning of Vedas come at that age of theirs? The boy continues to study for over 12 or 16 years, i.e., till the age of about 20 or 24, and as a celibate spends all these years only in reciting the Vedas.

Now what is a celibate — a Brahmachari? A celibate is one who follows the principal path to attain Brahma. Since Vedas are of the nature of Brahma and form the principal means to attain it, a person sticking to them is a celibate, i.e., a Brahmachari. A person who deals with Vedas only, as is laid down, with alround purity, disregarding all objects of desire, is, thus, a Brahmachari. So also he is a Brahmachari who strictly follows what has been told him by a great sage or a saint.

Today the Vedic-Mantras seem to be non-effective. Why? Because they are not treated the way they should be. Rishis of old recited Vedas with absolute faith in them and thus performed high penance, as a result of which they came to understand their real meaning spontaneously; they wrote down all this real meaning on one side, and on the other they attained the Brahma. Veda-Bhashya, Upanishads, etc., are those writings of theirs. No doubt, they wrote in that particular language they were used to; but what they wrote was the real meaning which originally inspired Brahmadeva to compose them. These writings now are being interpreted, commented upon and exposed, obviously by unqualified persons. As this exposition began to mount up, the secrecy in which they were to be kept began to go down, and with it their power to do good to the world began to be ineffective. Nowadays anybody comments on these books, and in accordance with the saying 'Familiarity breeds contempt', as these people became too familiar, they began to treat those books with indifference and disrespect, began to disobey them. The Vedas are now being utilised in a wrong way — in an improper way, and the natural result is, instead of doing good, they began to lead to

suffering, pain, and to incompetent, indifferent, unintelligent, and degenerate progeny.

Take the example of a tiger. So far the tiger is in his normal setting in a forest, everybody is afraid of killing him, nobody wants to be near him. Everybody fears him because of his strength and the cruel qualities he presents, and runs away from him. The tiger on his part is far away from the populace in a deep forest; and because of this he is able to maintain his qualities. If, however, he is caught somehow, and brought to the town, either as a cub or full-grown, and then tamed, he does not maintain the same strength, and he is no more feared much by the populace. It is not that all his cruel qualities have changed or disappeared; but then his strength goes down, he is not able to utilise his strength, he is not able to show it; the result is that the fear about him gets very much lessened. All this happened to him, because he was brought from his secret hiding into the open. In the same way, so far as a saint remains in solitude he is mostly treated with awe and reverence. Till he is there many keep full faith in him and many are benefited in various ways. But as people begin to gather around him, and the solemnity of his solitude decreases, and he begins to behave with those that come to him in their way, he becomes like a tamed tiger — as if he is humanized; this does not mean that his saintliness and his supernatural power have decreased or have left him. It is due to greater familiarity, it appears that his power has decreased and that he is not being useful as before. In other words, when anything is in its proper setting it is useful and maintains its importance.

In the same way, if everybody remains in his own faith, caste and creed, and is kept by each other like that, then all of them become mutually useful to each other, and everything runs smoothly in this world; on the other hand, if they begin to be displaced from their caste and creed, their normal behaviour will change, with the result that the smooth working of the world will be interfered with, leading to disorder, suffering and pain.

In the same way, the state of Vedas and God is exactly opposed to that of the human being. If the Vedas and God are kept

and allowed to remain in their normal setting, then alone they can be beneficial to the world. It is for this reason that the Gods are kept away from human habitation in the temples. Everybody is not allowed to approach the idol of God. Because the Vedas and God are identical — are very near each other, it is only the Brahmanas, who deal with the Vedas as laid down, that are allowed to deal with the idol. In other words, the Godliness, Vedatva, and Brahmanatva of the God, the Vedas and the Brahmanas, respectively, has to be kept in solitude, away from the worldly affairs; then alone they will remain beneficial to the world. Brahmanas then have necessarily to remain in solitude if they are to be of use to this world. From time immemorial this has been the arrangement. The people of a town must treat the Brahmanas in this way; they also must behave according to what is laid down for their caste and creed; then alone everybody will be mutually useful to each other, their work and life will be smoother, and there will be happiness everywhere. This is the Siddhanta that should always be borne in mind, and that has been in vogue in this world from time immemorial.

As a matter of Time, when it becomes essential to make changes in the already established order, God Himself appears as an Incarnation, and makes the necessary changes. It is no use on the part of one or more of us to take up that function, and go on discussing and quarrelling amongst ourselves about it, for the simple reason that we are not authorised — qualified to do so. God is the sole authority to make changes in what is laid down by Him. He does not appear in the form of half a dozen. The fact that so many of us are finding fault and trying to improve upon the established order of things means that the proper authority to make the necessary changes has not yet appeared on the scene. When the Time is ripe for such changes one man with that authority suddenly appears somewhere; and without listening to anybody and destroying everything and everybody that interferes with him, he just dominates the whole world with his strength and power. As Lord Shri Krishna has said:

“Paritrānaya Sadhūnam Vināshaya cha Duṣkṛitam” (Gita, Canto 4, Shloka 8) that man appears, protects those that deserve and



destroys those that do not deserve, makes the necessary changes in the old order, establishes those changes, and disappears."

Just as blind faith leads both to good and bad results, in the same way, Vedas also lead to good and bad results. Those that utilise them to satisfy their desires go to lower depths, and those that blindly follow them rise to better heights. It is like the saying, "one will reap as he sows". But these higher and lower states do not affect a person who has transgressed all the Dvandvas — who has attained the Brahma; to him that Bliss beyond the world or the pain within it is just the same; to him both of them — those that add on to this world by misuse of Vedas or those that attain Bliss by proper use of them — are just the same; to him there is no difference between them. To bring this world into existence and continue it is the duty of Brahmadeva. Continuation of the world is possible with recurring births and deaths. Births and deaths affect those that are attached to desires. It could be said that to ensure continuation of the world automatically without any effort on his part, the Brahmadeva composed the Vedas, so that they could be interpreted and misused leading automatically to births and deaths, and thus to its automatic continuation! It is clear from all this that it is upto us how to use the Vedas.

By misusing them to satisfy the ever-increasing desires of ours we add on to the world, we help in its continuation and thus save the Brahmadeva all his efforts for the same! This way his duty is being taken over by us! To leave all desires, to stick to Vedas blindly and continuously, leads to the attainment of the Absolute Bliss. Thus both the recurring births and deaths and the Absolute Bliss is offered by the same Vedas. Knowing this state of affairs the Rishis of old left interpreting and just continued to recite the Vedas, united their minds with them, and attained that Bliss; and the same method was followed by Brahmanas of old. Subsequently, some of the Rishis began to interpret an act upon them to satisfy their desires and thus became heir to the recurring pleasures and pain; and many a Brahmanas followed suit; and today they are all in this world enchained in the endless chain of births and deaths.

(1) Absence of formation of destiny — the principle of **Sat-dharma**; (2) Identical state of Shudras and Brahmanas.

(1)

As a girl, a woman should obey her parents, and after her marriage her husband; if the husband predeceases, she should obey her son; this is the rule for the behaviour of a woman laid down by Shastras. But this rule also lays down that she should do so, provided, her father, her husband, or her son behaves according to what has been laid down for him by the Shastras; not otherwise. If by chance all the three predecease her, then she should follow a saint. If this also does not become possible, she should take Rama or Krishna or any such idol of God as representing all those three, settle a code of behaviour for herself, stick to it, and spend all her time in serving that idol. This is the principle a woman is expected to follow. In other words the Shastras have laid down that in no phase of life a woman should act independently — on her own; and if they follow this path, how can their actions cause Prarabdha? When one acts independently, it is those actions that cause the Prarabdha. If the women, children and others in a family act according to the orders of the virtuous, honourable and senior member of the family, their actions, not being independent, do not lead to the formation of Prarabdha. Boys and girls are considered to be minor till they become eighteen years old; and this has been in vogue for the simple reason, that till that period they have not got mature reasoning and judgment to act on their own; till they attain majority they are expected to behave in accordance with what they are told by their elders; during that period whatever actions they do, as they are not done independently on their own, do not cause any Prarabdha for them. On attaining majority if they continue to behave in the same way, i.e., they continue not to act independently on their own, their actions will not cause any Prarabdha. Absence of Prarabdha is the principal means to attain God-hood — to attain Brahma — the Infinite Bliss. It is because of their Prarabdhaless state that all the great Saints, Yogis, Satis, etc., attained that Bliss as also attained that power to conduct others to the same.

Having no Prarabdha to their credit women are normally entitled to attain God-hood without any effort. In these days, however, they are given such education that they long to take responsibilities on themselves, and act upon their own, with the result, that they are denied their natural advantageous state of not forming any Prarabdha. The present education makes them feel as to why they should not be independent, why should they play second fiddle to their father or husband, why should they not earn and spend on their own! Such thoughts of independence are really very harmful, because they not only make the effortless attainment of God-hood impossible, but also lead them to actions which cause Prarabdha, and lead them to the endless chain of births and deaths, and the consequent sufferings and pain.

As a result of the present system of education, some women are often heard to say, that under the garb of religion men keep them dependent, make them obey their orders, and keep them restrained at home. Such women are not real women; they are really the reborn men who were addicted to women in their former life; that is why they talk in such a fashion that does not become a real woman. A real, righteous woman will never talk like that. It is not in her nature to freely mix and talk in men's company. The dignity of a woman is her modesty. There is nothing more shameful for a woman than to confront and look at any man for any reason. Even though they are now in the female form, these present educated women are really the reborn men, who were very proud of their education, and were addicted to women. It would be better if these women think over a little, appreciate and understand the importance of the Prarabdhaless state of a woman, and then behave themselves as they should to liberate themselves from the Prarabdha formed by their actions they had done as men in their previous life. After all, a woman has no Prarabdha, and is able to lead the men-folk associated with her to liberation, along with herself. Why should not the present educated woman thus liberate herself and the men along with her, as well? It is the actions that are done independently that form the Prarabdha, and make a person take innumerable births one after another. As a woman now, to absolve herself from the Prarabdha, it has been ordained, that she (that was 'he' in previous

life) should do Bhajana, Puja, service of God and Saints, study of detachment etc.; so also it is laid down, that now as a woman, she should remain virtuous, and do no actions on her own. Prarabdha is made by a man, and not by a woman, and man can liberate himself easily through the Prarabdhaless woman; in fact it forms the principal means for him to do so. It is the Prarabdhaless woman that is able to attain God-hood first, and it is through such woman that man is able to reach the same. Thus both the man and the woman, with mutual help, can quickly attain the Bliss. It is thus evident, that if a woman begins to act on her own, her actions will form Prarabdha, and lead her to endless births; that is why it has been ordained, that a man alone should form the Prarabdha, and the woman should remain without it.

It is for this reason that it has been customary amongst many — Marwadis, Gujarathis, Muslims, Royal Families, etc., for the women not to take any part in the external affairs of the world; what of this, these women even avoid to see the face of a man, the maker of the Prarabdha. Whatever the modern woman may say, these women always prefer to hide their faces behind a veil lest they are seen by any man; they dress in such a way that even their nail does not become visible to a man. Many royal families are seen to follow this 'veil' system. When these women have to move out and have to use a vehicle for the same, the whole vehicle is so covered that throughout the journey they remain completely concealed. The veil is not a matter of some useless custom; it has a great principle behind it. Men belonging to these sects are always busy in the affairs of the world, they are immersed in all the duals they are steeped in Rajoguna, they do all sorts of business, fights, wars, diplomacy, and so on; all this is bound to cause Prarabdha. Being continually busy in their business, it does not become possible for them to do anything else; they cannot find time to perform any rituals, etc.; to absolve themselves from the Prarabdha they form. Hence the Faith has ordained that they continue to form Prarabdha, but their women should remain so inactive that they should form none. That is why women are so secluded from men that they should not have any temptation to do any action likely to cause the Prarabdha. Veil is the principal means to keep them aloof like that.

This is the real purpose of the veil. These women are prohibited from taking any part in any business — the give and take of this world, or the politics dealing with the country and the kingdoms, and so on. Being actively inactive in all worldly affairs they form no Prarabdha, they remain without any Prarabdha, i.e., virtually in the state of God-hood, because God also is seen to remain in a similar Prarabdhaless state. God has actually said "I am always in the heart of such Prarabdhaless virtuous women." Due to such Godly state these women remain in, that their men-folk are always seen to prosper in all walks of life, and their families are seen to derive both the temporal and spiritual good.

In days of old, it was customary to choose a virtuous and charming girl as a bride. Such a girl is always seen to bring good luck, prosperity, fame and virtuous progeny. It is obvious that the parents of such a girl must have similar qualities. After all, virtue alone can beget virtue. Children of really virtuous parents are bound to be virtuous. But look at the present children, they are seen to be the result of wicked and painful destiny; it is needless to say that their parents must be of similar nature; the fault of begetting such progeny thus lies with their parents. This points out the way to real improvement. A really virtuous girl is always without Prarabdha, and forms the principal means to liberation. Such women serve as a happy medium for easy liberation of their men-folk steeped in Rajoguna, and engrossed continually in the affairs of the world. It is, thus, in their own interest, that men should endeavour to keep women in an inactive state, i.e., in their natural states of Prarabdhalessness. And this is exactly what has been ordained.

There is another reason for endeavouring to keep a woman in that state. Even though her husband be steeped in Rajoguna, such a Prarabdhaless woman always begets progeny with godly qualities; her children are always virtuous and rise to importance in the world; they are healthy, handsome, respectable, always successful in whatever they undertake and quickly rise in any walk of life. Such was the progeny the men of old used to have. Even today wherever you see such children, investigation will always

bring out the salient truth, that they are born of an actively inactive, detached, virtuous, charming, and Prarabdhaless mother. See a little carefully, and you will find that in the families of men of those sects doing big business successfully, or great successful politicians, diplomats, scholars etc., the mother is always a passive, detached, simple, virtuous, person, given to God and the Faith. Take this common example : if the soil be originally good, then with proper manure and nurturing even a bad seed will grow into a fine tree; on the other hand, the best seed will grow into a rickety tree if the soil is bad. In the same way, if the women are virtuous, faultless and Prarabdhaless their progeny is bound to turn out handsome, virtuous, prosperous and successful in life. That is why it has been ordained for the mutual benefit of men and women, that men alone should do all the actions that cause Prarabdha, and yet get liberated from it through the medium of their women, who are born Prarabdhaless, and who should be allowed to remain in the same state by keeping them aloof from all actions in an inactive, detached, simple, virtuous and Prarabdhaless state; and those sects are actually seen to behave like that today. Like a bad soil leading to the growth of bad trees, in these days, the women, by adopting independent attitude, have commenced behaving and acting like men, and thus by becoming the makers of Prarabdha have lost their natural Prarabdhaless state, have spoiled their minds, and have become responsible for upbringing a progeny which is wicked, malicious, mean and destructive.

Oh! Gentle women! you know that good soil alone yields the best corn. If then you wish to have handsome, virtuous, respectable, successful, godly and gem-like children, and to have both the temporal and spiritual happiness with liberation in the end — and it is but natural for you to desire for all this — it is high time for you to give up this harmful spirit of manly independence, to stop to act on your own like men, and thus forthwith cease to form any Prarabdha. Please remember that this so-called independence of yours is very harmful; it ultimately leads you to suffering and pain only. Your actions form Prarabdha, and such Prarabdha only leads you to suffering and pain. Your natural, normal state is Prarabdhaless — the state of God, capable of giving you and yours

all happiness, and liberation. Due to improper association with men and the improper education imparted to you, your eyes are directed to things beyond your natural and normal sphere, and this has led us to the present degeneration of ours. The present-day men and women are not what they really should be. The present-day women are neither dealing with the affairs of the world in a proper independent spirit, nor with the spiritual life which is their natural heritage; they have no idea of what real temporal happiness is, while they are missing the spiritual one; they have simply set aside the real necessity of their having the permanent Saubhagya; but for the female form they resemble and behave like men; they are half men and half women. Even though externally they are females, their mental outlook is neither that of a man nor of a woman; in fact they can be called sexless, and they are bound to have real sexless status in their ensuing birth. Please think of the common saying "Ya Matih Sa Gatih", meaning you get the state to suit your thoughts and mental outlook", or what Lord Shri Krishna has said :

Yam Yam Vapi Sma anbhayam Tyajatyante Kalevaram;  
 Tam Tamevaiti Kaunteya Sada Tadbhavabhavitah.

(Gita — Canto 8 — Shlok 6)"

This stanza means that the state, in which the mind remains fixed at the end of the present life, provides in the ensuing birth a body suitable to undergo the Prarabdha thereof. It tells you that the sexless behaviour and actions done in this life will provide one with a real sexless body in the ensuing birth. You know what sexless men and women are and look like; they are seen in every city. A sexless woman is utterly useless in every way, for worldly affairs, for family life, for serving God. This state will be inflicted on you due to your own manly actions done in the previous birth. Fair thinking will lead you to the conclusion that God has ordained that the woman should remain Prarabdhaless for effortless attainment of both the temporal and spiritual happiness, and for this she should follow her father prior to marriage, and her husband after it, or in case of predeceasing of the husband, her dutiful virtuous son; you will appreciate that the natural Prarabdha-

less state is really advantageous in every way, and the so-called spirit of independence, to which one is wrongly introduced, is detrimental to one's own self-interest, and due to which one is forced to form the Prarabdha leading to unnecessary suffering and pain.

If, however, a woman assumes independence to attain higher spiritual qualities — to attain God — to attain the Bliss, or for conducting all her associates to the same goal, there is no objection at all to such assumption of independence. It is the independence asserted for taking part in the worldly affairs and for behaving and acting like men that leads to the formation of harmful Prarabdha, and hence it is very detrimental to one's own real interest. So please be on the alert. I (Shri Baba) belong to your class; I have been knowing for over many a previous life of mine the greatness and glory of a woman's role. Even the Saints attain the state of a saint through a woman. Being a real woman from within I am perfectly able to understand where the present woman is misled, misguided and wrong. See if you can take advantage of my warning; otherwise it will only be like "Reap as you sow".

(2)

Like the woman-class, fortunate in having a Prarabdhaless state, are the Shudras and Brahmanas.

It is in the nature of Shudras to serve the soil and the people; for themselves they work just enough to satisfy the bare necessities of life, and for the rest of the time they serve their master. In this they do not act on their own, they just obey their master, and therefore their actions do not form any Prarabdha. Even though they act independently in serving the soil, the corn they produce is not merely for themselves but for so many others, and hence these actions do not form any Prarabdha. No doubt they receive the money by selling the corn; but this money, barring expenses on bare necessities, is virtually returned to the soil; and hence this action of theirs is considered faultless; on the other hand, they get Punya to their credit for this distribution. You hardly see a rich agriculturist; most of them are seen to somehow satisfy their bare



necessities of life, i.e. they somehow feed and cover themselves. It is right that they should be in such a status as God has ordained for them. It is due to this status of theirs, and the corn they produce for others, that they are able to remain in Prarabdhaless state. That is what is meant by what Lord Shri Krishna has said :

“Shariram Kevalam Karma Kurvannapnoti Kilbisham

(Gita — Canto 4 — Shloka 21)”.

The Shudra produces corn for maintaining so many others. Such an action which is able to maintain so many is always considered faultless. Such actions do not bind him, do not form Prarabdha, are not sinful. If the Shudras stick to agriculture only, and disregard everything else, they are bound to remain in their original Prarabdhaless state — a state in which God is always seen to remain. It could be said that God Himself exists in this world in the form of Shudras. The literal meaning of the word Shudra means God. That is why Shudras have nothing particular to do to attain God — to attain Bliss. Lord Shri Krishna has said :

“Paricharyatmakam Karma Shudrasyapi svabhavajam”

(Gita — Canto 18 — Shloka 44).

According to this they have nothing to do on their own independently. The question of formation of Prarabdha does not arise in their case. That is why nothing particular has been laid down for them to attain Bliss. God himself is always responsible for them, provided they will not do anything independently on their own like others.

Now think of the Brahmanas. From time immemorial they have only been following the righteous path to Bliss, and while on this path Prarabdha is never formed; moreover all their actions are always meant for absolving others from Prarabdha, while they themselves ever remained in a Prarabdhaless state. Since Brahmanas of old always remained in such a state, they automatically remained in the state of God — the state of Brahma — for all the time; and as such, they were never affected by the pleasures and pain of this world. To be Prarabdhaless is the chief principle that governs a Brahmana. They and their women remained in forests, used very simple

clothes and Valkalas (clothes made of the inner bark of a tree), and hence had no system of observing the veil. Those women being fully Satvika by nature, only attached to their husbands, using such clothes, staying in forests away from the world, and being Prarabdhaless, had obviously no necessity for the veil.

In times of old, the Brahmanas became the well-known Rishis and Munis, attained the Bliss, and remained for ever in that supreme state. But look at their successors of today — the present-day Brahmanas — they have given up their mode of behaviour as ordained for them, they have given up their normal Satvika state, they have shattered their Prarabdhaless state, and they have taken to the worldly life and affairs. This behaviour of theirs is very very wrong. To what a shame and disgrace they are putting their forefathers! It is no wonder if their forefathers be cursing them and if they meet with all sorts of difficulties — are exposed to sufferings, privation and pain in this world. It is high time the present Brahmanas understand their mistake and straightway begin to improve and modify the whole mode of life of theirs, their children and women, to resemble that of their illustrious forefathers. If they want to be foolish enough to stick to worldly life and act independently, they should at least keep their women in their natural Prarabdhaless state like the royal families, the Kshatriyas, Vaishyas, etc. If they make their women also take part independently in worldly life and affairs, then both they and their women-folk will be accumulating Prarabdha, which is bound to make them take birth after birth and suffer from all sorts of difficulties, privations and pain. What else can happen? These present-day Brahmanas should immediately try to keep their women-folk at least in Prarabdhaless state.

In short, the Shudras and the women are Prarabdhaless; Brahmanas, if they behave as ordained, also remain Prarabdhaless; it means they have not Prarabdha enough to make them suffer. All these three are in the state of God. The Kshatriyas and Vaishyas can absolve themselves from their Prarabdha through their Prarabdhaless women. All the big business-men, kings, and similar other persons are bound to form Prarabdha. To absolve themselves from

the Prarabdha, they have to take their ensuing birth through the bodies of Prarabdhaless Brahmanas, women or Shudras, to whom they are particularly attached, and while in that body expend the Prarabdha formed in the previous life and thus liberate themselves. This is a very deep subtle principle of the Faith, and cannot be easily grasped and understood by every body; that is why many are misled. As I am speaking, only some of you may perhaps understand. If, however, it is taken down and read over and over again, some of you may be able to understand this deep and subtle principle.

10

U. V. I-10

21-12-1923

(1) Sinful progeny of sinful parents. (2) Faults of present system of education. (3) Pain, difficulties and toil to absolve from sin. (4) Methods for life-long happiness.

(1)

Right from birth till death sufferings and labour just to fill the belly leading to an early death due to privation and exhaustion is all that we see around. And yet, everybody is blind to these things. What an irony of fate! With great hardship we establish ourselves and within a few years we have to meet the death; that death too is so painful that we get bedridden and suffer intensely for years, and in agony we die. Death is the greatest pain we meet with. And after death, we meet with intense suffering, privations and pain — the result of our own actions; for a long time we suffer in Yamapuri (Hell) of our own creation. Not only do we suffer while we live, but we create children and make them suffer the same way. There is none to relieve us from those sufferings. Why bring forth any children and throw them in the same abyss of pain?

If the ignorant, uneducated folk were to go blind fold like that one could understand. But look at these educated men of today — men of so-called culture. They also are carrying on in the same way; they should at least try to understand; they should show more sense. They suffer in the same way and make their

children suffer as well. They themselves are sinful; what else can come out of them but sinful children? Can these sinful men and their sinful children ever bring any happiness to themselves or to anybody else? What of men only, even the women these days are doing the same. These women are proud of their education and culture; they at least should have more sense. The present men are sinful and are like a serpent. What else but poison you can have from a serpent? These serpent-like poisonous men, in satisfying their insatiable sexual desire, only pour poison in their women. What sort of children this poisonous seed can give? You cannot expect good and virtuous children; they are bound to be the prototypes of their sinful fathers. As they are born, they inflict so many diseases and pain on their mother. Many such mothers, as a result of these sufferings, get tuberculosis, and die in all agony. If these children live, they continuously suffer from one thing or the other, and are always rickety, dissatisfied, obstinate and peevish; they make their parents spend hundreds of rupees on their account, and after years of suffering they die away. Their illnesses in infancy and childhood are a source of continuous pain and anxiety to their mothers. Right from their birth to their death they make their mothers cry and suffer.

If these children live and grow, do they improve? Of course not. They are always in a miserable state, and suffer from privation and pain. To relieve themselves of their misery and pain they do all sorts of things and thus cause nuisance to everybody around. If some of them are rich, they spend their money in vices and giving trouble to others for a fun. How much more should I describe!

In short, the present fathers are not playing their normal parental role; they are the embodiment of sin — they are serpents. There are few exceptions. But for them, everybody in behaving this way — suffering himself and troubling others — make their children suffer the same way. It is this sinful progeny that is responsible for our present degenerated state of affairs.

The present-day educated woman should at least consider if it is desirable to have children from such men — these modern men! These men have no idea of real love. Their love is nothing

short of selfish lust, to satisfy which they do not care if their women and children are exposed to misery and pain. If the present educated woman takes it into her head, she by herself can improve the modern man, and thus improve the present piteous state of ours.

My talk has been very harsh. But what can I do? I speak like that with one idea, that it should cause some introspection and improvement. Some of you might feel very much; but I am not talking with the idea of humiliating or hitting anybody. To me everybody is alike. My talk is but an act of reflection; there must be some people like that in this company, and that is why these thoughts have come to me, and I have put them before you. However harsh it may appear, if anybody ponders over it, looks to the essence of it, I am sure he will appreciate, introspect and improve. If nobody attends to it, and if everybody feels that he is happy as it is, and continues to behave in the same old way, a time will come when he will have shock after shock that will open his eyes. Remember you will never get anybody who will talk to you so frankly, so sincerely, in your own interest.

(2)

The present education leads only to pain. What is the use of such education? If, however, you think that the present state of yours is that of happiness, and your present education as the cause of that happiness, you can only be described as fully blind to your own real state; that is all. The whole present education is faulty in every way, and is the real cause of the present degenerated and painful state of ours. The uneducated folk are better off than the present educated ones. The educated have not got the least idea of what real temporal happiness is. What sort of men are you? Really speaking it should be in your nature to utilise your education and intelligence to attain higher states of happiness — the Bliss; but you are using them today just for the opposite purpose. Your whole mode of life suggests that you must be the reborn Rakshasas (Demons) or faithless persons of old.

Really speaking, you are not bad fellows; you are the Jivas belonging to God. But your present mode of behaviour, life and thoughts, from the spiritual point of view or from the point of view

of these invisible Jivas enjoying Bliss, are destructive, worthless and mean. You only know how to eat, procreate, and make a show of yourself; you do anything to achieve that much, and then die; that is all you seem to know. What should you be called? Obviously you cannot be called Devas, but Rakshasas. So many have been telling you so many things sincerely in your own interest, to improve your own status. But you people have reached such a stage that you just do not care — just disregard all that they have told and written, and carry on in your own present manner, and cause around pain. What is wrong if you are called Rakshasas or the embodiment of sin?

Your present education does not lead to happiness. What you think as happiness is not happiness at all; it is the apparently pleasing prelude to the terrible on-coming pain. In short, your whole present mode of behaviour and your present education are and lead to nothing else but around suffering and pain.

The present education is unfit for the children. If they are not taught in these schools, they will automatically begin to learn and understand real knowledge that leads to real happiness. The whole world is there to teach them, and for them to learn. You yourself find fault with the present educators, and yet you put your children in the schools run by them!

You are actually experiencing the present painful state caused by the education introduced by the foreigners, based on their own mode of life, environment and faith, and yet you send your children for education in the schools run on their lines. You are following the foreigners almost in every walk of life, and you just try to discard a thing or two belonging to them. Do you think you can improve your country — your status this way? If you are really keen to improve the status of your country, how can you do it by following the foreigners? Your present methods for improvement are incorrect; they will only take you to lower depths. Unless you follow what has been laid down by those considerate and experienced men of old, you can never improve your country. Your present methods are simply childish — foolish. Your present edu-

ration only turns the simple folks into fools — it increases the number of fools. And what can you expect from fools?

If a foolish child puts a lighted match on a heap of grass, it leads to a big fire and disaster. In the same way, these days, men of unripe and childish intellect are seen to open such schools — the shops of sin to carry on the give and take of pain; they are like the Maya Bazar of Ghatotkacha, and those that know what it is, are enjoying the fun at your cost. Those that are virtuous, or those that are after real happiness never enter such shops.

Even if the sweetmeat of real happiness is for sale and the sellers are the real guides to happiness, what use is that sweetmeat to those that are addicted to stinking food? What use are the real guides on the straight path of happiness to those who only love the tortuous miserable routes? What use is Amrit (Nectar) to a drunkard? The present state is like that, and it is the direct result of improper and harmful foreigner's method of education. Your country is not yet down in the grip of real disaster and pain; because when a person really suffers from pain, he avoids the path leading to it; he tries to find out the root cause of that pain and simply avoids that path.

A man gets a belly-ache by eating the cooked gram dal (always cooked with spices), and he comes to know that the gram gives him belly-ache. If he wants to be relieved of that ache he will have to give up the gram. If he only gives up the spices and continues to eat gram, his belly-ache is bound to continue; not only that but by giving up the spices only, whatever help they gave in digestion he will lose, and that will give him more of pain; that is all. If he wants to be relieved of his belly-ache he will have to give up the gram itself; the spices and other things utilised along with it will then automatically be stopped. By giving up the spices only or by adding some extra spices for helping the digestion is not going to relieve him of his belly-ache. Your whole behaviour is like that. Leaving one's own Faith and taking to that of others is the gram you are eating; you know this has caused the present state; you then try to patch up here and there a thing or two; that is not going to improve your condition. If you want to improve,

you will have to give up wholesale — everything belonging to other's Faith.

(At this stage Shri Baba saw a man collecting the grass lying in the hot sun, and he began to talk about this hard labour of his.)

Look at that man labouring in the hot sun. That fellow is good, but he has too much of sin to his credit; that is why he is roaming and suffering like that to absolve himself from the sin. He does not get enough to eat even, and that is why he comes here and works like that. If he had punya to his credit, he would have been happy, and would not have come here. He has been told many a time what to do for his maintenance; but due to his sins he is not able to appreciate and does not like to follow it. As the stock of his sin decreases due to the sufferings he is undergoing, his soul will be purified, and then he will appreciate and follow what has been told. For the present it is better that he is working like that. To lessen the burden of sin one has to undergo sufferings and to toil hard.

Take my own case. I had so much of sin to my credit that my soul was completely enveloped by it. It is always a matter of luck to get somebody serving as an agent to help one to take right steps to absolve himself from the sin. How much I suffered right from my childhood! What a mental and physical torture I had to bear. It just cannot be told because it is forbidden for some reasons. Those sufferings helped me to wash away most of my sin. Even later, to wash away my sins fully, I had to do much labour and hard work. The labour that man is doing is nothing compared to what I had to do. For days on end I had to lift and carry heavy stones, crush the stones, dig, plough and so on. At Khadga-pur I had to clear the latrines, carry the night soil, sweep the streets and gutters, draw the water from wells, wash the clothes, grind the floor, stay with the untouchables and so on. And why all this? Just to wash away my sins, and thus remove the covering they had formed on my soul.

This explains clearly that our pure, knowledgeable, blissful soul and judicious reasoning is enveloped by the invisible covering



formed by sinful acts done by us during all the previous births, which prevent virtuous thoughts, real happiness and that singular contentment from coming to us. The sinful state keeps away the virtuous state and gives rise to such dirty and harmful thoughts, deeds, desires, diseases, discontent, anxiety, and so on, that are suitable to it, as a result of which we have to suffer and suffer. Any suffering thus is the direct result of sinful acts.

Take this example. Think of a mass of wealth buried under a heap of rubbish and dung. People staying around dump on it all sorts of things — rubbish, — useless, dirty, fermented, stinking things, and even night soil and urine. Plenty of vermin grow in it. The whole pile simply stinks and spreads the nasty odours. If it is touched or moved the stink becomes unbearable, and yet people go on adding to it. Such a pile spreads not only an unhealthy stink but even epidemics and the poor people around have to suffer. Our soul — our judicious reasoning is that wealth which is hidden under a pile of sins. We are doing all sorts of actions which add on to this pile. To remove our suffering we do some actions which we think will give us pleasure; but they are only false pleasures and simply add on to our suffering and pain. Our suffering not only troubles us but troubles everybody around us. Our thoughts become poisonous, our actions harmful and our mode of life crooked. How can we have that blissful pure soul when it is buried deep under a mound of sins.

If we want to recover that wealth, we have first of all to stop all the new addition to it and then remove the whole heap or burn it down and clean the whole place; then we shall be able to recover that wealth. In the same way, when somebody by luck whispers to us about that great wealth — the blissful soul of ours, and tells us the method of absolving one's self from the sins, we can wash away or burn all our sins by voluntarily undertaken mental and physical suffering and thus get back our cherished pure blissful soul.

Suffering absolves one from his sins. There is a saying: "Bhogađeva Karmaakshayah", meaning, that suffering alone absolves one from Karma. It means it absolves one from all sins and purifies the soul. But what generally is seen to happen is that on one

side a person suffers to wash away the sins, and on the other goes on doing actions that add on to the old pile. Such practice will never completely wash away our sins. There are umpteens of methods laid down to wash away the sins. Whomsoever sticks to one out of them, God is always helpful to him.

The purport of all this is that all that mental and physical torture and the subsequent menial hard labour I had to do was being done by me just to burn away all my sins; when the whole of that envelope around my soul was completely burnt, that pure, knowledgeable, blissful soul became uncovered, purified or free, and I attained this state — a state not befitting the setting of this world; that means I became completely indifferent to the world. This state leads to automatic unfolding of the state of Sat within, as a result of which one is able to perceive within and without this world. Therefore if anybody is suffering mentally or physically for whatever cause, he should continue to suffer quietly; he should not undertake any new actions likely to cause Prarabdha; he should quietly bear all that falls to his lot in accordance with the great formula — 'Be it as it may'; he should continue to suffer and labour in the cause of God without any motive and without any feeling that 'I am the doer'. Such mode of behaviour absolves one from all the harmful after-effects of all the vicious actions; his reasoning then begins to differentiate and know the real from the unreal, and this always leads on smoothly over the path to that Infinite Bliss. Look at my personal example, and see if you can do anything like it and improve yourself. I am not saying that you should at once leave your work, your wife and children, and become like me. What I am suggesting is that you should give up committing any unnecessary actions, and actions that would form a harmful Prarabdha; just try to take things as they come; try to remain content in what you have; just stick only to those things that form the bare necessities of life and try to do without all others; do as much Sat-karma as possible, or spend as much time as possible in the cause of God; and that is sufficient.

Hard manual labour always helps in washing away the sins, purifying the Jiva, and in bringing a train of good thoughts in the

mind of the worker. Take the example of a criminal. Due to his sinful mode of life he goes on committing crimes and cause trouble to others. One day he is caught, put on trial and subsequently given rigorous imprisonment. He is made to do very hard laborious work. As he is forced to do it, he submits to it. This work helps in washing away his sins; he repents; good thoughts begin to appear in his mind; eventually he gives up his old sinful mode of life. This hard labour, however, does not completely absolve him from his sins; because that labour is not done in the cause of God; it is not done under instructions from a saintly person; it is a labour enforced by Government; that is why it is not able to burn away all his sins.

I began talking about that man labouring hard in the sun and see where I have gone; what a diversion! However, there is plenty you can pick up from it. These days people require far too much and extensive to be told; they are not satisfied with a little — they cannot grasp in a word or two; wagon-loads have to be put before them. That is why the great men of old have written so much; they have put forth thousands of books. Those that are intelligent and really want to understand can do so with a little, in a word or two; all others, having been told so much in so many ways, do not understand and do not behave accordingly; will it be too much to call these persons as blockheads?

(4)

To return to our old example, if you want to save yourself from the belly-ache you have to stop eating the gram-dal. If you think that the whole country has gone down to a piteous state, you have got to stop following the foreigners. Following the foreigners in all ways is the main cause of the present deplorable state of the country. In spite of knowing that it gives pain you continue eating gram dal because you like it, and then, when the pain starts you run about for the remedy; in the same way, you love to have the apparent pleasures offered by the foreigners which in the end land your country into a pitiful state; and when you reach that state you try to find out the remedy; still you do not think of giving up following the foreigners.

To relieve the country of its piteous state as also everybody of suffering and pain, to have the ensuing generations in a happy state, capable of giving happiness to their parents and not be a source of worry and troubles to them or to anybody else, to assure death in happy circumstances and mood leading to higher and glorious after-states, to ensure happiness throughout everybody's life, the Creator has ordained from time immemorial many a regulation in the form of Sat-dharma to suit everybody — every class — every caste — every creed, for the good of the world, and to enable every individual to enjoy happiness throughout his life without much of effort. If everybody behaves accordingly, he will always easily get through all his difficulties, worries, sufferings and pain, enjoy the whole life happily and reach higher and better states after death, capable of leading him on to that Infinite Bliss.

All this leads to one conclusion that it is we who are responsible for our own and our country's present piteous state, and to relieve ourselves and our country from it there is only one method, and that is to leave completely following the foreigner's mode of life — foreigner's Faith, and to return to our old, tried, and time-honoured Sat-dharma.

After all, whether in a good or a bad state, everybody has to die. Why then die in a bad state leading to all manner of suffering and pain? Why not die following the Sat-dharma leading to happiness and Bliss?

I think it is sufficient for the day. You people may not feel tired of quietly listening, but I get tired of talking. It would be good if you people try to understand, and follow something and be happy.

States of Raja and Satva in man and woman.

After being born, to live well during one's tenure of life and to attain liberation at the end of it, the states of Rajo Guna and Satva Guna are useful; in fact they have been created for that

purpose. Without the state of Rajo-Guna no work can be done; without Satva Guna liberation is impossible. Lord Shri Krishna has said: "Kama Esha Krodha Esha Rajoguna Samudbhavah — Gita, Canto 3, Shloka 37". Kama — Desire, Krodha — Anger, Lobha — Greed, Moha — Enticement, Mada — Pride, and Matsara — Envy are the six essential forces or energies or states without which we can do nothing in this world. Kama means desire; without desire the following five cannot exist. Kama is the first essential for even the existence of the world. There must be a desire for something first; to satisfy it we have to undertake various actions; these actions are always dependent — dependent on something or somebody. To satisfy any desire we have to deal with others, some of whom may be good-natured or otherwise. As the desire is not satisfied, we feel upset — angry; that is, Krodha comes in; and like that comes the whole train of six; we have to associate with the following five as a result of submitting to the first, off and on, little or more. It is obvious that without these six forces nothing can be done in the world. What happens, however, is that in course of time we become addicted to these six; our mind becomes fully engrossed in them; we get more and more involved in them. At the time of death also we are engrossed in them, or it could be said that we die while under their influence; the result is that we have to come back into the world to complete what we had started, i.e., what we had desired. And thus we get involved in the chain of births and deaths — or in the entanglements of this world.

It has been ordained right from the Beginning that the man alone could deal with and remain responsible for all affairs in and of the world, and hence he has been kept under the influence of Rajoguna; thus Rajoguna constitutes the man's nature. It is not possible to come clean out of it, and unless one gets out of it, one cannot attain God. To get out of it and to attain God is only possible with Dnyana — Knowledge, and the Dnyana is not possible without the help of Satvaguna. Being engrossed in the affairs of the world, i.e., in Rajoguna, a man does not come under the influence of the Satvaguna. Therefore to absolve him from the Rajoguna and to enable him to attain God through Satvaguna, the

woman, the embodiment of Satvaguna, was created. Thus, it happened that the man should always be engrossed in Rajoguna and the woman in Satvaguna. The Creator ordained that through Rajoguna the man should manage the affairs of the world, and then, with the help of the Satvika woman, he should get out of it, and attain God-hood; it means that the man should carry on the administration and execution of things, and undergo all cogent actions for the purpose, of course, as laid down by the Faith, while the woman should remain free from all such actions, and thus maintain and increase her natural Satvika state without ever coming under the influence of Rajoguna. It is therefore very essential, that the man should always keep the woman away from all such actions. This is what the Faith has ordained, and that has been in vogue from time immemorial. It is thus that the world goes on through the actions performed by the man, and yet his liberation is assured through the nature of and association with the woman.

Lord Shri Krishna said — “Satvat Sanjayate Dnyanam”. The Satvaguna, the chief natural constituent of the woman with all its train, enters the mind of the man, and gives him Dnyana; this is the fundamental rule. Hence, if the man keeps the Satvika state of the woman undisturbed while dealing with the affairs of the world, then he is hardly ever exposed to the state of pain. But these days the men force the women to take to Rajoguna, and in this way prevent them and thus prevent themselves from attaining God-hood.

Domestic or political, every problem in this world is governed by Rajoguna. By inducing women to take to Rajoguna, both the men and women become surcharged with Rajoguna, and in the end join the endless chain of births and deaths. It is, therefore, essential that women are strictly allowed to remain in their own Satvika state.

I have no time to talk much today being the birth anniversary of Shri Datta. But a word or two I have spoken should be taken to be that of Shri Datta Himself, and all of you should begin to behave in accordance with it with determination. If you do so Shri Datta is bound to bestow His grace on you, and lead you to

all happiness. What of today? In fact, whatever I have spoken so far, and may do so hereafter, should be taken to be the words of Shri Datta Himself, without any hesitation and doubt. It is the Siddha Vani — the authoritative words of Shri Datta that are being passed on to you through me; and they are always bound to do good to you in every way.

12

U. V. I-12

23-12-1923

### The Glory of the Faithful Woman.

If a woman — young or old — is kept in her natural Satvika state with all its cogent qualities, as ordained for women in their respective Faith, and she also remains like that, then her husband, or parents, or anybody associated with her, even though they may be doing nothing to attain God, or behave sometimes in a faulty manner, are always purified by the mere darshana or remembrance of such a woman. At the time of death even if they do not remember God, but only remember such a woman, or if she be standing in front of them at that time, they attain a higher status in their ensuing birth, which subsequently leads them to God-hood. This is the essential truth; it is infallible. Such a woman is recognised as a Sati — Sadhvi (virtuous — saintly). Those women who live like that and whose husbands keep them like that, and behave themselves according to what is ordained for them, do not lose their state of Sati, even though they lead a family life, of course as is laid down, and beget children.

If a woman continues to behave according to the injunctions as trained by her parents, but if her husband does not behave as has been laid down for him, does not allow her to behave that way and does not treat her as expected of him, then that woman is entitled to disobey her husband, and stick to her own real mode of life and behaviour; she will not have to suffer for such disobedience. Her Akhanda Saubhagya, no doubt, depends on her husband's immortality, but then the real happiness and immortality of her husband depends on her. It would therefore be ideal if

her husband does not give her any chance to disobey him; otherwise, in his interest she should disobey him and never think that she is behaving sinfully in that. She should of course obey and follow her husband implicitly, if he himself is behaving and treating her as has been ordained. I have already told you the eternal truth, that if a woman sticks to what is laid down for her, her very remembrance purifies her relatives and associates, and leads them to higher status and to ultimate attainment of Bliss, and that if the man and the woman — both of them — do not behave and treat each other as is expected of them, both of them will be great sinners and will land themselves and all around them to lower abysmal states.

In short, it is the solemn duty — nay it is her religion, that in all walks of life a woman should strictly follow the injunctions laid down by the Shastras, to enable her husband, her parents, her associates to get higher status and ultimate attainment of Bliss, and thus to ensure for herself the supreme state of Akhandā Saubhagya.

What a glory in the feminine role!

Serve God in the form of an idol with all sincerity and purity, and that idol gets charged with that Godly state; as one fully associates with it, one also automatically gets charged with that state. This is the Siddhanta. That is why it is customary to make an idol out of stone and serve it. If the same stone, however, instead of being turned into an idol, it utilised for steps or for a latrine, then that stone will be charged with dirty things, and if ever one thinks of such a stone, then those dirty associations automatically come to one's mind. In the same way, if the woman behaves naturally and is allowed to remain in her natural state as ordained, then she resembles a stone turned into an idol, and thus is able to lead everybody associated with her to higher status; even if such a woman leads a family life, she remains unaffected by it. On the other hand, if she is made to behave independently and she also does so on her own, then she would resemble a stone utilised for a latrine, and such a woman, behaving against all the



injunctions laid down for her, will always lead herself, and all other associated with her, to the lower abysmal states.

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13

U. V. I-13

24-12-1923

### The Opposite States of a Man and a Woman.

As it is, God is desireless, actionless and unaffected. To perform the various actions for the existence of this world, it is He who came forth in the form of a man. But the actions form Prarabdha, which in its turn leads to suffering and pain and to recurring births. To absolve Himself (the man) from this state, it became essential to have the opposite, and hence once again, He came forth now as a woman, i.e., in the actionless and hence the Prarabdhaless state. It is in the nature of things, thus, that the man and the woman should be in opposite states — states cancelling each other. It means, that the Prarabdha, formed by actions as a man, passes on to a woman, thus making him Prarabdhaless; the feminine role being Prarabdhaless, the woman only absolves the man from his Prarabdha remaining herself unaffected by it. This is the arrangement ordained by God right from the Beginning. By this arrangement both the man and the woman remain unaffected and attain the natural immortal status to enjoy that Infinite Bliss.

The water gives rise to a lotus and then it enjoys itself through the form of the lotus. In the same way, the Primordial, Formless, Blissful God gives rise to such a couple and then enjoys Himself through their forms. This is the deep, subtle secret underlying the Creation. God created the woman capable of annulling the Prarabdha of her partner due to her own natural Satvika and Prarabdhaless state, and that is why she has been named as Kanya-Kumari from time immemorial. Names are given in accordance with the qualities shown by an object; see what this epithet means; Kanya means — Kam Niyate Sa, i.e., one that leads (Niyate) to Brahma (Kam); Kumari means — Ku — bad and Mari — that kills, i.e., one that kills bad — annihilates evil; due to her nature of destroying the Prarabdha and leading a man to the state of God, she

has been called as Kanya-Kumari. Thus the woman has to be in the Prarabdhaless and actionless state as opposed to that of man, who has to be in the Prarabdhaful and actionful state.

It is, thus, the will of God that in her appearance, in form, in behaviour, in qualities and in her mental attitude, in short in every way, the woman should be the opposite of the man; it is in these two contrary aspects — opposite states of the man and the woman — lies all the happiness — the temporal and the spiritual. If such is His will, do you not think that in forcing the woman to act on her own, you are going against Nature — you are going against God? Consider the simple difference between them; it is men who have the moustaches and beards, and it is they that perform the actions and form Prarabdha; so far a boy has no such growth he is considered a minor, a dependent and unfit to perform any action on his own; no sooner that growth is there, he attains majority — he is no more a child — he is considered fit to undertake any action on his own and is held responsible for them — he becomes a man. Look at the woman; she has no moustache or beard; she cannot perform any actions on her own and form any Prarabdha, which are always associated with the moustaches and beard; she has to be actionless and Prarabdhaless. Does it become you to break the laws of Nature, disregard the shastras, set aside the customs and mode of life laid down by those great thinkers of old and then to force a delicate and pure woman to behave like a man? For a woman, to leave her Satvika state, take to the Rajasa one, and behave like a man, i.e., associate with many a man and thus share her mind with them, is extremely derogatory and shameful. This consideration at least should move the educated woman of today. A mental association of any type with a man always leaves a permanent impression on the mind of a woman, more than the actual external physical one. When she works like a man, so many men are bound to enter into her thoughts — her mind; her mind becomes like that of man. In allowing so many men to enter into her mind, she is virtually becoming the wife of so many! And the fundamental principle of a woman's behaviour — woman's life is to allow none to enter her mind, on any pretext whatever, except her husband.

You gentle women! Do you not think that you have been created by God different from man in all respects, and hence, you ought to behave accordingly? Do you not see that it is God's arrangement that the man should be full of Rajoguna and thus perform actions for the world, while you should be full of Satvaguna and not perform any actions reflecting Rajoguna and thus remain actionless and Prarabdhaless, that it is His arrangement when He came first as a man for and in the world, and later in your form as a woman to liberate the man, who is in the opposite state? Do you not understand that you are really in that Godly state and, hence, to follow the ways of the man by adopting Rajoguna, leading to interminable sufferings, is detrimental not only to the temporal and spiritual good of your husband, your children, your parents, but also to your own natural Godly state, to your state of Akhanda Saubhagya, to your feminine role, to your chastity? Do you not feel that if you do not have any mental association with any man except your husband and you remain in your natural actionless and Prarabdhaless state, then, even if you lead a family life, you would always experience that you are God in the woman's form with his infinite supernatural power ever existent within you? If you begin to adopt Rajoguna, you will not be able to utilise that power emanant from your natural Satvika state. You should remember that if you remain in your natural state, then that supernatural power is bound to work through your husband with the result that he would begin to behave and act in a way that would be very beneficial to this world, at the same time raising him to importance and fame. You will always find that the wife of a man, whose actions benefit the world, is invariably in her natural Satvika state. It is the supernatural power of a woman that always works through her husband and leads to wonderful beneficial results in and for the world; this is the eternal truth and it works only when a woman never transgresses, but ever remains in her own natural Satvika state.

The fact that God created the woman quite different from man means that she has some different role to play. If she were to be like a man, why this unnecessary creation of a separate form? If the only difference between a man and a woman was begetting of children, God could have made arrangements in man to beget

them; where was the necessity of having a separate form for that purpose only? This fact is a proof positive that a woman's state must be totally different from that of man. The state of a woman is the state of Sat and that of a man is that of Asat; that is the Truth. To get the man out of that state of Asat, out of the Rajoguna, out of the influence of the affairs of the world, and to get him back to the original Godly state, the woman was created. A woman's rôle thus is to lead her counterpart to God-hood — to her natural state. It is but natural to expect a woman to ever remain in her natural Satvika state, quite aloof from all other states belonging to man. In her sticking to her natural state lies the emancipation of both — the man and the woman; this is the eternal truth. None — man or woman — should forget this truth. Rub this in your brain, engrave this truth on your heart and forthwith commence to improve your position — your mode of behaviour and life.

Like the contrary aspect of a woman a saint, — a fakir — a Sat-purusha also remains in a state contrary to that of man — to that of the world.

Every saint is always beyond the affairs of the world, always in a state opposite to that of a man; his behaviour also is like that contrary to that of a man. In other words, his behaviour and mode of life is like a woman; he has transgressed the state of Rajoguna and turned back. The opposite of Rajasa is Satvika and Satvika state is the natural state of a woman. That is why a saint is always like a woman and conversely a woman like a saint; and both of them have to be like that. A man has to try hard with the help of his Guru to transgress the Rajoguna and remain in the Satvika state to turn himself into the state of a saint; but the woman, right from her birth, by her nature, is in that state, devoid of Rajoguna and Prarabdha; in other words, she is always in the state of a saint — in the state of God. That is why she has been called as the one that leads to Brahma — a Kanya.

To return to wakefulness from deep sleep one has to pass some time, which varies with every individual, through the dreamy state; conversely to pass into deep sleep one has to experience the intermediary dreamy state; one cannot become fully awake or pass

into deep sleep without the dreamy state, which varies with every individual. When one passes into deep sleep none remembers what he experiences in the intermediate dreamy state; in the reverse process, in returning to wakefulness many persons are able to remember what they experience in that intermediary dreamy state. In the same way, when God, who is in His pure, Sat, knowledgeable, blissful state resembling wakefulness, wishes to transform Himself into a man — a state of Rajoguna resembling deep sleep, He has to pass through the intermediary Satvika state resembling the dreamy state; as He is passing into deep sleep as it were when He comes forth as a man, He does not remember anything about the intermediary Satvika state He had gone through. When a man now wants to return to his original state of Bliss — state of awareness, he has to pass through the intermediary dreamy, i.e., the Satvika state — the state of a woman.

The state of Rajoguna and Tamoguna are essential for the working of this world; nothing can be done in this world without them. From his pure state of Sat — awareness — the Atma cannot straightway descend into the states of Rajoguna and Tamoguna — state of deep sleep; he has to pass through the state of a woman — the intermediary Satvika state. While in the Satvika state as a woman in this world, the states of Raja and Tama surrounding him slowly influence him, causing him to forget — to lose slowly — the Satvika state, as a result of which, in course of time, he comes forth as a man — the state of deep sleep. As he becomes a man, i.e., passes into the state of sleep, he does not remember his intermediary dreamy state — state of Satva — the state of a woman, he had gone through. He forgets what he had passed through, he forgets what he was originally; this is why he is now called blind. The world and the men of the world are described as being blind by the Shastras; it is no wonder that being blind the man has to experience only pain and suffering in this world.

In course of time as he gets tired of Raja and Tama, the ways and affairs of the world, and feels like returning to his original status — the state of awareness — the state of Sat, he has to

pass through the intermediary dreamy, Satvika state of a woman; he has to experience that dreamy state of a woman while yet in the form of the man, without which he cannot return to his own original state of Sat — the state of Infinite Bliss.

In short, the woman has to be in the Satvika state devoid of actions, devoid of Prarabdha; then only she can play her role to liberate a man through her, and the man can easily pass into the state of Bliss with her help. With this fundamental principle in view it was, that the great thinkers of old ruled, that to enable man easily to return to his original state of Bliss, a woman should, necessarily be kept in her natural Satvika, passive, Prarabdhaless state.

Is it then desirable to enforce a woman to take to Rajoguna make her give up her natural, passive, Prarabdhaless Satvika state and thus be responsible for the downfall of the man and the woman? This is a question you should settle by yourself.

14

U. V. I—14 .

25-12-1923

(1) The highest state for a man. (2) The downfall of a woman. (3) Who becomes a real king?

(1)

Attainment of God hood is the highest achievement a man can have. The simple natural means for him for the purpose is a pure Satvika woman. Great are the women who are as pure as Ganga. The great pure Ganga flows automatically towards the sea and on her way, whatever falls or is thrown into her whether good or bad, she takes it to the sea. In the same way, a woman — a Kanya-Kumari — is always pure by nature, automatically attains the state of Godhood and on her way she leads all those men that associate with her to Godhood along with her. I have already told that 'One leading to Brahma' and 'one that kills all bad' is a Kanya-Kumari. A man has to imbibe the qualities of a Kanya-Kumari — the pure Ganga to attain that Infinite Bliss, while the woman has to imbibe

the qualities of a Purusha to attain the same. Though externally they have the forms of a man and a woman, from within they have to become the Adi-Shakti and Purusha respectively, when, mutually, they would enjoy that pure, unending, infinite, blissful Brahma. You can now call them by any name—Lakshmi-Narayana, or Maya-Bramha, or Uma Maheshwar, or Sati-Satpurusha, or the originator, supporter, and the destroyer of the Universe. Both now can remain in a visible or invisible state. Attainment of the form of a human being is the highest rung on the ladder of the natural process of evolution; but once a human being, he has before him for attainment — the Brahma, for which he has to work. It means that the process of being a man is automatic, but the process of attaining Brahma is not; a man has to work hard to achieve Brahma. That is why the saying — ‘Nara Karani Kare To Naraka Narayana Ho Jaya’ — meaning, if a man works he can become Narayana. Knowing this, the great thinkers of old, from their experience, laid down so many ways — so many methods. These tell you what a glory a woman’s form is, what role a woman plays, what are the powers of a woman how a woman should remain, — should behave, how a woman should be kept — should be treated by men, how a woman is endowed by nature with the power to wash away all the sins of a man. Even after the death of her husband, the woman retains her power to wash away all the sins, and that is why in common parlance a widow is designated as Ganga-Bhagirathi by those great thinkers of old. In short, by nature a woman is always pure, passive and void of Prarabdha, and has the inherent power to wash away all the sins of men associated with her; in fact that is her Faith. She can remain like that and be of use to you for attainment of Brahma provided you allow her to remain in her inherent natural state.

These days you men are forcing the women to act and thus form Prarabdha. Men and women of today thus are forming Prarabdha, and both of them have to suffer for it — are suffering from it. Moreover in forcing women out of their natural Satvika Prarabdhaless state, the men are committing a great sin, and they have to pay for it by taking birth in a woman’s form in subsequent lives. There is almost none today to annul — to wash away the

Prarabdha; with the result that everybody — men and women — are accumulating Prarabdha — harmful and crooked Prarabdha leading them to a series of crooked and painful subsequent lives. That is why there are hardly any today who are on their way to Bliss; most of them — almost all of them are having troublesome, difficult lives, giving troubles to everybody around; the population has increased beyond any bounds. Even amongst the domestic animals — dogs, pigs etc. — there are very few original on their ladder of evolution; most of these animals seen today are men and women who have taken birth in these lower strata of life to suffer their Prarabdha, and are moving from place to place, house to house according to their relations and associates in their former lives. So many in so many families are suffering from all sorts of painful diseases — physical and mental — making others suffer along with them according to their relations and associations in their former lives. Thus everybody today is the accumulator of Prarabdha and a sufferer therefrom. That is why everywhere we see thoughtlessness, perverse thoughts, pain, suffering, difficulties, misery, poverty, hate, envy and what not. There are hardly a few who are trying to develop Satvaguna in them; and those trying like that are looked down upon, hated and hunted by all others — the sufferers and trouble-givers due to accumulation of harmful, crooked and wicked Prarabdha. Like Satvika men, the real women, i.e. actionless and Prarabdhaless women, are very few in this world, and they are doing their duty; but all others are only women in form and are really the men of old who had to take a womanly form on account of their forcing the women to form Prarabdha. In the same way, those men, who force the animals to behave like human beings, have to take the form of animals subsequently; in other words, the real animals are few. It is the men thus who are responsible for the present piteous state.

(2)

Most of the present women were men in their former lives — men who forced women to behave against their natural state; that is why modern women do not behave the way women are



expected to do; they show manly qualities in them. Absence of natural modesty, following the foreign education and arts, becoming doctors and teachers, doing service, delivering lectures, criticisms and discussions, dressing like men, unnatural growth of hair and shaving, premature white hair, sterility, quarrelsomeness, pride; disuse of their natural personal marks such as bangles, vermilion mark, choli etc. — that is what a modern woman looks like; does it not show that they are not real women? Every woman today shows these qualities to a more or less extent; after all they are the men of previous life. If men continue to behave the same way the present state of affairs shall never improve, but only continue to deteriorate. It is high time that men begin to behave as men should really do. A real man is that who tries to attain Godhood — to attain his original state — the Absolute Bliss. If you try to understand, then you will appreciate and understand what I am saying.

(3)

Those that try to attain a kingdom and be kings do not know the methods to do so; they do not know as to who is able to become a king — a real king. Anybody cannot become a king. That man alone can become a real king who has attained the Infinite Bliss — the Godhood — the state of Purushottama i.e. the best amongst men; on attaining that state his Jiva returns to earth and becomes a king. All those great rulers of old were such Jivas — such men who had reached the state of Purushottama. Unless one has attained that state one does not become a king; if due to the huge credit of Punya he becomes a king, his kingship lasts till his Punya is exhausted and then he loses it. During this period that he is the Ruler, he does or rather has to do so many actions, many of which have to be sinful, and which lead him to hell in the end according to the rule “Rajyante Narakam Ghoram”, meaning, at the end of kingship is deep hell. Apparently one thinks that the king’s job is a very happy one; but that is not so; at the end is the abysmal hell, unless of course he has arranged beforehand to avoid it; in other words, unless he has attained the state of Purushottama, he cannot avoid the hell in the end. Attainment of the state of

Purushottama, thus, is necessary to be a real king; incidentally they are the real men in this world who attain that state.

15

U. V. I—15

26-12-1923

### Real National Service.

(Some new arrivals, after the Darshana, spoke to Shri Baba that they intend to serve the country and requested for his blessings. On this Shri Baba began to speak in his usual style.)

Men, who talk about Loka-seva — Public service, Desha-seva — National service, National improvement, without knowing what it is, are not the real constructive workers but the destructive ones. Today, those that are doing so-called constructive work are actually pushing the country deeper into the piteous state. If somebody serves somebody, it is not public service, but personal. Personal service to God is, however, a different matter. Service of God is the highest beneficial service one can do. Real 'Loka or Desha-seva' — public service not only gives temporal happiness, but spiritual as well; but it has to be service in the real sense. Without knowing what seva — service really means, to do anything one likes, does not lead to beneficial but to adverse results. There is a saying "Sevadharmah Paramagahano Yoginamapyagamyah", meaning, What is service is difficult to be understood even by the Yogis. Even Yogis find it difficult to comprehend the principles of service — seva; how can we expect a commoner to understand what it is. Public service — National service is not an easy job. Many a person call themselves public servants; but there is none who does anything with full and proper understanding. If real service was being done it would have led to some good result. But what is actually happening? The country is getting into deeper waters. It means that those who think they are doing National service are not really uplifting the country, but putting it down; they themselves do not know what they are doing — the right or the wrong. And even if a few understand that their actions are harmful, they are not ready to give them up due to false personal

préstitute — personal pride. Their pride makes them go ahead in spite of such results and in spite of their understanding what it really is.

I will give you an idea of what real service means. Seva or Sevana are two words meaning the same thing, the only difference being in their gender; that is all; they mean to take, to accept, to eat, etc. We put a mango before a saint, and request him for the 'sevana of the mango. When he takes it and eats it, he has done the 'sevana' of the mango. In doing it he ate the juice of the mango and discarded the rest. When we accept — absorb things leading to that supernatural power — the Bliss, we shall have done the 'seva' of God. In the description of the nine-fold aspects — modes of devotion, it is given — "Vishnoh Smaranam Padasevanam"; meaning, the remembrance of, and the service of the feet of Vishnu, these are two of the aspects — methods of service. What is meant by 'Padasevana'? It means to absorb the qualities inherent in the feet of Vishnu by remembrance or by holding them in one's heart. When we do so, that association with His feet causes those inherent qualities to infiltrate in our heart filling it with happiness — the state of God; obviously the pain — the human state is displaced — is removed.

Now what is Desha-Seva (National service)? It means to eat away — to remove all bad thoughts, behaviour, mode of life, Faithlessness, etc., in short, all the vices current in the country, i.e. remove all such faults of the people therein, and to replace them with virtuous thoughts, Faithfulness, etc. Thus to remove all vices and to replace them with virtues means 'Desha-seva, — 'Loka-seva'. In other words, to remove all things that bring on unhappiness, or impede the growth of happiness means 'Desha-seva'.

National improvement — Desha-Sudharana — virtually means the same thing. All things that cause and increase unhappiness, i.e. the vicious thoughts and mode of life, Faithlessness, asat-karma etc., ingrained in the minds of the populace, lead to the downfall of the country; to remove them is to improve the country. To increase virtuous thoughts and mode of life leading to sad-

dharmā, sadvasana, satkarma, etc., are the only means to improve the country.

Let us consider some examples. In washing the clothes a washerman is serving the clothes. In doing so he does not destroy the clothes; he removes the dirt, the spots and stains, the filth and infection, etc., by treating them with suitable means such as applying soap etc. In thus cleaning the clothes, he really serves them. In the same way, we serve the shoes; in this we do not destroy them; we wipe off, clean and polish them.

To do National service — public service, thus, means to become a washerman to the public. Like the clothes, to clean the minds, reasoning and mode of life of the people is the work of this washerman. Real service thus means to do away with the heavy, unhealthy covering of unhappiness from over the minds and reasoning of the people, caused by Faithlessness, vicious thoughts and deeds etc., operating on them for the last so many centuries, i.e. to remove the prime causes of the downfall of the Nation, and thus to clean their minds and reasoning so that they can be, once again, in their natural state of happiness. Just as the washerman only removes the dirt, and is very careful in not damaging the fabric, in the same way, a public servant has only to clean the minds and never damage them in the least, in any way whatever. This is real service.

The public servant's work is not finished, however, by only cleaning the minds of the people; he has to go further; he has to infuse and establish sat-karma, sad-dharma, and sadvasana in the public mind; then only he will have finished his job correctly. He has always to bear in mind that the real things that promote an allround improvement and result in all happiness — temporal and spiritual — are steadfast adherence to one's Faith and to do sat-karmas leading to accumulation of Punya — the prime giver of happiness. After removing the faults and thus cleaning the minds, whosoever infuses and inspires such thoughts and deeds in the public mind is the person who is a real national — public servant. No other methods than these — sticking to one's Faith and doing virtuous deeds — can ever cause any improvement; it is a point

he can never afford to forget. When people in general will behave according to what is laid down by their Faith and always do virtuous deeds, then only one can say that real national — public service has been done.

These days the methods used by those desirous of improving the status of their country are not what they should be; any fair thinker will conclude that they are wrong. These methods are not leading to the desired results — satkarmas and sadvasanas. Not only that, but they are actually misleading and corrupting the minds and reasoning of those who are pure and driving them towards Asatkarmas and wicked desires. The net result is that the suffering and pain in the country is on the increase. It is like a dhobi who, instead of cleaning the clothes, smears them with more filth and dirt. How can we call these men good dhobis — good public servants — real reformers? Under the garb of high sounding name of national service, these men, with their influence and higher social status, are only increasing the 'asatkarma' and crooked desires and proudly proclaiming their achievements. During the last fifty years or so, such men have simply spoiled the minds of the public with their misleading advice and actions and put the country into the state of ever increasing pain and suffering; and we have to admit this. These methods and the conduct of these people will find no support in any Faith, any book of philosophy, any word of any great man or a great thinker. On the other hand, the Faith, religious codes, great men and thinkers, have repeatedly said that anybody who gives up his Faith, and does 'asatkarma', and advises and drives others to do the same — to go against whatever has been laid down for them, not only leads himself but also leads his country into lower abysmal depths. Lord Shri Krishna has also clearly said: "Paradharmo Bhayavah" i.e. other's Faith — foreign Faith is dangerous.

If somebody contends that what is being done is not in accordance with Hindu Faith and Hindu Code of behaviour, but in accordance with the Western one, will it be called reasonable — sensible? Do you think it will lead to any good — yours or your country's — in leaving your own and following the apparently

beautiful but really harmful faith belonging to others, and in advising and forcing others to do the same? Have any foreign methods and modes ever led to the good of any country? Do you not feel that your country should revive its glory, that it should once again be in the lime-light? If you do, and if you have decided to serve your country, then you will have to leave all that is foreign, and request and advise everybody to leave following everything that be foreign, and return to one's own Faith. Reversion to your own Faith will alone lead you to self-improvement, and the revival of your country's glory. If you do not do so, but do otherwise, a time will come when you will be held responsible for misleading yourself and your country, and in the end you will have inevitably to suffer for lives to come.

You good men! The mode of life in this country has been laid down by the great, considerate, earnest and honest thinkers of old, capable of perceiving through the past, present and the future, for the good of the individual as well as for the good of the community, for having continuous happiness. They have also clearly told that if that code of behaviour and life is set aside, it will only lead to disaster in every way. Look at the books they have so kindly written, and you will appreciate what I am saying. Replacement of this code by any other foreign one will lead to suffering only; and whenever in our country this has occurred off and on, when this code has been set aside leading to alround suffering and pain, God had always appeared as an Incarnation, to do away and destroy the foreign aggression, and re-establish the old, tried, happy and virtuous code of life and religion.

This at least should open your eyes to the fact that anything foreign will be of no use to us, and ours will be of no use to them. Other Faiths are also the Creation of God, and they have been revealed there for their own good.

There is a saying "Vinashakale Viparitabuddhih", meaning, that at the time of destruction the reasoning also becomes perverse; but in our case, here, without the onset of the time of destruction, we are experiencing destruction, and that is only due to the perverse reasoning. How can the foreign code of life help us? You

people shout and write in big letters and advise therein — “Be alert from — Boycott Foreign goods”. Instead of this, why do you not write, why do you not shout “Be on guard from foreign religion; stick to your own religion and its code of life”. “Paradharmo Bhayavahah” — “Foreign faith is dangerous”, the great sentence uttered by Bhagvan Shri Krishna is before you. Because you people are following other’s mode of life, other’s Faith, you are suffering and your country has gone down to this low level. Are you not experiencing what Lord Shri Krishna has said — “Paradharmo Bhayavahah”?

Look at the foreigners in your country. Do they follow your mode of life? Do they take any bath like you, and perform Sandhya, Punja, penance, recitation of books like Gurucharitra, etc.? Do their women worship Haritalika, Ganapati, Vatasavitri or anything like that? Do they ever observe anything pertaining to our mode of life or code of behaviour, even when they are here? They do not touch anything of yours; they always follow — stick to their own; that is why they and their country are enjoying happiness. By their behaviour they are proclaiming that great principle, “Paradharmo Bhayavahah”. But you are leaving yours and taking to theirs; what else but disaster you can have? Take a lesson from their behaviour?

There is a saying in Marathi that “a girl is named Lakshmi (Goddess of wealth) but she wears an iron bracelet”. The present reformers are like that. They sail under high sounding names but their methods only lead to suffering and pain, and not to happiness and contentment. Not only that but their ways are disturbing and spoiling those who are happy and contented. They are spreading their ways from house to house, from place to place. And what do we see? We see suffering and pain spreading from house to house and place to place; that is all. Is this what is expected out of your reforms? It may be, that you may not appreciate my advice today; but when you have exhausted all your methods and you are brought face to face with disillusionment, you will be forced, once more, to fall back upon — to surrender to — what.

has been told — what has been laid down by those great men of old, — the 'satkarma' and the 'sad-dharma'.

Some of the modern wise may say that all the objects such as wealth, prosperity, motor cars, etc. are 'sat', all actions leading to their attainment are 'sat-karma'; to find fault with others, without knowing anything about one's own self, is 'Dnyana', to mix up all castes and creeds into one is 'sad-dharma' — the Faith, and anything done to achieve these things is Duty. If you also think in the same way, you can only be labelled as the greatest sinners in the human form.

In short, if you really and honestly want to save your country, and bring to its former glory — independence, prosperity and happiness — you will have to work hard for removing all those harmful thoughts and deeds that have invaded and taken deep root in every house, and reinstate that grand old mode of life and behaviour — 'the sat-karma', 'sal-dharma', penance, accumulation of Punya etc. — that leads to and ensures permanent happiness. You will have to advise and convince everybody, and guide each of them in a practical way to adopt that grand old mode of life and behaviour laid down by those great, earnest, honest, experienced thinkers of old of our country. Then alone you can be called as real workers, sound reformers, honest servants and earnest patriots.

What is more mean and derogatory than to disregard the mature and sound advice given us by our own great men and to behave in a so-called free manner without restraint of any type whatever, and then advise and force others to do the same, and thus throw everybody into a ditch? Remember that if you continue to behave like this, you will always keep your country in a disastrous condition and you will always have to remain under one foreign yoke or another.

Please remember, that you will hardly ever come across a person who will be able to talk to you very sincerely and frankly like this. There is a saying in Marathi which means "a man with



improper behaviour is always in difficulties and pain". Think of this maxim, and leave away such mode of behaviour — such attitude. You are young today, but you will soon appreciate that you have none in your country who is capable of giving you mature, honest and prudent advice. Instead of doing propaganda against foreign goods, do serious and sincere propaganda against the foreign Faith, foreign mode of life and behaviour. When you leave the foreign mode of life, foreign goods are automatically left out. Think over what I have spoken. How much more and how many times should I talk? Think over how our present mode of life is wrong, and forthwith try to improve it. Think over, everyday, what I have talked; it will lead you and your country to abiding good.

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16

U. V. I — 16

27-12-1923

### The obligations of the Fault-finders.

If somebody shows you — the present day educated class — your faults, you should be grateful to him; you should know and understand from him all your faults — visible and invisible; you should learn from him how to remove them; you should then remove all those faults and bring about within yourself such improvement that would lead to Satvika state. Never feel angry on any account towards him — such a useful, obliging fault-finder and improver.

As we stand before a mirror, it at once shows us if any portion of our face or body be unknowingly disfigured; we at once wipe off the disfigurement and clean that part. Many people always look into the mirror for that very purpose. Does anybody get angry with the mirror for showing that discolouration; does anybody say, "Oh, that fool of a mirror showed me the discolouration!"; does anybody throw away the mirror because it showed that dirty patch? Actually, it is the other way round; everybody keeps the mirror with himself; everybody loves the mirror. After all the mirror only shows the fault when we look into it; and yet we are always thankful to it! How much more we should be thankful and grateful

to a man who comes to us — forces himself on us and explains to us our faults, and tells the way to improve. What of being only grateful; we should actually love such a man far more than we do the mirror.

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18

U. V. I — 18

31-12-1923

(1) An obstinate man and a defective animal — story of an officer. (2) State of the 'simple'. (3) Pointed and Ramified reasoning. (4) Significance of names. (5) Tendering and Devotion.

(1)

There is a saying in Marathi which means, "An obstinate man and a defective animal are no good". For example a horse with a fault or a defect is a source of constant nuisance to the owner; ultimately, one day, he gets disgusted and sells it or gives it away. In the same way, an obstinate man or a man with a persistent fault is no good. A man should not be obstinate. Take your own example. You always insist on worshipping me; you always persist in asking me to put forth my feet before you to put your head on them. Such persistence — such obstinacy is not good. In this, you resemble a defective — a faulty horse. If the horse is good, the owner loves him, cares for him and praises him. A man, who does not persist — who does not insist on a particular thing, but always adapts himself to his surroundings willingly is like God or God himself. Why should you people not become like that? You should not await for anything — you should not insist or persist — you should not be obstinate. A gentleman is always seen unable to adapt himself even for his own sake! Here is an example.

There was a Brahmana revenue officer. While on tour he arrived in a certain village. He did not know that there was no Brahmana in that village. As he became thirsty, he requested the Patil of the village to get a Brahmana to get some water for him to drink. Now, the Brahmana does not take water at the hands of anybody! The Shastras have ordained that a Brahmana should

never take anything at anybody's hand under any circumstances; that the Brahmanas do not observe this injunction these days, is a very serious mistake committed by them. Any way, the Patil replied that as there was no Brahmana in the village, he would get a pail and a rope, and the officer shall have to accompany him to the village-well for drawing some water for himself.

Those days every caste was careful to see that it did not interfere with the mode of life of another. The lower castes conscientiously kept their relative position from the higher castes and any mutual infringement was looked upon as a great sin. If a Brahmana child was on the point of touching their water or similar other things, the lower caste persons prevented him from doing so, and said "look, my son, you are a Brahmana boy; you should not touch our water; by doing so you will be lowering yourself, and if we allow you to do so, we will be committing a sin". The lower castes were particular in seeing that the Brahmana class always maintained its status. If due to ignorance a Brahmana began to do something he should not, persons of other castes prevented him from doing so. To compete or degrade or underrate a Brahmana was taken to be a great sin. Hardly fifty years ago this was the state of affairs; everybody strictly followed the injunctions laid down; and it is worth noting that those days everybody was far more happy than today. These days the Brahmanas have very much degraded themselves. Due to the political and foreign domination and influence it is the Brahmanas who first became responsible for overthrowing the injunctions laid down by the Shastras; other castes are not so much responsible for the same.

If one thinks over to find out the real cause of the present piteous state of our country, it will be found that the Brahmanas are primarily responsible for the same. The rules for behaviour laid down by the Shastras were overthrown first by the Brahmanas. As the religion got set aside bit by bit, the store of Punya that was accumulated by the Brahmanas began to go down. The intrinsic power of the Brahmana began to decline. Other castes began to lose their respect for the Brahmanas; they now began to be swayed by the political and foreign thought and mode of life; they began

to underrate and look down upon the Brahmanas. The whole structure and foundation of the society was thus shaken and began to crumble. The influence of religion was on the wane; Punya got replaced by sin; and this led to the present alround suffering and pain. If this is to be stopped, improvement has to start the same way the deterioration crept in; that is the Brahmanas must begin to improve themselves first, then alone others will follow suit in course of time. If some others than the Brahmanas begin to cause improvement, it will apparently save the situation on one side, but it is bound to dwindle on the other.

To return to the story I was telling. At that time, everybody followed the injunctions laid down by Religion, and hence the Patil brought a pail and a rope, and requested the officer to draw water from the well. The officer, however, was thinking of his position — of his dignity. How could an officer like him draw water from a well? What will the people say? It was the mid-noon of a summer day; he was thirsty. The Patil repeated his request; but he kept quiet. By now he began to feel hungry. If drawing water was below the dignity of an officer, how much more the cooking would be! Even his peon belonged to some other caste! His thirst and hunger were on the increase. As the Patil requested again and again and he was sitting unmoved, an old shrewd villager saw through what was happening, and mildly submitted, "Raosaheb, please do not feel shy. All the people around here are ignorant and have no idea of dignity. You can safely draw water". This touched the officer to the quick. The old man saw through that the officer was young and inexperienced and that is why he was feeling so much about his dignity and hence appealed to him. He said, "Raosaheb, you must be hungry by now. I will arrange for utensils and ration. Please, do cook for yourself and have a nice dinner. A man should not feel shy in such matters. Please excuse me, but remember the maxim that an obstinate man and a defective animal are no good. Why should we feel shy to cook for ourselves? Do we feel shy in drinking water? Why should we then feel shy in drawing it for ourselves? This appeal had its desired effect; the officer at once said, "You old man, you are my Guru; you have opened my eyes. Hence-

forth I will never feel shy like this. I will do as you have suggested." Subsequently he drew water, cooked for himself, had his khana, did his work and in the evening returned to his place.

Thus we see that obstinacy does not pay. There are mainly two causes for such obstinacy; one is the feeling of shame to work due to false ideas of dignity and the ignorance of how to do it is the other. In our daily life we always see that it is the shame that prevents a man from doing certain things. However, a man desires to have Amrit, how can he have it, if he is ashamed even of drawing simple water for himself? Obstinacy — shame has to be set aside if he desires to have Amrit from God's abode. Just as the owner of an obstinate horse feels no regard for him, God also does not feel any regard for a man who is obstinate — who is shy, who suffers from shame. A man who can always adapt himself — who does not feel anything as hindrance is the man qualified to attain Godhood.

(2)

Everything in this world is a part of God; what does it matter then where you worship Him? I am a sickly man. If I become ill and you people insist on me to put forth my legs, to distribute the Prasada, to do this and that, how can it be done? That is why I like the simple — so-called ignorant folk; they come here, rub their heads on the earth, apply the dust to their forehead, take the Udi (sanctified ashes), bow down from a distance and go away. After all, they are simple folks — Anadi fellows. What is an Anadi? Anadi is Ana † Adi; Ana means not, and Adi means unhampered; Anadi thus means one who is not hampered; that is, he does not insist on anything particular like you. Shudras are generally called Anadis, because they never think of insisting on anything; they are the followers of the golden rule 'Be as it may'. They are not educated like you and hence they belong to the state of God. You people are educated — educated in the ways of the world, while they are not. To learn the ways of the world does not constitute real learning — real education; and that is why the educated do not quickly attain the state of God. Shudras do not know much

and are not interested in the affairs of the world; they are always at a distance from cities and towns; they live in forests serving the soil. In the forests, i. e. away from cities and towns, dwells God and the Shudras always stay there; that is why they are not interested in the affairs of the world. Since they are not educated, they are never proud and egoistic; their minds, hence, are pure; and therefore they are nearer the state of God — or rather a large proportion of that state lies within them. That is why the low-class folks such as Kunabis, Shudras, etc., who stick to their mode of life and duty, are more qualified to attain the state of God. Their minds are not poisoned by the education of worldly affairs and hence their minds are unaffected — pure; it naturally becomes easier for them to attain the state of God. It is in the real interest of these people not to leave their mode of life and behaviour, not to poison their minds with the present faulty education in worldly affairs and get into harmful habits like the present educated people; this enables them quickly to attain that Infinite Bliss. The present-day educated have really become blind due to the education they have received. The Shudras, etc., should avoid coming under the influence of the so-called educated people and going astray in trying to attain this education, honour, and so-called higher status. If they do so, they will be putting their forefathers to shame. Those that leave their own Faith and mode of life, and try for a higher or a lower status, always pass into a lower status and expose themselves to suffering and pain, i. e. in common parlance, they go to hell to suffer in the end; this is the truth you should never doubt. These Anadis being ignorant of the affairs of the world are always dearer to God. It has been ordained that the people of the lower classes such as Shudras, the real Brahmanas real in following their Faith, the simple real women should always remain ignorant of the affairs of the world; the greater this ignorance, the nearer one is to God; it is these persons who are able to attain Godhood quickly. These days, however, the Brahmanas, under the influence of modern education, have given up their Faith and mode of life, have taken to foreigner's mode of life and behaviour, and are forcing the simple women and the lower class of people like Kunabis, the Shudras etc., who are by nature nearer to God, to leave their Faith and mode of life and

behaviour; this is a Himalayan blunder. Study this problem carefully and see how the mistake is committed. Remember well, that God is always found amongst the simple folks and the simple ones are able to attain Him quickly.

(3)

(Dr. Dabake from Baramati was sitting near Shri Baba; at this time some men from Baramati came for the Darshana. On this Shri Baba began to converse with Dr. Dabake for a while, and then proceeded as usual.)

Shri Baba :— Doctor, you left Baramati and came here; but look, here are your patients who have run after you.

Doctor :— But I myself have come here as a patient, suffering from Bhavá-roga (affliction from the affairs of the world).

Shri Baba :— Yes, you are right, Doctor. One cannot know what heaven is unless one goes there himself. Unless you become a patient yourself, how can you understand correctly the state of a patient? The fact is that when a doctor suffers from a disease, he is able to know all about it by personal experience — how the disease commenced, how it developed, what are the complications and how do they come, and so on; he is able to know and treat that disease better. Nowadays there is the theory that the doctor must never suffer from anything, he must be absolutely healthy! I say, that a doctor or a vaidya must be sickly to be a real doctor or a vaidya. When he suffers he gets full personal experience and has not to depend only on his bookish knowledge. It is like knowing a town well by seeing it instead of tracing it on a map. A man who is not bitten by a scorpion cannot know the pain thereof; a doctor treats a bite like that by only imagining what is happening as the patient describes his symptoms; how can he understand exactly what is happening without a personal experience of a scorpion bite? Thus, a doctor, who has suffered from a disease, alone knows that disease perfectly and is able to treat it correctly.

'Men of Baramati' means men having Bara-matis (Bara-twelve, Mati-Buddhi — reasoning power — reasoning), i.e. twelve reasonings, that is men whose reasoning is split into so many parts; how can

these men be healthy? In this world the common experience is that a person follows one for some time and then follows another, i. e. once he works according to the reasoning of one and then of another. A man, who goes by the reasoning of so many, cannot be decisive and mentally he always suffers. Why follow twelve reasonings? You should stay amongst Bara Matis, but only have one Mati — Buddhi. Listen to all, but do your own, i.e. consult many, but select any one that is good and act accordingly. A man, who thus follows only one, never suffers. In the same way, Doctor, you do not belong to Baramati — Bara Buddhi originally. Today, in service, you are transferred to Baramati, and hence you belong to Baramati. But why should you behave like a man with Bara-Mati? You must have taken to Bara Mati and that is why you have become a patient. So far you are staying there, you have to be with Bara Mati; but you should keep to one Mati — Buddhi, and you will never suffer, you will never be a patient.

Doctor :— To get that one Buddhi I have come here.

Shri Baba :— Doctor, one Buddhi means Sad-buddhi and Sadbuddhi gives all happiness.

As opposed to Sadbuddhi is Asadbuddhi. The Asadbuddhis arise in various ways and disappear. A Buddhi which tells one thing at one time and another at another time, i.e. which is indecisive is Asadbuddhi and it is responsible for all sufferings. The one Buddhi — the Sadbuddhi is that which does away with all the suffering and pain brought on by Asadbuddhi and leads to the attainment of all happiness — temporal and spiritual. Therefore, one should leave the Asadbuddhis and take to one Sadbuddhi only; by doing this he will have made his life worth the while.

(4)

If one acts upto the meaning of one's own name, one makes his life worth the while. To act upto one's name is to try and develop the qualities presented by that name. Take for instance the name of Gopala; this word means: Go plus pala; the word 'Go' has many meanings, but let us have one — the senses; 'Pala' means one who protects, controls, etc.; thus the whole word means one who



controls the senses. Bhagvan Shri Krishna was named Gopala; he was the real 'Gopala' as he showed all the qualities presented by all the meanings of the word 'Go'. If a man takes to at least one meaning and develops those qualities, he will have made his life worth the while.

Either one should act upto one's name or one should show such outstanding qualities that one gets a new name. There are persons whose name is one, but who behave in such a way that they get recognised by all as Rao Bahadur. If a man's name is Raja Bahadur or Raja Rama, he must try to develop the qualities of a raja, i.e., king, in himself. How does the name Raja look in the case of a person who behaves like a fool? If a king does not care for and does not protect his subjects, how can he be recognised as a real king?

In short, one must try to live up to his name, or behave in a way that he is given a new name and recognised by it by the public. All objects are named according to the qualities presented by them. Many men of old showed the qualities of a Rishi, Muni, king and they were recognised by those epithets. Rama and Krishna not only showed the qualities carried by those words, but showed so many other sterling qualities that they were given so many names. We must try to live upto our names; what is the use of having that name otherwise? Women also are called by names like Ganga, Parvati, etc. If a woman is named Lakshmi or Parvati, it is the duty of her husband to make her — allow her to live upto it; at the same time, he must try to develop the qualities of Vishnu or Mahadeva in himself.

Everybody loves to have a good name for his wife. If the parents have named her Dagadi (stone), in the marriage ritual this name is changed by the husband, and she is given a new name — Lakshmi. It is alright to name her as Lakshmi; but have you become Vishnu? If the son's name is Narayana, his wife is named Lakshmi during the marriage ritual. The boy now says to his wife, "You have been renamed Lakshmi; see that you live upto it". She at once retorts, "I am being called Lakshmi because your name is Narayana; you live upto your name Narayana, and I will automati-

cally become the Lakshmi". He says "You become Lakshmi, and I will then be easily recognised as Narayana". The girl immediately turns round and says, "I was originally called a stone — Dagadi — by my parents. It is you who have renamed me as Lakshmi. It is your duty to become Narayana first, and I will automatically be Lakshmi." The boy now climbs down and says, "well, let us both try to live up to our names; you try to become Lakshmi and I will try to become Narayana". She then says, "What are we to do to become Lakshmi and Narayana? It is nothing else but trying to develop the qualities of a stone; that is the truth. A stone presents the qualities of stability, silence, equal treatment to pleasure and pain, and so on. To become Lakshmi and Narayana is to develop these qualities within us". "This is how they reconcile. Why should every couple not try to become like that — to become Lakshmi Narayana? During the marriage ritual it is said, "Narayana-swarupine Varaya Imam Kanyam Pradasyami", meaning, 'I am giving this daughter in marriage to a husband having the form of Narayana'. The boy obviously is not the real Narayana; the father of the girl has to imagine him to be Narayana and offer his daughter to him as Narayana. In short, the idea behind this is that the father is not handing over his daughter to any Tom-Dick and Harry, but to Narayana Himself — the Lord of Vaikuntha. Because the real Narayana is not available, the boy is taken to represent Narayana. If we have not what we want we use something in lieu; for instance, if we cannot get wet ginger, we use the dried ginger in lieu. In the same way, one imagines the boy as representing Narayana and hands over his daughter to him; during the ritual the boy is actually worshipped as Narayana. Today the Brahmanas repeat all the Mantras as laid down; but nobody — neither the Brahmana, nor the father, nor the boy, nor the girl — understands what is being said. The boy and the girl have to undertake certain vows during the ritual; but both are ignorant as to what those vows mean — the vows they are solemnly made to repeat. These vows are taken to put into practice what has been taken for granted, in that the boy was taken to be Narayana and the daughter was offered to him as such. The father tells his daughter, "I am handing you over to this boy who represents — who is in the form of

Narayana." What is the girl supposed to understand by it? It is this : My daughter, you are born of me to lead me to Brahma. Because by myself I am not able to attain that, you are born of me to lead me to that higher status, and you have to behave accordingly. Remember, that I am handing you over to this boy as God. Take him, treat him as God. I am your father, and so you should believe in me as you would believe in the Shastras. I have taken this boy to be Narayana incarnate and I am handing you over to him; you should take to him in that spirit". A daughter is bound to have full faith in her father, and she is naturally expected to believe in that she has been married to God and behave accordingly.

(5)

The father offers his daughter in marriage, i.e. he does the Arpana (offering), i.e. the Dana (gift) of his daughter. What is meant by Dana? To lend, to keep in mortgage, to sell, to issue for use, to deposit something is not Dana; to give it for any purpose or motive does not constitute Dana. Just as offering anything in any of these ways is not Dana, the receiving of that in any of these ways also is not considered honourable or respectable. Then what is Dana? Anything given to God or to anybody representing God with all respect and reverence is called Dana. A thing given as Dana never returns to the giver; in fact, it is given with the clear idea that it will not be returned — it will not be taken back; once it is given away, one has no right over it. Thus anything given like that with all reverence and respect is Dana. We give food to the poor, to the blind, to the lame, or we distribute things amongst the lower class of people such as Mahara or Manga at the time of the eclipse; it is true we do not consider them as God; but then our Jiva takes them to be sufficiently reverential and then gives the things to them, and as such it becomes Dana. Dana thus is that which is given with all respect and reverence, and which does not come back or is not taken back; it is wrong to take it back; that is the injunction. Pinda-dana (Rice balls are put into the flow of the Ganga or any sanctified stream in the name of one's forefathers) is done in the Ganga; the Pindas are flown away by the river-flow; they cannot come back. In the same way, whatever is given as

Dana must never come back. Even if unknowingly Dana is taken back it is considered a great sin, and one has to pay for it eventually. There is a story of the king Nriga, in Bhagavata Purana to that effect; Puranas abound with such examples. Dana is always given to God or to somebody who represents or resembles Him. How do the blind, the lame, the untouchables represent God? It is this way : A person who is poor in every respect, i.e. who has become devoid of all desires, pride and ego, i.e. who has lost all riches in the form of desires and pride, or who has become an absolute destitute through the loss of all his desires and pride i.e. a person with whom not a trace of desires, pride and ego is left, is the real poor man; such a poor is God Himself. Such a person remains the same, i.e. poor, even if he be in the midst of all types of luxuries. A man may be penniless — may be steeped in abject poverty, but if he is not devoid of desires, he cannot be called the real poor; such poor — worldly poor are always surrounded by suffering and pain; God is never there — with them. The real poor are those that have no desires or pride left in them; such poor represent — resemble God, and anything given to such real poor reaches God, and giving anything to them constitutes the real Dana.

Dana is of two types — of inanimate and animate objects; money, house etc. belong to the first, and a cow, a horse belong to the second. Offering a thing we cannot do without, with all respect and reverence, is Dana; one has to offer what one likes. The liking is individual, and so things offered are bound to be many, different and varying from each other; these days, nothing can be done without money. God, however,, is fond of Bava and Bhakti. The great Tukarama has said, "Deva Bhavacha Bhukela, Tuka Vaikunthasi Gela". What is Bhava? This word is derived from the verb Bhu to be. The word Bhava denotes all the things either created by God or by ourselves for our own benefit — for our own pleasure. The house, the clothing, children, money, etc., or the water, trees, milk, cow, horse, etc., are all covered by the word Bhava. The attachment or love we feel towards all these is called Bhakti. All the objects — Bhava, and the love we feel for them — Bhakti, God is fond of. The Bhava, being an object, is visible, i.e. it has a form, i.e. it is Sakara, and our attachment or love or

devotion, i.e. Bhakti for them is invisible, i.e. without a form, i.e. Nirakar. Bhakti thus being without a form cannot exist independently and hence it has always to associate itself with Bhava. Thus one cannot give only Bhava or only Bhakti to God. How can a formless thing be given to God, who also, incidentally, is without a form. It is necessary, thus, to give both the Bhava and Bhakti together to God. For the time being, take for granted that He is fond of Bhakti; later we shall see how Bhava and Bhakti are one. You know what Tukarama said, — 'God is fond of Bhava'; in other places you will find it described that God is fond of Bhakti; in other words, God is fond of both. We know that Bhakti has always to be associated with Bhava. Just take for granted for a while that water is formless; water cannot remain without some support; you cannot give water to anybody without a container. In the same way, Bhakti cannot be given without some Bhava. When you give something to God, you naturally give your love for it along with it. If a man, who was starving for a few days, begins to eat bread, he is bound to do it with gusto; and at this very moment if a begger approaches him for it and he straightway gives it to him, he will have given the bread — the Bhava, and his attachment to it — the Bhakti along with it. Thus, when we give a thing we love, it is giving Bhava and Bhakti as well. God is fond of this Bhava; it becomes also the Dana of Bhakti.

Santa Tulasidasa has said, "Tulasidasapara Kripa Kijiye, Bha-ktidana Deun Aja", meaning, "God, You give me Your Kripa, and I will give You Bhakti in return." The Bhava includes the trio Tana, Mana, Dhana — body, mind and wealth respectively. Everybody loves this trio. That is why Tulasidasa talks of Bhakti-dana, i. e. of offering Tana, Mana and Dhana — the Bhavas we love most.

There is a cogent sentence: "Priyavastuviyogajam Kashtam Amritatvaya Kalpate." It means — "If you suffer by offering me the things you love, you will attain immortality." To leave or to give the things we love to God constitutes Dana. I offer you my Bhava, i. e. I am ready to give you what I love, i. e. I give my Bhakti, i. e. my love. So far, all I have said relates to the Dana of inanimate objects.

In short, if a thing is given with love, i. e. respect and reverence, then only one gets the *Punya* of *Dana* thereof.

Let us turn to the *Dana* of animate things. A cow, a horse, etc. is given as *Dana*. Amongst the *Dana* of all such animate creation, the *Godana* — the *Dana* of a cow is considered of great importance. Why so? 'Go' no doubt means a cow or the earth etc., but it also means all the sense-organs, that is virtually the whole body. *Godana* thus really means the *Dana* of one's own body; *Dana* of one's body and mind means the *Dana* of all one has. When all is given away what remains behind is one's own self. To remain as one's self alone is the ideal one has to achieve. On giving all, only the self remains behind, and that self is indestructible. To contain — to hold the indestructible self remaining behind after giving away all, one gets a body that is also indestructible. It is to get that indestructible body that we have to give away all — the *Tana* and *Mana* of ours to God. How is the *Dana* of *Tana* and *Mana* effected? It is effected by utilising the body and the mind in *Bhajana*, *Pujana*, *Anushthana* and other *Satkarmas*. To follow and obey a saint — a *Sadguru* implicitly also means the *Dana* of *Tana* and *Mana* to God.

The word *Go* represents the whole body. The body is considered to be a preventive *Upadhi*, i. e. a preventive force — preventing us from realisation of Self. *Upadhi* means any force which leads to mental and physical suffering and pain. All the things such as wealth, body, mind and *Jiva* are all such preventive forces; in that too all of them have to remain associated with the body. Hence when this body is given away to God, then one is able to receive that indestructible super-natural body and become qualified for all happiness. It is for this reason that the body, meaning the *Tana*, *Mana*, *Dhana*, has to be given away. Since it is not possible to give away the body as such, something representing that is given away. Since the word 'Go' also means a cow or earth, either the cow or a piece of land is given away as representing the body. *Godana* thus represents the *Dana* of *Tana*, *Mana* and *Dhana*, i. e. the *Dana* of all we have. Formerly it was more customary to give a piece of land; today many find it difficult to do so, and hence a cow

is given away since Go also means a cow. Of course, giving away a cow is Dana of the lowest, i. e. of the third order; Dana of one's body belongs to the first order, while of anything arising from our body — a daughter for instance, is of the second order. Kanyadana is virtually the Dana of one's own body. A daughter is born of the body, mind and Jiva of both the parents; Kanyadana thus represents the Dana of all of both the parents. If we have to give away all to God, we do so by giving our daughter to God, or to somebody representing God; then only Kanyadana will lead to the desired result of giving away all of both the parents. Even though the son-in-law is not God, he is imagined to be so at the time of the marriage and the daughter is given away to him; this enables the parents to receive the benefits out of Kanyadana. That is why at that time it is said, "Narayana Swarupine, Bramhaswarupine Varaya", meaning, "To the husband in the form of Narayana — in the form of Brahma, I am giving this daughter."

As the daughter is given him and he is taken to represent Narayana, if the boy thinks over and begins to try to develop in him those qualities, then the boy, his wife and the parents of both — all will attain the Godhood as a natural sequence. Even if the boy does not do so, — and these days the boys do not do so — it does not mean that the parents of his wife do not derive the benefit out of their Kanyadana. Since they have done the Kanyadana as per injunctions laid down by the Shastras, i. e. as ordained by their Faith, they are bound to have the benefit thereof. It is not that every boy understands his position and decides to try for Godhood; hundreds of marriages take place and hardly one of those boys is seen to understand and behave accordingly.

Knowing this the Shastras laid down the particular ritual to enable the parents of the girl to get the benefits of Kanyadana, and if the parents faithfully follow it they do get it. Whenever any action takes place — sat or asat — it leads to some result — visible or invisible. If that is the Siddhanta, how can the action of Kanyadana laid down by God not lead to its result? The boy may not be Narayanaswarupa; but the actions, that are done faithfully as laid down by God, are bound to lead to the results indicated. If

these actions were not valuable, the Brahmanas of old would not have continued to do them from time immemorial. The benefit resulting out of Kanyadana depends on the faithful carrying out of the rituals. It is necessary, however, that the actions thereof are done faithfully and are conducted by capable and faithful Brahmanas.

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19

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(1, The saint and the Universe as opposites. (2) Lagna (joined and Nanga (Naked) i.e. the attachment and detachment. (3) The advice of Vishnu. (4) The Unity of Vishnu, Shankara and the saint. (5) The form in ensuing birth as per reasoning set in the end.

(1)

The mode of life of a Satpurusha is contrary to that of the world; it is so because he has gone beyond the state of this world. Just as the Brahmana has his own mode of life and is easily recognised by it as a Brahmana distinct from all others, the state of Satpurusha is always different from that of the world. The state of the world is different from that of the beyond — the yonder — state. One has to pass from the state of the world into that yonder-state. A Satpurusha is that one who has transgressed the state of the world. Those that try that way attain that yonder-state. When one goes beyond both the states, he has achieved the highest. Once one attains that, lying beyond both, then he has to go on some how till the body drops ; during that period some of them behave as if they belong to the world, while others in just the opposite way. There is no special mode of behaviour as such in the yonder-state, and hence the behaviour of the one in that state, while here in the world, is described as against — different from that of the world; in what other way could it be described? Really speaking the state of the world is not the right one; but being used to it in one's life, one feels it to be the right one. The one, who is desirous of attaining the state of Satpurusha, has to behave contrary to the ways of the world. This contrary behaviour of his is criticised and found fault with; he, however, does not worry about this criticism and fault-



finding, because he knows that his is the right path to enable him to pass beyond both the mutually contrary states. That contrary behaviour while on that path not only benefits him, but also is beneficial to hundreds of others associated with him. That is the reason why in spite of all the criticism as to his mode of life, which actually makes him suffer from all sorts of troubles, pain and difficulties, he continues to behave like that and quietly suffers; he knows that along with him hundreds are benefited not only temporally but spiritually as well.

The state of the world is contrary to that original state from which it evolved. The world evolved from Para Bramha. This evolution worked on the principle of the orb and its reflection, i.e. the form and its image, i.e. the substance with its shadow; the first thing, thus, that appeared was the opposite of the original, the second opposed the first, the third opposed the second, and so on, till it—the Para Bramha appeared in the form of a human body in the state of the world — a state opposed to the original Para Bramha. Because of the support of the earth on which we stand, it is taken for granted that the growth of the human body is from below upwards, i.e., from the feet end of the body; but it is not so; it grows from above downwards, i.e., from the head end of the body. The growth of the tree on the other hand is from below upwards as opposed to the growth of the human body which is from above downwards. Proper observation will show this to be true.

The worldly state of the human body is such that the feet are below. During the evolution of the human body it goes through many a contrary states, and as it appears in the world in the end, it does so in the state opposed to that of the world, i.e., the head presents itself first. From the worldly point of view the presentation of the head first is contrary to its state in the world; but from spiritual point of view this presentation is correct; head end first resembles the state of Brahma. After birth, which thus takes place in the state of Brahma, the child is taught by the parents and others the ways of the world and thus it is made to attain the state of the world, opposed to its state at the time of birth — the state of Brahma. This introduction leads him on, with the result, that egoism, de-

sires, etc., take possession of him, and he has to bear the subsequent sufferings resulting from them; he has now merged himself in the state of the world. In course of time, if he has a good bit of Punya to his credit, he begins to feel discontented, meets a Sadguru, and bit by bit, leaves the state he has been taught, and returns to his original state — a state contrary to the state of the world. This changes his whole mode of behaviour and he begins to behave as opposed to what is considered as right in the world. To put on clothes, to eat good food, to get a good name, etc. — all these things — things which are the outcome of desires and egoism — just disappear; he begins to do things not considered right by the worldly standard; the very world that praised him once, now finds fault with him.

(2)

Instead of bedecking his body with nice clothes, he just discards them; he remains in the nude state — the state of Nagna. The word Nagna consists of two syllables Na and gna; Gna denotes joining. To join anything with something is to effect the state of 'gna' with that something. For instance, the word Lagna. The letter 'La' denotes a material thing — the matter; to join with a material thing is Lagna. The matter is Asat, and hence to join with asat means Lagna as opposed to join with 'Sat' which would be called 'Sallagna'. The most material thing is earth; all things that would present the qualities of the earth would be denoted by the letter 'La'. Earth is called Prithvi. Anything pertaining to Prithvi or resembling it will be denoted by the letter 'La' and to join with it will be to effect 'Lagna' with that thing. The body the Jiva are material things. All things from the body upto Jiva are material. In a marriage, wherein a boy and a girl are brought together, the souls of the two — the Atmas of theirs are not brought together, but their bodies are brought together — two material things are brought together; that is why marriage is called 'Lagna'.

'Gna' thus means to join with something. What is Nagna then? Na means not; so Nagna means not joining. When a person refuses to join with anything, he is Nagna. A person, who leaves all the relations established by our senses, including the mind, i.e.,

the eleven senses — eleven Indriyas and — who no more joins with them, is a Nagna. A person who joins with nothing — nothing pertaining to or belonging to the world — is Nagna. What is the state of God? God is not attached to anything belonging to this world — He is not affected by anything pertaining to the world and hence He is in the state of Nagna. The word Nagna came into use to denote a state as opposed to that denoted by the word Lagna. If the word Lagna would not have been there, the word Nagna would not have come forth. Nagna is opposed to Lagna — negation of Lagna — that is all. Commonly Lagna is taken to mean marriage, but it really means joining with anything in and of the world. In the same way, Nagna is commonly taken to be Nude, but it really means to disjoin or detach one's self from everything — in and of the world. When a person joins with — becomes attached to the worldly things — becomes a man of the world, it is Lagna; when he detaches himself — transgresses the state of the world, i.e., attains the state of God, he is Nagna. Thus a man who is attached to Nothing, who is detached from everything, who is not affected by anything like Lord Shri Krishna, is Nagna. Because one gets attached, the question of detachment comes in; because of Lagna, the state of Nagna comes in. Nagna thus is only the negation of Lagna and cannot remain independent of it. It means, that, to begin with, there was neither Lagna nor Nagna.

Because everybody is used to the state of Lagna, they treat the state of Nagna as something wrong, and hence a person, who is fully detached, i.e., has become really Nagna, is pointed at and found fault with by them; he is called mad; he is described as having lost his senses. Such a Nagna, however, is rare. He has to be naturally alone in this world; he gets no friend in the world. In what state such a man remains? He remains in the state of Nagna, — i.e., in the state of a child, of boisterousness, or of a Pishachcha (Devil). What does it mean?

Till the age of about five or six a child is never seen affected or afflicted by anything in the world; in other words, at that age the child is in the state of Nagna. This is the childhood — a state that resembles the state of Brahma. It is for this reason that

a saint having attained Brahma is seen to behave sometimes like a child.

Sometimes he is seen in a boisterous mood, i.e., in the state of an Unmatta. A person who has become Unmatta cares not for anything or anybody; he cares a tuppence for the world. When a saint attains a state of being completely devoid of all desires, when even not a trace of desire is left in him, he passes into the state of Unmatta. In this, what of the world, he is supremely indifferent even towards his own body and Jiva. This state is aptly described by the maxim — “Nisprihasya Trinam Jagat”, meaning, the world is like dry grass to a person who has become void of all desires. This state obviously is the state of a Nagna.

Sometimes he is seen to behave like a Pishachcha. Not to behave or treat or talk to anybody in a normal way, not to work, not to cover one's defects, to cry or laugh for no reason, to dress anyway or undress at will, to change one's attitude at every moment, to trouble and cause nuisance alround for nothing, to create confidence and then suddenly to betray, to be always suspicious about everything and everybody, are the characteristics of a Pishachcha-state. Such a behaviour is only possible for one who does not care for the world — a person having no desire at all — no attachment, i.e., who is Nagna. A saint sometimes passes into this state; but then he is not cognisant of it; he just behaves as he feels at the moment without any thought about anything. Such a behaviour is a proof positive that he is void of all desires; he is fully detached from the state of the world — he is Nagna; he is like God. All saints of old were in this state; they had no attachment even towards their body or their mind; they were Nagna from within and without. A Nagna of this type is also called a Digambara. Digambara means (Dik plus Ambara, = Direction — empty space plus clothing) one whose clothing is formed by the empty space, i.e., the sky, the Akasha. Being beyond everything, even the orbit of the Sun does not form his clothing, meaning thereby, that a saint is beyond the state of even the Sun. To attain the Infinite Bliss one has to be naked like that. Even if one does not attain the state of such nakedness, to remind one's self of it constantly, it is custo-

mary to wear a piece of cloth — a Dhoti or a Sari — in a circular fashion.

Even after having attained that state, a saint has to remain in the world till his body is dead. Naturally he comes across the people of the world and has to deal with them. Even though he is Nagna from within and without, he has to wear some clothes. When there was none around me, I myself used to remain always naked. Months have I passed like that at Khadgapura and Shirdi. Ultimately, as people began to gather around me, I began to wear this piece of gunny. The people around me are able to see my body; but when one attains that state of a Nagna, one is not conscious of the body, which is, however, seen by others. The body itself is a natural clothing covering one's own self — the soul; this is the state of a saint. Once the state of stark nakedness is attained, there is no consciousness of any state at all; how then he remains while in the world is immaterial. All great men of old were like that. The Mahadeva is always stark naked; He is always described as old, dirty, defiled. All such states are opposed to the right-standard of the world, and the world does not appreciate and like such states. The people of the world want everything considered nice — apparently nice — by themselves; they consider those things nice to which they are attached; and such things are always classed as good by them. Whatever therefore is recognised as good by the world is a source of effecting attachment; a saint cannot obviously be there; the saint is beyond all attachment and hence beyond all that is considered good by the people. They always remain in the so-called bad state; whatever is considered bad, the saint is there in that state; he is always in a dirty, defiled, naked, old, beggarly state — states which the world dislikes. Shankara is always in that state. People do not like men in the state of Shankara. The saints live in dirty surroundings, haunt the burial places and burning ghats; they play with night soil and eat it sometimes, like the pigs and dogs. Thus they are always in a state disliked by the world. People of the world defame them, ridicule them; they call them mad and insane. It is like a tamed parrot, escaped from a cage, being killed by other parrots, who do not like his humanised higher state. A saint is a person who has gone

beyond the world into that higher status of Bliss — a state disliked by the people of the world; they hate him, defile him, defame him, trouble him. Every saint experiences this. Tukarama was troubled like that by Mumbaji and his satellites. I am in the same position. Some of you may be thinking that everybody must be worshipping me; there are many who call me mad and insane and defame me today and will be doing so hereafter. Who defames? A man, who is envious of other's higher position — higher status, always defames him — hates him. Whenever you hear anybody talking bad about another, remember he is suffering from envy; defamatory talk is the sign of envy. A saint, however, if he has attained the high state, is never affected by such defamatory and hateful talks and epithets. All saints are like that. They are free — independent — on their own — unaffected by anything. I was without any food or water for months on end; sometimes I used to wear the so-called decent clothes; sometimes a Sadi and sometimes nothing; in the end I became stark naked.

## (3)

A saint — a Sat-purusha is one with Brahma — one with Shiva. The one that is outside the state of Shiva is Jiva. Jiva must be made to join with Shiva; and when does this happen? It happens only when one breaks through the union, i.e., Lagna with the state of the world and becomes Nagna. When one becomes Nagna, one becomes one with the Shiva. To get away from the Lagna and become Nagna, remedies like Bhajana, Pujana, etc., are recommended. When one becomes one with Shiva, he finds himself to be one with Vishnu! Why? Because Shiva and Vishnu are one. The form of Vishnu is always seen adorned with all signs of wealth — a crown, ear-ornaments, necklace, Mala and so on. Vishnu himself has told the secret of this rich state he is in. He says: "Taking me to be Parameshvara you have come here; is it not? In order to enable you to know me I have dressed myself like you. Deduce from this the nature of Maya. I am full of the whole creation, I have accepted the Jaganmaya — the worldly illusion, and yet I am unaffected — unattached to it. You should become like that. I have taken this dress — this form to show you — to impress on

you, that you can accept all objects of enjoyment, but you should not be attached to them. A merchant dealing with poisons makes profit over those poisons, but remains unaffected by them. Doctors and Vaidyas utilise these poisons as remedies to cure many a disease, and yet they remain unaffected by them. All objects of enjoyment are poisonous — are false — are illusory and only lead to pain and suffering. I accept these objects, I utilise them, and yet I am not attached to them. I create these objects, enjoy them, and yet I am not attached to them; this is my state — the state of Vishnu. Do everything, accept everything, but keep in mind that all these objects are poisons, and benefit yourself by Amrit-like use of them. When you can do this, you become one with me. I have accepted all illusion and yet I am not attached to it; that is why you praise me — you worship me. If you deal with these objects like the merchant dealing with poisons, there will be no difference between us. I have taken this form to enable you to know and absorb my virtues. Even if you see this form of mine constantly, you cannot know my real form. You see me dressed like yourself. So far you have not detached yourself, you will not be able to see my real inner form which is that of Shiva. I look like this because I have accepted the Illusion — Maya. If you want to see my real — inner form, which is devoid of illusion — which is Nagna, go to the other temple which shows my form, which created this universe; that form of mine is called as Shankara."

Hearing this advice of Vishnu the devotees visited the temple of Shankara. In a temple of Shiva only the Linga (the phallic sign — the symbol of the generative principle of Nature) is seen. The Linga has its own glory. To know what the Linga means, one has to become one with Shiva. What one sees in the temple of Vishnu is not seen in the temple of Shiva. Seeing nothing else the devotees whispered amongst themselves that nothing is being seen here except the Linga. Suddenly a voice was heard emanating from the Linga. It said: "My form of Vishnu is full of Maya. Here you see my pure form devoid of Maya; it is my real — the unaffected — Nagna form that you are able to see here. If you want to see the external form — a face, visit the temple of Vishnu; that is my form, full of illusion, which

gives apparent pleasure to you. A man is pleased by the face-value; he does not see the inner — real form — real value. In marriage one looks to the external pleasing form of a girl, but nobody cares to see her nature, her inner qualities of behaviour, any deformity hidden under her garments. The face is illusory; but it helps the identification. One cannot identify a person from his body without a face; but by looking at the face alone the person can be identified. That illusion is concentrated on the face and this is why people are lured by it. The face, the dress, etc., are all illusory; they cover — they hide the inner real form. A person, who is not lured by the face, can know the real inner form. Just as wealth is always kept in a secret state — secret place — in a safe or a special dark room, in the same way, the real form of God is kept hidden by many a covering. The lure, the dress, the face, etc., are those coverings which I show you in my form of Vishnu; the real — uncovered — naked form you can see here. In the form of Vishnu, you only see what is apparent and not the real; the real form you can see only here. Both these forms are mine. A man who knows this knows all. Both these being my own forms you can stick to any one you like, and that will lead you to me — to the Infinite Bliss that I am."

(4)

The glory of Linga — Shiva Linga is very great. You can learn a good bit about it from some of the Puranas like Shiva Purana, etc., which are entirely devoted to that subject. To attain that highest state of nakedness, one has to surrender to the Naked one. Understand the methods, follow them rigorously and sincerely at home, and then in spite of whatever dress you wear you will be in the state of Nagna. In that state it is immaterial whether one remains physically naked or not. The outer dress is meant for others. Vishnu told you as to why He took to the illusory external dress. By devotion to Shiva you attain the form of Vishnu or vice versa. The bad state of suffering was taken by Shankara, while the opposite was taken by Vishnu. Both states evolved from or rather belong to One. An actor plays the role of a king in one scene and that of a beggar in another; in the same way, on one occasion



that One became the Vishnu, and on another the Shiva. The state of Vishnu is illusory — false; Vishnu accepts the illusion and remains unaffected by it; the opposite side of suffering and pain was taken by Shiva, who also remains unaffected by it in the same way. It is the one Sat that shows different forms on and for different occasions; however, it never forgets itself, i.e., its true nature while in any form. It is like the actor playing the role of a king who does not forget himself — or his real parents. The saints have attained the highest state — the Brahma, and that is why they remain beyond both — above both the states of Shankara and Vishnu; they also remain in the states of Shankara and Vishnu. Just as there is no difference between Shankara and Vishnu, there is no difference between a Sat-purusha, Vishnu and Shankara. It is said of saints — “Santa Techi Deva Deva Techi Santa”, meaning, Saint means God, and God means a saint; that is why they are called Sat-purusha.

## (5)

Lord Shri Krishna has said: “Anta Kale Cha Mameva Smaran Muktvā Kalevaram”, meaning, whosoever remembers me, my name or my state, at the time of death reaches me. There is a maxim: “Ante Ya Matih Sa Gatih”, meaning, on whatever reasoning is fixed at the time of leaving the body, one gets that form in his ensuing birth. The form in the ensuing birth thus depends on one's self. Good or bad thoughts at the time of death give a form in the higher or lower strata of life. If you remember anything pertaining to a saint, even the so-called bad actions of his such as beating or abusing somebody, you are bound to get a higher status. In order that a devotee should remember him somehow or other at the time of death, a Sat-purusha always behaves in some peculiar way. If you do not actually remember me at that time, but remember anything pertaining to me — to this place, such as this cage or even a tree from this compound, you will be liberated; because you shall be there wherever I shall be. You do not know why I always behave in some peculiar way; I put on this strange cap, sit in the cage, and go on talking and talking over something — anything. This is how a saint behaves — always contrary to the ways of the world. Formerly people were busy in penance, Anushtana, etc.;

these days they do not follow any such thing. By such things they used to purify their body and soul; that is not practised today — not possible these days. The easiest way these days is to remember a saint and his actions. Whosoever remembers me or my actions in the end will get a higher status. If you constantly remember the state I am in, you will become a saint. But everybody is not capable of doing so. You will attain a higher status proportionate to your remembrance. At that supreme moment of death all desires and their objects appear before one's self in quick succession. You have seen a magic wheel; it is moved quickly, and if it stops at the number you have chosen, you get that much money; at the time of death this is exactly what happens. One remembers all the actions done during one's life at that time. In that, first of all, all bad things appear, such your debts, your bad behaviour, etc.; then come the good things. Where the scene stops at the supreme moment, that form you get in the ensuing birth. Even if you constantly try to say Rama-Rama, it is not that that wheel will stop at the remembrance of Rama at the end; even if you are busy all through with worldly matters, it is not that that wheel will stop at that. How and what one remembers in the end, what status one gets accordingly, what happens during the first few years after death is a very big and intricate subject, I may talk about it sometime.

(Shri Baba pointed at a guava lying near and said —)

If you remember guava in the end, you will get the form of a guava in the next birth. Do not think it is bad. If that guava is taken by a saint, you get a higher status automatically; when a saint gets it in his hand, it depends on him what to do with it; he is all powerful; he can do what he likes. In short, any remembrance of a Sat-purusha always leads to a higher status. It is therefore essential to go on increasing one's service, by, or friendship of, or association with a saint throughout life. At the supreme moment a saint does not allow the fixation of one's mind on a bad subject; if by chance such a thing comes in mind, the saint is able to give it a better turn. Suppose a drunkard comes in contact with a saint; he tells him that he is not able to give up his drinking habit; he wants therefore to continue to drink and yet not have the bad

results thereof. If the drunkard surrenders to the saint with all sincerity, if he really repents, then the saint says, "Alright, carry on your drinking; you won't suffer from adverse effects; I take up the responsibility for that"; he will now show it to be or rather turn it to the form of Ganga; but the essential thing is that he must undertake the responsibility. One has to behave in such a way that he (saint) feels for him and takes up his responsibility. When he takes the responsibility, he says, "Alright, go and drink; but when you drink, take the wine to be Ganga, and then drink it." The drunkard begins to follow this procedure. In course of time he begins to feel and see that wine to be Ganga; he keeps full faith in the saint; eventually he is able to give up his drinking habit. Thus if you have surrendered yourself with all sincerity, even if your thoughts happen to be bad at the supreme moment, he is able to turn and give them a good form. Once he accepts you, calls you as his, then wherever he may be at the time of your death, that relation accepted by him works and reminds him of you; he does not allow any bad thoughts to come in the mind at that time; he stands before you and does not allow any other thought to cross your mind; till the body is actually left he stands before you. This is the result of one's association with a saint. The Jiva remembers the saint, or the saint appears before him at that moment and takes him along with him. This is the reason why one must develop constant remembrance and association with a saint. The greater the intensity of this association, greater the detachment — disunion with the state of the world; the greater the disunion with the world greater is the advance in that association.

(At this moment one Mr. Krishnarao of Bombay came for Darshana. Hearing that he is suffering from fever, Shri Baba began to speak about it).

The Tapa you don't have at home, you get when you go to a place of God. (Tapa commonly means fever; but it also means troubles and that is how it is used here.) You collect the means of Tapa at home, and to have them out you go to the place of God. If one is devoted to God, then the Tapa comes out quickly. You come here to do away with your troubles. At the God's Darbara you

have to suffer when these troubles are making their way out. If you suffer from a big boil and you go to a doctor, he opens it and turns out the pus; when all the muck is out you feel light and free. In the same way, as your Tapa affects you at the God's Darbara, you are bound to suffer; you should bear all this suffering patiently. I did the same. I finished with all that I had to suffer; nothing more remained to suffer. You have to bear patiently till all your suffering is over. The more you suffer, happier will you be. I have to undo the knots of the bundles of sin committed by you. As I open the bundle you are bound to be affected; I am also affected. But do not worry; you will be alright. We have to pass some days like that.

20

U. V. I-20

2-1-1924

(1) Kripa and Kripa-patra. (2) Exchange of Jivas. (3) Nature of my talk. (4) Moving temple and Ekadashi.

(1)

(One Mr. Amrite said to Shri Baba "I should have your Kripa"; on this he began to speak.)

Everybody is always desirous of having Kripa — (kindly grace) of a Sat-purusha. To receive it, however, one must have an adequate container, i.e., one has to qualify himself by doing adequate service. Kripa does bestow endless happiness on the receiver. If you are already qualified, you receive it at your first meeting. If you are not qualified, even if the Sat-purusha is ready to bestow it you are not able to have it. I will tell you what is meant by Kripa. It is commonly understood that Kripa overcomes all one's difficulties in the worldly life; this impression is not entirely wrong; but sometimes it leads to opposite results. The word Kripa consists of three letters — kri plus pa plus a; these letters arranged the other way round give the word A plus pa plus kri — Apakri, i.e., Apakriya, i.e., opposite of the common meaning of Kripa. In any language it is experienced that a word in ordinary use means one thing, while under certain circumstances or with a particular tone it means

the opposite. To a Sat-purusha both look alike. It is a common experience that the right action sometimes leads to a wrong result and vice versa. Right and wrong are relative terms and the differentiation between them depends on circumstances and understanding. One understands according to his ability and circumstances. A Sat-purusha however makes no difference between them. The world is contrariwise to the real, i.e., it is illusory and all actions within it are of similar nature; from the worldly point of view, however, they are correct. A Sat-purusha, having gone beyond the state of the world, behaves with and treats a man, who has qualified himself and whose time for attaining the Real God has come, in a way contrary to the state of the world. 'Apa' means to destroy — to remove; Apakriya thus means the Kriya — the action that has been destroyed — removed. It means the state devoid of all Kriya or a state opposed to Kriya. The kriya leads to this result. In other words, the Kriya or Apakriya mean the same thing — a state of true happiness. You know now what Kriya means.

Everybody requests a Sat-purusha or God for his Kriya. What do they really ask for? They are asking for what the saint has got, i.e., absence of desire for any action, or capacity to perform such actions which are opposed to those in and of the world; in other words, they ask for a state contrary to the state of the world. The state in which a Sat-purusha always abides is contrary to that of the world, and that is what is requested of him. It is this contrary state that forms the principal means of attaining that Infinite Bliss. Kriya or Apakriya means the state devoid of all desires, of all pleasure and pain, of the affairs in and of the world. By their request they however expect to get worldly happiness. With his Kriya a Sat-purusha not only gives worldly happiness, but also gives them the Infinite Bliss. But then to receive either of them or both of them, one has to be properly qualified.

When a man is qualified, he is said to be Kriya-patra. What is Patra? Patra means a container — such as a container for oil, water, ghee, etc. Commonly a particular container is used for a particular article. A container used for oil is always used for oil only, and not for water or ghee. If this oil-container has to be

used for another article, then the oil has to be removed first, the container fully cleaned, and then only it can be used for another article, not otherwise. It is obvious that the same container cannot be used for diverse articles such as oil, ghee, water, corn, etc.; if all of them are put in the same container, none of them will be of any use; all will have been wasted. In the same way, each of you have various small and large containers to store the Kripa or Apakriya; but all these are already full. It is hence that even if a Sat-purusha gives you his Kripa, you have no empty container to keep it; that is why you do not experience the Kripa that is given to you by him. It means that you are not qualified.

Imagine that a friend of yours sends you nice pure fresh home-made milk-ghee. As it is brought, you obviously like to have it and you try to find out a suitable container. As you see the various containers, you find that they are full of something or other; you have not got an empty vessel, nor could you empty one of them; then the only thing you have to do is to return that ghee with thanks. In the same way, a Sat-purusha bestows his Kripa, and you naturally love to have it; but then if you have not got an empty vessel or you could not empty one, you will not be able to keep that gift with you — you will have to return it. What are the containers you possess? Your mind and reasoning are those containers. They are full of all sorts of things and you are not able to utilise them for holding the pure ghee-like Kripa bestowed on you. If one of the containers you have, holds some dry substance like corn, well, you can just empty it, and store that ghee in it; but if the container had dirty and mucky things like coal-tar in it, then it will take a long time for you to clean it sufficiently to hold the pure ghee.

The mind — the reasoning is full of all sorts of desires, objects of enjoyment, all good or bad actions, attitudes and behaviours, and so on, pertaining to the world; if they were dry like wheat or rice, they could be at once emptied; but if they are dirty and mucky coal-tar-like, you will take a long time to clean them enough to hold the Kripa. To clean a vessel containing coal-tar, we have to treat it with things like kerosene, or burn it, scrape it, rub it with sand

again and again; it takes a long time and great labour to clean it. In the same way, if your mind is full of coal-tar-like desires, objects of enjoyments, actions, etc., you will have to labour hard for a long time to clean it well to hold the pure-ghee-like Kripa; unless your mind is cleared of all desires, you cannot experience the benefits of the Kripa; you do not become qualified for it.

I will now tell you the method and means of clearing and cleaning the mind, — i.e., of effecting what is called Chitta Shuddhi — the purification of mind.

To have Chittashuddhi is to become Kripa-patra. When Chittashuddhi is attained the mind becomes ready — becomes free to receive — to hold the Kripa. Let us pursue the simile of a dirty vessel. Cleaning the vessel depends on what it had contained. Some vessels are cleaned simply by rinsing, some by rubbing with little ashes, some require use of acidic things like tamarind or lemon, yet some others require to be burnt and scraped. In the same way, if the mind is not affected much with desires, a little satsamagama (association with a saint) becomes enough to make it clean, — i.e., to make it empty — free. If it is full of desires and objects of enjoyment but not wicked or mean, then it takes little longer time to make it free and one has to receive and follow the directions given by a saint for the purpose, such as, Bhajana, Pujana, etc. If, however, for births on end it has been loaded with all wicked thoughts, desires, etc., it resembles a vessel containing tar, and obviously it takes a very long time, hard labour and painful procedures under the direction of a saint such as severe penance, fasting, lengthy and difficult Anushthanas, before it becomes free — before it is purified. Without a mind made free — purified, it is not able to grasp — hold the Kripa, and obviously one cannot experience the results — the benefits thereof, i.e., one is not qualified for it. There is a Shloka in Rama Gita I would like you to remember —

“Adu Svavarnashramavarnitah Kriyah, Kritva Samaśaditashud-dhamanasah; Samapya Tatpuruvamupattasadhanah, Samashrayet Sad-gurumatmalabdhaye.”

You can refer to a book or a pandit for its literal meaning. I will tell you in short what it means.

'Adau' means first of all; 'Svavarnashramavarnitah Kriyah' means the various actions as ordained by one's Faith; 'Kritva' means having done; 'Samasaditashuddhamanasah' means having secured — achieved the purification of the mind; 'Samapya' means stopping. That is, he becomes qualified for Kripa, i.e., Kripa-patra, who has left all actions having achieved the purification of mind by those actions as laid down by the Faith such as piety, truthfulness, virtuousness, pardon, coolness, desirelessness, etc. A man who is thus qualified should — for 'Atmalabhaye Sadgurum Samashrayet' — approach and surrender implicitly to Sadguru for obtaining his Kripa. It is the duty of, or rather a Sadguru is born to bestow Grace — Kripa on those that approach him and he does it without any reservation; but its intensity depends on the qualification of the approacher. It is thus essential for the approacher to qualify himself by doing various actions like Bhajana, Pujana, etc., as laid down by his Faith.

If you want to have an example of what Sat-kripa and Kripa-patra mean, you may consider my own case. No doubt I was a man of the world like you; but then somehow I always felt indifferent towards worldly life and affairs. I used to fear and avoid persons who were fond of worldly life, of family life, of wealth, or honour and so on; that has been my nature. Many a time as you people come here I feel afraid, tired, troubled and hence sometimes I begin to abuse everybody. But the Almighty God has put me in such a position that I have to bear patiently all that I have been trying to avoid. Prior to this, I used to do all the sat-karmas as laid down by the Faith and used to pass that much of my time happily. The rest of the time, I used to feel I was wasting. What more should I tell?

In short, due to whatever invisible relation that may have been established with God, which may have made me sufficiently qualified — a fact which was seen through by a saint capable of that perception, due to which he took me to be qualified, and hence effected a change in me by putting me in a state contrary to that of the world — the state of endless, Infinite Bliss — a state of absolute — stark nakedness. All the duals such as pleasure and pain, honour and dishonour, good and bad of the world, all desires, the feeling that



I am somebody — the Ahankara — all these were stripped off from me, and what remained of me was that pure Satvika state of consciousness. Three full years were passed by me in Shirdi absolutely devoid of everything pertaining to the world. Just as a child, bit by bit, begins to understand the world, in the same way under the guidance and will of that Sat-purusha, call it what you like — Kripa or Apakriya of his, I began to know the world bit by bit, and in the end attained this status — that not even a piece of loin cloth remained on this body; you may take it for granted that in order that you should be able to see this body, it has been kept up. This is the result, the effect, or if you like, the signs of Kripa or Apakriya.

It is written in Bhagavata “Yasyanugrahamichchami Tasya Sarvam Haramyaham”. In this ‘Anu’ means neighbouring — near about; ‘Graha’ means to take, receive; ‘Anugraha’ means to take all that is near about; this means ‘Apakriya’; thus ‘Anugraha’ virtually means ‘Kripa’. The sentence therefore means: ‘On whomsoever I wish to bestow Anugraha, i.e., bestow Kripa, i.e., effect Apakriya, I strip him off of everything. In some books instead of “Sarvam Harami” occurs “Vittam Harami”. Vitta means wealth. ‘Wealth’ or ‘All’ virtually mean the same thing. The word Vitta however has another meaning; it is derived from the verb ‘Vid’, to know; that means “Bhagavan says that ‘on whomsoever I want to bestow my Anugraha I strip him off of all that is knowable or of all that becomes known.” What is meant by ‘to know’? There must be something to know; ‘to know’ cannot exist independently of some object; ‘to know’ thus means an object and the process of knowing it. Vitta thus means all that is knowable. Bhagavan says “On whomsoever I want to bestow my Kripa, I remove his knowing (knowing capacity), whatever is to be known and the knower of those things from him;” the removal of these three leaves nothing to remain behind; in other words, it is the virtual ‘emptying’ of all of that person; what remains behind is only he, i.e., himself (his soul) alone. i.e., without anything else.

When a Sat-purusha bestows his Kripa on somebody, he removes his faculty of knowing; he strips him off of the trinity — the knower, the knowledge and all that is to be known. I have been actually reduced to such a state, and you are a witness to it. You

must have now well understood what is meant by Sat-kripa and Kripa-patra.

(At this juncture somebody brought some sweets, offered them to Shri Baba and requested him to partake of it; Shri Baba took it in his hand and began to distribute it alround; and while doing so, he said —)

(2)

When all of you eat, it means I have eaten. Some of you may doubt this statement of mine and ask me as to how it could be possible? Well, if your Jiva is within me and mine in yours, it means that when you eat I am virtually eating through your mouths, and vice versa. What place or thing is there without the presence of my Jiva? Remember my Jiva pervades everything — all the animate and inanimate, and yet remains over. If your Jiva is within me, then my Jiva is there within you to eat for you; that is why when you eat I have virtually eaten. If I eat myself, and if your Jiva is within me, then on my eating you will have virtually eaten; in that case when I eat, how can I feel satisfied? My Jiva, which eats, is within you. When you wish to eat, I myself eat for you, with the result that this eating of mine does not pass into, i.e., satisfy my belly. If you think that I must eat, i.e., it should satisfy my hunger, then you will have to eat and that will satisfy me. When I give you something to eat, I give it for myself — to satisfy my hunger. Why don't I eat myself? I do not do so, simply because I do not want you people to eat, i.e., to satisfy your hunger. All this is contrary to your conception of eating and satisfying the hunger. After all my ways are contrary to those of yours.

We buy some sweets from the market, bring them home, then distribute it first amongst our children and then partake of it ourselves. Why do we do so? We do so because we love them — our Jiva is within them. Everybody wants his Jiva to be happy. To whomsoever we feel attached, i.e., in whomsoever lies our Jiva, giving them to eat means eating ourselves; that is the truth. Because our Jiva is within our wife and children, we give them first to eat; that is the worldly procedure. Because our Jiva is within them our Jiva eats through their mouths; when their Jiva feels satisfied,

we feel satisfied — we feel pleased. If we want to be happy, we have to make others happy. This explains what I said, that when you eat, it is as if I have eaten. Whatever Sat-purusha eats, to whom does it belong, i.e., whose articles a Sat-purusha accepts? Whosoever has his Jiva in him, he eats through him; he accepts anything that he gives. When a Sat-purusha partakes of what he has given, he feels pleased — he feels happy; it means that his Jiva has eaten through the mouth of the Sat-purusha. Thus, the transfer of Jivas takes place due to love.

Happiness — joy — exists without any form. The give and take of happiness has to be done through some material object. When the object is given, it is the happiness that is being given. When a mango is given, the juice is meant to be given and not the skin and seed of the mango; but that juice can be given only when supported by the skin and the stone. In the same way, whenever we offer anything with love, then that object makes the giver and the receiver happy; the happiness they derive is the same.

(3)

I don't know whether you understand or not what I am talking. Because this head of mine is empty, whatever enters into it spontaneously I speak out. It is characteristic of such an empty head — a head emptied by the Sadguru-kripa — that once having been emptied, even if something enters into it, it does not remain there; it gets out. Sadguru-kripa alone bestows such a state of the head; Sadguru-kripa makes it empty in such a way that nothing at all — not even a trace of any thought remains behind in it and whatever enters it subsequently, due to its being empty, just gets out. As it is empty, anything can enter into it; there can be no restriction that a particular thing alone should enter. Sometimes very high spiritual thoughts, unheard of by anybody, enter into it from some invisible source; at that time there is no properly qualified person nearby to hear them as they come spontaneously out of my mouth. If by chance such a suitable person happens to be there, then many others are able to hear along with him those invaluable spontaneous words of God; they are worth being stored in one's heart and followed. Tukaram has said "Sahaja Bolane Hachi Upadesha", mean-

ing, that spontaneous simple words (of a saint) form the invaluable advice. From where do such simple words come and enter into this empty head? The head being completely empty, words of God spontaneously enter into it and are spoken out. Such a talk is invaluable useful to men with purified mind.

Those of you who are the real devotees of God, do have a stock of high, simple, invaluable words of God and many a time these good words stored in your heart, enter into this empty head of mine and spontaneously come out, and you are able to hear them for your own benefit. The bad thoughts stored in the hearts of some of you sometime find their way into this head and come out spontaneously in the same way but vehemently with the result that I begin to abuse badly and to beat; in the form of abuses and beating the bad thoughts are returned to you, since this empty head is not able to hold back anything. If the bad thoughts do not enter much, as they come out they are not attended by any adverse effect; they slowly enter, and quietly get out. In short, it is other's thoughts — good or bad — that enter this empty head and come out spontaneously; good men can take the good words as theirs and bad ones the bad as theirs; bad ones however are accompanied by abusing, beating, etc. If you throw a ball on the wall, it is bound to rebound back, because it is in the nature of the wall not to hold anything on it; in the same way, since this empty head is not able to hold anything, good or bad, whatever thoughts enter into it leave it spontaneously; they come from you and are returned to you; you get back your own thoughts. Whether good or bad, whatever is spoken spontaneously by me should be treated as an advice and such advice is able to wash away the sins. When nobody used to visit me, I did not feel conscious even of my own body. When one passes into the state wherein the world ceases to be seen, the body also is not seen; conversely, when one ceases to see the body, he ceases to see the world. And when does one pass into this state? In accordance with the rule, "Yasyanugrahamichchami", when a person is completely stripped off of his Vitta — his 'all', then he is neither able to see the world nor his own body. When the ability of knowing ceases to exist, how can anything knowable exist? Then, the pure consciousness of Existence alone exists; that is all. The behaviour of such a

person resembles a person who subsists on loan. If nobody comes here, I am not conscious even of my own self; when somebody comes here, it is his mind that reflects through me and it is with the help of that mind as a loan, that I begin to act or talk. When you go back your mind goes back with you leaving me as I was, i.e., without any feeling of consciousness, i.e., without any mind. Such is my state, my dear men.

(4)

It is customary to visit a temple to have the Darshana of God on an Ekadashi day, as the portals of Vaikuntha are supposed to be open particularly on that day. (Ekadashi means observing fast on the eleventh day from the full and new moon days, i.e., twice a month. Vaikuntha is the abode of Vishnu meaning the Infinite Bliss.) Darshana of God on this particular day means one's entry into Vaikuntha.

It should be well-borne in mind that to go for the darshana of a saint is virtually going to Vaikuntha for the darshana of God. Today is the Ekadashi day meant for a visit to Vaikuntha. Sometime ago I have spoken about the story of a moving temple. Anybody who is qualified to enter that temple can do so any time at his will. But on Ekadashi day anybody could get into it. This temple is peculiar in that it consists of halls within halls, which are moving in opposite directions, the doors of which are located in opposite directions, and whose domes are also situated opposed to each other. If the outer hall has its door towards east, it is moving in a clockwise manner—has its dome in the normal position that is directed above, then the next hall within has its door towards the west, it moves in anti-clockwise direction and its dome is kept in a reversed position — i.e., upside down. The third hall is opposed to the second in every way. The God is sitting in the innermost hall of this temple. It is thus impossible for a commoner to enter this temple and have the darshana. A man who is, however, qualified can enter the temple and pass through the different halls and have his darshana. Just as a guard or a person, who knows how to do it, can alone enter a running train and nobody else, in the same way a man, who is qualified and knows exactly how to go about, can enter this peculiar temple any day he likes, even though it happens to be

moving at a high speed. Just as for a commoner there are stations instituted for getting into a train, similarly for a commoner to get into this temple the Ekadashi day is instituted. It is on this particular day that all its doors come in one straight line, one behind the other, and the temple becomes stationary; anybody can get in on this day. Just as even in a stationary train standing at a station one can get in only when armed with a ticket, in the same way, anybody who knows and observes the cogent regulations can alone have an entry into it on the Ekadashi day. Just as a man without a ticket is not permitted to enter a train, in the same way, a man, who has not observed the cogent regulations, cannot get into it even on this day. Just as a train always stops at a station at the appointed time whether there is a passenger or not, in the same way, that temple becomes stationary on the Ekadashi day. Just as a person who wants to travel has his food, luggage, a ticket, etc., and is ready to enter the train, in the same way, if a man has been following the various regulations and thus qualified himself, he can have the darshana on that day. A man who is not desirous of having the darshana does not naturally worry about any rules or regulations. The temple becomes stationary at the appointed time and a qualified man can enter it. A person, who knows how to get in and all that, can of course enter the temple at any time he likes; it is for the commoner that the regulations are there; he has to observe a fast on that day; the eleventh day is reserved for that purpose for certain reasons. Observe the regulations on that day and qualify yourself to enter the temple.

Now the moving temple is this body. The halls arranged in opposite direction are the three — Sthula, Sukshma and Karana bodies (the gross, the subtle and the casual). The Vaikuntha is the Brahmanda situated in the head. The fasting on Ekadashi day means to starve — to stop the ten senses and the mind from undertaking any action; to stop the activities of these eleven like that is observing the fast correctly. A man, who observes a fast like that — i.e., observes the Ekadashi, becomes qualified to have the darshana of Vishnu situated in the Brahmanda located in himself. One can also have similar darshana of Vishnu in Brahmanda by associat-

ing himself with a man, who has experienced it and who is ever in it, i.e., a Sat-purusha.

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21

U. V. I-21

3-1-1924

(1) The simple means for liberation from the state of the world. (2) Importance of tree-worship. (3) Importance of Ekadashi. (4) Eating as a sin.

(1)

A man who tries for any happiness — temporal or spiritual — is always in troubles. Even for physical well-being one has to make an effort in protecting one's self from heat, cold, high winds, etc.; it does not come automatically. No worldly pleasure is self-existent. Too much of effort is required to obtain worldly pleasures, that is, the pleasures are not commensurate with the efforts — they are too little compared to them; moreover they are not of lasting nature — they are a temporary affair lasting for a few days. The various objects of pleasure obtained during the life-time either vanish before one's death, or one dies before they can be utilised. It thus becomes necessary — natural for a person to try for the other — the spiritual happiness. That Bliss is always there; it is permanently there; it is not to be created; it is self-existent; one, however, does not get it because one is all through busy in trying for the worldly pleasures. One cannot obtain worldly pleasure without effort since it is not self-existent; the spiritual happiness being always there is attained without effort. A man is used to undertake effort for worldly pleasure, and he remains always busy in doing so; as he experiences, bit by bit, that the worldly pleasures are not of lasting nature, he begins to cease running after them and slowly begins to look for the Spiritual one. No effort is required to attain spiritual pleasure. The efforts one thinks one undertakes for attaining the Bliss are really the efforts done in preventing one's self from trying for and enjoying the worldly pleasures, i.e., efforts to detach one's self from them — from the objects thereof.

How to remain detached from the world and its affairs while in them can only be learnt from a Sadguru. A person accepts the

worldly life — the family life for self-happiness and has to undertake many a good or bad action therein. Whether in service or in business one has to do many a false thing and all false actions are always sinful. If one wishes to avoid the effects of such actions and the sinful results thereof, one has to do what Shivaji did. Just as Shivaji surrendered his all, in the same way, one has to surrender all at the feet of the Sadguru; then the effects of all actions — good or bad — pass on to him.

In a house a sink is always built in a corner for doing all sorts of washings. If this sink is not provided with an outlet, all that dirty water will remain in the room; the floor of the whole house will become damp eventually; the water will collect in a pool, vermin will grow in it, unbearable odours will be spreading; ultimately illness will make its abode in that family; all this is due to not providing an outlet to the sink to take the water away. In the same way, if an outlet is not provided for these bad — false actions to run out, the sins will go on accumulating and put one to interminable suffering and pain for births on end; this is how one gets into the chain of births and deaths. If on the other hand, one has offered his all to God — to a Sat-purusha, then the effects of all one's actions pass unto him and one is saved from suffering and pain — saved from subsequent births and deaths. Sadguru thus forms the sink and its outlet which keeps you free. Those that follow this way remain free — remain detached. All great kings of old did the same. This is the simplest way to attain Bliss, even while remaining within the world. One can do anything — earn money, do any business, have a family, have women and what not; but one has to establish a relationship with a Sadguru resembling the sink with its outlet; then one is always free — detached — pure. To protect one's self from the rain and wind one uses an umbrella, a rain coat, or a blanket at that particular time and sets them aside when the rain stops; to protect one's self from the sun and heat one uses an umbrella, a pair of shoes, etc., and sets them aside when the summer is over. The rainy season and the summer are inevitable, and one has to use an umbrella, shoes, a coat and so on; one has to secure these things for due protection. In the same way, good or bad actions while in the world are inevitable, — pleasures and pain



thereof are inevitable. One has to secure some means resembling an umbrella to protect one's self from them. And what are these means? They are one's actions and behaviour in accordance with one's Faith — in accordance with the instructions of one's Sadguru. A person, who behaves accordingly or who has surrendered his all to the Sadguru, is never affected by the actions in the world; on the other hand, such a person always attains easily all the temporal and spiritual happiness.

God is invisible while the worldly objects are visible. Unless God is made visible one will not be able to associate with Him; that is why temples are built and idols of God are installed. The idols of Krishna, Shankara, etc. are installed for establishing association with God, and thus protecting one's self from the effects of various actions performed in the world. One installs an idol of a particular form of God that one likes. One then associates himself with that idol or with a Sadguru and thus remains unaffected — pure; in the end he is able to meet that God or the Satpurusha. Such a worldly life becomes very becoming; such a worldly life keeps one unattached — unaffected like the leaf of lotus which remains untouched by water though immersed in it, or one becomes prominent like a drop of water on a lotus leaf which looks like a beautiful pearl.

Some people come to me and say, "Baba, in worldly life one has to make so many false moves." I say to them, "My dear men, if you decide that whatever you are doing is not yours, if you surrender all you have — the Tana, Mana and Dhana — all your family and family affairs, etc. to God or to Sadguru and associate with him, then you will not be affected by the results of all the actions you perform, but the God or the Sadguru will bear the responsibility for them, and your association with Him will lead you ultimately to that Infinite Bliss".

(2)

(At this juncture Messrs. Shankarrao and Sadashivrao Kolhapurkar came for Darshana; Shri Baba began to address them.)

When you go to Pandharpur or Kashi, even if you do not take the Darshana of Pandharinatha or Kashivishveshvara, you

should at least take a bath in the Chandrabhaga or Ganga. In the same way, now that you have come here, you should attain something and help your forefathers to attain a higher status — the Sadgati. I know that you don't feel interested in such things. At our first meeting you said, "Because we were forcibly brought by you, we have come here". This itself proves that you have not got any Faith in here. If I have forcibly brought you here, I must get something forcibly done by you. I will tell you to do something, whereby with a little effort, you will be able to attain a good deal. Your grandfather (Khadilkar) has performed the thread-ceremony of the pippal tree standing there in the temple. The ceremony has been performed; but then some Sandhya, Brahma-karma or Gayatri Japa must be done by it. Being a tree these things can't be done by it and therefore you should do these things beneath it. In that tree abide three Deities, who are, however, dumb and as such they also are not able to perform those necessary things. Whatever a Brahmana is expected to do after the thread-ceremony, the tree also is expected to do the same after a similar ceremony. Performing the thread-ceremony of the tree is performing that of the three Deities residing within it; these Deities belong to the Brahmana class and as such they are expected to do what a Brahmana does after the thread ceremony. After the thread ceremony a Brahmana boy is taught and made to do the Snana-Sandhya, etc. If anybody sits beneath that tree and performs the Brahmana Kriya, it is taken that the Jiva of that tree together with the three Deities residing within has done them, with the result that the Jiva of the tree is able to reach straightway the status of the Deities, without having to pass through the different evolutionary stages. If the Jiva of that tree attains such a status at once, it is needless to say that the person, who performed that Brahmana Kriya under it and due to which the Jiva of the tree attained the highest, also attains the status of those three Deities — the Brahma, Vishnu and Mahesha. That is the Siddhanta. That is the why of the custom of performing the thread ceremony of a Pippal tree. So if it be possible, you should do Brahma-karma beneath that Pippal. For whatever days you do Japa under it, you will attain the Punya of so many Purashcharanas. It is quite in order that you like the family life — worldly life; those Deities will

help you in your worldly life and will also bestow liberation on your grandfather and your forefathers. Most persons in the world follow the practice of 'eat, drink, be merry, procreate and a show of position ; but just consider, if that be all to achieve in this life.

Let me say frankly and distinctly to all of you — the men and women of the world, that if you take that to be all that is worth achieving in this world, you are no better than beasts. The beasts are doing the same. In a way, the beasts are better; they work for others — for you, but you never work for anybody. An ass transports your things; a cow gives you milk and yet you feed her only so long as she gives you milk. What of this; even the parents love that child amongst all of theirs who earns more; even if he be the youngest, they call him Rao Sahab, while they address the eldest as Rama or Ramabhau. The earner — the youngest is served in a silver dish, while they just don't worry if the eldest had any coarse food. Is this the right way to behave? The religion of humanity ordains that you should look to your forefathers. You people worry so much about your children; but what about your forefathers? Do you want them to descend to the lower strata of life? Do you think that if they go to hell, you will be able to reach heaven? Remember, that the duty of a son is to lead his forefathers to a higher status. Do not spend all your time in eating and drinking. You eat more and then take a purge to clear your bowels; and as that gives you a sharp hunger you eat still more. The digestion of food gives you strength; the physical strength leads you to procreate; procreation leads to children; for children you begin to earn more; and later you exert for a name. If you have anything less out of these, you curse yourself; you feel that your life is wasted. Some want to be millionaires; others want to become Rao Bahadurs. This is how the world is going on today. By all means lead a family life--a worldly life; earn money; but at the same time do something to help your forefathers to attain a higher status. If you won't give Pinda-Pani to your forefathers, how can you expect your children to do so for you? (Pinda-Pani — Rice balls and water with sesame sprinkled on them is offered in the name of the forefathers on certain days in accordance with the Faith.) You both should remember that you have luckily got your birth in the Brahmana class; you should do something. Today

is Thursday; so please begin to do some Japa-japya under that Pippal tree.

It is not that a Brahmana alone gets the Punya of a Purascharana; if anybody does any Japa in accordance with what is laid down for him by the Faith, or only repeats the name of God under it, he gets the Punya of a Purashcharana. The Para-Brahma and the Pippal are in a line at the opposite poles of the great ellipse of the universe, while all other Yonis — classes in and of creation — are hovering between them; that is why worship, Pradakshina, etc. of Pippal — Ashvattha — leads the Jiva of that tree and the performer of that Kriya under it to Vaikuntha — the Infinite Bliss. That is why the thread-ceremony of a Pippal tree is advised by the Shastras. There are other trees also having the same importance — they are — Audumbara, Vata, Shami, Limba, Tulasi, Bilva, Avala, Agasti and Mandara.

For the attainment of both the temporal and spiritual happiness almost at once, these are the trees mainly recommended for worship, Japa-japya, etc. With a motive or without a motive, the Nama-smarana of any God we like, Bhajana-Pujana, Japa-japya, Dhyana-Dharana, Parayana of any Stotra, Anushtana, etc., with cogent rules and regulations of the mode of life and behaviour, performed under any of these trees for a certain length of time, leads to the desired result quickly and with certainty. I will now tell you the particular Deities that are worshipped under a particular tree :—

Name of the Tree	Name of the Deity.
Vata	— Shankara, Vishnu, Bramha, Savitri, Pir, Vithoba, Rakhumai.
Shami	— Ganapati.
Limba	— Shankara, any Goddess, Pir.
Tulasi	— Vishnu, Radhakrishna, Rama, Vithoba, Rakhumai.
Bilva	— Shankara.
Anvali	— Shankara, Vishnu.
Agasti	— Rama.
Rui-Mandara	— Ganapati; Surya Narayana, any Goddess.

It has been experienced that the particular Deity is easily propitiated by suitable Bhajana-Pujana, etc. under that particular tree and the person doing it has achieved the desired result. In the same way, any such Bhajana-Pujana or service etc., pertaining to the Sad-guru done under any of the trees noted above, or under any other tree, or near any stone, or a store of water, or in any auspicious or inauspicious place reaches the Sad-guru immediately and the person derives the benefit thereof at once. There is no restriction of any type, in fact anything pertaining to the Sadguru could be done at any time at any place. I appeal to you all that whatever one could do in whatever way possible pertaining to any God or any of those trees or Sadguru should do with implicit faith and respect and thus establish close association with the God or Sadguru and attain the real Good for himself and his forefathers.

(3)

“Ekadashi Dine Yastu Gomansam Bhakshayedyadi;  
Sarvapapavishuddhatma Vishnulokam Sa Gachchhati.”

This stanza says, that on the Ekadashi day one, who will eat ‘Gomansa’, will be absolved from all his sins and will go to Vishnuloka. You will feel very awkward when you hear this stanza. But do not misunderstand this stanza. The meaning is in no way awkward; instead of translating the ‘go’ in Gomansa as a cow, you should translate it as the Indriyas — the senses; that is the meaning that has to be taken here. On the Ekadashi day, a man should not eat anything; not even water should be taken that day; many do not even swallow their saliva; that is how the day should be passed.

The Jatharagni (the power of digestion and nutrition — the power of metabolism) gets upset and troubled, if it does not receive its quota of food at the proper time. If no quota is given it begins to consume whatever is near about; its action of consuming something does not stop. If it does not get eatables, then it turns backwards. As the food is digested, the Rasa — its extract is absorbed; if no food is put in, and hence no rasa is available, then a peculiar sensation is felt within and the Agni tries to take something in lieu. Due to fast the stomach remains empty and hence the Agni, not

getting any food, turns back and now begins to feed himself on Rasa i.e. blood and flesh of the body; he eats sufficient for himself every day; he does not consume the whole at once. On the Ekadashi day, due to the fast, he himself meaning his Jataragni does not get his proper food, and so he begins to turn back and consume the blood and the flesh; this is what is meant by "he eats the flesh"; this is the flesh meant in the word Gomansa in that stanza. Thus by eating his own flesh, he becomes purified and attains Vaikuntha. I explained this because of the necessity of observing the fast. We must habituate ourselves to observe fasts. Even if the blood and flesh of the body are thus eaten away, by God's grace, the skeleton would remain safe. According to the medical opinion twenty one days' fast makes the life extinct; but due to God's grace such a man will not die; he will live. The consumption of blood and flesh of the body is eating the 'Gomansa'. You might say, why on Ekadashi day only this should happen due to fast? Well, then, who prevents you from fasting on other days? Fast on any day and the result will be the same. It is the visible things that serve as nutrition to the visible — the gross body; if the visible food is not supplied for some time, the body becomes lifeless. If, however, by the grace of Sadguru-kripa, instead of the visible, some invisible food becomes available, then the body remains alive. The visible food adds to the body — makes it stout; if on the other hand, it does not become available, but the invisible one becomes available, the body does not remain stout, but it lives and now becomes far more strong, since it is fed on the invisible which has far greater strength in it than the visible; but this happens only with Gurukripa.

Amongst all the 84 lacs of Yonis, the different stages in evolution, the earlier exhibit greater strength than the later ones; it is hence that the later have to subsist on the earlier. This makes it clear that if the visible articles are not available, the invisible can supply the nutrition. The invisible is directly related to the Jiva and the gross body and is able to supply nutrition to both; this power, however, has to be obtained from the Sadguru; and this is not difficult. The subtle invisible body is associated with the gross physical body. The invisible nutrition keeps the subtle invisible

the filthy state of the night-soil. The night-soil from simple diet such as rice and vegetable does not smell so bad; but things like Laddus or Jalebi (sweet preparations) make it very smelly — very messy and filthy. The so-called good food turns into filthy night-soil on the next day; does it show that food is good — food is full of Punya? That is why I say eating is a sin. You may argue that though the food turns into night-soil, it also nourishes the gross body, it keeps up the strength of the gross-body. It is true; but then you forget that the gross-body itself is the outcome of sin. If the food nourishes the body, it is the sin that is fattening the sin. This clearly tells us that eating is sinful. The food is sin, the nutrition it supplies is sinful, the body that has it is sinful — the whole thing is sinful from the beginning to the end. If you bring out the food, i.e., vomit it out just after it is put in, it simply stinks. If just a little after it is ingested it stinks, why not call it stinking — bad before that as well? This is why a Satpurusha does not differentiate between the food and the night-soil. Moreover, more the food is ingested, it makes the gross body strong; this strength makes a man proud, and leads him to desire more; the more the desires greater the sinful actions; and this is a vicious circle. That is why the Shastras have ordained to sanctify — purify the food by doing certain actions prior to its being ingested; that is why they have ordained and provided for fasting on Ekadashi day. This leads to but one conclusion — “eating is sinful”.

There is yet another reason to call it sinful. To earn one's food one has to perform many a sinful act. Why deceit, fraud, theft are practised? Because of eating — because of food. A thing that is the creation of sinful acts is bound to be sinful. The food earned through sinful acts is bound to be sinful and can never lead to Punya; the blood and the flesh derived from it shall be equally sinful; the body itself is sin personified. That is why the importance of Fasting; that is why it is ordained that fast should be observed at least on Ekadashi day. Remember, and remember well, that fasting means starving the eleven Indriyas. Lord Shri Krishna has said.: “Vishaya Vinivartante Niraharasya Dehinah”, meaning — if the Indriyas are starved, then the sinful objects of desires vanish. Starving means not to give the Indriya its food. See-

ing is the food to the eyes; closing the eyes during the sleep is not starving the eyes; that is why Hari-Jagara, i.e., remaining awake at night and remembering God is recommended. In order that the eyes should not see other sinful things, it is advised to see only the form of God. Not to hear anything pertaining to the objects of desire constitutes starving the ears. That is how the different Indriyas have to be starved. Sitting quiet makes the respiration very slow; this is starving the nose. Not to talk is starving the mouth; if this is not possible it is advised to utter the name of God. Any Indriya utilised in any service to God leads to the result of its being starved. Hands and feet should not be moved; if this is not possible they should be utilised in the service of God. If one behaves like that, the desires do not approach him. Absence of food starves all the Indriyas; see how it happens. When one feels hungry one is not inclined to talk — to walk; that is how starvation leads to starving of all the eleven Indriyas. A little thought will tell you that the chief thing is to starve the mind; no thought must cross the mind. Starvation leads to inactivity of the mind, desires do not enter the mind, — one is removed away from desires. That is the importance of Upavasa — fasting. The ticket to Vaikuntha is the fasting; if we have this ticket, we can enter Vaikuntha. Just as the train stops at the station, in the same way, all the doors of the moving temple come in a line, one behind the other, and the temple becomes stationary on the Ekadashi day, and a person who has undergone a fast, i.e., who has made all the eleven Indriyas observe a complete fast on that day, is able to enter that temple.

It is this that has made it customary to visit a temple for Deva-darshana on an Ekadashi day. If it does not become possible completely to starve oneself, it is advised to change at least the articles of diet — a practice that enables one to observe a real fast in course of time. It is said that if a man dies on Ekadashi day, he goes to Vaikuntha; that day all the doors of that moving temple come in a line, and the Jiva can get in easily. Starvation of the eleven Indriyas qualifies a man to go to Vaikuntha. This is why Ekadashi is recommended.

In days of old the Rulers observed strict Ekadashi; not only



they did so themselves, but they forced their Subjects — even the birds and beasts to observe the Ekadashi. These days a man does not observe the Ekadashi himself; what of forcing his children to do so then? Even delay in the time of eating is not tolerated. That is why it is advised that on that day a man should at least subsist on fruits, raddish, etc., — articles of food not eaten every day. Some people tell me, “Baba, we only drink tea half a dozen times and eat nothing else on Ekadashi day”. But this will not lead you to the fruits of starvation; because you subsist on tea that you cherish. You must at least not give the Indriyas what they are used to or love to have.

23

U. V. I-23

5-1-1924

### The Glory of Service.

(It was Darshana time, and people were gathering; some girls and women were putting their hands inside the Cage, (in which Shri Baba had put himself some months ago) and just gently kneading his body. Shri Baba began to speak on this.)

My dear girls, in what awkward way you are trying to knead my body; you are troubling yourself much. Are you doing this as service? Does this mean service, or does service mean something else? There is a saying — “Sevadharmo Mahabali”, meaning ‘Mighty is the religion of service’.

Why do we do ‘service — seva’? We do it because we want Punya to our credit, because we want to be happy. It has been said of service, — “Sevadharmah Paramgahano Yoginamapyā gamyah”, — Highest is the religion of service. The meaning of the word seva is very subtle and secret. The principles of service are not fully grasped even by Yogis. This stanza tells us that the religion of service is very difficult. Just kneading somebody’s hands and feet does not mean service.

We offer a fruit to a saint and say, “Sir, I have secured this fruit with difficulty; please accept it; your acceptance will give me a great pleasure — a stock of punya.” We offer him fruit with the idea that he should eat it. In the common parlance

ours we request him to do the 'Sevana' (eating) of the fruit. The words Seva and Sevana mean the same thing; except for the gender, feminine and neuter respectively, there is no difference between them; it means to take, to accept, to eat, to consume. Seva here would mean to accept and eat the fruit — enjoy the fruit. When a thing is eaten — enjoyed, it is said that the sevana of that article has been effected. Along with eating we enjoy; it gives us pleasure; we feel happy. In other words, when we accept a thing, we are having the happiness derived from it. The sevana of a sumptuous dinner means accepting, eating and deriving the physical and mental pleasure thereof. The result of seva — service — thus is happiness. We try to have that, that we think is likely to make us happy. We feed, protect, and thus serve our family, and derive mutual happiness. Seva of the wife is to accept her — to enjoy her; this enjoyment of hers makes both of them happy. We cajole, coax, tickle our children and mutually feel happy; this is the seva of children. This is the seva of animate things. To have happiness like that virtually means to eat the joy — to eat the happiness.

We also use inanimate things for our own happiness. Seva — service here literally comes to eating it. For enjoyment or for service two things are necessary, and both have to suffer to give or create mutual happiness. To serve the food is to use it; and during the process of making it edible, you have to pound, rub, wash, boil, roast, and so on. Prior to that it is to be sown, nurtured, reaped, cleaned and stored. At every stage every grain has to suffer; in the end when it is eaten it feels happy and makes the eater equally happy. Sufferance or Tyaga, i.e., service is essential for happiness.

There is a saying "Jivo Jivasya Jivanam"; it means every Jiva lives on another and becomes happy. The corn has a Jiva; we thrive, i.e., our Jiva thrives on that Jiva. Happiness really speaking is only one; but because it is derived from different sources or by different Jivas, we feel it to be of different types. The Jiva of the corn, having formed the food for a human being, came in association with and thus attained the state of a human being; one Jiva nourished the other and in the end both enjoyed

the same happiness. The higher the state of the Jiva, greater the happiness they derive. Service or acceptance or enjoyment with attainment of higher status is achieved by the Jiva of the corn; that attainment of a higher state depends on its association with a particular higher state. The Jiva of the corn was in inanimate state; but because it got associated with the highest animate Jiva, the human being, that Jiva attained the state of a human being. Man thus is not necessarily entirely independently formed; he may be the resultant Jiva of some inanimate objects. Really speaking we are food itself; the result of feeding is the body of ours. Due to mutual service the Jivas in lower strata ascend to the state of a human being. The higher the stage of evolution, higher the feeling of happiness derived. The inanimate object ascend by stages, for having better and better happiness, to the state of a human being. After all animate or inanimate — the whole creation is borne out of happiness — from Bliss, and hence to have higher stages of happiness that Bliss began to ascend up in the evolutionary process from its original lower inanimate stages. The whole creation thus originated from Bliss and has to return back ultimately to its origin — the Bliss. The happiness results from mutual attraction between two objects. It means they serve each other — utilise each other — enjoy each other — eat each other and become mutually happy. This is what is meant by — Jivo Jivasya Jivanam.

That pure Bliss is formless; it is invisible; there are no two there — it is only one and hence no mutual give and take of it is possible; it can only be experienced through an object. An object is the solidified form of Bliss like the snow, which is solidified form of water. When two objects — the solidified forms of Bliss — suffer for each other — serve each other — enjoy each other — eat each other — there is the experience of Bliss. Due to the mutual action of two solidified forms of Bliss, the Bliss lying between them — in them — came into existence; later by stages it came to be called Jiva; those Jivas attracted each other — supported each other — nourished each other, and thus by keeping their state of Jiva began to evolve till that pure Bliss reached the highest stage in evolution — the human being.

The word Jiva comes from the verb Jiv — to live. To live is to be in the state of experiencing the existence. How did this state come into being? The Bliss out of the solidified object — form of Bliss is experienced by the solidified Jiva — form of Bliss. When the acceptance of Bliss came into existence by the solidified form of Bliss, the desire came into existence, and the solidified form — of Bliss that got influenced by that desire was called Jiva. When the solidified body — form of Bliss remains in the solidified Chaitanya — form of Bliss, and the solidified Jiva — form of Bliss affected by desire disappears — is destroyed — dissolves away, then it returns to its original state and becomes one with it — the original Bliss; this becoming one with the Bliss is called Jivanmukti — the liberated state of Jiva; it is like a hail-snow dissolving into the form of water. To completely destroy — dissolve the solidified Jiva — form of Bliss that came into existence due to its being affected by desires is to practise the religion of service.

To perform Seva, i.e., to do service of God — of a Sat-purusha is to enclose him — to place him in the form of his external body within one's heart by associating with him; this is the real seva — service of God or of a Sat-purusha. When we thus store him in our heart then he also begins to serve our Jiva lying within us; it means he takes our state of Jiva, that is, responsible for all suffering, within him and thus breaks it and makes it one with himself; it means he liberates us from the state of Jiva that is full of suffering and puts us into that state of pure Bliss. It is just like the Jiva of food articles being transformed into human state on being eaten by us.

From this it becomes clear that the God or the Sat-purusha must accept our Jiva — eat away our Jiva. Unless our Jiva is thus eaten away by him, that is, our Jiva-hood — Jiva-dasha — destroyed, we will not be able to attain that Infinite Bliss. In other words, when we succeed in having a Jiva-less body, we shall be able to experience that pure, unending, Infinite Bliss — a state that has no limit — a state that cannot be described — a state beyond expression. Lord Shri Krishna has said, — “Sukhamatyantikam Yattad Buddhigrahyatmatindriyan” — (Gita, Canto 6, Shloka 21); that Bliss is infinite, that Bliss cannot be described by our reasoning; it

is so infinite that once we are caught in it, we can never get out of it. He has said — “Yadgatva Na Nivartante Taddhama Paramam Mama” — (Gita, Canto 15, Shloka 6). Once that Bliss is experienced, one never feels interested in worldly pleasures. Such is that state in which one is not able to see even one's self.

A wise man constantly labours to attain that state. To attain that state, God or Sat-purusha must eat away our Jiva, and in order that he should do so we have first to establish him in our heart single-mindedly.

It is then only that we shall have observed rightly the ‘religion of Service’ — the principle of Service.

26

U. V. I-26

8-1-1924

(1) Method of Service. (2) Action and its fruit. (3) Dustbin for sin. (4) What is Prasada? (5) Sacrifice of sinful Jivas.

(1)

(A gentleman came with his family and commenced worshipping Shri Baba; at this juncture Shri Baba began to speak.)

There lived a very rich man in a certain town. He had no children; he and his wife were the only two in the house. This man was highly devotional; he was not egoistic. Even though he was very rich, all the preparation pertaining to worship he used to do with his own hands; he never felt shy about it. He was devoted to Shankara, and he used to perform Abhisheka, etc., every day; every tiny little thing or anything requiring physical effort pertaining to worship, he used to do personally. He never asked for any favour of God for having a child or anything like that; he used to worship and do all that service to attain liberation — to attain the abode of Shiva. He never took anybody's help in this. Unless he had offered the Bilva Tridala to Shankara he never touched anything. The Bilva trees were a couple of miles away from his place; hence he used to get up early in the morning and then walk that much to obtain them. He followed this procedure till his death. At the last moment he told his wife of his vow of not eating anything till he had offered the Bilva-dala and said that his time was

over, that he was leaving the world, and in the end he requested her to continue his vow; with these words he breathed his last.

His wife began to observe the same rule. She had now become independent. Slowly she began asking a Brahmana to keep things ready for worship. Days passed; the Brahmana servant began to arrange for her bath, her clothes, to clean the utensils used for worship, keep articles ready for worship, etc. A little later he began to perform a part of the worship. Ultimately he began to do everything; the only thing the mistress did was that when the whole worship was over, she used to go there, the Brahmana used to hand over flower, etc., in her hand, and she used to offer it to God. Even while doing this she used to talk to others. Subsequently the Brahmana did everything and she just sat there; that is all.

▷ A few days later, her husband appeared in her dreams, began to cry, beat her (all in her dream) and said that he could not attain the abode of Shiva, because she was not doing the worship like him, and again enjoined on her to do exactly as he was doing. After this that lady left all her vanity and began to do everything like her husband; even she used to walk a couple of miles every morning to bring the Bilva leaves. Subsequently she herself had the Darshana of Shiva and eventually attained the abode of Shiva.

This story tells you the important principle, "Everybody for himself". Of course there are some rituals — services, a part of which you can do personally, while the remaining can be done by others. But normally whatever you yourself do is alone useful to you, and not what is done by others. It is like eating oneself; somebody else cannot dine for you. Like eating you have to pass your own night-soil by yourself. It just cannot be that somebody eats, and you pass the night-soil. Service to God should always be done personally. One should always help others in all such matters to the maximum; but in one's own case one should do everything by himself, and never take anybody's help.

You people try to serve me; but I do not like it. As far as possible I do not like to tell or to trouble others for any personal things. If somebody begins to do some of my personal work, I resent it and I protest against it. Some people come and say "Baba,

please allow us to serve you." But do you not see, what service of mine can you do? I have no clothes to wash; I do not require to cook; I do not bathe or worship like you that any preparation is required to be done for it. There is nothing left that can be called as mine. People come here, and when my hands and legs are not aching, they begin to knead them, — massage them, so much so that that kneading and massage actually aches my body. God has left nothing with me that can be called as mine, in which you could do something by way of service. You come here, take me to be God, and because there is nothing to be done for me, you begin to knead my hands and legs. I never ask anybody to do anything for myself; if by chance somebody begins to do something, I just turn him out. God has left nothing here for service. I made this cage and I am sitting in it. Now, on finding that no personal service is possible, those, that want to serve, should take something as belonging to here (to me) and do the service; for example, Baba's garden, Baba's temple, Baba's animals, and so on. This is the customary way to serve a saint. Whatever things come here from the devotees, you can serve them, care for them, look after them, manage them; i.e., make preparation for worship in the temple, do the worship, clean the utensils, sweep the compound, nurture the trees, etc.; to take part in any such things is doing the real service of the saint.

To begin with, this place was very bad, desolate and frightful, and yet people used to come here and accommodate themselves; to-day things have changed here. There are some temples or some places of the saints situated so out-of-the-way, that it becomes a hard task to approach them; they purposely do it so that you should suffer to some extent and get something out of that virtuous labour. Think of Badri-Narayana, Saptashringi and similar other places; God is enshrined there so that the devotees have to labour hard and suffer even in approaching them. Unless you suffer on account of God, God does not bestow any kripa and you do not get the beneficial fruits out of that service. For this very reason some of the saints select very difficult and out of the way places for themselves; they avoid to be in big cities and towns. They do it, so that

the devotees should suffer and should attain the virtuous fruits of service quickly.

Sai Baba also selected a small village like Shirdi; it was a difficult place to approach and was void of any comfort whatever. This place, where we are sitting, was a burning ghat (a place for cremation of dead bodies) to begin with; it was a desolate place; nobody stayed here; God made me sit here. Those that undergo the difficulties to come here, are the persons who are really benefited. "Nothing without effort". Formerly very rich and prominent people, Parsis, etc., used to come here. They stayed and cooked under a tree. I used to say to them, "Why do you people come here and take all this trouble?" They used to say, "We have not come here to enjoy; we undergo all this trouble for the sake of some service at our hands." You could not get things even to eat in this place those days. Now so many comforts are available here, and yet some of you come and ask me, "Baba, there is no room available; where shall we stay?" What should I tell you? I only say, "My dear men, if you have come here to attain God, you should somehow accommodate and adapt yourself."

I have already said that to attain happiness, you have to suffer first. To enjoy, you have first to accept the lower state — you have to become 'Patita' — fallen. A patita is that person who is all humility in every way, — even mentally; sufferance and pain bring on humility; a man who has become devoid of all ego is a Patita. Bhagavan is ever ready to raise a Patita like that; he raises their level, i.e., he takes them to that Infinite Bliss; that is why Bhagavan is called 'Patitoddhari' — the liberator of the fallen. Such state of utter humility is attained only by suffering.

(Another gentleman suddenly came there for Darshana at this stage; Shri Baba began to address him.)

Unless somebody's Jiva comes under my control, I never do anything. If one wants to get an ornament repaired, one has to take it to a goldsmith and keep it with him. To get one's clothes cleaned, one has to hand them over to a dhobi. If one is doubtful of losing the articles, one need not give them. If one does not know how to make clothes clean and at the same time does not want to



give them to the dhobi, how can the clothes be cleaned? In the same way, so far the Jiva does not go under the control of a Sat-purusha, nothing can be done to it; either one hands over his Jiva to him, or he takes it over himself. But here, with me, there is neither of this. I feel it no business of mine to take somebody's Jiva and clean it. If, however, somebody forces me to do so, then I have no alternative but to do it.

All of you look like gold to me. If, however, you think that you are like impure gold, then it has to be purified. If something has gone wrong with the Jiva, it must be set right. A patient hands himself over to a doctor; then alone he improves with his treatment. To make the body, mind and Jiva suffer, there are arrangements for the purpose in the temple. Simply hearing stories here is not going to help you. Baba has no business to do good or bad to anybody. Unless you are ready to serve God, suffer on that account, you can get nothing. To understand even the correct significance of the stories I tell is difficult, and hardly do I see anybody capable of it; such a man is generally rare. Out of those that sit here, there are some who exhilarate me and there are others who depress me. It is best for you to finish your worshipping and go away and not waste your time unnecessarily in listening to my stories. You people should go there in the temple, do your Bhajana, Pujana, Pradakshina and keep yourself engrossed in some such thing; then alone something may happen, i.e., there would be a chance for you to attain something. One should know one's capacity and act up to it. If you work, you get it, not otherwise.

(2)

You do the work and attain the fruits thereof. You want to bathe, wash your clothes, and you go to a river for the same and just sit there; if you now tell the river that you want to bathe and wash the clothes, will you be bathed and will the clothes be washed? Women congregate for washing at the riverside; some of them do their work; but there are others — the gossipers, who only talk and talk; will their washing be effected by that talk? Then somebody suggests them to wash and stop talking as it is getting late; the talker-women then just dip the washings in the river and return

along with others; with such dipping can the clothes be called washed clean? Of course, if you go to the riverside just for sitting and enjoying the nice breeze, it is a different matter; but if you go for washing and bathing, simply sitting there will do no good. In washing the clothes wear away as they are rubbed and beaten and the washerman also has to exert and perspire doing those actions; the water in which it is done also has to suffer on that account; it was clean and flowing smoothly and naturally, you go and disturb it, put dirt into it; that is how the water has to suffer for your work; the stone, on which you rub and beat your clothes also has to suffer; it wears away every day; originally it was rough, but being continuously used like that it wears away and becomes very smooth. So in the process of washing all the four have to suffer; then alone the clothes get clean. Simply sitting on the bank is not going to clean your clothes. In the same way, when you go to a Sat-puru-sha you have to work — to suffer; the sufferance that the Jiva undergoes is called service — Seva. Just as you exert for worldly pleasures, you have to exert for spiritual happiness.

Like the example of cleaning the clothes, in doing service the similar four have to suffer — the body, mind, Jiva and the articles used. If a man wants to earn money, do business, he has to move about for it, he has to exert physically and mentally, he has to take his mind away from other things and apply it to the issue before him; Jiva also has to suffer along with the mind and the body. There is a slight difference only between the mind and Jiva. How does the Jiva suffer? For obtaining service or for getting some work done you approach an officer. If he is busy you have to wait and sometimes wait for a long time; you are delayed in having the food; you cannot return unless the work is accomplished; then you have to return walking through hot sun, hungry and thirsty; all this constitutes the suffering by the Jiva. You have many times to expend your hard-earned money in this — spend money to protect yourself from difficulties, to ward off some onslaughts, to pass the examination, to get treated by a doctor, to get a suitable service, and so on; this is the suffering to be borne by the articles. Thus even for attaining worldly pleasure four-fold suffering becomes essential. In the same way, one has to exert for spiritual

happiness. God says "If you want worldly pleasures have them as many as you like; but if you want spiritual happiness it is a different matter. Too much of effort gives you a bit of worldly pleasure which is soon lost; it is not a lasting affair. If you want the ever-lasting happiness then you have to exert on my account exactly as you do for attainment of worldly pleasure. If you exert for me, in the four-fold manner, even a little effort will give you a great deal." You have to undergo hard labour in the cause of God. To carry mud, bricks, stones for building a temple, to sweep and spray the compound of a temple, etc., is the physical service. You can stand and do your Bhajana with cymbals; this also gives you physical and mental exertion; there are so many things like that that can be undertaken to suffer — to exert on the part of the body, the mind and the Jiva. Whatever be the nature of physical work in the cause of God, always do it.

Without caring for the body, I have drawn and carried water, worked on the roads, milled the corn, washed the clothes, and so on — not for a few days but for years. My Jiva was dying. Carrying the stones on my head, I developed big ulcers. I never looked to honour or insult. God's abode or your homes, I looked upon as the same. From a sweeper to the Brahmana I looked upon as equal. Whatever work I did, I took it to be God's and did it without caring for my body, my mind, my Jiva and my money. You always shun and try to avoid such things. How can you attain God?

I gave the example of a well once; you have to remove the stones, earth, etc., that are covering the water to get it; in the same way, the place of Infinite Bliss within one's self is covered by many a sin accumulated during many a previous birth and the only way to remove this covering is to exert and suffer in a four-fold manner. Simply listening to the stories, reading the books, etc., will never help. To learn by heart, to repeat, is the same as reading books or listening to various stories; they are no good. It is said —

(Bharabhara Vachile Grantha, Pari Na Kale Tyacha Artha; Na Suche Atmakhuncha Pantha, Upaje Janta Punah Punah.) It virtually

means that simply reading or repeating is useless; you have to understand and then behave accordingly.

Practise what you understand. The books only tell what to do and cite examples thereof; it means that unless you act up to it, reading is useless. If you read every day how to construct a railway engine, unless you try to construct accordingly, you cannot build an engine. Instead of reading that book, if you work with a person who has actually done it, you will be able to construct an engine quickly. Unless you act up to it, simply reading or repeating sanctified books is just like reading novels and dramas; those sanctified books are not for entertainment. Many come to me and say that they read and repeated such and such a book so many times without any result and then they ask me as to what should be done. I feel I should ask them now to read dramas and novels. Remember —

“Karisi Jari Karani, Taricha Milel Tarani;

Maga Bhetel Ramani, Akshaya Parvani Sukhachi.”

This tells you that the books only tell you what to do. You do not know how and what to do; you do not get a guide; it is to meet such circumstances and to explain what to do that the great men and Incarnations, for the benefit of the world and for attainment of Infinite Bliss, have written many a book; reading of these books tells you what to do. On the other hand, if you get a guide, if you see somebody actually doing something and you begin to do it, reading the books becomes unnecessary. If you act up to what you read, if you follow what the guide tells you, or you do what somebody else you saw doing, then alone you will get a boat to take you across the sea of this worldly life; it means that when you will do something yourself, then alone you will get the Bhava-Tarani. If you take the word Bhava to mean the world, sea in the form of this world, then Tarani would mean a boat; if on the other hand, if you would take Bhava to mean Tama, i.e., darkness, i.e., ignorance, then Tarani will mean the Sun to remove the darkness — knowledge to remove ignorance. When you get a boat or knowledge, you will in due course get a Ramani — a damsel — means, that state in which the saints are engrossed in ecstasy continuously. Now what is that state? It is that in which there is nothing else but unending

Infinite Bliss. You will get this wonderful, beautiful Ramani; but only when you work for it yourself.

There is a saying — “Nara Karani Kare To Naraka Narayana Hoya”. In short, everything depends on what you do. Simply reading and hearing is no good; it is useless. That is why I always tell again and again that when you come here, do not waste your time, do not spend your time idly; if you do so you will be taking your washing to the river, sitting there whole day and returning in the evening with your washing undone. Visit of many a people to this place is of this nature.

(3)

People have to come here to throw away all their dirt — their sins. Nobody throws away a good or useful thing. You may be thinking that you offer me sweetmeats, fruits, almonds, cane sugar, cocoanuts, money — all good things, and that I might be feeling very pleased with these offerings of yours. Before you come to any such conclusion, try to understand whether these offerings of yours are likely to please me or trouble me.

Just as after having enjoyed a good dinner, you visit a latrine to discard the night-soil formed out of it, in the same way, whatever pleasures you have enjoyed, to throw away the night-soil formed out of it, you visit this place; obviously you treat this place as a latrine. This means that this cage of mine is a public latrine to throw away your night-soil, sins, that you have collected for births on end. Now what do you call the ‘lord’ of night-soil? You call him a sweeper. You throw away all your sins here, and make me deal with them; in other words you make me a sweeper for yourselves; is it not? You actually call me God; are you asking God to remove your night-soil? Why do you stand here with folded hands? You do so for your selfish motive — to get your motive achieved without doing any exertion — any effort for yourself; that is why you stand here with folded hands.

You call God great and all that, give Him that greatness, because you want Him to wash away all your sins without spending, without expending, without suffering on the part of your Tana, Mana,

Dhana — your Jiva; but this is not giving greatness; it is entrusting Him with dirty work. A man, who wants God to be his friend, will never like Him — make Him remove his night-soil. But what is commonly seen? Everybody tries to get his difficulties removed; nobody worries about the difficulties of God. A man, who becomes a real devotee, God Himself goes to his house, in a visible or invisible form, to remove his sins. Without becoming a real devotee, simply requesting Him to wash away your sins is like taking your clothes to the river and asking her to wash them.

If you want me to become a sweeper, alright, make me one. I have been working as sweeper all these days; I have actually been cleaning latrines till now; now I am washing away other's sins; my dress also suits that work; my behaviour is also suitable; I do not bathe, there is no cleanliness here; so what does it matter what is done. Shall we ever store dust and dirt in a kitchen or a drawing room? We always throw that in a dust-bin; we never deposit it in a good, clean, place. In the same way, this body of ours is full of sins that have accumulated for many a previous birth; sins of our forefathers also are accumulated; this dust nobody wants; even the members of one's own family are not ready to share it. You know the story of Valmiki Rishi; when he was working as a marauder, once he met Narada Mahamuni; Narada told him to approach his family members and ask them if any of them was ready to share his sins. His family members at once replied, "We are here to share your wealth, pleasures and happiness, and not your sins. We have not told you to plunder and murder, and earn all this wealth; in fact we do not approve of your methods; you have to suffer for your own sins; we are not going to share them." In the same way, everybody associated with us, wants to share our pleasures — Punya and not our suffering — Papa; none of our friends will share the sins of ours, of our family members, of our children, of our forefathers. By the will of the Almighty this cage has been erected here, so that anybody can throw any amount of sin into it.

It seems that you have got some God as your friend to wash away your sins; He has made a sweeper of me. I am not joking, I am telling you the honest truth; this is the place to throw away all your sins. But remember, I am not asking you to throw away your

sins here; a latrine never asks you to throw your night-soil into it. If you are tired of that dirt, if you are troubled by your sins, if you think that all this sin will trouble you, trouble your children and your forefathers, and if you like to do so, you may throw away your sins here.

Papa — sin has no form; it is Nirakara. Any object of desire is always sinful; that is the Siddhanta. Our love towards any desire, or towards any object of desire, and all those objects are full of sin. It is with the help of those objects that the sin is to be discarded. Wherever there is a place to receive such articles, you should throw them there.

Some of the saints are Rajayogi. They always remove the punya that is likely to give sinful pleasures, or likely to add on to your sins and in return they give the punya that leads to real happiness. As a result of the punya they take, the punya likely to give sinful pleasures, they are seen to live in the world in a princely style; but mind you, all those pleasures and those objects of pleasure are never able to affect them. It is in their destiny to live like a prince. A man is liberated from the chain of births and deaths only when he becomes fully devoid of not only the Papa, but the Punya as well. This place not only takes away your sins but takes away all that punya that is likely to give rise to sin and sinful pleasures; and it is due to this that we people, who do so, are always seen to be full of suffering and pain. All that, that is taken away from you — the sins and the punya that gives rise to sin, is purified here, and is returned to you for you to attain real happiness; that is the rule. Therefore we — men like us can be called 'Duhkha-Yogi'. The Raja-yogi and the Duhkha-yogi look as opposite to each other in every way; but remember, they are not even separate from each other — they are the same — they are one. This tells you that whatever you throw here is dirty — sinful. Some time some persons ask me for Prasada, i.e., they demand what they have thrown here — they are demanding their sin back.

One has to discard whatever one loves, because all the things that one loves are sinful. To offer — to dedicate one's Tana, Mana, and Dhana to a Guru means to dedicate the sinful love towards them.

You cannot have a birth without some sin to your credit. To do any unnecessary action is to commit a sin. The object one loves, and the love towards that object — both are sinful. The body and mind are loved; that is why they also are sinful. When the body and mind will have been fully given away, then only one becomes really pure.

(4)

You come and offer things here, i.e., throw your sins here through them; then why demand something back from it as Prasada? Do you like dirty things that are thrown away? Whenever anything is offered — given to God or a saint, never think of receiving anything from it; they should be treated as dirt. To offer objects of desire and enjoyment is a method to absolve one's self from the sin. Once those things are given away, we should leave all our desire for them; in fact even Baba should not give you back any such thing or object. A question then confronts us, as to what is Sad-Guru-prasada? Sadguru-prasada is not fruits and sweetmeats that you people ask for; it means Prasannata. Asanna — is to sit near; Prasanna then means — the Atma of God approaching and sitting near one's own Atma and giving the experience of Bliss. You must have heard people saying that so and so did such and such Anushthana and God became 'Prasanna' on him. What does it mean? It means that due to that Anushthana God entered his heart in the form of happiness. Things coming to us from God give us the experience of happiness; and this is what is meant by Prasada; that is why the saying — "Prasadastu Prasannata".

When you become qualified, when there is enough empty space in your heart, the Sadguru becomes pleased and then he enters and settles down in your heart in the form of happiness; that is the Prasada; or performance by Sadguru of some good or bad actions for your benefit, in a visible or invisible way, is the Prasada. If a devotee comes under some difficulties and he yearns for guidance, then God or Sadguru appears before him in his dream, guides him, advises him and tells him to remain fearless; or sometimes in his dreams he experiences Him to have been angry with him and beat him, of course for his own good; any such experience — good



or bad — in a dream, or in a secret manner, or actual Darshana is also called Prasada. Similarly, if he openly abuses, beats, throws something at you, or talks sweetly and advises, or by simple looking at you suggests an idea within your mind — well all these are examples of Prasada. To make you do something — interesting or difficult or out of the way — which you would never have dreamt of doing is also a form of Prasada. Sometimes by Himself He gives — a good or a bad thing — worth eating or otherwise — useful or otherwise; this is also a type of Prasada. There are, thus, many a method of giving Prasada to a devotee.

Just as through giving away the various objects of desire our sin gets transferred to a Sat-purusha, in the same way, according to one's capacity and qualification one goes on receiving some Prasada from the Sadguru. What of this only? Whatever good or bad action a Sat-purusha performs always leads to the good of the world and should be treated as a Prasada; of course, it always leads to both good and bad results.

If your mind — your devotion is pure, then the Prasada that you receive will always lead to your good and you will feel happy. In the case of those that have the opposite attitude — men of doubt, selfish, wicked — the Prasada they receive always leads to their real good, but which they do not think to be good; they feel that the Prasada has affected them adversely. The effects of Prasada depend on your own attitude. It has been said — “Jaya Mani Jaisa Bhava, Taya Taisa Anubhava”. It means that when the Sadguru gives the same ‘Prasada’ to two, one with pure and the other with impure mind, the result they experience varies according to their attitude. It has been said:

“Avyavasthita Chittanam, Prasado-pi Bhayankarah, Sanshayavishita Chittanam Prasado-pi Bhayankarah”; it means: A man whose mind is in disordered state, or whose mind is full of doubts, always experiences suffering and pain instead of happiness from the ‘Prasada’ they receive. This is so, because, as that Prasada begins to act on the impure — dirty mind, as the dirt begins to be shed off, it causes suffering and pain; when the whole dirt is shed off, then the person begins to experience real good; till then he feels that

he is put to sufferance; but really speaking that Prasada is purifying him — doing him good. It is better therefore to approach God or a saint with a pure devotional — loveful mind which will make the Prasada give happiness.

From all this you must have come to know by now, that asking for something back as Prasada is asking for the sin. You should not desire for it, you should not even look at it. So also it is not your business to see to what use the things that you give are put to by the Sat-purusha; whatever is given away should be treated as being thrown away in the fire or the Ganga.

(5)

We pass the night-soil in a field. That night-soil, of course, no human being eats, nor can he digest it. But some particular birds and animals actually eat it and digest it; that is their food and hence it does not cause them any harm. In the same way, whatever things come to a Sat-purusha he gives them to those whom he considers they will be useful, i.e., where they can be digested — where they won't be harmful. Shri Sai Baba used to demand and accept Dakshina from everybody. I do not do so. People used to say, what would he be doing with this money? But as I have said he used to take the money as a mark of your sin. But did he keep anything with him? No; he used to dispose it off. To take money from you is to take your sins, i.e., to uncover your Atma, i.e., to purify your Atma of desires.

You might say that having given that money, we earn again; what is the use then of giving such a small amount? But you do not know that by taking that money a saint takes away your love for money; what does it matter then how much money you earn? Through that money you give him, you establish your association with him, with the result that your sins and your faults always pass on to him. Just as dirty water in our house passes out through the sink and its outlet into the gutter outside, those sins pass on to him. If we don't provide any such outlet to the sink then the whole dirty water remains in the house making it damp and unhealthy, causing the growth of fleas and flies, causing illness in the whole family; in the same way, if no such association with God or a saint

is established, then all our sins and those of our family and our forefathers accumulate and make us, our family and our forefathers suffer.

Just as dirt in the house causes the growth of vermin like flees, bugs, mosquitoes, etc., in the same way, accumulation of sin leads to sinful progeny. I have talked about this subject some time already. Just as it is essential to provide an outlet to the sink to take away all dirty water, washings, etc., and keep the house clean and healthy, in the same way, it is essential to establish an association with a saint or with God to wash away our sins and keep ourselves, our family and our forefathers in a sinless state. It is to remove the sins that Sai Baba used to ask for Dakshina and people used to give it to him even unasked.

Once such an association is established the sins that are committed subsequently all pass on to the Sat-purusha. When we offer objects of desire — our love towards them to him, it is like providing an outlet to the sink. In Kashi all latrine-gutters are connected with Ganga; all dirt is washed and taken away by Ganga and the latrines remain automatically clean; that dirt also mixes with Ganga and becomes purified.

Take a Sat-purusha to be a gutter and establish your connection with him; then he will keep you in a sinless state — faultless state. In worldly life sin is automatically committed; it cannot be helped; but to remain unaffected by them, association with a Sat-purusha is necessary. By offering various things and objects we love to him, we wash away our sins. That is why Sai Baba used to demand money from those that visited him and used to give it to those who were capable of digesting all that sin. He never distributed it at random; he had selected a place or two where he used to deposit that money — that sin; there was one Shri Tatya Patil and other was a Fakira (a Musalman who had given up worldly ties). He did not give that money to these two only because he was partial; he was always impartial. He gave them to these two men only because they had that capacity to digest all the sins. Wherever there is a saint, there are always such individuals around them. The night-soil in the fields is eaten away by some animals such as hogs and

pigs; they are never affected by that; in the same way, there are such individuals capable of receiving all sins, around a Sat-purusha; the sins do not affect such men.

You may say, "It is alright that such a man or two are capable of digesting all the sins and hence a saint gives all to them; but then it is found that whatever comes before you, you distribute; does it not mean that you are distributing Papa to all, — e.g., Bhandara (free distribution of food) must be distributing Papa to all." The reply to this is 'no'. The saint has certain secret methods to purify them and hence when he distributes that Papa, it only leads to good of all the receivers. The next question you may ask, "Is the Papa now washed away by so many?" You may ask that those that have become indigent due to sin committed in their previous lives are given so many things — clothes, food, etc., — by you, does it not mean that instead of washing away you are adding on to their sin? The reply is, "Baba does not add to their sins, but actually washes them away." There are two ways of doing it. If whatever is given to the poor and indigent is given with full understanding that they are forms of God, then that does not become a faulty action on the part of either — the giver and the receiver. But if these things are given with the motive of washing away the sin, then that action becomes faulty, because they do not form the places where sin could be discarded; by giving this way you are deceiving the receivers; the result of such giving is that in your ensuing birth you become poor and indigent. To give to the poor with the sole idea of trying to help them out of troubles, difficulties and pain, with the idea that it is your duty to do so to relieve the poor of their suffering, with the idea that they are nothing else but forms of God is the only way to make that offering faultless.

To hand over the sins to a Sat-purusha is quite in order, since it is his duty to wash away the sins; he cannot complain about it, as the dust-bin does not complain of dirt being thrown into it — the dust-bin is meant for that. Whatever you give, if you give it through the Sat-purusha, then that object is treated by him in a way resembling the filtration of dirty water, before he gives it away; it is like the Sun purifying the water, taking it away and then returning it in the form of rain. The saint has his own secret me-

thods of purifying those sinful articles. He purifies those articles and in giving them to others, he is able to wash away the sins of the receiver as well; it is like the dirty water on being filtered, and being used again to quench the thirst. From the point of view of a saint, on purifying that article, it no more remains sinful, and the receiver does not get any sin, but actually gets *Punya* in receiving it.

A saint has no use of what is given to him; but that giving is beneficial to the giver. To worship the *Ganga*, articles of worship such as *Sari*, *Choli*, bangles, etc., are thrown into the *Ganga*, which are actually carried away by her current, and are of no use to the *Ganga*; but then this giving — *Dana* brings *Punya* to the giver. Articles such as *ghee*, *rice*, etc., are offered as oblations into the sacrificial fires which obviously are of no use to the fire; they are just burnt away; but then this offering brings a stock of *Punya* to the giver. A saint thus works exactly like the *Ganga*, or a sacrificial fire. The articles are given to a saint; that means along with them the love for them is also given; that means the *Jiva* of the giver is given; and by burning the articles, i.e., the love for them, i.e., the *Jiva* of the giver, the *Jiva* is purified — made sinless, and thus the *Atmà* made pure — clean — free; and thus, the giver is made — qualified for all happiness — temporal and spiritual.

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U. V. I-27

9-1-1924

### Feeding a Thousand — *Sahasrabhojana*.

(A devotee said to *Shri Baba* that he was desirous of carrying out *Sahasra-bhojana* (feeding a thousand) under his patronage. On this *Shri Baba* began to speak.)

In old days thousands of *Brahmanas* used to perform *Tapascharya*. *Tapascharya* means, by fully detaching one's self from all desires and the objects thereof, by burning all the faults and sins, by following certain methods, to attain that highest state — "Be as it may". Those *Brahmanas* (of old) generally subsisted on fruits, roots, etc., and thus virtually passed their days on fast; they never had any decent food. By feeding them on nice, sumptuous food, one is able to get some *Punya* of theirs. This has been the custom to collect *Punya* by treating such *Brahmanas* with a nice feast and thereby

wash away one's sins and faults. Many a king, rich men, etc., whilst engaged in their business, while earning money, while engrossed in worldly life and affairs and thus becoming responsible for many a sinful act, to absolve themselves from the adverse effects of those faults and sins, used to feed thousands of such ascetic Brahmanas; the fast observed by those Brahmanas and the food given to them exchange their places as it were, with the result, that the *Punya* accruing from the fast passes on to the food-givers, helping them to absolve themselves from the various sins and faults. This transfer of a part of their *Punya*, however, does not in any way affect those Brahmanas. On the other hand, due to their *tapascharya*, the sin passed on to them is automatically burnt away and by burning away other's sins this way, they become actually the gainers of a comparatively large stock of *Punya*; in other words, they never suffer due to loss of that *Punya* or due to those sins coming to them. I have told once how the fire is never affected by relieving cold of others; on the other hand, if somebody adds fuel to it for increasing the heat it flares up more. In the same way, the *Punya* of ascetics, Brahmanas, etc., goes on increasing by such acts. That is why the glorious descriptions of theirs and those that associate with them have been given. That is why the custom of feeding a thousand Brahmanas. Where are such Brahmanas today? Now if you feed a Brahmana, he enjoys the dinner and all his *Papa* and *Punya* goes to the person who feeds him. The Brahmanas of old never worried about food, much less the sumptuous one. Feeding such thousand Brahmanas brings the *Punya* of observing fast without doing so; this is the *Siddhanta*. Such is the importance of *Sahasra-bhojana*.

Because such Brahmanas are not available these days, it does not mean that you should not perform the *Sahasra-bhojana*. By feeding any thousand of very poor, helpless, underfed persons, taking them to be forms of God, without caring for the virtuous fruits thereof, for the sake of pleasing God, you can gather the *Punya* of feeding a thousand Brahmanas.

I will tell you the story of *Natha Maharaja*. A poor old woman desired to perform the *Sahasra-bhojana*; but she had no means to do so. She approached *Natha Maharaja* and asked him how to

satisfy this desire of hers. Seeing her faithful devotion Natha Maharaja said to her, "Do not be afraid. If you have that much of faith and devotion, you feed me with your coarse food and you will get the Punya of sahasra-bhojana." A saint is one with the world; the whole world — the whole creation lies within him, and hence feeding a saint means feeding the whole world. The woman served Natha Maharaja with food one day and earned the Punya of performing the sahasra-bhojana. If anybody with full faith and devotion serves food to any saint, that man gets the Punya of sahasra-bhojana. This is one method of performing sahasra-bhojana which a very poor man can adopt.

There is another method. If a rich man is going to do it, then as the collection of grain, etc., is afoot, the poor man should bring whatever he could and mix it with those articles and do whatever service he could in cleaning, cooking, serving the food, and the poor man is able to attain the Punya thereof.

For a very poor man there is another method. A very poor man — a mendicant, having absolutely nothing with him, should beg and collect the corn; he should then mix it with the articles that are collected for that purpose by a rich man and continue to perform whatever service is possible. By this not only the mendicant, but the donors of those alms also get the benefit of that Punya.

For those that are not able even to beg, such men should do whatever service they could to their maximum capacity during the process of sahasra-bhojana and they are also able to derive the benefit of that Punya.

It is not possible for a poor man sometimes to join a rich man that way; nor he may get an opportunity of doing so — adding to the stock from his own or by begging or by simple physical work; in such a case it is customary to feed the ants with sugar. It is said that feeding ants with sugar gives the Punya of sahasra-bhojana.

All these methods that I have told are meant for the poor. If some rich man adopts such a method of doing that, he will never get that Punya. Those that can afford have to do it according to their capacity. It is better to do this once a year according to one's capacity for helping the forefathers to attain a higher status. Even

if one can afford to serve a thousand that way, the best method, even for the rich or for men of high position and status, is to go a-begging accompanied by the wife from house to house, and collect enough material for the purpose; while a-begging rules, e.g., full celibacy, full virtuous behaviour, faithful and devotional attitude, minding sacred thoughts, should be observed to the full. In begging never take more than what is required for four persons from the same house or family. When enough material for serving a thousand is collected, then feeding the saints, Brahmanas, virtuous men, mendicants, poor persons, beggars, helpless, etc., should be done with as much of personal service as possible during the whole procedure. It is still better if the feeding is done in a place of pilgrimage, near a sacred river, near a saint or a Sadguru — at least outside a town. It would be best to have a thousand real Brahmanas for the purpose; but if this does not become possible anybody will do for the purpose; but we should take all of them as the forms of God for that particular purpose. Men of different castes and creeds should be treated as laid down at the time of feeding; never mix up different castes and creeds; if this is done the Punya that is expected will not be available; not only that, it will lead to disastrous sin; they will not have fed these persons with food but with dirt; it will lead them, their family and their forefathers to abysmal hell.

This is the best method of performing the sahasra-bhojana; it not only gives plenty of Punya to those that beg, but to all those who donate the material.

If the rich men capable of doing sahasra-bhojana on their own, allow a poor man to mix his little quantity with that of his, or allows a man to do all the personal service he could during that process, he will earn far more of Punya than he would otherwise do. The word sahasra gives the minimum limit; you can feed any number above that.

Whenever any Vrata, Anusthana, Parayana, Yadnaya, etc., is performed, at the end of that it is customary to do the feeding according to one's capacity. Where it does not become possible, only the feeding is done to attain the same Punya. Feeding has always been considered as of great importance for the attainment of Punya.



Now if a man, having not enough means to do so at one time, is desirous of doing it, there is a method, and it is this: He should take a firm decision of performing sahasra-bhojana, declare his intention for the same in front of a witness — a Brahmana, and as a sign of his undertaking to do so, offer some water at the feet of God; he should make a rule of feeding so many per day, and complete the number in a certain time, and act accordingly. It is like the debt one takes from a money-lender and returns it by instalments spread over a period according to one's convenience, every day or week or month, till the whole debt is paid off within that period. In the same way, by feeding so many per day one completes the number within the stated period. Such a man also derives the Punya of sahasra-bhojana.

Now there is one more point worth remembering. It is laid down that along with food some money must be offered — the Bhojana Dakshina; it has been a custom followed from time immemorial. You can give anything according to your capacity, from one picc to any number of rupees. It has also been customary to give some dry corn instead of money; but Dakshina is essential. If it becomes impossible for somebody to give any money, he must do a Sashtanga Namaskara (lie prostrate on the ground as a form of homage) in lieu. If he cannot do all the Namaskaras in a day, he can do a few every day and complete the number. It is then that he becomes entitled to the Punya of sahasra-bhojana.

Having given all his kingdom as Dana and thus being left with nothing to give as Dakshina, King Harishchandra had to work as a menial and pay the Dakshina in that form. It is then that the God appeared before him. Everybody must be knowing the story.

I think it is sufficient for the day. You may do the sahasra-bhojana or eat yourself every day as you like; it is your affair. You will get the fruit of whatever you do.

But remember, to earn and enjoy all by one's self is a great sin. We should bear in mind that it is God that gives us for ourselves, and if we give some of it to others taking them to be the forms of God, God gives us more. Bhagavan has said —

"Ishtanbhoganhi Vo Deva Dasyante Yadnyabhavitah; Tairdattana-pradayaibhyo Yo Bhunkte Stena Eva Sah; Yadnyashishtashinah Santo Muchyante Sarvakilbishaih; Bhunjate Te Tvagham Papa Ye Pachantyatmakaranat." — (Gita, Canto 3, Shlokas 12 & 13). For the literal meaning you can refer to the book. I will tell you the purport.

If by Yadnyas, etc., we propitiate Deities, they become pleased with us and grant us our desires. If it is not possible to perform a regular Yadnya, feeding others with the idea that you are offering it to God, is also taken to be a sort of Yadnya. It is by His grace that we get everything; and then without giving anything out of it to others taking them to be God, to enjoy it only by one's self and by one's family, is nothing short of theft; a man who does like that should be treated as a thief. As opposed to this, those that offer all they have, to perform Yadnyas, etc., and only accept what is left over as Prasada for themselves should be treated as sinless, as saints, as Sat-purushas. On the other hand, a person who never gives anything to anybody, cooks for himself and eats by himself is the greatest of all sinners. This is the purport of what Lord Shri Krishna has said.

28

U. V. I-28

10-1-1924

### The State of One's Jiva in One's Own Hand.

(A woman said "I am not feeling better, I do not like to have anything." On this Shri Baba began to speak.)

If one feels better, then everything looks good; when one does not feel better, one does not like to have anything. Desire for different dishes, good clothes, ornaments, a wife and children, etc., only occurs when one is in good health. Whatever is considered nice in the world, the Jiva loves to have; they all form the means to lengthen the state of Jiva and the desire to lengthen it is recognised as Adnyana (Ignorance). It is the state of Jiva that always comes in the way of our attainment of Infinite Bliss. The Jiva begins to feel ill at ease when the time and circumstances of really getting better from spiritual point of view occur. For the real betterment of one's self, the Jiva has to be burnt away. If somebody in the family falls ill, it is the Jiva that becomes anxious. Some want their

body and others their Jiva to be cured of things, but nobody desires to treat his real self.

(At this juncture Mrs. Gulabai arrived on the scene accompanied by her nieces. Baba enquired after her family members, and began to talk to her indirectly as follows.)

It is the nature of the Jiva that when he forgets his own place, he tries to enter another's house. Having forgotten one's home according to his past karma, he enters the family of a Parsi or a Brahmana, or a Muslim, or a Mahara, or a sweeper, or a bird, or an animal, etc., and suffers for his previous actions. Mind you; we all are in the same boat. Today we all are in a particular family. God knows where, in what form, in what family, we will have to appear next. Why this? Simply because we have forgotten our home. You people, who do not know this place, do not know me and others that are here, are not related to me or to them in any way, congregate here for what? You do so to find out your own home. There are always a few who come here with full Faith and devotion and understand their own place. Having got a human form, if one does not try to know himself — to know one's home, one has wasted his life. One must always feel repentance for having forgotten one's home.

Remember, that the Birth really means death. If anybody who is born is destined to die, then why not call birth as death? One is born to die; then why all the joy on having a birth and the celebration of a birthday? It has been customary to toy with the idea that the boy or girl born in a family will lead to emancipation, and so to feel joyous on their birth and hence to celebrate that day. What is the position today? The boys and girls of today only lead the parents to degradation, cause around suffering and pain and thus are very sinful; is there any necessity — can there be any joy in celebrating a birthday of such children — such persons? There are some who feel pain and remorse on hearing of a birth in the family and who feel glad on hearing of a death. To be born is to die; that is why this world has been called *Mrityu-loka*. Lord Shri Krishna has said — “*Jatasya Hi Dhruvo Mrityurdhruvam Janma Mritasya Cha.*” — (*Gita, Canto 2, Shloka 27*). This tells us that whoever is born is bound to die; and whoever dies has to take a birth.

To begin with there was only the invisible; it is that invisible which partly became visible in the form of this world. The world is always in suspense. The invisible is the original and ever-lasting, while the visible — this world — remains visible for some time and then again dissolves away to become invisible. If one tries to experience that original — ever-lasting — invisible, then only it could be said that one has spent his life in a real worth-while manner; otherwise one comes here — that is born, he eats and drinks, procreates, dies, and then passes into some other house; this is not life worth-lived; it is no good to behave like that. Anything that becomes visible, again becomes invisible and passes into another state, or returns to its original invisible state. We take food; some time later it forms the night-soil; the food is thus turned into another form — another state. If the food is changed into another state — the night-soil a little after it is ingested, why not call that food as night-soil? It does not take much time for the food to change its state; it is not a matter of days or years; it hardly takes a few minutes. If the food comes out immediately after eating, is it useful again? No, it immediately begins to stink. Then why not call the food as stinking right from the beginning? Why should we look to, or feel interested in a thing that changes its form so quickly. If we feel interested in such quick-changing things, we must also be quick-change artists. A little thought tells us that we are actually changing our parts constantly — we are quick-change artists! Why should we then take any interest in ourselves?

A man who changes his words, we do not trust. Then why trust this state of ours which always changes? We have seen the example of food. It is due to our association with the things that change like that, that we have become the quick-change artists. To-day we are a Parsi; God knows what change we will pass into next; from Parsi to a Brahmana, from Brahmana to a Shudra, and so on. We will always have to change our parts. We do not know, what is the next change — next part we will have. It is really speaking we ourselves who must decide what part we would have. But what is our state today? We have lost that power to decide for ourselves; we do not know which part next we will have to play. And why have we lost this power of ours? Simply because we associated

with things that change. Wise men act in such a way that this change of part remains in their hands. If we act that way, we can have a birth in a higher state; to have a birth in a lower state no effort is required, — it is automatic.

If a medium class actor wants to have the best part, he has to exert for it, prove his capacity; but if he wants the lower status no effort is required for that; any time he can be a screen-puller or a sweeper for the stage. Our changing of parts is exactly similar. Today we cannot assert that the next life of ours will be the same, if not better. We must exert if we want a better and a higher status in our next change, or want no change at all — no birth at all. If we feel really disgusted with our state, then we must exert for something better.

(Turning to Gulabai): Shri Jarthosta Maharaja (the prophet of Parsis) achieved that state; he may take a birth or may not take a birth; it depends on his sweet will. Even if you do not see him, he is always there; but you do not know where and in what form he is. When can you see him? You can see him only when you attain the state like him — that is you attain the power to take or not to take a birth. You belong to his creed; is it good on your part then — does it become you simply to enjoy the life and not to try to return to that original state — your own home? One should always try to return home — to return to one's original state. If we are destined to enjoy things here, we should do so; but we should not be attached to these enjoyments, we should not develop pride in having them, we should not exhibit the vanity of a proud possessor; by doing so we only add to our faults — our sins. What should be the real purpose of visiting this place? One should come here to lose ignorance, to establish association with God and Godly qualities; that is how you should use your intelligence.

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## SECTION II

30

U. V. II-2

12-1-1924

(1) The real Suvasini. (2) 'Be as it may'.

(1)

(Somebody came and enquired of Baba as to which Suvasini should be invited; on this Baba said.)

Any Suvasini can be invited for the Sankranta-function. (Sankranta means the transfer of the sun from one Zodiac sign to another; this day is called Sankranta day.) Suvasini is also called Savashna — a married woman whose husband is living. There is no rule that a suvasini of a particular class should be invited; anyone could be invited. There are many here. All the same it is not bad that you asked me. It is better to ask when we do not understand the underlying principle of a thing. The word Suvasini means — (Su plus Vasini, = good, plus clothes) a woman who wears good clothes, i.e., a Sari which is one-coloured only and not multi-coloured. The subtle meaning of this word is, a woman who has discarded all her Vasanas — Desires except one and that one is Sadvasana — desire to do or become good. The Vasana that all the members of her husband's and her parent's family should attain Infinite Bliss is that Sadvasana. A woman who has this Vasana is a Suvasini. A woman who desires this way, whether her husband is living or not, should always be recognised as a Suvasini. To desire this way is the real religion of a woman. To a woman her husband is God. A woman, whose sole desire is that her husband should attain God-hood and continuously tries for attaining it, is a real Suvasini.

For a woman to become a permanent Suvasini entirely depends on the husband. A husband, who allows — who helps his wife to follow the Faith of a Suvasini, attains immortality — attains God-hood in association with his wife. This is what Shastras have expounded. Every woman that comes to me expresses her one desire that she wants to predecease her husband and thus have Akhanda — permanent Saubhagya. I tell her that her death, before or after her husband, depends entirely on her luck. She

says that she has come here to ensure that from me. I tell her, that so far she is sure that her husband is going to die some time or other, it is immaterial whether he dies before or after her. If he dies before, she becomes a widow while alive, i.e., while in a visible state; but if he dies afterwards she will also be a widow though now in an invisible state. Therefore simply leaving the present gross physical body prior to one's husband does not mean the real Akhanda Saubhagya. Akhanda Saubhagya depends on the husband; if the husband lives permanently, then a woman gets her Akhanda Saubhagya automatically. How to know whether the husband is going to live permanently? It is up to a woman to understand while living in the gross physical body, that her husband has attained permanency of life — that her husband has gone beyond the state of death — that her husband has obtained an immortal body — that he has become immortal. If a woman undertakes to do suitable actions or obtains Sadguru-kripa she is soon able to understand and experience that her husband has become immortal. Once she knows this it becomes immaterial whether her husband dies before or after her, — she has attained Akhanda Saubhagya. In the same way, if due to her destiny or due to Sadguru-kripa, like the great Mirabai, a woman understands and experiences that she has been accepted by God, and hence, what of her husband alone, even the whole family of her husband and her own parents now belong to God — have been accepted as His by God, then she has attained her Akhanda Saubhagya, and automatically it becomes immaterial if she dies before or after her husband. A woman who has reached this state is the real Suvasini; whether she now wears the marks of Saubhagya or not becomes immaterial; she has attained Akhanda Saubhagya. (Thread of black beads around the neck, vermilion mark on forehead, bangles in hands, etc., — these represent as marks of Saubhagya; if the husband dies, she has to discontinue the use of these articles; that is the common custom.)

(At this juncture a woman came there and began worshipping Baba very slowly. On this he said —)

Some women are too slow in doing everything. The husband is in a haste to go out and the slow wife starts her cooking

slowly and delays her husband. Such a woman is always unsystematic; she never keeps things in their proper places; when she begins to cook, every day she has to hunt for every article, and that always causes delay in her cooking, and thus delay to her husband to attend to his work. You women are also exactly like that. You will take five minutes to apply Chandana, another five minutes to apply Akshatas, another five in putting flowers, and so on. What shall you achieve by doing things slowly that way? What is really required is honest devotion to God — honest love towards Him. Worshipping is only the means to show your love. What is required is real love and not this external worship. If you forget to put salt in the Dala and serve it, who will like and eat that Dala? God also does not like the external things; He wants real love — love from within; simple external things resemble Dala without salt.

(Shri Baba then resumed his original subject.)

I remember a story from one of my previous lives. I was a boy of ten or so, when once I became very seriously ill. I began to go down almost like a man suffering from consumption. At that time a very old woman, above 80 years old, used to visit us; she was very much respected in our house. She was a great devotee; she was a strict woman. Though her husband was dead, she used to wear all the marks of Saubhagya. I knew this and hence I used to wipe away the vermilion mark from her forehead; I used to tell everybody that her husband was dead. She used to complain to my elders about my habit of wiping away her vermilion mark. I used to say to her that she should either show her husband or not apply that mark. When I got reduced to skin and bone, one day she asked my people if they wanted me to die or what; then she looked at me and said to me that I should not be afraid, and that she would soon make me alright. Again she told my people that they were not giving proper treatment and asked them to stop all the treatment that was being given to me; she said she would now do the needful herself. Since that day she used to cook something for me, bring it to me and feed me. She used to sit by me and tell me many a good story. She used to gently pass her hand over my body. Within a month or so I be-



came alright. Every day she used to give me some advice. Even today I remember all that advice of hers. I felt so grateful to her. One day as she was sitting by me, I asked her if she loved me. She said that she had great love for me. I told her that I also loved her very much. Then I said that I wanted her to reply to my question. I said that I had heard that her husband was dead, and wanted to know as to why she persisted against the custom of Brahmanas in applying the vermilion mark. She got a little angry, and said that she has always been telling (what, I could not understand) that her husband was not dead; he had become immortal.

For the first year or two after the death of her husband she had given up using the Saubhagya marks; but after that she began to wear them. It was true that she was behaving like a saint. People used to say that she had realised her Self and she had experienced that her husband had attained immortality.

When she said that her husband had become immortal, I promptly asked her to show him to me. She asked me as to why I wanted to see him; after all, on seeing him, I had not to wear any Saubhagya marks; she had to. I told her that I did not mind wearing all those marks. She said that I will have to be his wife if I saw him. I said that if he had become immortal and God-like, there was no harm in becoming his wife. She said that she would make me his wife in my next life if not in the present one. Then she told me that she would show her husband to me, but that I must not speak about it to any one. She told my people that she was taking me to her house and we left my house. Her house was quite near and we soon reached there. She then made me lie down on her own bed. This was repeated every day. A few days later she infused me with her power and I began to experience the state of a woman.

That is what the saints do; you won't, however, be able to grasp how and what it is. Understand a little if you can. When Lord Shri Krishna showed Himself to be the universe to Arjuna, He first planted His power within him and then alone Arjuna could see that wonderful universeful form of His. In the same way, her

power — her Jiva slipped into me and I began to forget myself — I began to feel that I was that old woman, and I began to feel that I was seeing the husband of that old lady.

When I returned a little later into my own state, I could not feel decided about what I had seen; I could not understand if the old dame was really the old woman or it was her husband; I felt confused. So I asked the old lady about what I was feeling and seeing. She asked me if I was getting mad. I told her that I would return home as I did not feel nice in her house; I was feeling all confused; I could not say if I was the old woman. She asked me if I had seen her husband. I replied in the affirmative. She said that I had not seen him well — correctly — fully and asked me to lie down on her bed. Being a small boy of ten, I felt frightened with the confusion I had experienced. Day by day I began to behave as if I had lost my senses. People began to say that my illness had recurred. The old woman told my people not to worry; she told them that I was in that state because of the reply to the constant question of mine; there was nothing to worry; I would be alright soon. She asked me to lie down in bed and made me do so; the moment I laid myself in that bed, I began to see the same thing; but that day I saw everything clearly. After that she asked me to go home and to keep quiet about what I had experienced. She said that if I talked to others about it, I would go mad. That day I actually experienced that the old woman was a saint, that her husband was immortal and it was immaterial whether she wore any marks of Saubhagya or not. She said that she experienced that her husband had become immortal when she was young; it was immaterial whether she wore any marks of Saubhagya or not; where was the harm then if she wore them?

(2)

I never look upon ignorant and simple folks as 'others', nor God feels that way. Whatever is told to them appeals to them. God always belongs to such simple folks. Now who can be called simple? They are those who have not got many desires, who are content with what they have, who are not wily and who are never suspicious. In the world a man's mind is always full of various de-

sires. A man dresses his heart with various desires that suit his fancy and his Jiva becomes pleased with that appearance. Desires — Vasana is a great drama; it is a drama played by the mind, reasoning and ego. Men who are engrossed in this drama are not 'the simple', because their heart is used to a change of dress every few minutes. As the heart gets habituated to such constant change of dresses, that simplicity disappears; and such a man is not liked by God. There is a saying in Marathi that means — 'What a show of changes he does? He changes seventeen times a day'; this saying means a man whose Buddhi — reasoning is ramified — whose reasoning is not stable — who has no singular faith. From this one can know what a simple man means. The simple is that whose reasoning is stabilised, who has faith in one. Look at this Parvatibai (a lady devotee sitting nearby); formerly she was suffering from all sorts of troubles and always asked me what should be done. I told her that if she would take a Mantra from me and use it, she should soon be alright and happy. She agreed to have the Mantra and follow it. She thought that she will be given some name of God or something like that. I told her that there is no name; it is only a Mantra. A mantra virtually means Sadvichara, because whatever words lead to Sadvichara form a Mantra. Somebody gave me that Mantra and I will give it to you. You behave accordingly. Here is the Mantra — "Be as it may". Do not make any change in it. Always bear that falls to your lot — whether pleasure or pain. Whenever somebody troubles us, we try to change that; but this must be avoided; always bear it calmly as it comes, i.e., "Be as it may". She also behaved like that. Many give a Mantra containing the name of Rama or Shankara, etc.; all these Mantras lead the repeater to 'Be as it may'. The Bhajana, Pujana, etc., lead to the same result — 'Be as it may'.

In worldly affairs you do not feel happy and contented as things come to you; you always try to change. Real happiness lies in 'Be as it may'. Whatever be the circumstances, good or bad, pleasurable or painful, be content with them; do not try to avoid or change them; in that lies all the happiness.

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(1) Sign of Supernatural power. (2) Use of 'another' and the mirror to know one's self. (3) Body of a saint of the Nature of Maya. (4) 'I' as everybody's wife or Maya. (5) The Dana of a false husband. (6) Importance of the stock of Punya. (7) Miscellaneous.

## (1)

It is always taken for granted — the presence of supernatural power, whenever something unexpected occurs. Occurrence of an unexpected event is a sign of the supernatural power. It is God or the Maya with His support that is alone capable of doing such things; when nothing is expected — thought of, it just occurs. Here is an example.

Before a century or so we had never seen the English people. Nobody expected them to be here. Their home is thousands of miles away. They never knew anything about this country of ours. Nobody ever dreamt that they would come here and rule over this country. Prior to this, all kings that ruled this country belonged to this country; no outsider came here to rule it. Things nobody ever expected or heard of — the machinery capable of doing all sorts of things, came into existence and was brought here by these English Rulers; every day new inventions are coming forth. In short, unexpected things have happened and are happening. It at once tells us that it is that supernatural power that is exhibiting itself through these English. If the English want this supernatural power to remain with them for all the time, then they must avoid the egoism — the pride that they are the 'doers' of these things and the avarice to have more. There is a saying "Lobha-Mulani Papani", meaning that avarice is the root of sin. This 'Avarice' always destroys or rather makes the supernatural power dwindle and disappear with the result that the unexpected ceases to happen — the happiness thereof ceases to come into existence, and in due course causes the rulers to lose their Kingdom.

Some years ago, when I was a boy, there was a rumour that Ganga had suddenly made its appearance in the village of Salher in Gwalior State; hundreds of persons went there for a dip and

the Darshana. I had also accompanied my elders for the same. I will tell you what I saw. We all know that Ganga and Yamuna are near about Kashi. But this place — it was very dirty, isolated and deserted; there was no likelihood of finding any water for miles around. In this place suddenly a stream of pure water — as pure as Ganga — made its appearance in a deep natural hollow and a little away from it another also made its appearance, the water of which resembled the dark waters of Yamuna. This Yamuna-like water filled the natural hollow whence it had arisen and flowed into the first hollow mixing both the waters and thus forming the Sangama — union of Ganga and Yamuna. It was a wonderful sight — the two streams suddenly forcing their way through the ground and joining each other. It is no wonder that hundreds of people took those streams as Ganga and Yamuna and congregated there to have the Darshana and a bath. People from all over India were pouring in there every day. Simple people began to feel that the Kashi-Vishveshvara had taken pity on them, and as they could not afford to go to Kashi, He sent the Ganga here to purify them of their sins. With those two streams flowing and hundreds congregating there, the whole scene was transformed into a beautiful site. I also had my bath in it and did the various cogent rituals there. Those streams had not come there to stay permanently. After about six months both the streams dried up — disappeared. Thus it was that the unexpected had happened. Here was the play of the supernatural power. In the Puranas one can find many such examples.

Whenever such unexpected, unusual, supernatural happens, it is either the God who does it with the help of His Maya, or it could be said that it is the Maya that does it duly supported by God.

This leads to one conclusion that wherever the supernatural power manifests itself, God is always there with His power. That supernatural power of God is called Maya. God does such things with the help of the Maya, or the Maya manifests these things with the due support of God. Take this place itself. This was not a place where anybody would have come. I have no power to show any miracle to attract anybody. This is not a beautiful site, nor this is a prominent city. It is a small desolate village full of all

discomforts. This particular spot had been a burial place. In spite of this, men of your position and status have been coming here and undergoing all sorts of difficulties and discomforts. In other words, the unexpected has and is happening here. It means that God Himself must be here in an invisible state along with His supernatural power — the Adimaya. It is He — the invisible — that is visible here in your form, while the invisible Maya is visible in my form. In other words, you people are God or Brahma while I am the Maya — as your wife. This is the truth. And yet you people call me God — call me Para-Brahma; you are right, because what a man feels he should be, he always sees before him. You must be in the state of transformation from your human state into the state of Para-Brahma, and that is why even though I am not so, you look upon me as God.

## (2)

You know and you experience that you are human beings. Because you see so many others — human beings, birds, beasts — i.e., you see them as different from you, that is why, as opposed to them, you begin to understand that you are human beings — particular human beings; because of all those others, you began to identify yourself as something different from them. Suppose for a while that you are all alone — there is nothing else existing other than you; you can also imagine at the same time that there was nothing else existing — animate or inanimate — except you, prior to your appearance. How would you have known yourself? How would you have experienced yourself? Even if you had this very human form, how would you have identified yourself as a human being or a being having the human form? That form would not have given you any idea of what you were. Suppose you had not had this human form, how then would you have experienced your existence? Absence of form would have left nothing to experience. If you were without a form, you would have had no means to experience your very existence. It means you would have only existed. Being without form, you would not have been able to be conscious of your own existence. You may put a query that if we were in a state of nothing, how could we have existed? You might say that you did not exist; but to say so is wrong. If

you did not exist how would you have received this form you have today? And how could you have come here? So you cannot and should not say, or rather you should not misunderstand and say that you were not existing. You were there — you are there. You have a certain form different from others, but that form gives you the feeling of consciousness of your existence. Due to the form you have, you began to know — identify — experience yourself. Because of so many other animate and inanimate things and the human beings before you, you began to identify yourself as a human being; because of other human beings around you, who have a similar form as yours, you began to identify yourself as a particular human being — of course different from all the rest. Because of you, the other man also begins to know himself to be a human being. You being called a human being, you began to look upon others having a similar form as human beings. Other animals also began to identify form similar to them as themselves. All this leads to one conclusion — the well-known maxim — “We see others as we be”. Of course this maxim should not be taken to be referring to forms in particular, but to the nature they possess. Different persons have different natures. If somebody is very satvika and calm by nature, he feels that all others are like him, although they are far different to him. If somebody else has Tamāsika nature or is wicked or a fool, he always looks upon others like that, however good they may be. Here is an example —

You must have heard the story. In a meeting of all the Kauravas and Pandavas, Shri Krishna called Dharmaraja and asked him to find out a wicked man from that congregation. On this Dharmaraja looked at everybody carefully, and reported that he could not find a single bad person there. Lord Shri Krishna asked him to take his seat, and then called Duryodhana and asked him to find out a good man from that company. Duryodhana, on this, carefully looked round and reported that he could not find a single good man in that whole company; Shri Krishna asked him to take his seat. This is a beautiful example of “we see others as we be”. Whatever we are by form, by nature, by mind, etc., we feel that all others are of the same nature as ourselves — like a reflection of ourselves.

Where do we see our reflection? It is seen there — in a clean place, where there is nothing else like ourselves — our form, our nature, etc. In a hollow containing nothing else, we are able to see our reflection. Somebody may ask why then all others birds and beasts, etc., i.e., animate and inanimate creation is not seen like ourselves? My reply is that all of that is seen exactly like us; whatever all other forms excepting that of the human being are seen, we ourselves have passed through all of them, and hence they are all the reflections of ours while in those forms — in those states. All the forms — the animate and inanimate creation shows — are our reflections. The last form and hence the last reflection is that of the human form.

This explains the maxim "We see others as we be". This of course pertains to the state of the human being in this world.

Not only in human beings but in all the animals, in fact in every thing of the whole creation, that original natural state of God is always present. But it is in the human being alone, due to his own actions, that that state begins to become evident and is able to reflect itself in the heart of a Sat-purusha.

By itself the mirror contains nothing, i.e., shows nothing, i.e., is not cognizant of anything, i.e., the state of 'Incognizance' — 'of Nothingness' is presented by the mirror. When you look into the mirror, the mirror is not cognizant of you; but you see your own reflection into it; it means you experience it yourself. You are thus able to experience your own external visible form from your reflection in the mirror which remains incognizant of you. That mirror is able to reflect the external form only and not your nature — not your real internal form. To see the reflection of that inner form you have to see the Sat-purusha. Like the mirror the Sat-purusha is in the state of 'Incognizance' — 'Unawareness' or 'Nothingness', and hence he is able to show you the reflection of your inner form. I being in the state of 'Nothingness', you are able to see your reflection in me. When you call me God, you are able to see God, i.e., Para-Brahma in me; it only means that it is your own reflection; in other words it proves that you yourself are God



— you are Para-Brahma yourself. You do not give the name of the object that is reflected in the mirror to that mirror. If a mango is kept in front of the mirror it shows the reflection of the mango; you do not call the mirror as the mango. In the same way, you cannot call me God or Para-Brahma. If a good boy or a foolish boy stands before a mirror, the mirror shows the reflection of whatever boy stands before it; you do not call that mirror as a good boy or a foolish boy. In the same way, when you come before me, I form the medium like the mirror, into which you are able to see your own reflection — the reflection of your inner form — of your mind, of your reasoning, of your inner nature, etc. If therefore you feel the presence of the state of God — state of Sat-purusha in me, it only means that you are able to see the reflection of your inner form which is in the state of God — in the state of Sat-purusha. A person whose mind — whose reasoning is full of faults — is full of bad thoughts, i.e., his Jiva has those qualities, then as he looks at me, he is bound to call me a big fool. I am neither a saint nor a fool; the charge of saintliness or foolishness put on me is the reflection of the person that stands before me. Whatever experience, thus, you get by looking at me only shows you your own real inner status. You can thus know for yourself if you are God or a big fool. The mirror only shows how your own face looks; if your own face is clean, the reflection will be clean; if it is besmeared with anything, the reflection will show those spots where it is besmeared. In the same way, the character of your mind and reasoning is reflected in the Sat-purusha, and the person, seeing his reflection, charges the Sat-purusha with those characters. Thus you can see yourself as you are in the mirror in the form of the Sat-purusha. To see your form you require the mirror, i.e., you require something else, i.e., another beside yourself to show you what you are. Just as the mirror plays the part of that 'another' to show you your external form, I play the part of that 'another' like that mirror to show you your inner form. It is as said before, that to know that you are a human being, there has to be another human being before you. It is upto you to know whether you are in the state of God either through a saint or by similar other Godly means; it is upto you to attain that state of God.

(3)

It is now clear that the Sat-purusha is like a mirror; he is neither this nor that; he is the embodiment of 'Be as it may'. This is why for the good of the world, they remain in the state of Maya. What is Maya? Maya means (Ma, = not plus ya, = which) which is not, i.e., 'nothing' or state of 'Nothingness' — (the state of the mirror). It is this state of nothingness of the Maya that forms the principal means to show us what we are. To know what we are, it thus becomes essential to know what is Maya; it is to know her — the Maya that we associate with a Sat-purusha.

When we see a hollow, we call it a hollow because it is hollow, i.e., because it contains nothing. That hollow does not know whether it is a hollow or not; it is we who call it a hollow because we do not see — do not experience anything in it. It is thus we who charge that hollow with the idea of 'Nothingness'. It is with the aid of this mirror of 'Nothingness' that we see — we experience the creation — experience ourselves — experience the existence of our body. In the same way, it has been customary to charge the Sat-purusha with 'the state of Nothingness' — the state of the mirror, or to charge the sky with the state of a 'hollow'. Thus the body — the form of the Sat-purusha represents that mirror-like charge of 'Nothingness'.

Why a Sat-purusha alone be chosen as a medium for us to see what we are? It is because the Sat-purusha, having exerted to make his body, mind and Jiva disappear — dissolve into nothingness, or having attained the sense of absence of having a body, mind and Jiva through the help of his Sad-Guru, experiences with the help of his body that pure Atma, i.e., experiences that pure state of Sat-chit-ananda — state of Being — Existence, consciousness — Knowledge, and Bliss. The state of a Sat-purusha thus represents the existence of 'Nothingness', as also the existence of the pure Sat — Being — or existence; it is hence that a Sat-purusha becomes a fit person — becomes necessary like the mirror for us to see — to know what we are. It is due to such a state of Sat-purusha that with his help we are able to experience ourself; in fact all of us should attain that experience. If we, however, try by ourselves, or would obtain it through somebody the state

of nothingness by reducing our body, mind and Jiva into 'Nothing', we need no help of a Sat-purusha. But the attainment of this by ourselves though probable is almost impossible; and hence the necessity of a Sad-Guru.

Whatever there be, it is with you; but to have its experience you have to approach that 'nothingness' where nothing of the world exists. If there are two states opposed to each other, then from them a third state can come into existence. I have already told you that you are Para-Brahma yourself; to experience that you require a medium. The Pure Existence and the Pure consciousness (Sat and Chit) is there within you; you have only to experience it — attain that Bliss; for that you require something like a mirror that has a state opposite to that of yours — that is the state of 'Nothingness', — a state that is here (in me). A Sat-purusha is always in the state of 'Nothingness', i.e., Maya. To exactly understand this Maya you have to exert and sharpen your reasoning and develop close association with a saint. To see finer things a lens is used; similarly to understand this you require acute reasoning. Normally human reasoning is not able to fathom this subject; it is too coarse for the purpose. How and when does the reasoning become sharp enough to understand this subject then? Only when the reasoning loses its coarseness, becomes fine, i.e., it loses its association with, i.e., completely detaches itself from all desires and objects of desire. It is the desires that have made the reasoning blunt; detachment from desires makes it fine and pointed to understand this subtle and deep subject.

(4)

(Being the festival day of Bhogi (Bhogi day is the day before the Sankranta day), the women devotees worshipped Shri Baba at this stage and offered him the various marks of Saubhagya. Seeing them Shri Baba began to speak pertaining to them.)

Look at this; all these women have offered me these Saris, Cholis, the Neck-Thread, etc.; only a few minutes ago I said that I was your wife; now you actually see here that I am a woman. Many times they make me wear a Sari and dress like a woman,

Why offer these Saubhagya marks to a Sat-purusha? Because he is Maya. Always give such things to another that suit him. You have always to keep things in suitable places. You cannot keep ghee in a container for oil. You cannot put wheat into rice. You cannot put water into milk. In the same way, marks of Saubhagya belong to Maya and have to be offered to Maya alone. All these things have the nature of Maya. Everybody advises us to remain clear of Maya and not get trapped by her. Maya means — untrue; all these objects are thus not true; therefore they should be discarded into Maya. I am your wife — the Maya — the state of 'Nothingness'; that is why all of you throw — discard all these false things here.

The woman's real duty is to make her man attain the state of Para-Brahma; but how is it achieved? A woman is normally in the state of Para-Brahma; that is why she takes away all the false things from you, and thus turns you into the state of Para-Brahma. For a woman her husband is all in all — the Para-Brahma; that is what the Faith has ordained. To experience it she takes away all the Mayavi things from you, and along with all the Mayavi things she has she gives them to a Sat-purusha; and thus she experiences and makes you attain the state of Para-Brahma; and this is the correct way of doing it. Even though articles like ghee, sesame, etc., are of no use to the fire, they have to be offered into the sacrificial fire for your benefit; in the same way, even though all these articles are of no use to a Sat-purusha, they have to be offered to him for your own good. Today and the next two days are the Sankranta days. While explaining the importance of Ekadashi day, I had told you about that peculiar moving temple. If you could not attain your entry into that temple on that day, you can now try for it for the whole month, when the sun is in the tenth sign. The Sankranta day is also useful to attain Yoga.

It is customary particularly to distribute Tila-Gula (Sesame and Treacle) on the Sankranta day. Yogis do some rituals and charge some inanimate things with something, which really affects some animate things or human beings; of course such things are done by them only when they find it absolutely necessary; for

Instance if a man is in Bombay and the saint wants him to come, or wants to suggest him something, he takes a twig or a small stick, or a stone, etc., and performs some actions on it in a secret way and that affects that person in Bombay; the man then feels that he should see the saint at once, or he feels to act in a particular way and does it. Of course, as I have said, this is done by them only when absolutely necessary. I will cite my own example.

When I went to Shirdi for the first time, I collected articles of worship and went to Shri Sai Baba to worship him. When he saw me, he asked me as to what I wanted to do. I told him that I wanted to worship him and hence I have brought the necessary articles for the same. He then first looked at my pot of water and then at his own that was lying nearby. Then he suddenly said, "Are you going to take my water in yours, or are you going to put yours in mine?" He repeated this question two or three times. I replied, "What shall I say? I do not understand what you are suggesting." On this he said, "Your water has been in me for a long time; now take my water in yours." On saying this, in one hand he held his pot and in the other mine, and then began to pour the water from one into the other. He repeated this many times and then gave me his pot containing that mixed water and asked me to drink it; of course, without a word, I just drank it off. When I had finished he said, "Now, you go; you have completed the worship you had come for. Now do not breathe anything about this to anybody." Till now I never said a word about it to anybody. I came to understand the reason as to why it had to be kept a secret and hence till it was necessary to keep it so, I did; now there is no harm in exposing it and on this suitable occasion I have done so. Whatever rituals — actions — Shri Sai Baba wanted to do, he did them on that water and through that water they affected me as he wished, and, well, you can say, that this present state of mine you see before you is the direct result of those actions of his.

Like water, Tila-Gula is a visible article. Tila is of feminine and Gula of masculine gender. Even though the Sat-purusha may not have charged them with a particular purpose, the

Sankranta period is such that the two articles are spontaneously charged with that supernatural power if they are exchanged in a temple, a place of pilgrimage, by a sacred river, or sea, etc., exactly as if they have been charged by a Sat-purusha, with the result that the persons — both men and women — who exchange them establish their direct relation with God; the state of pain is exchanged with the state of pleasure by this exchange. Such is the importance and the glory of the Tila-Gula and the Sankranta during the Sankranta period, that has been described from time immemorial.

This is too deep and subtle a subject and cannot be told just like that. To tell that and to grasp it the persons have to be truly qualified. Wherever a particular thing is necessary, that thing alone must be used there. Tila and Gula are the only two articles that have to be utilised during the Sankranta period.

If we want to have red colour we have to mix turmeric and calcium together; you cannot substitute them with some other articles and get the necessary red colour. Tila-Gula have their importance during the Sankranta period. During that period they are charged spontaneously with that Supernatural Energy and have to be used to establish direct relation with God. But these days, instead of Tila-Gula there is the fashion of Halava (sesame coated with sugar). In the Halava things like almonds, cloves, etc., are used. These things have no importance during that period; it is the Tila-Gula that is required. That is how these days mistakes are committed alround. How can almonds and cloves and sugar serve the purpose of Tila-Gula? Nobody wants to think over or to understand; without understanding, people do what they like.

You offer the false articles of Saubhagya to get the real ones in lieu; that is what is meant by Saubhagya dana (Dana of articles of Saubhagya). Saubhagya depends on the husband. It is in the nature of a woman to desire for Akhanda Saubhagya; they desire to predecease their husband. I have already dealt with this subject yesterday.

(Women put on the various articles of Saubhagya on Shri Baba; on wearing them he said ---)

Just as a woman is pleased when presented with ornaments

by her husband, in the same way I am feeling pleased today. In the last Adhika Month (Extra month — the thirteenth month) I was similarly given such ornaments by women. But remember, that I am showing that I am pleased, but really speaking I am not. I am undergoing things I have not undergone during all my life. Unexpected and unheard of things are happening here; it only means that God must be present here.

A woman should take her husband to be her God; that is what the Faith has ordained. Husbands also know it; husbands become immortal due to their wives. To be immortal is to become God. God alone is immortal; everything else is mortal. The woman must try to make her husband immortal, and the husband should help her in her task. When the husband becomes immortal, the wife gets her Akhanda Saubhagya. One of the means to attain that is the observance of the Sankranta ritual. To have progeny in the world you have to marry a woman; in the same way, for spiritual happiness you have to take a Sat-purusha as your wife. If you make a Sat-purusha your wife, you will automatically be wherever he will be.

In the month of Bhadrapada (6th month of the Hindu calendar), Deities called Mahalakshmis are installed temporarily. Two earthen pots are kept one upon another and then they are decorated with all the woman's dress. I am today exactly in the same status. The earthen pots are treated as the Deities, so also I am forcibly turned into a woman — forcibly turned into God. However, it does not matter; because to put a charge of God on something is to try oneself to be God. That is why it has been customary from time immemorial to charge a stone with all the qualities of God, to attain Godhood for one's self. I am like a stone and hence I am forcibly charged with the presence of a God or a Goddess; this is sufficient proof that all of you — the men and women who have assembled here — will ultimately attain Godhood; this is the truth you should bear in mind.

(5)

Articles of Saubhagya are given away as Dana; but what do they represent? They represent the Dana of one's own husband;

really speaking Saubhagya-Dana means the Dana of one's husband. This is not an easy task. Somebody may criticise that you give away your husband as a Dana, because or when you are tired of him. Really, however, the Dana of the husband has to be effected. As this Dana becomes a practical difficulty, things representing him are given away. Here is an interesting story about it.

There was an old couple without an issue; due to their age there was no chance of having an issue. They intensely loved each other. They thought it better that they had no issue which would have otherwise shared their love. Their love was so intense, that the wife thought that she should remain his wife in all subsequent lives; she wanted to ensure this state. She thought of consulting the Kula-Guru (the family Guru, like the family doctor) for the purpose. She approached him and said, "If you would not mind and get upset at me, I would like to ask something." Then she said to him, "I have been thinking and thinking of consulting you on one point. You see, we have no issue, no likelihood of having one; we are glad that we have none and I have not approached you for it. Both of us love each other intensely. I want to know how both of us will ever remain together and attain Vaikuntha?" Their Guru was very much pleased with that question and told her a story.

Once Satyabhama (one of the wives of Lord Shri Krishna) asked this very question to Narada Rishi. Narada said, "If you want this husband forever you have to give away your husband as a Dana." Satyabhama said, "How is it possible? It is not practicable." Narada said, "The only alternative is to weigh him against gold and give it away." Shri Krishna was then duly put in a balance; whatever gold was put in could not equal his weight. Ultimately Rukmini (the chief queen — wife of Shri Krishna) came forth, put a Tulasi leaf in the other pan and at once the pan of Shri Krishna went up. This is the glory of Tulasi. The family Guru told this story and advised her to give away her husband in the same way and thus assure Vaikuntha for both. Then he said that he knew that this was not possible for her, and hence he told her a method to suit her circumstances. He said, "You use so many marks of Saubhagya; you use many an article and orna-



ments and so on to show your Saubhagya. Well, the simplest method for you is to collect all these marks, articles and ornaments, close them in a box, and, according to the relevant rituals, give that box away with all its contents to a real Brahmana taking him to be God." She said, "Who is more suitable than you to have this Dana?" He said, "I will be criticised; people will say that under the garb of religion I have deceived you. It is better for all of us that you offer it to a poor man." She then told all that had passed between her and their family Guru to her husband. He saw through it and gladly gave his permission for the purpose. A day was fixed. A suitable Brahmana was invited and the Guru effected the Dana of the box according to cogent rites. On handing over the box to the Brahmana, she suddenly remembered that one of her keys was put in the box by mistake and wanted to have it, and so asked her Guru about it. The Guru said that since that box was given away with all the contents, to recover the key from it was not right, and she should give it up along with that box. Thus the Saubhagya Dana was effected.

It is for the same purpose that it has been customary to give away as Dana the braid of one's own hair at Prayaga and Tirupati (two important places of Pilgrimage). The ritual of Dana of one's husband has to be done, i.e., all marks and articles of Saubhagya have to be given away. After all these marks and articles represent the husband; but they do not belong to the woman herself; her hair however are her own and they also form an article of Saubhagya, and hence the greater importance of Veni-Dana (Dana of the braid of hair). In this process some women completely shave off their head, while others give a small sheaf. To give away the husband means to make him one with the Lord of the Vaikuntha and Veni-Dana is one of the means to effect it.

To give away the articles of Saubhagya is to give away the false husband. Now, how can the husband be a false one? Well, it is this way.

At the time of marriage the girl is given away with the Mantra, Narayana Swarupine Varaya, etc., meaning, that she is given away to the Narayana, who is Vara, i.e., the highest. The highest is God. She is given away to the receiver — the husband,

who is taken to be Narayana — who is taken to be Vara, i.e., the highest. Really speaking it is to such a highest — the Vara, that the daughter has to be given away; that is the implication of the Mantra recited at that time. The boy is taken to be the Vara; as a mark of his being taken as a Vara — the highest — a yellow thread is worn round his wrist and neck at that time. Throughout the ritual this yellow thread — called the Kankana is borne by him. He is taken to be Vara; but it is known to all that he is not so. With this knowledge really to remind him what he really is, that Kankana which represents Vara is taken away from him at the end of the rituals. He is thus reduced to the state of No-Vara, i.e., Na plus Vara, and hence the epithet Navara for a husband; this epithet given him tells him that he is not the highest. According to his destiny he is bound to take — to play his part in worldly affairs, become engrossed in all sorts of dirty desires and the objects thereof; this attitude, which he is bound to adopt, does not keep him in the state of the highest; and hence in order that the Kankana, that represents the charge of the highest, put on him, be not lowered in its status, it is removed at the end of those rituals, making it clear to him, that it was removed because he was not truly the highest, and on the removal of it he was given the epithet Na-Vara explaining that he is not the highest; in other words, the removal of the Kankana tells him that he is a big fool, and that is why the Kankana was removed from him. That girl as his wife — a wife of a fool, is given the same epithet Na-vari (feminine of Na-vara) to tell her that she also is not the highest. In other words, the epithets of Navara and Navari tell both of them what they really are.

If a woman is always troubled by her husband she begins to tell others how her husband troubles her. She forgets that after all he is a Na-vara, he is not the highest; he is bound to behave like that. The word Navara tells that as he is, his state is false. Hence it is ordained that all those things representing him — a false Navara — husband — should be given away. If false things are removed, automatically the true things are bound to infiltrate in him; that is the significance of giving away the marks and articles representing Saubhagya to attain Godhood. We require food. To

procure food we have to give away money; obviously the money is a false thing. If money was not false, it should be able to satisfy our hunger; does it? That is why we give away false things like money and obtain the real food. If money is false, why is it loved so much? The reply is simple; it is the means to acquire the real food. In the same way, both the husband and his wife are not true — they are false. If they were true they would have led each other to Infinite Bliss. The boy and the girl love the false states of husband and wife. They love them so much because these false states form the principle means of attaining the Truth — the Infinite Bliss. These states are like the money. We give away the money to procure true food. In the same way, you have to give away all the marks and articles representing the false state of Saubhagya to attain mutually the Truth — the state of Immortality — the state of Infinite Bliss. And that is why the custom of Saubhagya Dana and Veni-Dana.

(6)

All the satkarmas performed by a woman are never meant for her own self; the punya thereof always passes on to her husband. The satkarmas performed by a woman lead to both the temporal and spiritual happiness, while those done by a man only to the temporal; for attainment of spiritual happiness a man has to do special efforts. Attainment of wealth, house, property, children, honour, etc., constitute the temporal happiness. For attainment of spiritual happiness it is better that both the husband and wife do joint efforts.

The wife is not really meant for having children, but for the attainment of Bliss. Because that Infinite Bliss is easily available through a woman, one has to marry and have a wife. With celibacy also one can attain that Infinite Bliss. But if one wants to have both the worldly life — family life and that Infinite Bliss, one has to have a wife and he has to make special effort to attain that Bliss with the help of his wife. If the husband does not collect Punya, then in course of time he becomes a beggar and throughout will have an unsuccessful life. Just as for one's own sake one studies — one exerts to become a doctor or a pleader, in the same

way, for spiritual happiness both the husband and wife have to exert. For all happiness punya is essential. Punya forms the seed of any happiness. If you do not possess this seed how can you expect to have a tree and the fruits thereof? If you exert for temporal happiness, you will get that; if you exert for the spiritual, you will attain that. The great thinkers of old exerted and attained the worldly pleasures and that Infinite Bliss as well.

The Sankranta period being highly auspicious some persons visit the sacred places and perform Shraddha ceremony there. Whatever is done in the cause of forefathers of the past leads them to heaven, because the doors of heaven are always open during this period. I have once talked about the season of collecting punya. Shankranta period, eclipse day, Ekadashi, Shivratra, Birth days of Incarnations and such other men, some particular days, Sat-purusas and their place of residence, places like Kashi, banks of sacred rivers like Ganga, the Sea-shore, etc., all form the season of collecting good amount of punya with minimum effort. One must always have a store of punya; then only it will help us in our difficulties and we will not have to suffer. When a man lands himself into difficulties, then he begins to try to obtain punya; some people's eyes are not opened even by the difficulties they have to face. When somebody falls ill, first of all one tries some home remedies, then a doctor is called, various treatments are tried, some black magic by way of Ganda-Dora (a charged thread to be worn around the neck or the writ) is given a trial and when everything fails, the man turns towards God; that is the modus operandi of the present times. When such men come to me I say to them, that I am myself suffering from unbearable pain, what help can I give! If you lose all your money and go to a beggar for it, how can the beggar help you? Effort to collect punya in time of need is useless. You must have a store of punya to ward off your difficulties and it should be more easily collected during the season.

(7)

(At this juncture a photographer devotee requested Shri Baba for a photograph, who was fully dressed as a woman and all things

like coconuts, sweetmeats, clothes were strewn in big heaps around him inside the cage. Baba pointed out at them and said,)

“You want to take my photograph with all these night-soil like things around me?” The artist said that it looked better. Baba said, while in Kolhapura some men wanted to take my photograph with similar things around me, I did not like it, so I walked away from the place. I was followed and constantly pressed for a pose; so ultimately I yielded and sat at the side-door of a latrine adjoining a public gutter, and said that this scene looks much better than that scene, and that if they want they can take a photograph here. There were some cowdung slabs there drying in the sun; the women wanted to remove them, but I prevented them from doing so; I collected them and kept them near me. In that photo those also are seen along with me; people are even now using that picture for purposes of worship.”

There are two types of God — one that looks crooked and another a nice one to look at. A man with a family requires all things; torn and soiled rags are also kept handy for use; to wipe away the night-soil of a baby nobody uses a costly Sadi, but the dirty rags. To wipe away — to remove dirt, dirty things have to be used. To wipe away our sins we require a crooked-looking God. You cannot get the work of a sweeper done by a Rao Sahib. To clean a tarry container, things like ghee and sugar are useless; you have to use earth, ashes, and so on. To wipe away our sins that have accumulated for ages, here is a God sitting with a crooked form; and such is the God you require. I may look crooked; but remember, that it is I who will be of use to you in your times of need. Always try to remove — wipe away your sins.

Do not get engrossed in any desire — do not get attached to it. To remove your attachment, sometimes I have to accept attachment, but that does not remain with me for long. Just as you wash your clothes in a river and the water at the spot becomes dirty, but that dirt does not remain there for long, in the same way, all your dirt as it comes to me, is seen to affect me just temporarily.

I know you people are taking your revenge on me; I made you all dress like women on Haritalika day, so you have dressed me like a woman today. But I did it that day and made you all worship Shiva — Shankara in order that your wives should attain the state of Parvati — the state of Akhanda Saubhagya.

My dear artist, you are taking a photograph, so take it in a way that it will be of use to the people. Take a correct picture of mine in this woman's dress. All articles of women are around me. I am just like Ambabai now (generally a Goddess).

(At this moment the photograph was taken. Shri Baba began to talk to some people by name.)

Look here Yashavantarao, these people have dressed me like a woman. In the description of the Goddess of Shankranta many times you read "Shankrantih Purushakritih" — Shankranta having a male form. I am exactly looking like that. I have been turned into a female; this means soon there will be a change here and all those that are with me also will change. We people show ourselves in multifarious ways; this aspect you see now. Come on, worship me now; take my Darshana. Darshana means to see; so see this transfer scene now. My Jiva thinks of everybody now. You have adorned me with all this; I do not know what you feel, but to me all this looks like night-soil; I feel as if I have been smeared with night-soil all over. You seem to be tired of this life of yours and hence it seems that that kind God of yours has put me in this false Sansara, that you are offering here, to attain for yourself the true Sansara. But let this false Sansara not affect you or affect me.

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U. V. II-4

14-1-1924

(1) God wants your mind and your head. (2) This Cage.  
(3) Importance of Sankranta.

(1)

(As a woman was giving away an earthen pot, Shri Baba said —)

The day of Sankranta — day of change — transfer of the sun from one zodiac sign to the other — (Sankramana) is of great

importance. Whatever be our state today, to change that and accept the opposite, i.e., the best — highest state — means a transfer and this day is meant for that. So do not be in a haste; do everything calmly. All of you should behave in a sweet way with me today. It is no use giving the sweet Tila-Gula only; give that along with what you have within you. Do not try to get this physical — gross — visible Tila-Gula from me.

(At this juncture a devotee during the worship put a flower on Shri Baba's head, but it fell down; she put it on again. On this he said —)

The mind should be taken to be a flower, that should be offered to God and attempts should be made to keep it there permanently. If these gross flowers do not remain where they are kept, it just does not matter. God wants the mind; to give everything except the mind is useless — it has no value. The body, the Jiva, the desires, etc., are all born of the mind. Mind is the principal factor; that is the seed of everything. That is why it is customary to offer anything along with the mind. You give the overground part of the tree and keep the root to yourself; you think that everything is given away; but the moment the root gets some water, it is bound to sprout again into a tree. If, however, you give away the root, then, there is no chance of further growth of a tree. When you give all things except the mind, for the time being you become very calm; you feel satisfaction of having given all for the time being; no doubt, the punya arising out of this action also helps you to tide over your difficulties; but that is not all.

It is very important to secretly give away what we want to give; God alone should know, whatever we do; because God Himself remains in an invisible state and is never seen to play any visible part in worldly affairs like a human being. Whatever we do — give and take, speak, visit, etc., if done secretly, is able to make contact with God at once. Whatever pertaining to God should be done secretly; it means whenever anything pertaining to God is done, no other thoughts should cross our mind; this is what is called real secrecy. In this world, however, people behave in the opposite way; they advertise their punya and hide their Papa;

they always want people talking about, that so and so gave away such and such a thing.

(At this juncture a woman devotee came there, sat near Baba and began to press him to give her something. Baba began to speak pertaining to her demand —)

Those that belong to us, always come to us. Whatever he be — a poor, an insane, an obstinate — he has to be treated as he deserves. To God — to a saint, all are alike; yet he has to treat everybody according to his quality — to his capacity. A mother loves all her children equally; yet she is seen to behave differently with each of them. If she is serving food to them, — one child of hers may be two months old, the other two years, the third five, the fourth ten and so on — she has to serve each of them in a manner suitable to his age. Because of equal love to all, she cannot give the same quantity and quality of the articles of food to each of them. In other words, even if the love is the same, she has to adapt it to individual needs — to surrounding circumstances. Similarly a saint also has to behave — apparently differently towards each, even though all are equal — the same to him; one may have to be abused, one turned out, one thrown at something, one given a flower, one an eatable, one a sweet word and so on. If one is abused, he feels that Baba does not like him; he likes so and so because he talked to him so nicely. Rain falls equally in all places; but if there is a hollow the water at once collects there; on the other hand on a high level — on a hillock, not a drop is seen to remain. It is no fault of the rain; it is the fault of the hillock. In the same way a saint loves everybody equally; but a proud, assertive, wicked fellow resembling the hillock, feels that he is disliked, — i.e., he is not able to experience the love shown to him; but a virtuous, prideless man, resembling a hollow, is able to experience the love shown to him. In other words God treats all equally; he never differentiates between any two; but the experience that one gets depends on his own individual capacity.

(At this juncture some women devotees were giving away some earthen pots and cocoanuts; Shri Baba began to speak pertaining to them.)



There is a saying "Sarveshu Gatreshu Shirah Pradhanam", meaning, that the head is the highest, i.e., most important amongst all the parts of the body. Thinking is done in the head. All thoughts and actions first occur in an invisible state in the head; it is they which evolve in course of time into visible pleasures and pain. Nobody keeps his head empty any time. If the head contains no desire at all, then it is an empty head — a clean head and God is able to reside there. In order that the head should be cleaned — emptied, it is customary to give it away by putting it at the feet of God. This means, if the head thinks over and follows as has been told by God or a Sat-purusha, very soon all the dirty stuff filling it in the form of desires get out, it becomes quite clean and empty, God soon makes it His abode and the person concerned is able to experience it.

As it becomes impracticable to put the head at the feet of God every time permanently, it is customary to give away something resembling the head — an earthen pot, a cocoanut — during the Sankranta period or similar other seasons of collecting punya. Cocoanut can be given at all times; an earthen pot however is given away at certain times only such as Sankranta period; it is filled with Tila-Gūla, or ghee, or milk, or curds, or at least water and then given away. Those that can afford, give away similar pots made out of gold, silver, copper, etc., instead of earthen ones; it is common however to give away an earthen one. The greater the number of these pots or cocoanuts given away during such periods, greater the punya one is able to have. The principle in all this is to give away false things to attain true ones. When an earthen pot filled with something is given away, it means that one's head filled with all desires, etc., has been given away, and that makes one qualified to attain the head containing the qualities of God, and leading to the ensuing birth presenting those qualities. In the same way, giving away ornaments and other marks of Saubhagya during this period means giving away the qualities of false husbandhood, and make the husband entitled to the state of Vishnu or Shankara, and attain for herself the state of Akhanda Saubhagya. Cocoanut represents the head better than the earthen pot; it has parts that can easily represent the eyes, the sheaf of hair of the human head,

etc.; the cocoanut contains copra and water, like the brain and the fluid in the head; that is why the cocoanut represents the head better. Some people break a cocoanut before God, meaning that they are putting forth all the good and bad thoughts in their head before God; they touch the broken half of the cocoanut to the idol and then distribute it as Prasada. Having done this the simple people always feel that all the bad thoughts from their head have now disappeared. Whatever is given to a Sat-purusha, though it is a sinful object, he is capable of purifying it, and on doing so he gives it to others. By giving away only one cocoanut one does not get the fruits of giving away one's head. To get the full fruit of giving away one's head the nett number of cocoanuts required to be given away is laid down as 4320. If this number cannot be given away during this period, the number could be completed by giving away a few at a time on various other sanctified periods to complete the due number. To give away this number means giving our head completely, and giving away one's head means giving away one's self entirely. By giving away our head we exchange it with that of God. Earthen pots filled with something are also given away in the same way for the same purpose.

(At this juncture some people requested him to come outside the cage; on this he said —)

(2)

I have not had the intimation from that invisible power to come out; but there seems to be likelihood of doing so since a door and locking arrangement has been put into effect; till now there was neither a door nor a lock; now at least there is a door.

The invisible actions of a Sat-purusha are seen transformed in some physical gross external actions which may look apparently good or bad; what will be their result cannot be understood by anybody; one thing is certain that they are all meant for the good of the world.

The person who is the holder of the key to this cage must also be a big man from the spiritual point of view. If you call me God, then the holder of the key to this cage, in which your

God is encased, must be a very great man indeed. Lord Shri Krishna has said —

“Naham Prakashah Sarvasya Yogamayasamavritah”.

That God has been covered with something; He has been encased in something. A valuable thing is always kept in a box or a safe, well covered, so that nobody is able to see it. Similarly God being the store of all punya — Bliss Himself — is kept covered or is encased and thus made invisible; that covering or that case is called Yogamaya. The key to this case which has made God invisible is always in the hands of His true devotee. God always gives all greatness to his devotees. Damajipanta (a Maharashtrian saint) was the true devotee of God, and he had the key to that covering — to that Yogamaya; because he had the key he could do away with the covering and show God to the king who pressed him for His Darshana. There are many such examples in Puranas, where the devotees had the key to Yogamaya. The devotee is always considered greater than God Himself. God can only be seen through His devotee. It may be that through me God must have kept Himself locked in this cage; He must have done so for the emancipation of His devotees. For me this cage means imprisonment; but due to this imprisonment of mine some may have attained liberation and others will have it in due course.

Because He knew that He will have to liberate many, Lord Shri Krishna actually had his birth in imprisonment along with his parents. To liberate others God has to accept the state of being bound. It is like a man who binds himself by standing a security to liberate one who has been put into jail by Government. Call it for the attainment and liberation of yours or of those who may be coming here in future, God has imprisoned me in this cage. Before this also I had experienced imprisonment.

Remember that this imprisonment of mine, or rather this cage of mine is like the bail or security to liberate anybody any time under any conditions. Those that will remember or worship this cage with all reverence will always be liberated quickly from the bonds of the kings, or the enemies, or of the world, or of the

Maya and will attain freedom in the end. This is the truth you should well bear in mind. I know who occupies this cage. The permanent occupier of this cage is that Para-Brahma — that Paramatma — who is all free and yet who looks apparently bound down. That is why for the good of the world I was made to erect this cage and lock myself in. Henceforth whether I am inside the cage or not, remember well, that I am always within it in an invisible state. You will experience this at the proper time. The importance and glory of this cage, the site on which it is located, and this whole hut is beyond description. Those that are Faithful will always get the experience expected of it; personally I am enjoying the state of liberation. I alone know whether I am bound or I am liberated. You come here for your benefit and it is up to you to derive it. A man who is once liberated can never be bound again. For your liberation I have got thus enclosed myself. Though I seem to be bound here, I am always free. Your kind friend God has brought you here for your liberation. Just as I am a man, I am also a woman. You can take for granted if you like that I have only one husband; if all of you that come here are His — my husband's children, then for your liberation, for absolving you from sins, for solving away all your difficulties, whatever troubles and privations my husband puts me to, I have got to bear. It may be to liberate you from the Sansara that I have been imprisoned here by Him. That is why I say that I cannot leave this prison till He orders me out. Who knows what He desires?

(8)

In the days of old people used to practise Hatha-Yoga to effect their union — Yoga with God; Practice of Hatha-Yoga is not possible these days. There are many a method to effect one's union with God. To effect that union this period is considered to be of great importance. It is this time that the sun deviates towards the North. During this period when the sun is in North-deviation, whatever satkarmas are done, they definitely lead to the attainment of Akhanda Saubhagya, of Infinite Bliss, of Godhood, of liberation. That is why it is customary to do all sat-karmas

during the Sankranta period in places of pilgrimage, etc. A Shrad-dha performed at this time in the cause of forefathers leads them to that Infinite Bliss. At the end of the period of North-deviation and in the beginning of the southern deviation about the time of Guru-Purnima (15th day of bright half of Ashadha — 4th month of Hindu calendar), whatever satkarmas are done lead to temporal pleasures in this and the ensuing life. Whosoever is desirous of worldly pleasures should perform satkarmas during the southern deviation period. It is thus better to perform satkarmas both in the southern and northern deviation periods of the sun, so that one is assured of both the worldly pleasures and the spiritual happiness. Whether for temporal or spiritual happiness, whatever satkarmas are performed during this period always assure one's direct contact with God. This is the importance of Sankranta period.

In this auspicious Sankranta period a Sat-purusha or a Sadhvi is able to emancipate thousands. During all these days the various powers, the forms of Maya, are continuously busy in doing and undoing things in the world. They effect association with God of those who do the satkarmas and degrade those to lower depths to suffer who are busy in dushkarmas. I am the real suvasini at present in your hands; you can hence do what you like. My husband is immortal and hence my Saubhagya is Akhanda. It is in the fitness of things that you are offering Kumkuma and Turmeric to me; this will lead you to the state of Akhanda Saubhagya. To put the vermilion mark on the forehead is an external — a visible sign; one who has the inner signs, use of external signs is immaterial; they may or may not be worn. It is customary to use the vermilion mark and put on the bangles. My husband being immortal it is immaterial if I use them or not. But if you offer these things to me, it will lead you to attain Akhanda Saubhagya; and one should attain it. Make your husband immortal. Everybody should do things according to one's capacity and circumstances; spirit of competition is always detrimental.

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(1) Sankranta and Kinkranta. (2) Yogamaya.

(1)

(A woman devotee asked as to what was meant by Bhogi, Sankranta and Kinkranta. On this Shri Baba began to speak —)

We always feel that we are something very different from everything else in the world; but we should not differentiate ourselves like that; we should always remember that it is God alone that exists not only in our forms, but in everything that constitutes this world. In the form of all the animate and inanimate creation from the beginning of the southern deviation (called Dakshinayana) of the Sun till its last day, for the period of six months, it is God Himself that enjoys all the worldly pleasures and pain; in the next period of Uttarayana (northern deviation of the Sun) He enjoys the opposite state — that of Infinite Bliss. Because He stops or rather completes His enjoyment of worldly pleasures and pain, the last day of Dakshinayana has been called — day of completion of enjoyment, i.e., Bhogi. This day tells us that till now we looked upon ourselves as different from Him, but now as God Himself is going to enter that Bliss, we should stop this differentiation and become ready to enter into that Infinite Bliss along with Him. The last day of Dakshinayana is the last day of enjoying all the worldly pleasures; this is the Bhogi day. Next day is the day of transfer from worldly pleasures and pain to the Infinite Bliss — from Dakshinayana to Uttarayana — the day of Sankramana — and hence called the Sankranta day. The period between these two changes is the real auspicious time and is called Parva Kala. It is this intermediate state or period — between the two, i.e., between the transfer from one into another, i.e., the joining period — the Sandhi Kala, in which one can slip through between the two states — the states that emanated from or rather represent the two opposite aspects of the same One, and directly join with God Himself — meaning that Supreme One beyond the two states. That is why it is most essential to perform the different satkarmas — the rituals that have been laid down for the purpose to enable one to slip through between the two states during the Sandhi Kala to establish direct contact with that Supreme Being.

The result of the satkarma is to pass into the state of Sat — state of Being — of Existence, i.e., the state of that Infinite Bliss. It is that Almighty with His devotees that transfers Himself from one into another — Dakshinayana into Uttarayana and vice versa in the form of the Sun. Every month the Sun goes from one Zodiac sign to another, i.e., every month there is a day of Sankramana. But for six months the sun deviates towards the south and for the next six towards the north, due to the movements of the earth — the movements that are caused by that Infinite Time. The Sankramana that occurs between these two deviations, i.e., when the Sun enters the Makara and Karka signs (Capricorn and Cancer) is naturally of greater importance than the monthly one. You know now what Bhogi and Sankranta mean.

A railway train is always conducted by the driver and guard of the train at scheduled times from one place to another, and is stopped at each place for some time before it is taken ahead. Whether the passengers are there or not inside the train, or whether they are awaiting at the stations to get in or not, is of no consequence to the train; it just follows its course as laid down for it. Those that want to travel through it have to keep themselves ready with all their luggage and a ticket to get in when the train stops at a station. Once a man enters the train at the starting station, the train will take him straight to Bombay, as it is bound for Bombay. The change from the first place to Bombay means the transfer of the place — the Sankramana, while the period taken to travel from the first place to Bombay represents the Parva Kala — the Sandhi Kala. Anybody getting into the train at any intermediate station is bound to reach Bombay. In the same way, the Sun moves from one place to another, i.e., Dakshinayana to Uttarayana and vice versa at scheduled times, whether anybody is ready to follow him or not. Those that want to reach that place of Infinite Bliss, have to keep themselves ready on the Bhogi day by terminating all the worldly pleasures and pain, and arming themselves with the ticket in the form of cogent satkarmas and proper mental preparation performed through the period the Sun enters the Makara sign, and thus pass through the train, i.e., along with the Sun through its northern deviation route. It has been laid down that

if a devotee, always busy in doing the satkarmas, dies during the Uttarayana period, he passes directly into the state of that Infinite Bliss.

Lord Shri Krishna has said —

“Agnirjyotirahah Shuklah Shanmasa Uttarayanam; Tatra Prayata Gachchhanti Bramha Bramhavidō Janah. — Gita, Canto 8, Shloka 24.” According to this anybody who performs satkarmas during this period of Makara-Sankramana without any motive whatever, always gets the fruit thereof after his death irrespective of the time of his death.

The next day of Sankranta is called Kinkranta — a state opposed to that of Sankranta. Sankranta means — (Sam — Samyak plus Kranta, i.e., good plus change — transfer) good change — good transfer. To go towards good means Sankranta. As one goes towards good, the bad is automatically left behind more and more; this bad that is left behind more and more means the Kinkranta. Kinkranta means — (Kim — bad plus kranta — change) bad change — bad transfer. The first day is of Sankranta; naturally the next has to be Kinkranta. If you commence Sankranta — doing a good change in yourself, you are automatically leaving behind the bad — the Kinkranta. The Kinkranta always runs counter to Sankranta. The moment you commence to perform satkarmas, the dushkarmas are automatically left behind. To get beyond the clutches of, i.e., to lose dushkarmas is Kinkranta. It is essential to have Kinkranta, i.e., to leave dushkarmas; but for this we have to accept Sankranta first, i.e., do satkarmas first. If we only decide and make effort to leave dushkarmas alone, we will be observing Kinkranta; leaving dushkarmas, i.e., observing Kinkranta, automatically leads one to Sankranta. It means if you do honest effort to do satkarmas or leave dushkarmas, i.e., observe the Sankranta or the Kinkranta the net result is the same — the attainment of Infinite Bliss.

If Shraddha or similar rituals are done during the Sankranta period, it means as if the forefathers had passed away during the Uttarayana period, and they are able to attain Godhood directly along with the performer of those cogent rituals.

There may be many other interpretations of Sankranta and Kinkranta; — they are all sure to be right.



A man is desirous of going back, i.e., towards the Origin, Sankranta is always there for him. You can observe the Sankranta any time with the association of a saint or with continuous performance of satkarmas; a particular day or time is not essential for this. All depends on the man and his mind. If one normally does nothing, there are all those special periods for him during which at least he should do the satkarmas. A man who is ready to exert can observe Sankranta and Kinkranta every moment of his life. After all to do satkarmas, to develop good thoughts in mind is to attain the Bliss — the observance of Sankranta, while to leave all bad deeds, terminate all bad thoughts entering the mind leads to Bliss; this means the observance of Kinkranta.

(2)

(At this juncture somebody asked him, "Satkarmas lead to happiness and the Dushkarmas to suffering; is it not possible to get happiness through Dushkarmas?" Baba began to speak pertaining to this query.)

While doing a good deed one always suffers from pain, but this pain in the end leads to happiness. Bad deeds give apparent pleasure first, but ultimately lead to pain. Bad deeds can lead to happiness only when they are done fully — completely and to their maximum, without giving them up in the middle under any circumstances, by bearing whatever pains come in the way; the hunter Vali (who became Valmiki Rishi) is an example of this type. If bad deeds are done half way, then instead of leading to happiness, they lead to suffering and pain. If death occurs while doing bad deeds, the ensuing life one gets is all full of catastrophies; on the other hand, if it occurs while doing the satkarmas, either one goes straight into the Infinite Bliss or gets all worldly pleasures in his ensuing life, which pleasures of course absorb all his punya. The Valya hunter killed so many human beings that he filled seven Gadgas (earthen pots) to capacity with small stones each of which represented the murder of one human being. Who can do such a thing now? If you kill a lamb these days you are put into prison. Take the example of the well-known Tulasidasa. He was so engrossed in his wife, that when she went to her parents, he sec-

retly followed her. He wanted directly to enter her room located on the first floor. At night a huge serpent was hanging itself from the balcony. Tulasidasa took this to be a rope on that dark night, secured it and climbed up. He found the rope to be soft and he thought that his wife had thought about him and had left a smooth soft silken rope hanging for his sake to enable him to climb up to her room without disturbing the household. Prior to this he had waded through the foamy river overflowing due to floods; but it never occurred to him, that there was rain, that it was all flood, that the river was in spate, that it was a serpent hanging over the wall and not a rope, and so on; why so? Because he was absolutely engrossed in one thought only — he was in a desperate state. It was this desperate attitude of his that led him to the Darshana of Shri Rama in the end. If the sins are committed to their utmost limit, that person is bound to see Ramachandra. But it is almost impossible to commit sins after sins to their utmost limit. As the sins are committed, difficulties, suffering and pain are met with; and once that person gets pain, he begins to complain about it; he cannot bear it, but he has got to bear it. While he cannot bear he begins to remember God, begins to call out His name loudly, and requests for liberation from that unbearable pain. Remembrance, or taking the name of God is a satkarma. This satkarma is an impediment to his ideal of dushkarmas. If he however continues to bear all pain, continues his dushkarmas persistently, doggedly, does not complain, does not ask and accept anybody's help, then as the final limit of dushkarmas is reached, all his Papa suddenly turns into Punya, and he attains Godhood — attains that Infinite Bliss. Such sufferers and perpetrators of sins and crimes are very, very few in the world. Almost all men have no capacity to do it like that; if any commoner does a little he has to pay very heavily for it. That is why it is better to abstain from bad deeds. Incomplete bad deeds lead to pain and suffering in that very life as also in the ensuing one. When a thief is caught, he is punished. As he undergoes his punishment his sin gets expended. He may now improve himself. If on the other hand after his punishment is over he again commits thefts, forms a group and begins to practise highway robberies and murders, subsequently with whatever success

he gets in it, he engages thousands, forms an army and causes a revolt, and if he persists in it, and his revolution succeeds, he thus reaches the maximum limit of it, — the theft of a kingdom, and hence as a leader of the successful revolution he becomes a king and now begins to rule his subjects. If however he is caught in the middle, then all that he had done is simply wasted; he gets punishment proportionate to his misdeeds. Incomplete dushkarmas do not lead to any other result except to suffering and pain. On the other hand an incomplete satkarma is never fruitless. Lord Shri Krishna had said —

“Svalpamapyasya Dharmasya Trayate Mahato Bhayat”; any little action in the cause of Sat protects one from great dangers.

There are only two methods of attaining real happiness. It is like either to be able to swim oneself, or to stick firmly to one who can swim; in the latter case one has to behave so as to suit the other and not interfere with him or behave in a way likely to trouble him; then alone the latter is able to take one with him safely through the water. If you can act on your own you can attain that real happiness, otherwise you have to follow and stick to a Sat-purusha. A Sat-purusha is like a boatman. There are definite rules as to how to sit and behave in the boat; if you do not observe those rules the boatman refuses to take you, or throws you out. Many a time I gave an example of a gourd. Is the sweet gourd good or the bitter one good? Sweet of course will be chosen; who likes bitter ones? A wise one will say, “what is the use of the sweet one; turn it into vegetable today and it turns into night-soil the next day. The bitter gourd is very useful; whether ripe or dried the bitter one is useful.” The bitter and the ripe one is a cure for many diseases. The dry one is used for all string instruments, Bhajana with any of which leads one to God. The dry one is able to float in water, and if you bind it round the waist, or stick to it, you can swim your way across a river without any effort of swimming on your part, or even if you are not able to swim. If you cannot swim and you hold it firmly and jump in a well or a river, it saves you from drowning. But to save yourself from drowning you have to hold it well, you have to stick to it, you can't lose your hold on it, otherwise you can't be saved. Peo-

ple learn to swim with its help. The Sat-purusha is like the dry bitter gourd. Externally his appearance is in no way inviting, like the bitter gourd; when you come across him he is bitter in that he abuses, avoids, beats and troubles others. I am in the same state. If the bitter gourd is stowed away somewhere in a dirty, useless corner it lies there uncared for; like it I am kept in this burial place; as that looks very dirty from without, I wear this dirty and ugly-looking piece of gunny. If however you utilise this bitter gourd of mine in a proper way it will lead you — help you to attain God. Just as the gourd is used for a string instrument, with which you can sing nice Bhajans and attain Godhood, in the same way if you stick to this gourd, establish this gourd, this cage of mine in your heart it will lead you to Godhood. If only you hold it well — stick to it, it will lead you safely across the sea of this worldly life.

There is always good in bad, pleasure in pain. A good thing has to be taken from bad ones. Take a cocoanut; all external things in it are useless; you have to take the kernel lying within it; if somebody does not know it, he will throw away the cocoanut; he does not know the art of extracting good from bad. In a similar way what you see sitting in this cage, looking like a useless thing — a bitter gourd or a dirty donkey — must have something valuable within it in a visible or invisible state; otherwise hundreds of you would not have come here. Those of you, that are capable of picking up that inner good covered over by useless things, will be able to derive the benefit; but there are many others who do not know that art, and hence they look at the external useless appearance like that of the cocoanut, disregard it and turn away from it; even then whatever effect that inner thing is capable of making is always effected even on these disregarders who turn away. It is like this. A man walking on foot, meets a river on his way; if it is not very full, he is able to wade through it; as he wades through he can now wash his feet and make them clean so that all the dirt that had stuck to his feet while walking on the road is washed away; but even if he is careless in not washing his feet, as he wades through the river, the dirt is automatically washed away.

Invariably it is seen that a good thing is covered by dirty things or a dirty thing by good ones. If a man does not know the

art of separating good from bad, but he is keen in having it, then God is always seen to help him. The good coating on a bad thing is generally artificial; that external goodness is never beneficial. People of course are generally led by the external good appearance. It is like a Pagadi (a typical head-wear) beautiful from without; but inside it are found all sorts of useless dirty rags. Everywhere it is like that. It is like a beautiful kerosene lamp; the moment the outer glass is broken, that lamp becomes harmful in every way. From this it is worthwhile bearing in mind that whatever is attractive is useless and harmful in its effect, while whatever is repulsive from without is extremely useful.

The Yogamaya which is illusive — false — covers God; God thus is made invisible by her. Lord Shri Krishna has said —

“Naham Prakashah Sarvasya Yogamayasadavritah”. It is like the rice; the external coating — the husk — is harmful; the inner corn is useful. The skin of the mango is useless, bitter, but the juice within is sweet; the hard external coat of the stone contains the seed within, capable of growing into a beautiful mango tree. You always fence a mango tree with thorny bushes. A good thing is always protected like that — the rice by the husk, mango juice by skin, copra by the case and so on. Exactly like that God is protected — covered from without, the beautiful Bliss is covered by ignorance. It means all that is seen with the eyes is useless, destructible, worth discarding; what we want is that inner sweet thing. We have that sweetest within; it is only covered by all the useless from without; and that is why — being covered like that — we do not experience it — we do not know it — we do not see it. So long the external coating of Maya is not removed, we will never experience ourselves, — we will never know what we really are, — we will never enjoy that eternal Bliss. It is to do away to remove — to break the outer covering of Maya that the satkarmas have to be done.

(At this juncture a man suffering from paralysis came for his darshana, and he began to speak to him in the usual indirect style.)

You are a paralytic — you have lost half the side of your body, and you have come here to get it recovered. How can you

fulfill your desire here? This place is meant for the removal of both sides of the body — the whole body.

34

U. V. II-6

16-1-1924

(1) God's food. (2) The left-over, the remainder, the residue (Shishhta, Uchchhishta, Avashishta). (3) Guru and Shishya, i.e., the Master and the Disciple.

## (1)

(Somebody brought a nice carpet-seat for Shri Baba at the time of worship. He began to talk with reference to that seat.)

Carpet seats, carpets, mattresses, rich clothes, ornaments, rich dishes, etc., are all objects of enjoyment and God has created them for that purpose. All these articles you offer here are all articles of enjoyment. To become devoid of all desires and passions, it is customary to dedicate all these articles to God and it is quite essential to do so. But in addition we have to procure those articles He likes and offer them to Him. The articles He enjoys are very different from those of ours. Think of the articles of food. Leaves, grass, etc., are the articles of food of some animals; we being in the higher stage of evolution, we cannot use these articles for our food; our articles of food are quite different from those of the animals. In the same way, God being higher to us, how can our articles of food be useful to Him? The articles constituting His food are bound to be different from those of ours. Articles of food of a higher class can be enjoyed by those on the lower scale of evolution; but the opposite does not hold good. Animals can take our food; we cannot have theirs. It is thus necessary to find out what God likes, so that that can be procured and offered to Him. Whatever would remain behind after He has finished his meal, we can eat. When we thus eat the left-over portion of His food, His food becomes ours, i.e., He and we come on the same level, i.e., He and we become one. The moment we begin to like His food and assimilate it, but simultaneously get tired of and leave off our usual one, we have achieved the highest. Tukarama has said —

“Tuka Mhane Didhale Uchchhishtache Bhojana; Nahi Nivadile Amha Apulya Bhinna.), and that is what I have just told you.

You people offer me something and then immediately demand of me the 'Left-over' — Uchchhishta. Remember that what God or a saint gives from his 'left-over' on his own, without being requested for it, that alone should be called Prasada and should be taken with great fervour. Tukarama never demanded anything of Him; when He was pleased and gave at His own sweet will, Tukarama accepted. In his couplet Tukarama does not say that God is to be forced to give His left-over; he says, "When He gave His 'left-over', i.e., on His own — at His own sweet will — when He felt pleased to do so."

You people are never satisfied with a little. You cannot understand — grasp with a word or two. I have to put train-loadfuls before you; and even then hardly any of you tries to improve your status. One never knows when God will be pleased and how and in what form He will bestow His grace. One should always be ready and utilise all that happens suddenly or when least expected to occur.

We were talking about God's food. What are the articles He likes for His food? Just as we are always hankering after our food, God also hankers after His food. We need rice and dala; He requires Bhava — devotion — devotional feelings; that is His food. Tukarama said —

"Deva Bhavacha Bhukela; Tuka Vaikunthasi Gela." This means that God is hungry of Bhava. Because Tukarama fed Him with Bhava, Tukarama reached His place of residence — Vaikuntha — the abode of Bliss.

This clearly tells us that God's food consists of Bhava. Let us understand this word Bhava. The root from which this word is derived is Bhu, meaning 'to be' — 'to arise', etc. So whatever thoughts arise in us, whatever we raise after due thought and work, e.g., food-grains, money, ornaments, property, wife, children, and so on — in short, whatever we think we have raised — created — collected on our own, i.e., with that egoistic attitude — Ahambhava, i.e., with the attitude, 'I have done so and so', God has nothing to do with it, — all that is covered by the word Bhava. Bhava thus is what comes in our mind, in other words, the mind itself is

Bhavarupa. Having created something in accordance with our feelings, the love we entertain towards it is called Bhakti — devotion. God is not only hungry of that Bhava and Bhakti of one, but also of that Jiva, along with all he loves, along with all that he raised and created. Whatever remains after all is offered to Him and whatever remains from what is offered to Him after His accepting what He liked from it, is called as — Shesha— Avashishta, Shishta and Uchchhishta — the Remainder — the Left-over, and the Residue. The person who is able to have that 'Shesha' — Residue from Him, is called Shishya — the Disciple. That Residue — Shesha is Infinite. Somebody has said: "Sthirachara Vyampuni Avagha To Paramatma Dashangule Urala", meaning, "That One, having pervaded the whole Universe, remains over of the size of about ten digits." Now what is meant by "He remained over"? It means what remained of Him after having filled — pervaded the Universe. It is like this. At harvest times the corn is collected from the fields. The corn is filled in all the bags one has and yet it remains over. To collect and store it better, a store-house is built; but it remains over having filled that store-house. Hundreds of such store-houses are filled to capacity and yet it remains over. One cannot form an idea of how much now remains. In other words, all that remains is unlimited; we call that the 'left-over', the remainder, but it is unlimited — infinite. In the same way, having filled to capacity the whole Universe — pervaded the whole Universe, there is a Remainder. How much is this Remainder? How can we say how much? And hence we call it unlimited — infinite — meaning that we do not know; the extent of the Remainder is beyond us. That author called it 'Ten Digits'; by 'Ten' he means limitless — infinite. We use the index finger to point out — to show something. If we point out in all directions, whatever is left out, one cannot point out all; something remains, and that is unlimited — infinite. That infinite is the 'left-over' — the Remainder, i.e., Shesha, which is also called as Uchchhishta — the Residue.

(2)

What pervades the whole Universe is limited and what remains after pervading it is unlimited, i.e., infinite. The remainder being unlimited is of great importance; and that is why people have



ever been trying to attain the state of that Remainder — Shesha — the state of Shishya. When does one attain the state of Shishya? As said before, when one offers God His food, i.e., one's Jiva with all Bhava and Bhakti, one attains the state of Shishya. It has been advised from time immemorial that one should serve God with one's body, mind and all the belongings. The body, the mind and all the belongings constitute the Jiva-Bhava, i.e., the state of 'life'. The love that one has towards all the belongings has been named as Bhakti — Devotion. Hence, when one dedicates his life and his devotion to God, one attains the state of Shishya. In the state of that Remainder lies all happiness — the Bliss. The word Shesha, remainder, has yet another important meaning; it also means the serpent. It is on this Shesha that Lord Vishnu is described to be reposing. The head — the mouth of the Sesha is this world; then what remains beyond the world, i.e., 'the remainder' represents the tail of that serpent — the Sesha. The world represents the mouth of the Shesha — the serpent; the mouth of the serpent contains poison; it means whatever desires and passions and their objects are seen in this world are like poison. It is on account of their poisonous nature that all those objects of desire and enjoyment are called Vishayas. It is a presumption that in the tail of the serpent is found — Amrita — the elixir of life; the tail represents that remainder — all that is beyond the world; in other words, whatever is beyond the world is Amrita. Every wise man always tries to attain that Amrita by liberating himself from all the poisonous material — the Vishayas — the desires and objects of desire, i.e., tries to attain the state of the Remainder, the state of Shishya.

One should offer articles of one's food to God or a saint or a Sad-Guru. As he accepts and uses them, some may be left over. If he now feels pleased with us, he may on his own accord give that 'left-over' to us. It is this 'left-over' which is the real residue — the remainder, i.e., the Uchchhishta or Avashishta. One has to qualify to get, to attain this remainder from Him; if we try energetically and devotedly, in course of time, we can become qualified for that remainder — that Infinite.

The word Shesha has yet another subtle meaning. What is Shesha? Shesha is whatever remains behind. Think of vegetables.

such food I received kicks and blows; sometimes I had to subsist on things like urine and stools; I had to pass my days in the cremation ground and burial places with hardly a torn piece of gunny at the loin; how much and what shall I say to you of the privations I have gone through — I had suffered — I had accepted.

In short, this world is just a bit of that God — that Infinite, which is mainly lying beyond the world as the remainder. The one who uses the remainder in the world attains the Remainder lying beyond. Hence, the one, who accepts and lives on all that is thrown away as useless — the remainder, should be looked to as a real great person.

What I have said is best summarised in a couplet —

“Kashtakashtataram Duhkham Yo Madbhaktah Sada Bha-  
jet; Sa Eva Matpadam Yati Punarjanma Na Vidyate.”

It means — One who remains devoted to me in spite of all the difficulties and pains he has to face, he alone attains my state and is never reborn.

Has anybody, who was desirous of attaining and actually attained that Infinite Bliss, ever used the so-called good things of this world? When I was in Nagpur, a man used to come to me in the evenings, sit by my side, gently squeeze my legs, and while so doing he used to repeat a verse from the great Tulasidasa; I will tell you the purport —

Tulasidasa gets absorbed in singing the praise of Hari. Some require a horse, or an elephant or a palanquine to carry him; but a Sadhu smears his body with ashes and walks on foot. Some eat all types of sweets, but a saint is satisfied with dry pieces of bread having first offered them to God. Some require rich and decorated garments to cover themselves; but a sadhu uses a piece of torn blanket and that too after offering it to God. Some with folded hands take the name of Rama; but a sadhu, with God in his heart, sings the name of Mirabai.

This stanza gives you a comparison between the behaviours of a man of the world and a man who has turned away from it to attain that Infinite. The latter always uses things like broken

pots, shells, etc.; he lives on stale, begged food; it falls to his lot even to taste a stool. I may tell you that that is what I had to undergo myself.

(3)

This world is but a tiny speck of that Infinite. In common parlance we can say that the size of the world resembles the trillionth part of the breadth of our hair in relation to that Infinite. But it is with the medium of this speck that God Himself enjoys that Bliss. This speck — this world is full of misery; it is an illusion. God thus enjoys that Bliss with the help of this misery. That Infinite Bliss is the abode of those who are Yogis. The God and the Yogis remain together; they are the same — they are one. In this illusory speck lies the whole world with all its animate and inanimate creation. One, who gets out of this speck, escapes the wheel of Time — the Kala-chakra; it is then that with the help of that speck — the world, one is able to attain that Bliss.

The word Shishta also means the residue — the remainder; with the prefix 'Ava', it becomes Avashishta meaning the same — the Remainder — the Infinite. The person, who is desirous of having that Infinite, or who has received it or who has attained it, or who knows it or who is qualified to make use of it, is the person who has attained the state of Shishya. The person who is opposite to the state of Shishya is the Guru.

The Shishya thus represents the state beyond the world while the Guru that of the world; in other words, Guru means the world. Guru also means heavy. From whichever source the knowledge, i.e., that Bliss is attained — may it be in the form of matter or energy — is the Guru. Whosoever leads one to that state of Bliss is a Guru. The world consists of matter and energy and one can learn what he likes from both of them. The world exists to enable one to experience what lies beyond — the Shesha — the Remainder — the Bliss. To fully understand the Bliss, one has to look to the world. When one is bestowed upon with the Kripa of the Sad-Guru, one experiences that the whole world is the manifestation of the Sad-Guru, i.e., the Sad-Guru pervades the

whole world. All things of and in this world are there to teach us; all are therefore the forms of Sad-Guru. Since it is humanly impossible to learn from every object of this world, i.e., the animate and inanimate creation, we learn all that from one Sad Guru, because he pervades the whole world — because he is the world. And that is where comes the necessity of a Sad-Guru.

Once we choose a Sad-Guru and behave strictly in accordance with his injunctions, he removes our ignorance and gives us that knowledge, that wisdom — the source of all Bliss. He is able to see both within and without. He gives orders to the obedient. But when does one get such a Sad-Guru? When one begins to worship — or do something like it — any animate or inanimate object in this world with full faith and devotion, taking it to be the God or Sad-Guru, with full understanding that the God — the Sad-Guru and the world are one — the world which is the ultimate product of the Pancha Mahabhutas (— i.e., the energies or the states of Prithvi, Apa, Teja, Vayu, and Akasha, i.e., the states of the earth, the water, the fire, the wind, and the sky, respectively). That is why it has been customary from time immemorial to worship even things like a stone or a tree. The Sad-Guru never talks to anybody, never tells anything to anybody, never does anything for anybody. His actions, his talk, his behaviour is not really his, but belongs to anybody; and this is so because he does not see himself as a separate entity from anything in and of this world; what then can he see or say about anything in this world? Unless one separates himself from something, one can never say anything about that something. The Sad-Guru and the world are one; he is one with and sees himself in everything in and of this world; he does not see anything as a separate entity — as 'another' from himself; what and how can he say anything about himself to himself then? He is both good and bad. All this experience one cannot attain without the Kripa of the Sad-Guru. Lord Shri Krishna has said —

“Tadviddhi Pranipatena Pariprashnena Sevaya; Upadekshyanti Te Dnyanam Dnyaninahstatvadarshinah.” — (Gita, Canto 4, Shloka 34.) It means — The Knowers and Seers of Truth impart that wisdom to those who are qualified to receive it, provided they

ask for it with all humility and spirit of service, having first totally surrendered themselves at his feet.

It tells you that it is you yourself who have to choose him, make him your Sad-Guru for satisfying your own need of obtaining that wisdom. Such a man (whom you choose) is neither in the state of a Guru nor of a Shishya; he is beyond both. When you accept and behave in accordance with what he tells, then only the relation of Shishya and Sad-Guru is established between you. That man by himself never becomes anybody's Guru or accept anybody as his disciple. Just as in society you make somebody a shop-keeper to provide you with your needs and then approach him as his customer, in the same way, you have to make somebody a Guru and then approach him for wisdom — for knowledge. Just as a customer you have to observe certain rules of behaviour, in the same way, as a Shishya, you have to observe certain rules and regulations. If you establish the relationship of a Shishya with another as your Guru, then that Shesha — the Remainder commences to approach you.

You give me the visible and hence the false — unreal Tila and Gula to attain the real — the invisible one from me. For us the Sankranta — the sanctified time — the Parva Kala — is always there. Those that belong to me can have the Parva-kala when they like. Any of you can take anything you like from here. This place is like that of a seller of pearls. A pearl-seller has both the false and true pearls for sale; any of them he sells and he gets his profit. My business is to explain to you what is real and what is unreal. If you take the real pearls they will last long, and you will be benefited; if you take the false ones, they will go bad in a short while and you will be the loser.

### The Shraddha Ritual.

I have already said that Shraddha done during the Sankranta period leads the forefathers of the performer to a higher status. If anybody dies while in association with a Sat-purusha

anytime, he gets the fruit of having died in Uttarayana; in fact death in association with or in the Darabara (the court) of a Sat-purusha is virtually dying in a sacred place like Kashi and the person attains liberation. You can describe the greatness and glory of any sacred place or sacred waters, but the greatness and glory of a Sat-purusha is beyond all description. That man alone can be said to have attained the highest who is never affected by anything good or bad; he never recognises 'this' or 'that'; he is always in the state of 'Be as it may'; 'Be as it may' is his sign — his trade-mark. He can only be understood by those who are at least somewhat like him, or he can be known to those, who are qualified to enter that line, with the Grace of their Sad-Guru. Tukarama has said — "Sadgurumahima Apar To", meaning, the greatness of Sad-Guru is boundless; that is also his experience. It is men like Tukarama who have followed that path, that understand the glory and greatness of a Sad-Guru. How should we know a Sad-Guru? There is a saying "Apana Vhave Tainse Tevan Kale"; those that begin to or fully understand the glory and the greatness of a Sad-Guru are the persons on the path of being a Sad-Guru. If we take one as a Sad-Guru with full, unwavering determination, serve him with all humility, or surrender to him unconditionally, pay him a visit off and on, then the advantage we derive is immense. The most important advantage is that we get the real fruit of having done the 'Shraddha' in the real way for our ownself, even while we are alive, and for our forefathers; it means that if our children do not perform any Shraddha as it should be done in our cause after our death, it does not lead to any faulty position for ourselves. If somebody has none to perform a Shraddha for him after his death, the mere association with a Sat-purusha he had effected leads him to a status far higher than a proper Shraddha is likely to give; whether there is a son or not, anybody gets such a higher status after death purely due to his association with a Sat-purusha.

Association with a Sat-purusha always leads the forefathers to a higher status; that does not mean that no Shraddha should be performed in their cause. Even if that association assures a high status, a son must do his duty by his forefathers by

performing the Shraddha. When a father takes Sannyasa (an ascetic who has renounced the world), he assumes the form of Narayana and a Shraddha in his cause becomes unnecessary; even then the son has to do his duty and has to perform the suitable Shraddha. Even if a son knows that his parents have attained the highest, he has to do his duty in performing the Shraddha in their cause; otherwise he will be failing in his duty. Whether it is a Shraddha day or not, it is customary to perform Shraddha during the Sankranta period.

It is common to care for the progeny in every way, to cajole, feed and support them, and leave some property or money for them in the end. But this does not mean that we are really doing any particular good to them or to ourselves. Many a time such a cared for and cajoled progeny is responsible for all suffering and pain. It is much better to care for our forefathers that may be alive or dead. If they are not cared for, then in course of time, the house becomes like a burial place. It is most essential to care for the dead; because after death they have nothing to support them — body, money, property, etc.; they have all the feelings of hunger, cold, heat, etc.; they are naturally in need of means to protect themselves from these feelings; they do not get any water even; sometimes if they get water, they have no mouth, etc., to have it; their position is pitiful; if they are used while alive to observing fasts, they can somehow bear the hunger; that is the necessity and importance of observing fasts; they have to suffer like that till they attain the higher status or till they are able to get a birth in accordance with their Karma; when they are thus born, the first thing they do is to feed on their own mother; having had nothing to eat for a long time after death, they are dying for food. They even eat the earth; if they get Sadgati then they get Amrita and become happy. The intervening period till the attainment of Sadgati or birth is extremely pitiful. I am telling you all this as I am seeing myself. If you want to be benefited by it you may. If you want to take a lesson from this, you can. What you do for your children leads not to good results; what you do for your forefathers leads them to Godhood. When they thus attain Godhood, they give their heart-felt blessings to their child-

ren and grand children. God alone is qualified to give a blessing; but God never blesses anybody.

It is due to the fruits of the *Punya* accumulated by the forefathers and their blessings that we are able to carry on happily in this world. But in order to qualify our forefathers for giving the blessings, that is, qualify them for attaining Godhood, it is the duty of their relations that are living to perform *satkarmas* in their cause. It is hence very essential for the good of our family and our children to make our forefathers attain Godhood by suitable means, to enable them to give us blessings. The forefathers complain that nobody gives them even water; they feel it better that their descendants do not have any children. It is due to such attitude that many people get no children. Because you people who come to me do not do any *satkarmas* for your forefathers, I myself have to do something for them. *Uttarayana* or not, any *satkarma* done in the presence of a *Sat-purusha* always leads the forefathers to a higher status. A place having sacred waters is used for performing *satkarmas*; because those waters are holy, that place is holy. But all the sacred waters in the world lie at the feet of a *Sat-purusha*. Just as the nurturing of one seed gives us a tree full of many a fruit, so also one good man in a family, surrendering himself to a *Sat-purusha* or to God, is able to lead all the members of his family tree to God. Because the forefathers have not done anything like that, it becomes most essential for us to do so. If our children do something like that it would equally do; but then why depend on them? Who knows whether there would be one like that in the next generation? Should we remain in a pitiful state — a state of decay till some one is born like that in the family? Why not put our shoulder to the wheel? If we do not do it, how can we expect our descendants to do it? When we suffer in this world, we remember God. Nobody says that it is good that we have not got so and so, that it would have been better if we had not entered the worldly life; nobody feels happy with such thoughts. Of course there have been some people who felt happy with such thoughts; all of them were the great devotees of God. Some people only say when they get in difficulties tha



they are tired of the worldly life; but the moment God begins to take that away from them, they do not like it — they simply grumble.

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### The Mutual Ideal Attitude of a Husband and a Wife.

It is the duty of good parents to educate their daughter in the Stri-Dharma and its cogent actions and behaviour right from the beginning so that not only she becomes able to attain the real good — the Akhanda Saubhagya from it, but she is also able to lead her husband with his family and her parents as well to a higher status — to that Infinite Bliss. There are many a Vrata (rituals) that have been recommended for the women in particular; but amongst all these Vratas, the best and highest is the Pativrata; the Pativrata leads to the emancipation of both the families. Many a time in certain difficult circumstances, for the good of the country or the world, a woman is seen to make use of the supernatural power evinced either through her own self or through her husband, which she is seen to attain through this Pativrata; thousands of such actions have been described in the history and the Puranas. This makes it still more essential on the part of the parents to educate their daughter — to make her feel interested in observing the Pativrata with all faith and devotion to enable her to cause alround good, and not educate her in a way that will cause suffering and pain to all concerned.

Pativrata obviously cannot be observed without a Pati — a husband, and it is essential that a woman takes to this Vrata. It is for this that she has to be married with a suitable boy as her husband. The rituals laid down for the marriage ceremony are simply meant to give her the Pati for observance of Pativrata; you will appreciate this as a truth if you carefully go over the whole of the marriage ritual.

It has been laid down that at the age of eight a daughter should be married to a suitable virtuous, faithful boy in accordance with the various rites. The age of eight has been particularly stressed, because at that period of life she is in the Kanyā state. At

that time of life she is not yet affected by any worldly or family impressions — the sanskaras; at this period, she is in the state of Brahma from within. If she is married and initiated into Pativrata at that particular time of life, she soon becomes qualified to lead men to that Infinite Bliss. Just as it is considered desirable to keep a boy from the age of five to seven with a Guru, in the same way it has been considered desirable to hand over a daughter at that age to her husband for proper observance of Pativrata.

Though observance of Pativrata is the entire responsibility of a woman, still till the young girl grows enough to grasp and understand everything, it is the duty of her own parents and the parents of her husband as also the principal duty of her husband to make her — help her to observe that Vrata in all its aspects. The parents, who are desirous of initiating their daughter with this Vrata, cannot only look to the handsome external appearance and a suitable age of the boy as the criterion of a suitable husband for her; they must primarily look to such qualities in a boy who will make her — help her to observe the Vrata — carefully, systematically and rigorously; he has thus to be gentle, firm, faithful and knower of the importance of that Vrata. In this Vrata both the husband and the wife cannot remain in the ordinary state of lust. In this Vrata a girl has to remain aloof from expecting all pleasures and satiation of passions by her husband; she has to bear all the inconveniences and difficulties she is likely to be put to by her husband; from this point of view it becomes clear that the external appearance and age of the husband are absolutely of secondary importance. The most important criterion for the choice of a husband is that he must be able to keep his wife in that Vrata; this means he has to be faithful, satvika by temperament, the performer of satkarmas, the avoider of all dushkarmas and vices, the proper guide to his wife in preventing her or keeping her aloof from vicious path, uninterested in the objects of the world — in desires — in passion — in lust, the avoider of Karma-Prarabdha cycle, full of sincere and staunch devotion and faith and the follower of virtuous paths. It is to such a husband that a daughter has to be offered. If such a husband does not become available, it is much better to

keep her, and for her to remain, in the service of God by way of Bhajana-Pujana, etc.

Once a girl is handed over to such a husband, she has to take him to be her all in all — her God. She has not to consider the form, the external appearance, the age, or the behaviour of his; whatever he tells her, she has just to obey him implicitly. It is the implicit, faithful, doubtless obedience that forms the chief principle of the Pativrata. She has to forget that she has a mind; she has to take her husband's mind as hers, and thus obey her husband. If the husband is faithful, performer of sat-karma and in the state of knowing the Brahma, then whatever right or wrong he tells her to do, it is her supreme duty just to carry it out; that is all; it is not her business, nay it is wrong for her to think if a particular order of his is reasonable or otherwise. But if the husband is like a common man, and if he gives an order that is likely to cause harm to any member of any of the two families, that is based purely on passion and lust, that is likely to lead her astray from her virtuous path, that is likely to entrap her in desires and objects of desire, then she has the right, nay it is her duty to disregard an order like that. I know of examples where a husband orders his wife to visit a liquor shop and bring a bottle of drink for him, or order her to associate with somebody else; such orders have just to be disobeyed — even by a woman who has taken to the Pativrata; disobedience of such orders will never lead her to any harmful results. I am particularly telling this because these days I commonly see husbands ordering out their wives to go astray. It should be at the same time borne in mind that even from such a husband, a good order should be carried out with all sincerity, without any pride or without any credit or thought that 'I am doing it'. There is nothing more sinful, harmful and derogatory to a woman than to do anything — good or bad on her own — independently, with the spirit of so-called self-respect and according to her own liking; by such independent deeds not only that she is not benefited, but it leads her husband, his family and her parents to abysmal states for a very long time to come. This is the Truth.

Whatever be the husband she has been given to by her parents, may be a wise man or a fool, virtuous or vicious, ugly, deaf,

dumb, blind or lame, she should always feel happy and contented about her husband; she should take him to be God incarnate and derive all pleasure in serving him in every way; at the same time, as I have already said, an unreasonable order of his should be just disobeyed, and she should never feel that such disobedience is likely to lead to some harmful result. She should thus stick to her Pativrata with all faith. It is the duty of the husband to help her and not interfere in any way in the observance of Pativrata by her; he should give only so much of work and such orders to her that she will reasonably be able to carry out; he should not do anything that is likely to cause her trouble; in short, he must behave in a satvika way, as is laid down for him by his Faith, and help her in all ways to observe her Pativrata.

It is ideal to marry a daughter at the age of eight and initiate her into the observance of Pativrata from that early age. If she is, however, not married at that age, and thus becomes a fully grown up, when she is able to understand all things, then she should think over, convince herself and then decide implicitly to behave in accordance with the Pativrata in her own reasonable thought-out way; she should understand that that is her principal duty of life; and with this clear understanding and knowledge, she should marry a suitable man whom she considers to be able to help her in the observance of her Pativrata. In this Pativrata she has to do all the service by her husband; this service of her husband is intended for taking away of all his good and bad Prarabdha, that is the main principle of Patiseva. So she should find out a person who is worth being served that way and then marry him in the usual way. For such a marriage that she does to undertake the Pativrata, really speaking, she has hardly to spend any money; there is hardly anything to give and take in this ceremony. The main thing in the marriage for this grown up girl is to offer herself to her husband, i.e., to give her soul to him; — but as the soul is without a form, she has to offer her Atma along with its vehicle — the gross physical body. As a matter of fact this Atma of hers does not belong to herself but to her parents. When she thus offers herself she is virtually handing over the soul of her parents to her husband, to the 'Vara', to the highest, to enable them to become one with God.

From this point of view it is immaterial to know what the husband is like; he may have any external form, qualities and age. She only offers herself to him for that one purpose; and when she does so the parents get the fruits of Kanyadana.

The chief point in Pativrata is to serve the husband; it is essential then to find out a husband who would have the necessity of service. If the husband is healthy in body and healthy in mind, what service would he require? There is no opportunity to serve such a husband. In a way, it is essential then, that a girl should not choose a husband who is healthy in every respect. To enable her to do his maximum service, he should be such that would offer her opportunities to undergo troubles and hardship. A blind, a lame, a leper, an old, dirty and defiled man like Shankara, a continuous sufferer, a poor, in short, one who requires to be served a great deal, should be chosen as a husband by a virtuous girl. A girl who chooses such a husband is fit to be a Maha Pativrata; she is recognised as a highly qualified woman. A virtuous girl that chooses such a husband takes him to be God, serves him with all sincerity, obeys every order — good or bad — from her point of view with all the zeal, suffers quietly on his account and tries to please him in spite of his beating, abusing, dishonouring her, is the girl who can be said to carry out her Pativrata in the right manner; she can be recognised as Maha Pativrata, and gets a huge stock of punya to her credit. The power that such a woman attains is of a high supernatural order. Gods even fear such a woman. Who can describe the greatness and glory of such a Maha Pativrata? Gods revere such a woman. Even though married, such a woman should be taken as a Kanya. Such a woman is given many a designation — Sati, Sadhvi, Yogini, Parameshvari. Even the darshana of such a woman absolves one from great many sins and imparts to him the Godly status.

The lower the state of a husband the higher the opportunities for service; this is the best attitude. Princess Sukanya, daughter of King Sharyati, married Chyavana Maharishi, who was without hands and feet and looked like a mass of flesh only, and did very hard service by him and observed her Pativrata; due to this service she attained high spiritual power; you can read this story

in Bhagavata. Parvati was getting for her husband a handsome, rich, virtuous, great, fully qualified God in every way — Shri Vishnu; but being a grown up and knowing the value of Pativrata she purposely chose the old, defiled, ugly, poor, naked, God staying on cremation ground, with hair grown all over the tiresome Shankara. She loved him, served him with all zeal and sincerity and kept him constantly pleased; she became the possessor of all the supernatural power; she was recognised all over as Jaganmata — Mother of the Universe. Even her remembrance absolves one from sins. Of a similar higher type were the well known Savitri, Damayanti, Anasuya and several others, whose stories you can read in the Puranas. It is the punya of such higher women and Rishis and Sat-purushas that is being of use to the world even today.

Do you not think that such men and women of the past be taken as an ideal, and education suitable to develop such qualities be imparted? Men and women of today should really feel themselves ashamed of their present behaviour in contrast to that of old times. Specially, it is very derogatory for the Brahmana class to behave as they are doing today. Instead of trying to attain temporary pleasures and thus exposing themselves to suffering and pain in the end, why should they not suffer and do hard labour to begin with and enjoy that unending Infinite Bliss permanently in the end? In such a high state of Pativrata, the children that are born of them are bound to be very virtuous and good.

So far I have been talking pertaining to the woman. Let us now turn to the man.

It is right for the man to behave in accordance with what is laid down for him, to remain always in satvika state and just work enough for the bare necessities of life. He should marry with the idea to have help in the service of God a virtuous and faithful woman, and not with the idea for leading a family life and enjoyment. Just as the woman is advised to serve her husband, the husband also is expected to keep his wife in the state of Kanya, to think of her as Parabrahma, to keep her fully detached from all worldly affairs and actions, and serve her in helping her to do satkarmas. The man who is desirous of serving God in a female

form, who wants that the God or Parameshwara should actually possess his wife, satisfy all his temporal and spiritual ambitions and thus enable him to pass into that state of unending, Infinite Bliss along with his wife, has to choose a wife whom he shall be able to serve to the maximum; if he marries a beautiful, virtuous, healthy, sincere wife, he will have no opportunity to serve her; he has to choose a wife who is deaf, dumb, dirty, ignorant, foolish, black, ugly and so on; marry her, take her to be God and serve her with all love. If she is blind and lame, he should remove her night-soil; if she is diseased he should nurse her; if she is a leper he should try to clean her body every day; he should behave as she likes, obey her orders and keep her always pleased and contented; in addition, of course, he has to work for the living. If she is, however, like most women, always busy in her household work, always behaving in accordance with the principles of Stri-Dharma, always busy in doing satkarmas, then her husband should never interfere, but help her and serve her in a way that she is able to carry out whatever she desires. This service to one's wife is a satkarma of the highest importance. While serving a defective wife, if one is interfered with in his Pujana, etc., that interference should not be taken to be harmful. A man who serves his wife that way becomes the Lord of Vaikuntha; because, while serving his wife, he is actually serving Lord Vishnu in her form. Such a man on attaining the state of Vishnu incarnates himself for the good of the world, or else he is born both as a king and queen. Such a man is a man of the highest quality. Even the darshana of such a man, who serves a decrepit, ugly, ignorant, foolish and defective wife, absolves one from all the sins and makes him qualified for that Infinite Bliss.

I have thus explained the Pati-vrata for women and the Bharya-vrata for men. Some of you may find it difficult to believe in the Bharya-vrata I have just described; apparently no references or stories are heard about it; but if you closely read the books, then you will find it to be true. So you should not doubt what I have said.

(At this stage a woman devotee recited some Sanskrit verses explaining the rules for the mode of life and behaviour for a Pati-

vrata. These verses have not been given here. In these verses, however, it has been described that a Pativrata burns herself on the pyre of her husband after his death, i. e., she does what is commonly called Sahagamana — going with her husband. Shri Baba said in a few words about the Saha-gamana as follows:)

In days of old it was customary for a woman to burn herself on the pyre of her husband. These days, however, Sahagamana does not mean that. What is now expected of her after her husband's death as a widow is that she should look upon him as Vishnu and pass her subsequent life with some code of behaviour in the remembrance of him; this makes her Pati attain the state of Vishnu, and as a result of that she attains the state of Akhanda Saubhagya and the fruit of having done actual Sahagamana.

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U. V. II-13

25-1-1924

(1) The importance of Dogs. (2) 'Be as it may' the chief of all the Mantras.

(1)

(A stray Brahmana came there. Shri Baba gave him three guavas. A gentleman nearby gave him a four-anna piece. Seeing this Shri Baba said, "See; God always gives inspiration like that and you get what you are destined to." At this juncture somebody said to that Brahmana that he should be careful about his baggage lying outside, or else some dog might snatch it away. On this remark Shri Baba began to speak.)

What does it matter if the dog — Kutra takes away the small baggage? All that we have should be taken away by a kutra. To take away all that is ours, God has created the dogs. What is a kutra supposed to do? The kutra removes all bad things. The word kutra means, Ku — bad and Tra — protects, i. e., one that protects from bad; thus one that has qualified to protect one from bad is called kutra. A Sat-purusha also protects one from bad and thus resembles a kutra. The dog has that quality of perception to see through the past and the future. A dog is thus an animal of very great importance and that is why some saints are seen to keep



some dogs with themselves. Lord Datta is seen to keep four dogs with him; the four Vedas accompany Lord Datta in the form of those four dogs; it means the Vedas also resemble dogs. This means that the dogs must have same great intrinsic value. The dog protects his owner from bad things. God has given that peculiar quality to the dog. The dog is able to protect one even from sins. It is the saints who know how to do away with the sins through a dog. The quality of absolving one's self from sins is natural in a dog and that is why many a person make use of a dog for that purpose. The dog has got some supernatural power. In Sanskrit a dog is called Shvana. In this Shva or Shva means next or second day and Na means no; thus Shvana means no second day. If the second day is not there, then the first also cannot be there. To call one day a second day, there must be the first day first. It is amongst men that first day, second day, etc., are counted and recognised; but the one that is beyond the second day and the first day is the great Kala — 'The Time' and the one that remains in the state of that 'Time' is a Shvana. The Shvana, i.e., dog thus is always in the state of Time; it also has the quality of removing bad things, i.e., sins. The meaning the word Shvana has is also shown by another word Ashva — a horse. Ashva means, A plus Shva, that is, not the second day; in other words, a horse also is that which always remains in the state of the great Kala — Time. That is why Lord Shri Krishna has said, that amongst the horse I am the Uchchaihsh-rava (the horse of Indra, the lord of heaven). That is why rich men and royal personages always keep many a horse with them to absolve themselves from sins and to attain greater princely wealth; they always take great care of their horses. That is why in many an auspicious procession well decorated horses are seen to lead the procession. The horses are decorated and worshipped on some particular days like Dasara, Divali, etc. In the same way, having the same meaning — not the second day, i.e., one remaining in the state of Kala is that great pipal tree; it is called Ashvattha; that is why Lord Shri Krishna has said that "I am the Ashvattha amongst the trees"; the pipal tree also has its glory and greatness.

For a man, to get beyond the state of Kala, there are these three means. It tells us that the Shvana is not an insignificant

thing. Dogs are always fed at home with bread. It is customary to wave a piece of bread around a sick person and give it to the dog; this is done with the idea that the sin causing that physical suffering is attracted — forced — put on that bread and that is given to the dog; it means the dog is made to eat away the sins. Some people give bread to dogs every day. Shastras also have laid down that every day bread or other articles of human food should be offered to dogs — particularly to Shyama and Shabala (the two dogs of Yama, the lord of death), taking them to be the forms of God; they have done so because it is the natural quality of a dog and a crow to eat away bad things — i.e., sins. In order that all the faults — Doshas should be removed from the food we eat, it is laid down that a portion of it be offered to crows, to dogs and to cows. There is another reason to give them human food; if the birds and beasts are regularly given human food taking them to be the forms of God, then on account of their being used to human food they are straightway able to have their ensuing birth in the human state; this means that the giver becomes the benefactor in their emancipation from the lower states of birds and beasts to the highest — the human status. If we thus become responsible to push them up to a higher status — our status, by getting them used to human food, we also get automatically raised to a higher status — a status where no more food is required to be taken, where Amrit forms the food, where the qualities of God replace the qualities of a human being. The effort in raising the lower animals to a higher status helps us to raise us to the state of God; that is the rule. Eating the food is called Bhojana; this word Bhojana is derived from the verb Bhaj — to eat, to serve, to enjoy; to enjoy any object means doing the Bhojana of that object. It is the eating of food, i.e., Bhojana is the principal amongst the sins. That is why the custom of offering some of that food to crows, dogs and cows. A morsel of our food represents the whole of our food and by giving away the morsel to them the sinfulness of that food is removed, — i.e., the food becomes purified or rather sanctified.

A question can now be asked as to why then if a dog touches our food, the food is considered to have been spoilt by the Shas-tras? The word Kutra means saviour from bad things. The dog

is used to bad things such as flesh, decayed things, bones, etc. Dogs naturally like things like bones and mutton. If a dog now having eaten some such thing comes, and puts his mouth into your food, he is likely to contaminate your food with all those dirty things, and if you take that food you are likely to be attacked by diseases due to that contamination. If a dog has become mad and such a dog puts his mouth in your food, you may get hydrophobia. It is for such reasons that Shastras call your food as spoilt, i.e., unfit for human consumption if touched by a dog. It is always customary to feed a dog, outside the house, on a road, on cross roads, etc. There is another point; the spirits of dead men through crows and dogs satisfy their hunger by eating the food; thus feeding the dogs and crows outside the house not only satisfies the hunger of those spirits but they do not enter your house as well. Emancipation of the spirits also raises our status. It is with this double purpose that a part of our food has always to be offered to crows, dogs and cows; and that is what the Shastras have laid down.

But those who have reached the highest state, who have gone beyond all the Dvandvas — duals, such as good and bad, pleasure and pain, animate and inanimate, beasts and men, etc., i.e., who have attained Brahma, can dine in the same dish with dogs, with the defiled, with lepers and so on. I myself have passed through this stage. Those that have gone to the stage opposite to that of the world can do it. Ordinarily nobody should ever do such a thing.

(2)

Animals like dogs are always in the state of 'Be as it may'; the Sat-purushas are also always in the same state. Now what is meant by 'Be as it may'? It is this way. One should quietly suffer without any feeling from all bad things, dirty things, heat, cold, rain, fasting, beating, and so on; if one gets opposite to all this, then one should not feel pleased in any way; one is not to try to cause any change in one's surrounding or environment or any affairs of the world, i.e., one should continue to face all those things as they come without any attempt at interference; in the same way, while in the midst of all such things, one has not to

try to make any change in himself to ward them off or to protect himself, i.e., one should just face things as they come; this is what is meant by the state of 'Be as it may': A person who remains in the state of 'Be as it may' always experiences the state of God — the state of Infinite Bliss. You people try to have things as you need them and you are used to this view right from your birth. The behaviour of a Sat-purusha is exactly opposed to that of yours. As they behave opposite to that of yours, you take them as insane; but he, poor man, always remains in the state of 'Be as it may'; he does not worry about what you say about him. You know there are only 84 lacs of species, the human being the last. As a man if you want to increase this number by one, then the only thing that can be done is to behave like 'Be as it may' and take the human state into the state of God. Because the human state is the last in the series of evolution, the only next one into which a human state can pass is the state of God. If you want another form, then you can go all over again. If you want to be an European you can do so; if you want to be a beast you can be so; but you cannot have any new form; all forms that are possible are there, the human one being the last; hence the only thing possible is to have any higher or lower form within them. As you go to a lower or higher status within the 84 lacs the only thing you can have is a combination amongst them such as ass-like ears, or elephant-like foot to a human being. It is like seeing things in a dream which have been seen in the wakeful state. Somebody might say that he had an unseen dream; e.g., there was a tree; on that human beings were sitting like birds and flying like them; suddenly the tree began to walk; at this time some horses arrived there and climbed up the tree, and so on. In the wakeful state we do not experience the combination of such actions; it is true; but no new action has been experienced in the dream; different ones were combined in a way we do not see in a wakeful state; that is all. Thus you can take birth in any of the 84 lacs of species. Even God had to appear only in one of these forms in his various incarnations — or a combination of some of these forms. It is like the description of all things and affairs in the world in the Bharata Purana by Shri Vyas; you may write anything now;

but it is all included in the Bharata; nothing new can you write. All this means that the human form is the last, and you can only descend or ascend on the ladder of evolution according to your karma-prarabdha. It is like the figures; there are only ten figures in this world from one to nine and the zero; that is all; you may write any sum even in ten figures or twenty figures, but that sum is only putting these ten figures in different places above or below, and that is all. All the affairs of this world are going on on these figures from one to nine and the zero, zero being the last. In the same way all the affairs of the world are managed amongst the 84 lacs of forms. Whether it is God or anybody else he has only these fixed set of 84 lacs of forms to play with; that is all. It is like the play of the figures; you can run about from one to nine or arrive at zero. In the world we say, "Oh, so and so was a Karodopati (having a crore, i.e., ten million), but today he has become a zero". Once you come to zero — Shunya in the world, the world-play is over. You may run about from one to nine, or arrive at the zero; it all depends on you. To arrive at zero is to return to the original state, and to achieve that there is only one method and that is to practise and attain the state of 'Be as it may'.

### The Best of Pleasures in the Worst of Pain.

Look at Gold; whether it is buried underground, falls in a heap of night-soil, or in a dust-bin, it remains as pure gold. In the same way, whether we are abused, or insulted, etc., we should not be affected with any feeling about it. I will cite a story to explain.

There was a big Rao Saheb. He was an avaricious fellow. He had a gold ring which he used to wear on his left little finger; it was a bit loose. One day as he went to attend nature's call in the latrine, while washing his parts the loose ring fell in the receptacle for night-soil. That receptacle was full of night-soil which had become almost semiliquid in consistency. The gold ring as it fell

in it, obviously went to its bottom. The Rao Saheb wanted to recover it; he felt ashamed to say that his ring had fallen down; so he decided to recover it by himself. He went down through the hole and began to sift the night-soil with his own hand. His hand was now smeared upto the elbow with the night-soil. People had been waiting outside for their turn; seeing that Rao Saheb was in for a very long time, they began to tap on the door of the latrine. Rao Saheb got now very nervous about his position. As he was sifting the night-soil, the flies sitting on it got disturbed, and sat all over the Rao Saheb's body. He now thought of giving up the attempt. He began now to wash his hand; but the little water he had turned out to be very insufficient for the purpose. The man waiting outside began to rap on the door loudly. This made him very nervous. With the water finished the Rao Saheb thought of wiping his hand with his dhoti before coming out. He wiped his hand clean with his apparel and came out in haste. Seeing that apparel people began to ask him as to what was the matter. What could he say? He simply ran in the house. He still felt ashamed to tell about the loss of his ring. So on cleaning himself, he quietly slipped out of the house and sat by the sweeper's door waiting for the sweeper. He waited long, but the sweeper would not come. Ultimately he went through the door, pulled out the receptacle of night-soil and began to sift it again to recover his ring. In the meanwhile the sweeper arrived on the scene and was surprised to see Rao Saheb sifting the night-soil frantically. The Rao Saheb was so engrossed in finding out the ring, that he did not see the sweeper. The sweeper, seeing that scene, thought that the Rao Saheb had lost his head; so he came out, called out half a dozen people and showed them what Rao Saheb was doing. Rao Saheb was still engrossed in his work and did not know that people had collected and were observing him. One of them now accosted Rao Saheb. Rao Saheb then became conscious that he was being called out, looked up and saw so many watching him. Rao Saheb was absolutely ashamed now and he had to tell what had happened. The sweeper remarked that if he would have been told, he could have found out the ring in no time, and eventually he did and gave it to him.

Thus if a good thing has fallen in dirt, to recover it one has to suffer from the dirt for some time. Similarly the best of happiness is always lying deep in the worst of pain; to achieve that happiness, one has to bear that pain; as you suffer the pain, happiness is experienced at the end of that suffering.

In Vyankatesha Stotra (a booklet in honour of the Lord), it is advised to do an Anushthana at midnight. Midnight obviously is an awkward time to do any such thing. To take a bath and then to read or do Japa with the mind concentrated on God in the middle of the night instead of having the normal sleep is obviously a painful process. But the Stotra says that if somebody suffers like that and performs the Anushthana, then he will be able to see the four-armed form of God. It tells the same thing namely, that unless you suffer in doing the satkarmas you cannot see God and derive that permanent happiness.

Today is the Shivaratra day. There are four nights like that to be observed. They are "Kalaratrirmaharatrirmoharatrishcha Daruna"; Kalaratri — Naraka Chaturdashi — 14th of dark half of Kartika; Maharatri — Shivaratra — 13th of dark half of Magha; Moharatri — Janmashtami — 8th of dark half of Shravana; and Daruna — 8th of bright half of Ashvina (i.e., 8th, 11th, 5th and 7th months, respectively, of Hindu Calendar). Today is the Shivaratra. On these days or rather nights, the doors of the temple of God remain open. Do something — some satkarma during the night and qualify yourself to enter that temple.

(1) The Greatness of the Sun. (2) The Different Orders of Faith. (3) Principal Duty of a King. (4) Effects of Foolish Education. (5) Power of a Pativrata.

## (1)

Today is Sunday, i.e., Ravivara. If we know what Ravivara means we have known all to be known. The word Ravivara means (Ravi plus vara — Sun plus to kill, to ward off, to set aside,

to push back, to go ahead of something, etc.), to go ahead of or to push back the Sun, i.e., to go beyond the Sun. Now, why to go beyond the Sun? Because that Infinite Bliss lies beyond the Sun. The wise and the Yogis are constantly trying to go beyond the Sun. This does not mean that we have to go physically there set aside the Sun and go ahead. By suitable Yogic methods or by following the instructions given by the Sad-Guru, while on earth, while in the ambit of sun-light, we are able to experience that we have gone beyond the Sun and experience that Infinite Bliss. The person, who is able to do that, has utilised the Sunday in the proper manner. That is why some people worship the Sun on Sundays. Great stress is given on Sun-worship amongst the Parsis. For the Brahmanas also Sun-worship is stressed upon. Now, why this stress on Sun-worship? Because if one wants to go beyond the Sun, one must know what the Sun is. The knowledge about the Sun can only be obtained either from the Sun or from one who has become like the Sun due to Guru-kripa. To propitiate the Sun for obtaining all the knowledge about him the thrice-a-day prayers (sandhya) to the Sun, Sun-worship, etc., have been ordained.

Every man, whatever be his caste, creed or religion, has to depend on the Sun; it could be said that everybody is related to the Sun. Everybody thus must try to propitiate the Sun according to the injunctions laid down by his Faith. Because of the ignorance of those injunctions, one cannot follow somebody else's method to propitiate the Sun; such an action causes great harm and leads only to suffering. The Sun is the principal Deity that gives all the worldly pleasures. The Sun is mainly responsible for all the creation in this world, as also for its stability, its nutrition and its pleasures. For all the mental and physical health of a human being, the Sun is responsible. That Almighty, which is always in an invisible state, becomes visible to the world in the form of the Sun. It should always be borne in mind that there is virtually no difference between the Sun and that Brahma. If the Sun is pleased with suitable propitiations offered to him, one is able to have all the health and wealth; one also attains all the knowledge about the Sun and comes to know the way to go beyond the ambit of the Sun.



If a person does not know the procedure of propitiating the Sun according to his religion, then after his bath thrice a day or at least once a day he should stand in the Sun, utter the name of the Sun twelve times and while doing so go on pouring water in front of himself; then he should bow down to the Sun by lying prostrate on the ground twelve times, each time uttering the name of the Sun; if possible he should observe a fast on Sundays. This is the simplest procedure that can be followed by those who do not know what is laid down for the purpose by his own Faith. This simple procedure can be followed by anybody belonging to any caste, creed or religion, a procedure that will lead him to the health and wealth in this world, as also all the knowledge about the Sun and the mode of going beyond his ambit.

## (2)

The lower orders of Faith lay down very simple procedures for the incumbents, who can do them easily and achieve better fruits than those belonging to the higher orders. Those that belong to the higher orders are not able to derive anything by following the procedures belonging to the lower orders; they have to follow those difficult procedures laid down for themselves. In those simple procedures of the lower orders there is hardly any likelihood of mistakes being committed, and hence all those actions done by them normally become faultless and always lead to better results. In short, everybody has to behave according to whatever is laid down for him by his own order of Faith. For a particular purpose those of the lower order will have to do some simple procedures, while those of the higher order will have to undergo some very difficult things; the nett result in either case will be the same.

The orders of Faith are classed as higher or lower and not the human beings, who are all alike. According to the work a person does the Faith lays down procedures for him to enable him to attain Godhood. For a person, who has to till the land and grow corn and thus who is busy the whole day in his hard labour, simple procedures are laid down by the Faith. Similarly for weavers, tailors, blacksmiths, goldsmiths, agriculturists and so on, who cannot undergo the same procedure due to the nature of their oc-

cupation, the Faith has laid down different procedures of a higher or a lower order to suit their occupation to enable them to attain Godhood.

'The fruits of the various complicated satkarmas that are laid down for and done by Brahmanas, pass on to the lower class of people — the non-Brahmanas automatically; amongst those non-Brahmanas, who do not do anything laid down for the Brahmanas, but help the Brahmanas to do their own, get a bigger share of those fruits; that is the rule. I will cite an example I have seen regarding this.

In Berar there was an agriculturist who had gone very poor and was faced with hundreds of difficulties. He met a virtuous old woman. She took pity on him, and, seeing the pure and satvika behaviour of his, suggested him a method to get out of his difficulties and poverty that faced him. She told him to find out a Brahmana boy, to keep him in a separate hut erected under a pippal tree in his land, to get him trained in various satkarmas by a pious learned Brahmana and then to make that boy do the various satkarmas, helping him and protecting him in every way, yet without interfering with him in the least. She told him that as that boy does the various procedures and progresses and ultimately attains Brahma, without any loss in his attainment, his punya (the boy's) will automatically come to him and his status will begin to improve, ultimately making him a prominent and rich man. That poor agriculturist followed exactly what that old woman had told him. In due course, commensurate with the progress of the Brahmana boy, his circumstances began to improve and subsequently as the boy attained that Infinite Bliss, this man became a very prosperous person. That boy is yet there in the state of Infinite Bliss.

There is a book called Shudra-Kamalakara composed by the great Rishis and thinkers of old. It contains the various procedures for the different lower classes of people to enable them to have the highest fruits attainable from following the Vedic religion — that is the attainment of Infinite Bliss. Though I have not seen this book, I feel that if the Shudras follow the procedures laid down in it, they will be able to achieve that Infinite Bliss.

## (8)

The different classes of people are different due to the different occupations they perform; intrinsically they are all the same; there is no difference between them. The higher or lower orders of procedure are laid down by the Faith to suit the individual occupation of the classes, but to lead all of them to the same result — the attainment of Infinite Bliss; it is therefore essential that every class follow the procedure laid down for it. It is like the powers of different grades of government servants; all government servants are treated alike by the government; but the work given them depends on their capacities; that is all. If these different grades of servants do not do their duties, — i.e., the work entrusted to them correctly and/or do something else they are not given, it will only lead to chaos; it is hardly necessary to tell that such a chaos will only make everybody unhappy in that kingdom. Exactly like that is the condition of these different higher and lower orders of procedures laid down by the Faith for the individual castes and creeds; if they are not followed by the different classes as they should be, but are interfered with, i.e., wrong ones are undertaken, there only will be chaos and nobody will be able to attain the temporal and spiritual happiness.

It is therefore the principal duty of the king to see that every class and caste behaves according to what is laid down for it, to make all his subjects happy and contented. Those kings, who behaved like that ruled happily, kept all their subjects happy and attained that Infinite Bliss in the end. If the subjects begin to behave in the wrong way, i.e., by leaving the procedures ordained for them, it only leads to accumulation of sin and the king has to pass to abysmal state in the end in accordance with the principle "Rajyante Narakam Ghoram". It is the duty of the Brahmanas to perform the satkarmas for the good of the world and of others to behave according to the injunctions laid down for them to have happiness and prosperity in the country.

These days the Brahmana class runs after earning for his subsistence and thus it is disregarding its own Faith. It is these Brahmanas, as has once been explained, that take their ensuing birth

in different castes, creeds and religions in accordance with the work they have been doing. In other words, all men in the world of today are all the old Brahmanas. Faith however has laid down the different procedures in accordance with the work individuals are capable of doing and have to do; and if the individuals do not stick to them, it will only lead to unending chaos and unhappiness for all times.

If the king also does not behave as he should, then everybody else begins to behave as he likes in accordance with the rule "Yatha Raja' Tatha Praja". How can such a king or his subjects be ever happy?

## (4)

A person who can make and eat a bread becomes qualified to go beyond the ambit of the Sun. The making of bread, 'Bhakarī' (the flour is turned into dough and then, a small lump of it is turned into a circular thin cake and roasted), is a woman's routine work; you people have no idea how important this work is; the fact that such an important work is entrusted to a woman at once tells that there must be something great about a woman's state. These days, however, the men folk are making the women folk behave in the way wholly opposed to their normal, i.e., natural or God-given mode of life and thought; they are being taught to behave like men, to do independent actions on their own and to mix freely with men. This treatment of women is very foolish. Somebody may ask as to why it be regarded as foolish? May I ask in return if this treatment is good or beneficial? The men folk are following foolish methods and make their women folk do the same. Does the present system of female education lead to heaven — lead to Infinite Bliss? Does it make them attain Akhanda Saubhagya, or lead their husbands to immortality? What good is derived from this education? Please tell me. What harm is there in saying that it is a foolish education that is imparted to them. Some might say that even if this system be not the Sadvidya, it at least leads to temporal happiness; they might say that it is due to this education that we are able to have motor cars, trains, good houses, good dresses, etc.

Do you call this temporal pleasure? I have already spoken on this subject once. I do not want to repeat it now. All this does not mean temporal happiness. If your car is broken you cannot even repair it with anything you have. In days of old when the axle of Dasharatha's Ratha was broken, Kaikeyi put her hand in its place and thus saved the situation. Does your present education lead women to act like that?

(5)

Because Kaikeyi put her hand in place of the axle, it does not mean that in those days the women were given all the education — even the military education; it does not mean that because of such a training she was taken as a help on the battlefield and that is why she could act like that; such an impression is wrong. How then could she do it? Those women were Pativratas and had attained that supernatural power. When Dasharatha took her with him, it was with the idea of having that supernatural power by his side and not as his wife. As a Pativrata she had accompanied him, and with that supernatural power she could do it and thus save the situation.

There was a Daitya (a demon) by name Jalandhara. He had a wife by name Vrinda. She was a great Pativrata and as such had too huge a stock of punya to her credit. Due to her power and punya, Jalandhara had become invincible; Shankara, Brahma-deva, etc., and others could not subdue him. Shri Vishnu then considered about the source of his supernatural strength and He found with His faculty of inner perception, that it was due to his wife's punya and power that he had become invincible. Vishnu then decided to play a trick to do away with the Pativraty of Vrinda. He took the form of Jalandhara and approached Vrinda. With the loss of her Pativraty, Jalandhara lost his power and was killed.

Similar was the case of Ravana. Due to his wife Mandodari, Ravana had become invincible. With the help of similar supernatural power of the state of Kanya and Pativrata of Sitamai, Rama was able to kill Ravana. These women had not learnt the military science. There are many such instances in Puranas. Such women are feared even by Brahma, Vishnu and Shankara. The

punya of such women not only leads to the good of their families, but leads to the intense good of the whole world.

Anasuya was one of such women. Once she did not allow the Sun to rise; the world was kept in darkness for some days. This continuous night for some days frightened all the Gods, who in the end had to surrender to her. Her punya was so great that Brahma, Vishnu and Mahesha were forced to have a united incarnation as her son in the form of Dattatraya. Thousands devoted to Datta have been and are being liberated; this is obviously due to the power and the punya of Anasuya. There have been many such women in the olden days who had led hundreds of men to liberation. All this impresses one thing on us and that is that the women are not really meant for enjoyment. They are meant to learn the Stri-Dharma, behave accordingly and lead hundreds of men to liberation — to the Infinite Bliss. But today it is you people that are responsible for preventing the women from learning and observing the mode of behaviour laid down by the Stri-Dharma. You are educating them on wrong lines. You are educating yourself on wrong lines.

Some might say that with this education we are able to earn money. Does this money remain permanently with you? Some might say that we are improving the health of the country. Well, what sort of physique you are having that only leads to diseases and to continuous use of doctor's medicine throughout life? Your tonics are such that they do not develop enough strength in a sick person even to lift a glass of water, that your wife and children have not strength enough even to nurse you during your illness. What sort of happiness you are having with your present mode of education? Only a few years ago, when your method of education was not in vogue, people were healthy, happy and contented. Since your education came in vogue the only thing you have attained through it is poverty, misery and suffering. How surprising it is that this simple truth does not strike you and you go on giving the same education to everybody leading to endless suffering. What sort of learning this can be called?

What was the state just a few years ago when your mode of education had not spread? It has been said —

“Kale Varshatu Parjanya Prithivi Sasyashalini, Deshah Ayan; Kshobharahito Bramhanah Sautu Nirbhayah. Aputrah Putrinah Santu, Putrinah Santu Putrinah; Adhanah Sadhanah Santu Jivantu Sharadam Shatam”, meaning — The rain should arrive at the proper time, the soil should be rich with corn, the country should be very happy and without any suffering, indifference, anger and hate, the Brahmana class should be fearless and be persuing satkarmas for the good of the country, the childless should have sons and grandsons, the poor should be wealthy, everybody should be powerful mentally and physically and live for full hundred years. Such prayer, uttered with all sincerity and honesty from the innermost core of the heart, always led to the fulfilment of it, and as a result of it, the whole country became prosperous, healthy, happy and contented.

You should bear in mind the correct interpretation of the words Putra and Pautra (sons and grandsons) in these couplets. The present sons are not the result of the properly sown seeds. When the rain falls, there are thousands of plants that make their appearance and grow at a very quick pace; these plants, grass, etc., are always considered as detrimental by the farmer to his properly sown harvest. The present children are like that; in enjoyment of lust these children have arisen and have become an unending source of misery and suffering in and to the country. How can such children be called Kumara and Kumaris or Kanyas? To have children who will lead their forefathers to higher status and Infinite Bliss, who will make the country prosperous, healthy, happy and contented, Gods have to be propitiated to bestow such progeny; it is like exerting to grow the Alfanso-mango-trees or beautiful oranges. It is the Alfanso-like children that are indicated by the words Putra and Pautra. As they are born today, they can be procreated by anybody any time in an unrestricted manner; but they are not the Putras and Pautras indicated in the verses.

Just a few years ago when your mode of education was not in practice, the country was happy and prosperous. There was

no dearth of food. All the men were healthy, powerful, physically and mentally, and gentle; they had that lustre of contentment and happiness on their faces; they were performing satkarmas for the good of the country; they had that power of endurance in them. All the women, in the same way, were scrupulously observing the Stri-Dharma and formed a real source of power and strength to their husbands; there was hardly a widow in their society.

Unless the women stick to their Stri-Dharma, their husbands will not be able to live long, will not be happy and will not be immortal. To attain immortality, the men used to marry women who used to obtain it for them by due observance of various Vratas and satkarmas. I have made it clear many a time that the immortality of the man depends on the attainment of Akhanda Saubhagya by his wife; and for this the women have to strictly follow the code of Stri-Dharma. Today you people are forcing the women to behave like you, to set aside their innate mode of life and behaviour and to disregard the principles of Stridharma. As the children are born they have to be guided by the parents and this is how you are guiding them on all wrong lines; they are bound to follow what you have taught them, what you have impressed on them in their early childhood. Hence for the degradation and downfall of the individual, of the society and of the country, it is you — the present men that are responsible and none else. If you choose to continue to behave and follow this system of education, you will only go down in the scales of degradation.

Men and women after all are born of men and women and their happiness and advancement is bound to be mutual; like the advancement the degradation also is bound to be mutual. All the objects of the world except the women are meant for enjoyment; the woman is meant for the attainment of Infinite Bliss. Men should always remember that the woman is not meant for enjoyment — for temporal pleasures, but for attainment of spiritual happiness. If then you mislead the women, you will also be misleading yourselves.

In short, so far your women are not capable of making a bread and feeding you with it, you will have no liberation. If



you impart foolish education to them, how can they make the necessary bread? It will be like "reap as you sow".

44

U. V. II-16

28-1-1924

(1) The Bread and the Sun. (2) The greatness of Ashvattha, etc.

(1)

(Somebody said to Shri Baba that yesterday's subject about the Bread and the Sun remained incomplete. On this he began to speak.)

Whether I completed the subject or not, what does it matter? Even if I had completed the talk, who is ready here to go beyond the Sun? This subject cannot be understood like that unless one is qualified for it. Still I will resume the subject as it comes to me. I wanted to speak yesterday on 'going beyond the Sun'; but somehow or other I went astray and talked over something else.

(On this somebody said, that what he had talked had opened the eyes of many. Who tells like that with all sincerity? On this he began to speak.)

Yes, there is nobody to talk over such a subject sincerely; but there is also nobody to behave accordingly. What is the use of such a talk then?

So far the woman is not able to make the Bhakari, all other things are no good. God has given her the power to make a Bhakari; but today she is not able to make a Bhakari and feed her husband with it. God has bestowed that power on her, with which her husband could go beyond the ambit of the Sun. A woman's hand always oozes out Amrit and God has arranged like that, so that the Bhakari she makes and serves her husband with, he should be purified and be able to go beyond the ambit of the Sun. These days, however, women have lost that power and the men have forced it out of them. In days of old at the court of Pandavas, plenty of Annadana (offering food to many) was effected; there, it was the duty of Draupadi (wife of Pandavas) to serve

the food. A few years ago the mistress of the house used to request her neighbouring women to help her in serving the food. Even today in some places this practice is in vogue. When they serve the food, the men served with the food are able to have that Amrit that enables them to attain the state beyond the ambit of the Sun.

It is essential to be able to make and eat the Bhakari. If the wife could not do it, the man can try to make it. Even though by nature a woman is endowed with the art, it does not mean that the man should not try to make it. The man should leave his pride of manliness and learn to behave according to the Stri-Dharma, in making Bhakari and so on. The contrary of this, however, i.e., for a woman to leave her womanliness and take to manliness is not beneficial. The Bhakari should either be made by the wife, or the husband should learn the art of making it, eat it himself and give it to others as well, and thus attain the power of transgressing the ambit of the Sun.

Amongst all the articles of diet, Bhakari or Bhakara is of great importance. Names are given according to the qualities an object possesses; and the Bhakara is a great thing. The poor eat the Bhakara while the rich eat rich dishes. But persons eating Bhakara are the ones who are benefited. Bhakara is made out of the flour of so many things, Jawar, Bajra, Wheat, Corn, Rice, etc. The flour is mixed with water, kneaded into a ball, then flattened with the hand or a rolling pin and then roasted on an iron or earthen plate; this is the method of making a Bhakara. Some people call the Bhakara as Surya-kanya, i.e., the daughter of the Sun. Bhakara really means the Sun. Some people use the prefix Pra before it, and call it Prabhakara meaning the Sun. Prabhakara is a very common name. Bhakara, Bhaskara, Prabhakara are all the epithets of the Sun — Surya. Bhakara means Bha plus kara — light plus to make, i.e., one who makes light, that means the Sun; it is immaterial if you apply the prefix Pra or not. The day nominated as that of the Sun, i.e., the Sunday is called Ravivara, Adityavara, Bhanuvara, Bhakaravara, Suryavara, etc. The word Bhakara is the corrupt form of Bhaskara. To make the bread — Bhakara is to make the Sun. It is necessary to be able to make the Sun.

Somebody might say, that the Sun is already there; where is the question of making it now? Yes, it is true that the Sun is there; but we cannot go beyond the Sun that is already there. When I talk of making the Sun, I do not mean that we have to make another Sun; what I mean is that we have to remake the same Sun.

Think of learning to make a watch. You take a good watch; dismantle it bit by bit and remake it then by adjusting its various component parts. If one tries to undo and do the watch a few times like that, one knows the whole mechanism of the watch; when you have mastered that mechanism, you have gone beyond the state of the watch. In the same way, we have to understand how the Sun has been made. Once we attain the knowledge of how the Sun has been made, that is, we have learnt the origin of the Sun and how it is made, we will have achieved all that is to be achieved. Unless you begin to study the subject you will not know what it is; if somebody tells you all about it, you will not be able to understand it. It is thus essential to propitiate the Sun; once His Kripa is attained, then by association and service of a Satpurusha, who has transgressed the state of the Sun, with all sincerity, humility and purified mind, one is led automatically to the unfolding of that knowledge about the Sun; or as the association with a Satpurusha develops, a man soon becomes qualified to attain that knowledge; it is then that the Satpurusha who begins to dish out that secret knowledge. Once the man becomes qualified, then alone he begins to understand; and once with the kripa of the Sad-Guru, he understands it, it can be said that he has attained the fruits of observing Sundays, or that he is able to make and eat the Bhakara. Such a man alone transgresses the state of the Sun and attain that Infinite Bliss.

Such power of transgressing the state of the Sun and attaining the Infinite is naturally bestowed on women; but they have forgotten all about it. Draupadi had that knowledge; she was able to transgress the state of the Sun and that is why she was able to lead the Pandavas into that Infinite Bliss beyond the Sun. She knew the secret of the Sun and the Sun was very much pleased with her. What was the sign to know that the Sun was pleased

with her? When the Sun was pleased with her, He told her that she should not tell anybody how He was pleased with her and then gave her a present of a Thali (a plate — a dish), from which any amount of food could be obtained. Whomsoever received the food obtained from that Thali at the hands of Draupadi attained the status of that Infinite Bliss; God had arranged like that, that hundreds should have that advantage. Because Draupadi had fully observed the Stri-Dharma, with the punya she had accumulated thereof, she was able to please the Sun and had attained Akhanda Saubhagya and the state of Kanya; that is why even her remembrance purifies thousands; that was her attainment — her qualification. If a man will take to Stri-Dharma and make a Bhakara, he will also be able to transgress the state of the Sun. For this it is natural that the man should have the innate qualities of Stri-Dharma and should have sincere devotion towards God or Sat-purusha; then alone he will be able to understand the secret of the formation of the Sun and go beyond it.

A person who is able to have food at the hands of a Sat-purusha who has transgressed the state of the Sun, becomes qualified for the same. Shri Sai Baba had gone beyond the state of the Sun. He had accepted Womanhood and he knew how the Sun was formed. He was the follower of Stri-Dharma. He used to cook himself and serve that food to others. That was his method. It becomes clear from this that it is not an easy job to be able to eat the Bhakara. All the same I always say, that if a person can do nothing else, he should at least be able to eat the Bhakara. One must be able to make the Sun and go beyond it. Such a man can be said to have utilised his Ravivara — Sundays. Some persons are desirous of having that Bhakara from a Satpurusha; the Satpurusha sees if a man is qualified for it or not and then gives it to him. Whether a person is qualified or not, if he succeeds in having and eating the Bhakara from the hands of a Satpurusha, his work is done; why so? because the Satpurusha is one who has taken to Stri-Dharma, and thereby has made his Bhakara and eaten it. One who experiences this Stri-Dharma, alone understands what it is; everybody cannot understand it.

(At this juncture somebody came for Darshana. Shri Baba asked him as to when he was returning. He replied that when he would be asked to go by him he will be going. On this Shri Baba said to him.)

(As you are staying here today, you better sit under the Ashvattha tree and do some Gayatri-Japa. Here is the importance of Ashvattha —

“Mulato Brahmarupaya Madhyato Vishnurupine; Agratah Shivarupaya Ashvatthaya Namonamah.” Amongst all the Deities these three are the highest. There is a God above these three; but He can only be experienced through these three. All these three primary Deities are associated with the Ashvattha tree; the union of our tree-like body with the Ashvattha tree means our union with those three Deities. Once these three Deities begin to reside within one's self, one experiences that Brahma.

This tree has gone through its thread ceremony; you have also undergone that. If under that tree, Gayatri-Japa is done for some time, you get the fruits of having done its Purascharana. That tree is not able to do the Japa, etc., by itself; that is why any Brahmana doing Japa under it is bestowed with the grace of the three Deities, and attains the fruit of having done the Purascharana and experiences his unity with the three Deities. This is the principal means of achieving temporal and spiritual happiness for a Brahmana.

Instead of moving about here and there unnecessarily, and visit so many places of pilgrimage, you better do Japa under that tree; you are a Brahmana and hence you should behave like one. I am sitting here in the form of Ashvattha. I cannot do anything by myself. Hence for me, or your forefathers, or yourself or that tree, or to achieve the fruits of observance of Sunday, you do Japa under that tree. Gayatri Japa by a Brahmana, or any Japa by anybody else, always leads to his own betterment and that of others as well. When you bathe in a river, the crows imitate you and bathe in the river and attain purity; in the same way, when you start doing Japa under it, others may imitate you and get benefited themselves. Even

if you give me abuses while sitting under it, I will give you the fruits of Gayatri Japa.

From the commencement of the Uttarayana for the whole of its period, with due purity, celibacy and observance of other cogent rules and regulations, from the time the orb of the Sun makes its appearance at the horizon till the Sun comes fully overhead, every day, if somebody sits under that tree and does the Japa, and spends the remaining period in doing his occupation, of course behaving in a way that the Vrata is not broken, he gets the fruits of having performed a Purascharana. If similar procedure is followed over the whole period of Dakshinayana, one is able to have all the worldly pleasures. It is essential for a Brahmana to do Gayatri Japa, while others can do any other Japa they like. Good effects of these things have been experienced. Similar results are obtained by doing Japa under Audumbara, Shami, Vata, Agasti, etc; or by doing so under any of them on the eclipse day alone.

45

U. V. II-17

30-1-1924

(1) Attainment of Godhood by man and a simple method for the same. (2) How to know a real Satpurusha.

(1)

(One of the woman devotees, called Guard-Mami, was to leave today; as she came for the Darshana, she was feeling the pangs of separation. On seeing tears in her eyes, Shri Baba spoke.)

The wheels of Prarabdha made by man always lead to suffering and pain. Man is made, while God is self-existent. Man being an artificial creation, all his doings are of the same artificial nature. For self-protection and for pleasures a man has to work; his pleasures thus are artificial. So long as he is working for it, he has the pleasure. God being self-existent — natural, his pleasures, his happiness is natural and has no limitations. Just as the water in the sea is naturally infinite, Godly pleasures are infinite. When you want to have water, you have to obtain it in a vessel; if you do not fill the vessel, it remains dry without water. So far the fish

is under water it is happy; the moment it is out of water it begins to suffer. In the same way, so far a man goes on doing good actions, he has pleasures; the moment he stops his efforts for it, he begins to suffer. That is why wise men do not run after artificial pleasures; on the other hand, they try to remove that artificial state of manhood from themselves and attain the self-existent Godhood full of natural limitless pleasures and the Infinite Bliss.

We have obtained the artificial birth through our parents; when we stop committing the same artificial action in becoming a father, other artificial actions and the faults thereof such as pride, vanity, etc., are automatically removed; it is then that we are able to get out of this 'Bhava-chakra' (the wheel of Being) and get into the natural state of Infinite Bliss. Once this state is attained, the original artificial body should no more be looked on as artificial; it should be taken as of natural origin. Amongst all the forms into which God evolved, the human form is the last. If a person does not try to create another artificial body from himself and if he has no pride — no egoism, then the Jiva of that person is transformed into the state of God and his body develops the qualities of Godhood. The human form no doubt is human; but so far this form acts in an artificial way, and thinks himself as the Doer, that form is called 'man'; when that form does not act — does not artificially procreate, i.e., does not become a 'doer', i.e., does not take himself to be the 'doer', then that very form is taken to be the form of God — the last form into which God evolved Himself; such a form obviously cannot be called as artificially made; such a natural form will obviously possess all the natural pleasures — the Infinite Bliss and that supernatural power. To become like that, association with a Satpurusha is most essential. When one develops that inner association with a Satpurusha, then he is able to lose all his artificial complexion. It is for this that God has taken a wheel in His hand; that wheel is meant for putting His devotees on it, to lead them away towards Himself. Artificial pleasures can never lead one to God. Pleasures can be obtained only through suffering and pain.

If you are constantly thinking of me, do I remain far away from you? You have many a time experienced that proximity of mine. Always remember me. When you finish the stock of Tirtha,

put some water in the same container and use it as Tirtha. You can any time take a little water on your palm, remember my name and drink that water as Tirtha. Try to remember me and have any name of God on your lips during every action — walking, talking, eating, sleeping, etc., that you do. When you have some free time then try to practise Dhyana and Dharana.

(Guard-mami said to him on this that, what other God should she think of now; she likes no other God. On this Baba began to speak to her.)

Remember one that you like. Tell your son not to spend unnecessarily. Tell him that even though I am ugly, it is I who will be of use to him in time. Whatever belongs to us is always of use to us, whatever it be. Anus is considered as dirty; but everybody has an anus and everybody has to care for it; none can do without it. In the same way, however dirty I may be, I belong to you all and I am bound to be of use to you. Anyhow you have taken to me; now stick to me for your permanent good.

I am everywhere. Whether for the thread-ceremony or a marriage ceremony, I am there. God has taken incarnations in lower as well as the higher forms. The one who becomes devoted to the lower forms attains the real happiness. The one who sticks to His higher forms has to return to the world again to enjoy the pleasures and pain. I always go to him, whom I feel like approaching. Whosoever takes to me, I am always with him; to some that are near, I am far away. The farther I am, the better it is.

(At this juncture Mr. Guard-mama approached Shri Baba and told him that his mother has been fasting for the last few days and now desires to accompany them. On this Shri Baba said —)

More the difficulties, troubles and fasts, better it is, because they remove our faults. It is better that the blood formed out of the unsanctified — impure food is allowed to dry up. Shastras have ordained that the food should be sanctified prior to its ingestion. Unsanctified — impure food leads to Kama, Krodha, etc.



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I had also to fast for many a day to remove the blood formed from impure food. If your mother is fasting, it is well and good. A person can remain easily without food for two-three days. Hunger brings a man round; if he bears it and continues to fast, it is better; both these aspects I can utilise. In the first, the hunger troubles a man; but hunger is a vice and it is better to have a vice under one's control. We must have control over hunger; we should not be under its control. God always looks after us and is always with us. From the childhood parents put the children into bad habits and later when these children as grown-ups approach God or Satpurusha, they do not find it suitable to stay with him. As a matter of fact at the God's or Satpurusha's place everything is comfortable; but we being used to all wrong things, we feel ourselves uncomfortable. Because of our foolishness things over there look to be awkward.

(At this juncture some Gujarathis from Bombay arrived; Shri. Baba began to speak in his impersonal style.)

There is too much of sin prevailing in the world. When its effects begin to affect the people, some of them come here for darshana. They have no idea of what and how to approach for a darshana and hence they do not derive the fruits thereof; they just come like that and go away. But the glory and power of this Sthana is such that even when they come like that, they become sanctified. It is like some going to the banks of a river to obtain water, while others throw away dirt into it. There are some people who would not drink water themselves and not allow others to do the same; some such type of men also come here; these men do not do any satkarma themselves and do not allow others to do the same. I go on advising and talking and these people go on behaving as they like. Everybody comes here to throw his dirt and then makes me remove it. You people think that you are offering here good things, money, etc. But what is good in them? All these things are sinful; it is your sins, your dirt that you offer here. God has put me in this job to remove the dirt of others. All these things offered here look to me as dirt; even though I do not like this, because I have been made to undertake this work, I do it. But the more I do not say anything, the

more you people go on pressing your way. What for have we to approach God? We have to approach Him to take to His wisdom and leave ours; but people always carry on in their own way. Even though I am not God, you people call me God; is it not?

(At this juncture a Gujarathi gentleman brought out some money to offer as Dakshina; on this Shri Baba remarked —)

Do not keep any money here; I do not see any good in you people. So far you give importance to money, you should not offer it here. You want to earn and earn in any way; there is a limit to everything. I do not know how you people do not feel tired.

(At this juncture a Parsi lady brought an insane child of hers for darshana.)

As you stay here, you should behave in a way that you do not become a nuisance to others. You have come here to wash away your sins. Many come here for this purpose. I always tell everybody that I myself am a sufferer; how can I cure others? In spite of this if you want to remain here, you can do so without becoming a nuisance to others. Or you keep your son here alone, and you go away; I will then see what I can do. Or else, see if he improves in a few days; if he does not, then take him away. Anyway, go away now. I will consider what to do; do not get frightened.

(At this moment a man from Bombay came for darshana; he said that he knew Mr. Bapusaheb in the place. On this Shri Baba said —)

If we begin to take advantage of other's introduction, we fail to have introduction with God. When we leave our relations with the world, then we begin to know God. If you have come to the abode of God to get introduced to Him — to know Him, then you should subsist here somehow or other and forget everything else; then you will begin to know God. Of course this does not happen at once; it is a slow process.

(At this juncture a gentleman asked him about the way to God. On this followed the following conversation.)

Baba — Have you not yet found the way to reach God?

Gentleman — Who else but you can tell us?

B. — There are so many methods explained in books; there are many that may be told also.

G. — When I have met you in-carnate, where else and why should I go?

B. — You call me incarnate? What do you mean by it?

G. — You are Para Brahma — Satchidananda — God incarnate to me; and hence whom else should I request to show me the way to God?

B.— You are asking the way to what?

G.— To God.

B.— But what have you taken me to be?

G.—God incarnate.

B.—If I am taken as God by you, to what other God should I show you the way? If you consider me to be God, then the man who sent you here to Sakori has already shown you the way, is it not? Do you not think that you have already come to God?

G.—I have now understood.

B.—You ask your way and arrive at Bori Bundar (another name of Bombay station), and having arrived at the station, if you ask somebody where is Bori Bundar, what reply will you get? The other man will only say that you are in the station itself; you have come to the place you wanted; you can now do what you like. When a thirsty man approaches a river, does he ask the river as to where is the water? In the same way, having come to God, you are asking again the way to God. If with your own mind or with the help of others you feel that God is here, then you have already come to God. Is it not?

G.—I have now understood.

B.— What have you understood?

G.— I have actually met God in your form; this I have understood; now I am thinking as to how I will meet Him after death.

B.—If you are determined that you have come to God, and if you stick to Him, then after death, whatever God you expect to meet, you will. Whatever happens to shake your faith, you must never lose your faith; then you have achieved. You should always remember me while doing anything. During the whole day whatever time you can spare, you should bring this scene before your mind and try to do Dhyana of mine as you see me sitting in this setting. If any form of God you can remember better, you can do so, preferably in this setting. Even if worldly things come in your mind at that time, you should not worry about them. What you must try is, not to forget this place; on the other hand, you must increase your attention towards this place. If you carry on like that till the end, then you are certain of attaining God. Your worldly difficulties also will be solved by this and your mind will become calm.

(That gentleman, having heard this, prostrated himself before him and then with folded hands said to him, "This is exactly what I wanted and I have now got it; I am determined to follow it.")

Baba— Do I ever tell anything wrong to anybody? Whomsoever has behaved as I told him, has always led him to his own good.

(At this juncture another man suddenly said that since he has been behaving like that his mind had calmed down a good bit; as the mind becomes fixed there is a peculiar sense of happiness felt; it is not possible to describe that sensation. Then he said that some peculiar coloured wheels come across his mind, and he wanted to know what they were. Shri Baba, on this, said—)

Many people tell me like that. Those that have followed what I have said, have experienced varieties of scenes; but never pay any attention to those different scenes. We have to go beyond them. If somebody does like that for four years, generally he becomes fairly competent for a further course. Sai Baba also asked me to do like that for four years only; but unless you have exerted and are made ready prior to your coming in this life, four years will not be sufficient for you to get qualified. In all, sixteen years are required. First a period of four months, then a year and a

half, then four years; during this a person achieves a good bit. While going through it, various scenes are experienced. Never pay any attention to these. You should carry on your Dhyana-Dharana more vigorously disregarding these experiences. When a person begins to forget his body and when the scenes of the world no more cross his mind, then it could be said that he is getting almost qualified. Unless you work for yourself, you cannot progress. If you cannot do anything, then try to remember this cage, this gunny cloth of mine or any article from here at your last moment. This will ensure your attainment of Godhood; because this place and all articles therein have been transformed into the state of God.

Lord Shrikrishna has repeatedly told that if a person remembers Him at his last moment, he positively goes to Him. That very God appears in the form of a Satpurusha. Any article or a place of a Satpurusha hence leads to the same result.

Everything, after all, depends on your own mind. If your mind decides that this is Vaikuntha and if you never forget this place, you will attain the fruits of Yogabhyasa. If your mind decides that all your forefathers, all your relatives, all your belongings belong to this place only and you behave accordingly, then all these things will attain Godhood in the end. For this, you have to have ever increasing Sahavasa. To ensure their remembrance at the last moment, one has to associate with them during life; then they themselves remind you of what to remember at that supreme moment, or they themselves actually stand before you in that invisible state. For all this, continuous attempt at remembrance, association and service is essential. Those that get no opportunity to meet a Satpurusha, should try to do the same thing pertaining to any form of God they like; it leads to the same result. Now you would not like to associate with a Satpurusha unless you know him to be one. Though I have told many times how to know a Satpurusha, I will repeat again a little about it.

(2)

Those, who remain detached from all things, who try to behave in a detached way, who sit in solitude, who remain in

forests, who remain away from objects of desire, who are busy in some satkarmas, who habituate themselves to suffer pain, who undertake any menial or laborious work without any egoism or pride, who observe certain mode of dress and behaviour of life in accordance with their faith, who are seen to behave in accordance with their previous Karma-Prarabdha, such persons are generally recognised as Sat-purushas and people get devoted to them. All this behaviour, however, is shown by those who are on their way of becoming a Sat-purusha and not by those who have reached that stage. If such men who are undergoing their study, get involved in the following they get, then their study remains incomplete and they lose in course of time what little they have learnt. During this study if they attain some miraculous powers, some miracles are seen to happen automatically at their hands; the followers are more impressed by these miracles and naturally run after the man doing them, taking him to be a Sat-purusha and begin to praise and coax him. As those half-baked Sat-purushas are dubbed on with greatness, they now begin to show miracles on their own; very soon they get attached to the feeling of popularity. In course of time they lose their miraculous powers and they now resort to playing tricks like magicians. Such half-baked men have not lost their ego completely. Those that run after a half-baked Sat-purusha, continue to believe in him and become faithfully devoted to him even out of selfish motives; their spirit of devotion is not wasted; that Sat-purusha also does not lose anything provided he tries to put his followers on the path of devotion without any selfish motive.

If these student-Sat-purushas avoid the followers, if the people leave them alone, then they are able to complete their study; as the completion of their study is approaching they are able to meet directly or indirectly a Sadguru; when they thus meet a Sadguru, the Sadguru bestows his grace on them and make them like himself at once. Tukarama has said, "Apana Sarikhe Kariti Tatkala", meaning, they turn them like themselves at once — on the spot. 'At once' here means, when their study is completed. When he thus becomes a Sat-purusha with the grace of his Sad-

guru, he is no more half-baked, but a full fledged Sat-purusha; he becomes one with that Infinite Bliss.

How to know a full fledged Sat-purusha? I will tell you a few signs. It is not possible to correctly describe such a Sat-purusha as he has become the Infinite himself. How can Infinite be described? Who can know Him? They are 'all'. Some of those that are seen to come forward for the good of the world are seen to behave exactly like the people who come before them from time to time. It is this ever changing behaviour corresponding to the behaviour of the persons before him, that enables one to know him to be a real Sat-purusha.

The state of a real Sat-purusha is like the water in a river or in a well. So far nobody approaches it, the water is smoothly flowing or remains undisturbed. The moment it is being used for a good or a bad purpose, the water is not only disturbed but also looks dirty or coloured for a while. A little later after the disturbance has left, the water regains its composure. Thus according to the circumstances of the disturbance, the water is seen to change its colour or composure; that is all. Even if the water is continuously disturbed, it does not lose its quality of being water. In the same way a real Sat-purusha is seen to change according to how he is put to use; but his quality of being Infinite never changes. Whatever feeling a person holds about him, that very feeling is shown by him when that person approaches him; otherwise he is always in a tranquil, detached, unaffected state.

To know a real Sat-purusha, in the beginning, is very very difficult, because his external appearance is seen to be of a very varying nature; it may be good, bad or indifferent; and it is so because he has no particular mode of behaviour — nor has he any particular thought. He never does anything by himself like the common human being; he is always in a natural Godly state. If some of those come forth to do good to the world, then they are seen to behave according to the society they reside in. Their mode of life and behaviour depends on the society that approaches them. If nobody approaches them, they do not show any behaviour. They are fully devoid of vanity, pride and ego. They allow things to happen in their natural way. If somebody



offers them something they do not object to it; at the same time they do not wish that they should be offered anything. They do not prevent anything happening. This is how a real Sat-purusha is seen to behave. But then how to know him?

Even though there is no particular sign to know him, you will always find some unusual things happening wherever he resides. Without anything done on his part, some people get inspired and begin to do various things which normally would not have occurred. This is a sign that can strike anybody and that is likely to appeal to him. It is in such places alone that one can know the existence of a real Sat-purusha. Even if very painful, insulting, difficult circumstances arise or happy ones come forth, the real Sat-purusha is never disturbed, because he is beyond praise and defamation; and because he is beyond pleasure and pain — beyond all the dvandvas he is equally indifferent to all the opposite sets of circumstances.

This place was a cremation ground; even the ignorant village folk would not stay here; and yet in such an insignificant, foul, out of the way place all these buildings have made their appearance. It only means that God or a real Sat-purusha must be here. In a place where so many good and pleasant things are seen to happen, along with uncomfortable, painful and troublesome things, i.e. to say this occurrence of opposite things simultaneously is the principal sign of a Sat-purusha. Men like Tukarama and Ekanatha were worshipped by some and hated by others simultaneously — both the worship and hate not affecting them in any way — that is the sign of their being a real Sat-purusha.

Generally, it is as a result of a stream of satskarmas that one meets with a real Sat-purusha; it is rare to meet one accidentally. Anyway, when one identifies one, he should stick to him; or one should stick to one in whom one feels all faith. When one is really hungry, one appreciates any food; in the same way, when one feels real hunger for association with God, then one should choose anybody one likes, call him a Sat-purusha, make him one's Sadguru and behave with him in a way that would not in the least affect one's feeling about his being a Sadguru, whether he is one or not. If this does not become possible then one should imagine

God in any tree, stone or idol, treat it with all respect and try to develop its qualities of stability, unaffectedness, pridelessness etc. in one's self; such men, if they remember that stone or tree at the last moment, always attain the state of God.

(At this moment Mrs. Saraswati Bai came on the scene; Shri Baba advised her—)

We should always behave in such a way that we never become a source of nuisance to others in the least. Always suffer on account of others and remain calm and happy. Never try to intrude in the affairs of others. We should always bear in mind that we stay here to serve God and hence we should continuously try to forget everything else and enjoy the memory of God in our own heart.

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U. V. II-19

1-2-1924

“Apana Sarikhe Kariti Tatkala” —

They at once make like themselves

— Tukarama.

What does it mean? It means that when a person becomes fully qualified to lose his ignorance, it is at that moment, at once, that they make him like themselves. No sooner you take his darshana for the first time, the Satpurusha does not make you like himself; the moment you become qualified to become like him, he makes you like himself. There are some diseases which have to be allowed to continue to get better. The moment its period is over the disease leaves the person. If a man develops cataract, the doctor asks him to wait till it is ripe; in some cases it takes years for it to be ripe; the doctor advises him to approach him only when it is ripe; the moment it is ripe the doctor is able to operate on the eye and remove it. Tatkala thus means that moment, when the cataract is ripe, or the disease has finished its period. In Mārathi sometimes the Tatkala is used instead of Tatkala. The word Tat-Kala is the correct word — uncorrupt word. When a person has achieved purity of mind by ob-

serving what is laid down for him by his Faith, then it can be said that that time has arrived. 'That time' thus means, when a person is fully qualified. There may be a person who gets qualified within a day or a week; there may be another by his side waiting for years; the latter complains that he has been waiting and serving for the last twelve years and he has not received the grace, whereas the former has hardly arrived and has been bestowed with the grace! Because of such a talk by some I had to explain. Tukarama said Tatkala; I say the same thing — Tatkala; but it means when one is fully qualified. The complainant says that this argument does not appeal to him since Tukarama immediately after Tatkala has said — "Nahi Kala-Vela Taya Lagi", meaning, "There is no question of time for him". I will tell you what it means. It does not mean 'that no time is required'; it means, that the moment when he becomes fully qualified the Satpurusha transforms him into his own status, and then the question of Kala-Vela — meaning, 'time of death' does not arise for him; because he now does not die, — he has gone beyond the 'Death', beyond the chain of births and deaths. This is what is meant by Kala-vela in that couplet of Tukarama. That couplet means the birth and death phenomena does not affect him. If it meant that the moment the darshana was taken, the Satpurusha makes him like himself without waiting for any further time, then hundreds would have become Satpurushas every day; and then the necessity of exertion on the part of a Satpurusha for the good of the world would not have arisen! Because Tukarama has said — "Jagachya Kalyana Santanchya Vibhuti; Deha Kashtaviti Upakare", meaning, the Satpurushas always exert for the good of the world. If everybody became a Satpurusha by mere darshana once, the question of exertion by a Satpurusha, or even the question of doing good to the world, would not have arisen. Thousands approach a Satpurusha, but hardly one or two of them are able to reach his state.

If you still think that the moment the darshana of a Satpurusha is taken he makes one like himself, well, there is no

harm in thinking that way also. There is not the least doubt that no sooner anybody goes to a Satpurusha, he at once makes him like himself; the only point is, there are very few who are able to experience that change in themselves at once; others take time to experience that; the latter are able to experience that, as their association with him increases and qualifies them for that experience. Let us take an example.

You put pieces of dry and wet firewood in a blazing fire. The fire at once acts on both without any discrimination. The dry piece, however, being fully qualified, is able to attain the state of fire at once, or you can say that the fire transforms it into its own state at once. The wet piece being unqualified does not get the same experience at once; even though a portion of it becomes black and red here and there a little, that piece is not conscious of the state it is passing through. As its association with the fire increases, as the wetness is done away with by the heat, it is able to transform itself into the state of the fire here and there a little; when the wetness totally disappears, i.e., it becomes completely dry, i.e., becomes fully qualified, it at once begins to experience its transformation into the state of fire.

Think about this fire in another way. When a man touches the fire, he at once becomes conscious of the effects of fire on himself; but look at a stone or a piece of iron put into it; they do not become conscious of the effect of fire on them.

Think of the rains. As the rain falls in the rainy season, it falls uniformly all over a piece of land. But where there is a depression or a pit in the soil, water collects there; on a raised piece of ground or a hillock nearby not a drop of water is able to stay. Is it the fault of the rain or partiality shown by the rain? The Satpurusha, like the rains or the fire, treats everybody alike; he at once makes everybody like himself, but persons resembling a hillock or a wet piece of wood, i.e., persons with pride and egoism do not experience the transformation; on the other hand, those few, who resemble a pit or a dry piece of wood, at once experience their transformation.

Whether unqualified or qualified, anybody who goes to a Satpurusha, the Satpurusha at once sets up his machinery to turn him into his own state; but the experience of it depends on the qualification, or preparation of the mind of the approacher. Some of them are already qualified as they approach him and as such they are at once able to experience their transformation; others naturally take time, and their experience depends on the progress of their mind. The darshana of a Satpurusha is thus never, never wasted.

Satpurushas are indifferent to every thing in every respect; they have no need for anything; if at all they feel a need, then it is only of transforming others to their own state; that too if you go to them, they do it; otherwise they do not worry. If you do not go to them, they remain engrossed in their indifference. The river always flows on; it does not go to anybody. If some persons go to the river and use it for a good or a bad purpose, it does not say anything; for the time being, at a particular spot the flowing water is disturbed; the moment those persons go away, well, its original smooth flow is continued. The Satpurushas are exactly like that. It is you people who go to them, to achieve your objects — to get your faults removed. As you approach them, apparently his mind seems to be disturbed; but the moment you people leave him, it returns to its original status of indifference, stability, unthinkingness, unaffectedness, etc.

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U. V. II-20

2-2-1924

- (1) Advice to family men. (2) Sale of sons and daughters.  
(1)

(Mr. Argade had come to take away his wife; Shri Baba spoke to him.)

We must always have stock of things that we require in life. If enough wheat is in the house, but the rice is not there, it is no good. All the necessities must be there; if one of them is out of stock, your purpose cannot be served.

You have passed half of your life, and yet you are not settled in life; that means your stock of punya is over. So far there is water in the well, all needs are satisfied; when the well is dry during the summer, it is of no use. Your putting a cart-load of water in the dry well will not serve any purpose; you must dig it deep and try to get a spring. Once you get a good spring then the well will not get dry; you and your successors can go on utilising the well. It is the duty of a human being to do things that will not only be useful to himself but to his successors as well. A man must always provide water for himself and his forefathers during and after life. It is customary to offer water to one's forefathers; but this water is not the well-water; it means the punya. If we ourselves have no punya, what can we offer to our forefathers? What can be left behind to our successors? It is thus most essential to accumulate punya. We replenish our stock in the house before it is exhausted; in the same way, before the punya left by the forefathers is over, we must have some collected. With punya to your credit, you can have any comfort in most dire circumstances. Punya has no form; even then it always approaches you in the form of somebody and says, "You seem to be hungry, Maharaja; may I arrange for your food?" This man feels that you are a Satpurusha; because punya is the stronghold of a Satpurusha. Even if a Satpurusha sits in a forest, he automatically gets the necessities of life. Look at my own example; I was sitting in a forest, on a hillock or a niche. In these places whatever satkarma is done gives you plenty of punya; and it was such punya that saved me and protected me even when I was without food. Punya is essential to have all our desires satisfied. If you have unusually large stock of punya, supernatural things are seen to occur at your hands. Men with good amount of punya to their credit have nothing to fear. Now if you have not got such a stock, and if you cannot do some satkarmas due to the circumstances, you should help others in their attempt to stock punya. As in our worldly life when we have no time to do some thing which is however very urgent, we entrust it to somebody in whom we have faith.

In the same way, if we are unable to do satkarmas, we should get them done through our wife and children or a trusted Brahmana. If one has four sons, we should ask one of them to serve and earn, another to look to the land, the third to look after the property, etc. By such distribution of work we collect money and punya for the temporal and spiritual happiness. In the same way for successful worldly life and attainment of spiritual happiness, apart from what is done to collect money, one should do various satkarmas, another should do Dhyana Dharana, third should develop association with a saint and so on and thus the whole family should go on accumulating punya. If there are two sons only, one should earn money and the other punya. Just as in a family the internal household work is done by the wife and the other work of earning is done by the husband, in the same way, in a family the division of work should be such that one of them should be entirely responsible for accumulation of punya. If the head of the family is not able to do anything by himself, he should get it done through somebody in the family or by a trusted Brahmana. The wife is called Dharma-patni by Shastras; she is so called because she can always do the various satkarmas; in fact she is responsible for them. She is not meant for satisfaction of the lust; such a use of hers leads only to suffering and pain. In short, if the head of the family is not in a position to do things for accumulation of punya, he can get them done normally by his wife, or his children or at least by a Brahmana. Punya is essential for all happiness — even for worldly happiness.

I have spoken this in general for the use of all. Today everybody in a family exerts to earn money. My advice is that one of the members should be left out from this work and be entrusted with the work of accumulation of punya. Such a stock of punya collected by a member of the family always helps all in that family. This does not mean that all others are to do nothing; everybody in the family has to perform some routine individual satkarma which is designated as Nitya Karma

— the routine work, in addition to whatever he has to do for the maintenance of the family.

It is the eldest son who should normally be entrusted with the work of accumulation of punya; it is he who should be trained in performing different satkarmas; the remaining sons and family members should do the job of earning. At least the Brahmana class should think over this way and do the needful. The Shastras also tell the same thing in that the eldest should be trained to behave in accordance with what is laid down by Faith — recitation of Vedas, Japa, etc.; the eldest should not be trained to look to worldly things, but should be trained to observe all-round purity, Snana-Sandhya, Japa-Japya, etc. If he is not intelligent enough to learn the Sanskrit language and the Vedanta, he should be taught to recite the Vedas, given the vow of silence, made to do Gayatri purascharanas, etc. The rest of the family, i.e., other sons should be careful for the subsistence of such an eldest; they should give all the help including money to the eldest in the performance of different satkarmas. If every son could behave this way, that would be ideal; at least the eldest should be trained to behave like that. If every Brahmana family begins to behave this way, the whole Brahmana class will improve in a short while; the eldest will not only attain the Infinite Bliss in the end, but will lead everybody else in the family towards it.

I would not have criticised so much if at least everybody in a family would have exerted to earn for the family; but what is the common experience? It is that one exerts to earn and the rest sit at home idly; it is the one earner who has to shoulder all the responsibilities. Why not others try to earn punya? Any way, one in the family should at least do his best to earn punya. In the same way, it is not good that all the girls in the family be offered to men of lust and be submitted to bear children and the sufferings thereof. If one of them who is a weakling from birth, of touchy temperament, etc., be spared from the family life, and the worldly life and be trained in accordance with the principles of Kanya-hood and allowed to follow the



path of attaining Godhood, it would be ideal under the present circumstances.

Today a person has to exert to learn to earn till he is about twentyfive. He learns something somehow; he suffers constantly and yet his earning is not commensurate with his learning and exertion; he passes the whole of his life in exerting and suffering and passes away in the end while suffering. When this is the experience everywhere, why not one in the family exert and suffer on the path to Godhood, instead of the worldly one? As a matter of fact there is no suffering nor pain nor any troubles on the way to Godhood; but assuming that that path is difficult and troublesome, why not one at least undergo the suffering in the line? It will ensure temporal and spiritual happiness of all in the family. If one — whether a boy or a girl — exerts this way, where is the harm? Why every family should not plan this way in sparing one for attainment of Godhood. It is high time that such arrangement is put into practice by every family in the country. Every family should set aside the eldest for this work. Every Brahmana family at least should do so; in fact, every Brahmana family should henceforth establish this tradition. There are so many family customs — a family deity, family offerings, family puja, etc., which together are designated as Kulavrata and Kulachara. Setting aside the eldest in every Brahmana family for attaining the Infinite can be called as Brahmarshi-vrata and if every Brahmana family takes to this Brahmarshi vrata, it will lead to all-round good of the whole society — and the whole country in a short while.

If everybody in the family does so, it is of course ideal; but at least the eldest should do so. Now, why the eldest particularly? Due to certain important practical considerations, the Shastras have laid down that for both the temporal and spiritual happiness, for attainment of higher status by the forefathers of the past, for observance of family customs, traditions and Achara, for the performance of all Dharmika actions and satkarmas, the eldest in the family is responsible; you all know that it is the eldest that is held responsible for Shraddha

Like the sons, the sale of daughters also is being practised. The Brahmana class is more responsible for such harmful actions. By selling their children in this manner they are only increasing their sins leading to immense suffering and pain.

As a matter of fact the children are meant for providing higher status to their forefathers, for attaining temporal and spiritual happiness with the least effort; that is their real work — that is what they are meant for. But what is seen actually happening? They are being sold away. This has only led the country into ever increasing and interminable suffering and pain. Can't you people see the harmful results? Can't you people yet wake up?

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U. V. II-25

8-2-1924

(1) A practical method for obtaining the actual Darshana of any Deity. (2) God as the natural source of all happiness.

(1)

If the mind be habituated to contemplate on the permanent imperishable form of God, then all the means, including the body, used for the purpose also become imperishable; if, on the other hand, the mind always contemplates on perishable objects of desire, then the body, in which that mind resides, also becomes perishable. It is the nature of the mind that whatever it thinks of constantly, it transforms itself into that. Hence it is preferable that the mind should be made constantly to think of the permanent, imperishable forms of God such as Vishnu. Just think of the stone idol of Maruti. Maruti is the well-known, full-fledged devotee of Rama. Maruti always used to have the darshana of Rama, and the happiness arising from that darshana Maruti alone used to enjoy. Rama never remains even for a moment without Maruti. Thousands have been and are trying to attain the state of Rama. But if anybody had the fortune to attain both the formless and formful state of Rama, it was Maruti, and some others who were like him.

We do not know the real form of Maruti; hence we have always to think of the stone idol and keep it up in our heart. By constant contemplation, the mind becomes one with the form of Maruti; it does not mean that it becomes one with that stone, but it becomes one with the qualities of Maruti with which that idol was charged, and this happens because the mind as well as Maruti are both states of 'life' — the Chaitanya; we become eternally conscious of the Chaitanyarupa of Maruti. Besides again the idol also gets transformed into Chaitanyarupa atma, as a result of such constant contemplation. That is why the mind becomes one with the Chaitanyarupa of Maruti and the inanimateness of the stone idol disappears; this has been a matter of experience. The mind assumes the form of Maruti with his supernatural strength, or Maruti appears as standing before Rama. Along with the mind, the Jiva also assumes the form of Maruti; and that is what is required to happen. The devotee, who has the external gross physical body, gradually experiences that within that body now lies the Jiva that has thus transformed itself into Maruti, and then feels that the mind of Maruti has become his mind; and since Maruti constantly remembers Rama, since His mind has been transformed into the state of Rama, since He is always able to have Rama-darshana, we (as devotees) also begin to have similar darshana of Rama, we also become immortal like Him and we remain immersed in that happiness at the feet of Rama, in that Infinite Bliss, without the least trouble, without the least effort. To have darshana of Rama, then, Maruti must be propitiated and pleased.

It is on this principle that somebody advised Tulasidasa to see Maruti first. Maruti used to attend a temple in the form of a leper to hear Ramayana. Tulasidasa was after the Darshana of Rama; at that time somebody told him that such and such leper is Maruti, and advised him to surrender himself to him and get the Rama-darshana through him. Tulasidasa surrendered himself to that leper, and with his kripa, attained the Rama-darshana.

In short, the mind of a person, that has attained the state of Maruti, becomes the mind of Maruti; since the mind of Maruti has become one with the state of Rama, his mind (that person's) automatically merges into the state of Rama. And all this happens when a person detaches his attention from the momentary pleasures of life available from objects of desire and fixes it at the feet of God. It is the nature of the mind always to be contemplating on something; why not then teach our children to put their mind at the feet of God, i.e., always contemplate on that unending infinite state of God, instead of allowing it to get entangled in the affairs of the world which are ephemeral in every way.

Always bear in mind that whatever the mind constantly thinks of, it transforms itself into that state, in the end. A person who constantly thinks of money, his mind takes the form of rupees, annas and pies, and in the dream it projects itself into their form, and hence even in the dream that person only sees rupees, annas and pies. If a woman has no child, as she looks to the children of others, her mind begins constantly to brood over a child; even in her dream she feels that she is breast-feeding the child, playing with the child. Many such women come and tell me that in their dream they saw all this, and then anxiously ask me as to what it means. I ask them to draw their own conclusions. Then they say that it is due to my *kripa* that they see like that, and as a result of that they would soon be favoured with a son.

These examples tell you how the mind transforms itself into a particular state; constant contemplation is the key-note for the transformation of the mind. Tukarama has said: "Panduranga Dhyani Panduranga Mani, Jagriti Svapni Panduranga"; — His mind had transformed itself in the state of Panduranga; in his Dhyana, in his mind, in the wakeful state and in dreams he only saw Panduranga. This is the ideal of constant contemplation. If the mind really becomes Maruti-rupa, then in the wakeful state whatever you look at — stone, trees, etc., you see in all that — in everything Maruti only, and nothing else. One can think of any form of God he likes. Constant

contemplation — remembrance is the state of Dhyana; when the remembrance stays on for some time without any other thought crossing the mind, it is called the state of Dharana. When one is not able to put out that remembrance from the mind, it is the state of Nididhyasa. When one remembers nothing else but that one alone, when he forgets even himself and his body, it is the state of Samadhi.

Try to constantly think of some form of God. One should particularly think of that form just prior to going to bed. It is presumed that if a medicine is taken the last thing at night, it is better absorbed in the system and is able to act better; in the same way, the Dhyana of Maruti done as the last thing at night, lurks in the mind longer, and with every day practice the mind is able to transform itself into the form of Maruti comparatively earlier. If not during life, but at the last moment at least, if the mind remembers Maruti, then in the ensuing birth that person gets the darshana of Rama and Maruti, or else he may suddenly become one with Maruti. Once the mind becomes Maruti, one naturally gets the Rama-darshana. Some might ask what if they tried to do Dhyana of Rama? Well, if you do that, your mind will become Ramarupa. In the heart of Rama is Maruti and the whole universe. If your mind becomes Ramarupa, you will see Maruti through Rama. God is always devoted to His devotee.

Now what is the importance — necessity to God of having a devotee. It is this way: to experience Himself and His supernatural power, it is God with the help of Prakriti that takes the form of a devotee, and as a devotee He experiences Himself and His supernatural power; both of them experience the state of each other; both become one — both are One. They take opposite aspects and mutually experience the opposite; that is the rule. Thus Maruti is Rama and Rama is Maruti. This is applicable to all the forms of God. This consideration applies to the inanimate image of God.

The human being and God both are Chaitanyarupa; one Chaitanya is able to join with the other Chaitanya quicker. The Dhyana-Dharana of a Satpurusha thus leads to quicker

result than the inanimate image. It is seldom that God appears in the form of a Satpurusha. If one meets him by luck, one is able to achieve the highest soon. Otherwise one should take a person to be a Satpurusha, who is detached from all the affairs of the world, who does nothing for himself, to whom things of enjoyment come automatically, who is indifferent to pleasure, who remains in the state of 'Be as it may', in other words, a person who has attained the state of Shiva or looks qualified to attain it, and do the Dhyana-Dharana of such a person; this also leads to quicker results. Once one takes a man to be a Satpurusha, then one should not be influenced by any good or bad actions done by him according to his Prarabdha, — one should not feel the least doubt of his being a Satpurusha however dirty and ugly he may be and so on; then one should try to remember him and recollect his various actions; as this remembrance and recollection increases in intensity, the result is achieved quicker. Though I have spoken often about it I will repeat what remembrance means. Whenever we think of a person, or hear his name, that person and all his actions & incidents immediately come before one's mind automatically; whatever we have seen and heard of him at once stands out before our mind's eye. We never can recollect what we have not seen. Without remembrance and recollection the mind is not able to take to that state. The form and the actions of God are not seen and experienced by us; our knowledge about God is a hearsay; that is why it becomes difficult to remember and recollect God. Hence it is better to associate with — or remember and recollect a Satpurusha as the embodiment of a particular form of God one likes, and this leads to the same result. Whatever little one could remember of a Satpurusha always bears the fruits of full remembrance and recollection of him. All this is experienced from within. As the Dhyana-Dharana ripens, one actually experiences him talking to one's self within one's heart; moreover his external form is always available for communion; in course of time as this experience deepens, one finds that when necessary he comes out of us and actually

stands before us, communicates whatever he wants or we want, and then disappears back again within ourselves.

Some people experience that the Satpurusha is actually moving around all over the house in a visible and invisible manner. This is the result of recollection at its highest. Ultimately as one's mind becomes one with him, i.e., transforms itself into his state, then one experiences that he is both within and without the world, and thus one becomes all engrossed in that Infinite Bliss.

Full remembrance and recollection of a person who has become like that either by Guru-kripa or by himself always leads to the same result.

(2)

If one depends on the support of any other thing, then one loses the natural support of God; and as a result of that loses the natural happiness available from it. As far as possible one should not depend on anything or anybody for any pleasure — any happiness — temporal or spiritual. If at all one cannot do so by himself, and some help, some support is considered essential, then think first of God or of a Satpurusha; for this, one has to exert himself. When all other help — support is denied, one gets the natural help and support. Once all outside help and support is completely lost — stopped, then one is able to experience one's own support and help leading to unending Bliss. Somebody has said — “Jo Dusaryavari Avalambila, Tyacha Karyabhaga Budala”, meaning, whosoever depends on another, always loses. It is hence essential that we never depend on ‘another’. Whatever is different, separate from us, is ‘another’; how can we enjoy the happiness then, if we depend on another. We think ‘another’ to be ours; but that ‘another’ being different from us, it leaves us, or we lose that. Even the body is not ours, is different from us, and that is why the body, which we care for much by feeding it and looking after it well, also leaves us. Under such circumstances, why should we depend on others? Will it be reasonable and useful?

We should always try to attain the natural body. When do we get it? Today we are lodging in somebody else's body. If we do not have our own house, we have to stay in somebody else's. This obviously cannot be the permanent arrangement, and we have to change it; we cannot remain there for generations. In the same way, the Jiva stays in somebody else's body; and how can he stay there for good? We love our body; but does it love us? Should we then depend on it? According to our actions we may have to be in the body of a dog, or a cat, or an ass or a human being; if sometimes no such body is available, we have to force ourselves in somebody else's body — may it be that of a Mahara or Manga. When we thus enter this 'another's' body, the owner of the body naturally asks us to behave like himself. If thus we enter a butcher's body, we have to sell mutton. If we enter a good man's body, we do good things also. The body that we get — good or bad — is another's. Our real natural body is immortal and luminous, and it should naturally be our aim to regain that body of ours. To acquire this natural immortal celestial body of ours, the simplest method is to go on performing sat-karmas in accordance with what is laid down for us by our own Faith.

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U. V. II-26

9-2-1924

(1) The why of incarnation. (2) What is a Yuga? (3) Attainment of all happiness by following one's Faith.

(1)

It is that Great Lord Shiva-Shankara, who appeared in the form of Jarathosta Maharaja. The particular day recognised as that of Shiva is due in a fortnight's time; that day is called Mahashivaratra. Hindus look on Jarathosta as one of the incarnations; God has taken many an incarnation.

A big businessman has many branches spread all over the world; he has his business centres in different places in



different countries. In each country the transactions are made differently; in some there may be monetary transactions; in some, things may be bought and sold; in others, there may be transactions done on barter; in some others, only money lending may be done. The method of transactions thus differs in different countries and places. The businessman is one, but so many varieties of transactions are done in his name in different places. In the same way God is one, but according to the environments in different countries, he takes so many forms; these are recognised as incarnations by the Hindus. Each of these incarnations lays down rules and regulations that can usefully be followed by the people in a particular country; these different sets of rules and regulations are the different Faiths we find existent in the world.

According to the custom in a particular country, every manager of the big businessman dresses himself; that manager is in charge of a branch there and virtually resembles the owner of that particular branch. The manager always attracts the public to his shop. The incarnation of God is exactly like that; some people call this a Prophet. It is he who attracts people towards himself and instructs them in that particular Faith. But as it is, God is only one.

It is that one God who laid down the first — the original Faith; prior to this there was nothing like that. It was laid down in that part of our country which is recognised as Dandakaranya; it was called Aryadharmā. That is the mother of all Faiths. According to the environments and needs of a particular country, as an incarnation the same God modified the original Faith. That particular Faith is thus particularly meant for the people in that particular country only. If the people in that country behave according to it, all of them are bound to attain Godhood.

The wheel of Time is ever on the move. With it the environments and circumstances of each country go on changing. Obviously to suit the new circumstances the existing Faith has to be modified. The people feel a change necessary and begin to work out something. But a few persons

like that can do nothing; moreover the changes they try to effect cannot be authoritative. God Himself has to take another incarnation and modify the Faith and re-establish it for the good of the public. That is exactly what He does, when He finds it essential to do so. Lord Shrikrishna has said so in so many words — “Yada Yadahi Dharmasya Glanirbhavati Bharata; Abhyutthanamadharmasya Tadatmanam Srijamyaham”. (Gita, Canto 4, Shloka 7). “When the Faith becomes loose, or faithlessness spreads, then I create Myself as an incarnation to re-establish the good Faith.’ And what does He do apart from establishing the Faith? He has said — “Pari-tranaya Sadhunam Vinashayacha Dushkritam; Dharmasansthanarthaya Sambhavami Yuge Yuge”. (Gita, Canto 4, Shloka 8). “I come forth as an incarnation, re-establish the Faith, protect the virtuous, the faithful, and destroy those that have turned faithless; I appear in every Yuga to act this way.”

(2)

There have been described four major periods of time in succession called Krita, Treta, Dvapara and Kali Yugas. The period of each Yuga extends over thousands of years. Here the word Yuga denotes a certain number of years. The real meaning of the word Yuga, however, is different; the joining time between any two epochs of time or states is called Yuga. The day is one state of time and the night is another; the time joining the day and night, i.e., at the beginning and end of the day or of the night, is the Yuga; it is also called the Sandhi Kala or Sankramana Kala. To us, the common people, the day is day and the night the night. Yogis, however, deal with day and night in a different way. It has been said by Lord Shrikrishna — “Ya Nisha Sarvabhutanam Tasyam Jagarti Sanyami; Yasyam Jagrati Bhutani Sa Nisha Pashyato Muneh.” (Gita, Canto 2, Shloka 59). The Yogis say that what you people call a day is not the day; it is night, and vice versa. It thus depends on individuals what to call a day. In the Beginning there was neither night nor day; hence there was no joining time or nothing. As things evolved, people began to accept and name the different states as pairs of

opposites. The morning and evening then became the joining times between the day and the night. For an individual, such short periods are convenient; but when one thinks of society one has to recognise some longer period. From this point of view some huge periods of time were named as Krita, Treta, Dvapara and Kali Yuga. Between them we get the joining periods. Thus for small or big things, the cogent periods of time were settled. Even during the 12 hour day one can have joining time between every three hours; similarly we can imagine the same during the night. A period of three hours is called a Prahara. Even this period of a Prahara could be further subdivided into smaller bits, and in between any two of those bits, there would be a joining period or Yuga. One can multiply these joining periods. Every tiny bit would have its own state, and between any two opposite states would be the joining period — joining state. The Jiva is always there throughout all these periods; like the difference in the states of different Sandhikalas — of short or long duration — the same Jiva also shows different qualities; in other words, the states of Sandhikala influence and affect the Jiva. In fact, it is due to the qualities of two opposite states that the Jiva came into existence and so naturally it gets affected by the different qualities of different Sandhikalas; it is not able to remain independent of these changes. Like the innumerable Sandhikalas — the Jivas also are innumerable. Between birth and death the Jiva remains in Sandhikala state. The Death is the death of the body and not of the Jiva; the Jiva is there even after the death of the body; being a product of Sandhi, the Jiva while in the state of Sandhi, naturally gets affected and influenced by it. Until the Jiva comes out of the opposite states — the dvandvas, he remains in the Jiva state, and gets affected by the qualities of the Sandhi Kala. Some of the joining periods between the two opposite states, become visible, while others remain invisible; it is in the invisible amongst them that the Jiva resides. If you watch very carefully the different joining times throughout, then you will experience how the Jiva is controlled by them — affected by them; but the states

prior to the birth and after the death, we are not able to remember; however, the various states of sandhikala influence the Jiva in the life-long sandhikala between birth and death; and this becomes responsible for providing him with a body.

The changes effected by the sandhikala of smaller denominations are rarely appreciated; but those between longer periods are actually experienced. No two sandhikalas have the same qualities; they are constantly varying. This is how the Wheel of Time is ever on the move, affecting everything and changing everything. Even the body that the Jiva resides in, is being affected by it and is subjected to constant changes.

In one's own life and thought one can observe the innumerable sandhikalas. When one thought ends and the other begins the period between them is a sandhikala. Such sandhikalas do not strike us; but there they are. What of that; as we utter one word, i.e., the different letters forming one word, in between the utterance of two letters is the sandhikala. One cannot utter two letters at one time; one has to pass through the sandhikala.

I have been talking a good deal about sandhikala; if you know the significance of sandhikala, the Yuga, then you will understand as to why I have been rubbing it in so much. Sandhikala is the joining time between any two periods of time, any two sets of qualities, the opposite pair of states, i.e., it is beyond the Dvandvas; the sandhikala thus is one with that which lies beyond the Dvandvas, i.e., one with that immense unending, infinite, etc., i.e., beyond the state of Satchidananda, the state of 'One', the state of 'Only'. If we begin to watch the sandhikala at every step, we are soon able to appreciate and experience it; and in course of time we can permanently remain in it — i.e., in the state of 'Only'. The Yogis continuously engage themselves in studying to remain in these sandhikalas.

For a commoner this is a difficult thing to achieve — to observe the fine sandhikalas occurring every moment. For a commoner it is thus essential to think of the prominent and apparent sandhikalas to begin with, such as the morning and evening, and try to attach one's mind to God during those

periods. One must try to fix his mind on God at such times. That is what Shastras have advised.

All these changes effected by sandhikalas which are obviously innumerable — infinite — are naturally effected on the strength or the support of Sat. It is these changes that constitute this world; and the world is ever changing due to them. The Jivas are affected by all these changes; they are not able to get beyond them. If the kripa of the Sadguru is bestowed on them, then the Jivas are able to transgress the dvandvas; once the dvandvas are transgressed, the opposite states are transgressed; where is the sandhikalā then for them? It means they have no more to suffer by these changes; they are not affected by them; that is to say, the Jiva loses its Jiva-dasha. When the Jiva loses its Jiva-dasha while in the gross physical body, then he is able to enjoy the state of Rama — the state of Infinite Bliss. The Jarathosta Maharaja is ever staying in that state. There are hundreds and millions of these pairs of opposites in the form of Spheres as it were, of different dimensions, between the earth and the sun, and beyond them. Men with the capacity of inner perception are able to see through all of them as if they were transparent like mica. Yogis always try to go beyond all these. You cannot see through and think of them so long as you have human qualities, that is so far you are in the state of human beings; only with the Sadguru-kripa it becomes possible; when he bestows on you that special power of perception, you can see and experience all that. Whatever you see in one sphere, you are able to see the opposite in the adjoining another. When you are able to see them both, then you are able to see the sandhikalā sphere between them. All those spheres have their own colour. I can tell you many things like that; but how can you understand them till you are qualified? The whole universe is a play of all such spheres; all these spheres can be called as the forms of Prakriti; it is they that become visible in the form of this world. We started with Yuga and have diverted to this.

The bigger periods have been named as Krita, Treta, Dvāpara and Kali Yugas. In each of these, there are hundreds and thousands of small Yugas. In each bigger Yuga thus there are hundreds of incarnations of God. The Wheel of Time is ever on the move; if it infuses Faith all over once, a time comes when the opposite, i.e., faithlessness also spreads all over; particularly the Kaliyuga is like that; the Jivas in Kaliyuga naturally behave like that. That leads to all-round suffering and pain. When things deteriorate a good deal, God again takes an Incarnation — an Avātara. He changes the various spheres which have led to such results, and resets everything, so that good behaviour again becomes prominent all over. After all, the incarnation also is a big sphere with plenty of punya within it, and it is that punya that sets right all the adverse conditions and re-establishes Faith in that part of the world.

(3)

If a man belonging to some other Faith comes to stay in this country, what Faith should he follow? He should follow his own Faith. In case of difficulty and adverse circumstances he may modify his mode of life and behaviour a little, but otherwise he should stick to his own. In the same way, a person belonging to this country should behave, when he goes out. Sticking to one's Faith always keeps one away from suffering and pain. Whenever one gets suffering, difficulties and pain, when one does not succeed in life, it means that that person is not behaving in accordance with his Faith. If a person who is not behaving as he should, and yet is seen enjoying life, it should be remembered that he is heading towards endless pain and suffering. Look at the English; they have come here from their country thousands of miles away; they are always seen to follow their own dress, customs and Faith; they never try to follow anything belonging to this country. That is why they are enjoying all pleasures of life. On the other hand, look at the Hindus — the inhabitants of this country; they are leaving their own Faith and following the foreigner's; it is no wonder that this country has been reduced to the present disastrous state. Always remember that God invariably helps those who follow their own Faith.

Any action, any movement that is done, always leads to some definite result, which can be experienced by the different phenomena caused by it. If a fire is made, light and heat follow automatically. In the same way, sticking to one's Faith always leads to alround happiness.

Some people may be thinking that as the Europeans have been working out many a miraculous thing, their religion must be of some higher order. Such a thought is a folly. That power of working out miraculous things does not lie in their religion, but in their sticking to their own Faith under all circumstances. If you people follow your own religion with the same zeal, you will attain the power to work many more miraculous things. When everybody in this country was following the faith laid down for them, this very country was at its height of prosperity, happiness, culture and advancement. Today everybody in this country is seen to be giving up his Faith and inducing each other to give it up; and that has brought down this country to the present piteous state. Self-help, self-work and self-faith always lead to prosperity; dependence on others always lead to disaster, suffering and pain.

You Parsis should always behave in accordance with your Faith while in this country, and that will always ensure your community alround prosperity.

Many people might think that I am indirectly talking about Swadeshi; in a way they are right; in a way they are wrong. You people go on doing propaganda against foreign articles; what have those articles done? In what way those articles are going to affect your happiness? Your country has not come down to the present pitiful state due to these articles, but it is due to your following the foreign mode of life and behaviour and the foreign Faith. Instead of doing all the propaganda against foreign articles, you should do it more vehemently against the foreign aggression on your mode of life, behaviour and Faith. Take the foreign mode of life, behaviour and Faith as the real foreign articles, and leave them at once. Giving up foreign mode of life, behaviour and Faith and taking to your own will alone lead you to prosperity

and happiness. To expect independence, prosperity and happiness while following somebody else's mode of life, behaviour and Faith is like trying to read a very fine, closely printed Gita with the light of a fire-fly. If your leaders, if your learned men are not going to think over on these right and rational lines, I do not know what I should call them; I do not know how and when this country would attain its previous high status.

57

U. V. II-29

17-2-1924

(1) One has to exert to attain Godhood. (2) Kripa and Blessings. (3) The Glory of Tirthodaka. (4) Association with a Satpurusha.

(1)

One should utilise one's body, mind and Jiva in the cause of God; when one continuously exerts like that, then only one is able to attain Godhood. Those that say "Show me God" have not got a purified mind. "No Godhood without exertion". If a man is used to eating, drinking and enjoying, he is never able to see God even though He may be near him. One has to exert to make the mind pure. Most of the people desire to see God; they go for the darshana of a Satpurusha because he happens to be there; they always have some desire lurking in their mind and they are constantly thinking of ways and means to satisfy it. To enable one's self to forget the ways of the world and to turn one's attention to God, one has to undergo pilgrimages or go to a Satpurusha, etc. When you come here you should imbibe the spirit of being always useful to others; you should learn to make others happy at your cost; you will never attain any punya but only obtain papa, if you behave in a way that you become, even unconsciously, a source of nuisance to others. You hear so much about me and from me, and you should endeavour to behave like that; if you do so, you will have your desires fulfilled. One must feel bored, tired, and disgusted of the worldly ways and of one's own Jiva, to be able



to attain real Godhood; because we do not feel like that, God puts us in such circumstances that we begin to feel disgusted.

(Shri Baba then addressed one Tarabai, a midget girl-devotee.)

We do not feel tired of the world and, unless we are away from it, we cannot attain Godhood. If God likes somebody and if He wishes to take him away from Sansara, he gives him a body that becomes unfit for the ways of the world. Look at this Tarabai. She must have been doing Sansara as a man or a woman for births on end and yet she did not feel tired of it; somehow God has taken to her, or it may be that her time of attaining Godhood is nearby, and that is why she has been given such a body that she cannot take to Sansara. Look at them, Lakshmibai, Parvatibai, Sarasvatibai, they are all in the same boat, and that is why their bodies are suffering from intractable diseases so that they should lose all interest in the Sansara; they are suffering themselves and make others also suffer for them. What do these painful circumstances indicate? They indicate that because you do not feel tired of Sansara but God wants you to be out of it; therefore, these difficulties come in your way of Sansara. The body is like a motor car; when it gets out of order, one gets it repaired. When it begins to get out of order every day, then one begins to lose his interest in it. In the same way, when something goes wrong with the body, you get it set right by a doctor; similarly you get your mind set right by a Satpurusha. Why does one get them set right? Because of one's desire to do Sansara with their help is there; one gets births on end for that purpose. When diseases and circumstances one after another attack them, one begins to get disgusted with them. Then that person begins to say, "Oh God; I am tired of all this; please relieve me of this disgusting Sansara. I am tired of this wife (or husband) and these children. They are all useless and hopeless". When such disgust reaches its limit, then that person, man or woman, begins to turn away from it, from the ways of the world, and

begins to look to God; in due course they receive His Grace, and He takes them away to His place.

(2)

(At this stage somebody requested Shri Baba for his Kripa and Blessings; on which he said —)

To attain Kripa and blessings from God one has to exert. Gods' kripa is always there; but one has to exert to experience it. The whole tree is within the seed; but the seed has to be sown, watered and nurtured for some time before it grows into a tree and is able to present its fruits. Everything depends on self-help. It is our actions that bear the fruit. The sweetness of sugar is always associated with it. When we ask for sugar to a shopkeeper, we do not have to ask for sweetness of the sugar separately. To get the sugar is to get its sweetness. In the same way, whatever actions such as Bhajana, Pujana, etc., are done in the cause of God, the kripa is implied automatically. The kripa, the Blessings are associated in full with these actions like the sweetness of the sugar. It is hence much better to go on doing satkarmas like Bhajana, Pujana, Remembrance etc., instead of requesting for kripa; once one begins to do the satkarmas, kripa need not be requested for separately. One could say, the satkarmas themselves mean the kripa and the blessings.

(3)

(Some devotees began washing Shri Babas feet; on this he said —)

I am as I was before; but now I have to submit to whatever you do. God or a Satpurusha is always clean; dirt never touches them. Then what is the use of washing their feet? The form or body of God or Satpurusha is all Brahma within and without; if they are bathed or as their feet are washed, that water gets charged with Brahmashakti; such charged water is called Tirtha. It is customary to wash away our sins committed by the body and the mind for births on end, as also various bodily and mental afflictions by shipping this

**Tirtha.** --The use of Tirtha is to purify the soul and the mind, and with that purity an unusual joy is experienced; bodily diseases are known to have been cured by it; it is seen to increase the power of the mind.

The ignorant foolish worldly people do not care and worry to keep their mind and body pure by remembrance or satkarmas or by use of Tirtha, etc. They waste away all their time and worry about their external appearance in every way. The more the attention towards the external improvement, greater the internal deterioration of the mind & the Jiva. The more one cares for the body, the more of suffering has to be borne by the mind & the Jiva. As the desire to make the body look better increases, the mind and the Jiva are infused with foolish thoughts and that leads to their 'further deterioration; one then begins to think himself to be the body. The greater the appreciation of the external beauty of the body is heard, vanity and pride begin to occupy the mind. This way the mind and Jiva become more and more sinful. These sins do not leave along with the body and the person has to take births on end to absolve himself from those sins.

The wise men always try to clear themselves from within by satkarmas, by Faithful conduct, by Tirthodaka etc., instead of trying to have the external apparently clean appearance. They try to beautify their mind and Jiva instead of the body. They engage the body in satkarmas or in serving God or a Satpurusha, and thus to clean and purify their mind and Jiva. The internal beauty achieved this way outdoes the external appearance and impresses the world. A peculiar lustre is seen to shine on his face in spite of his dirty exterior. With the attainment of such internal beauty, if the external appearance is looked after, there is no harm. The greater the attempts for the external, i.e., bodily pleasures, the more of suffering one has to bear; as the mind and Jiva suffer, the body also gets affected and in the end the body dies. All bodily actions for such pleasures always make the mind and Jiva suffer and lead to recurring births and deaths.

If you want purity of the body, mind and Jiva, and contentment, then you must leave the apparently good external impure thoughts and actions and take to satkarmas. The Jiva and the mind are the main things, and not the body; body is there because of them. Just as watering the roots of a tree leads to its full growth and external beauty, in the same way, if the Jiva and mind are engaged in satkarmas and accumulation of punya, the body automatically looks healthy and beautiful; you have not to care for the body separately. Such a person attains the immortal body and the Infinite Bliss.

## (4)

That is the type of advise we should give ourselves. The father looks upon the quarrels of his children quietly and does not normally interfere unless things go too far: when they do he intervenes and advises them; in the same way, we should go on quietly watching our Jiva, mind, body etc., born of us; but if they go astray, then we have to advise them and see that they are going along the right path. That is the principal duty of a wise man. Once our body becomes pure like that of God, and the Jivatma becomes equally pure like Him, then no difference remains between ourselves and God. However, we have been used for lives on end to interest ourselves in the worldly affairs, and thus to accumulate plenty of dirt soiling the Jivatma; and we do not feel like getting out of it; that is why we do not turn to the right path:

There is a simple method to counter-act this. Whatever you do, do not take its responsibility on yourself. Eat, drink and be merry; but do it with the idea that it is done in the cause of God or in my cause. Whatever is done should be associated with God. This is not a difficult condition to practise. I have explained many times that, like joining the outlet pipe to the public gutter to take away all dirty and used water from one's house, always establish association with God or with a Satpurusha to absolve yourselves from all faults and sins. Once you associate with a Satpurusha, it does not matter what you do — how you behave. This condition is aptly explained in a Shloka — “Kayena Vacha Manasendriyaiva.

**Buddhyatmana Va Prakritisvabhavat; Karomi Yaddyatsakalam Parasmai, Narayanayeti Samarpayettat".** Sadguru is nothing else but God, and that is how he should be looked upon. We always remember what we see. When we see a Satpurusha, we remember God. One cannot remember and recollect what one has not seen. Whatever we do from morn till evening and from evening till morn, we should always offer it at His feet. We never like to think of water that has gone into a gutter; similarly once we offer something to Him, we should never think about it again. This is the real offering — or what is called Arpana; Arpana is that when we never again think of what is given away or desire for it. Out of 24 hours, offer one hour to God. Whatever you do — good or bad — always offer to God with your body, mind, Buddhi and Jiva; we have to do the Arpana with both the gross and the fine. Unless we remember we cannot offer; so try to remember everything you have done and offer it to Him. The moment you remember something, offer it to Him. The mental Arpana is more important; it does not mean that we do not do it bodily; that also we have to do. The more you offer, the more purified you become. It is such a simple method.

To me all of you look like God; the whole world looks to me like God.

Wherever you feel reverence, take God to be there and fully associate with Him, and your happiness is assured.

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U. V. III-3

22-2-1924

Some advice to Brahmanas, Shudras, and those that are patients.

God is in need of all the different persons having different natures. The mind can both be good and bad; it depends on how you train it. With the growth of the body, the mind also grows. Look at our midget Tarabai; her body is small, so is her mind. Look at a grafted mango tree; it never grows to the same height as a natural one; but its fruit is sweeter. Graft of God's state has been grafted on her; she will bear sweet fruits.

(At this stage somebody said that these days the Kunabis do not send for Brahmanas; on this Shri Baba said —)

It is not bad if the Brahmanas are not sent for by the Kunabis. If a Shudra observes the rules of external purity, he will have his ensuing birth in a Brahmana body. While observing external purity, however, he must not do any actions like a Brahmana, i.e., the actions laid down by Vedic religion. Vedas are the inspired words of Brahmadeva, and are meant to be utilised by Brahmanas alone. Vedas are of no use to anybody else; if anybody begins to use them, they come under the curse of Brahmadeva. Purely by external association with a Brahmana, the Shudras get their next birth in the Brahmana class.

The Atma and Jiva of Brahmanas or Shudras is the same. The various actions, however, are to be performed by and through the gross physical body. The use of a particular body in a particular way as laid down for it, means following one's Faith. By following one's Faith thus through the medium of the gross body, the soul within remains pure, and a person thus is able to attain Godhood without any difficulty. If the Shudras, i.e., those having the Shudra types of body, behave in the world as is laid down for them with their gross physical body, then they are able to attain Godhood directly through that body, without having to pass through the state of a Brahmana. The performances to be undertaken by the Shudra body no doubt are of an inferior order or state, i.e., are not pure in comparison to those meant for the Brahmana body; however, for the state of Shudra they are appropriate, and are considered even pure for that state; and hence their faithful observance can enable a Shudra to directly attain Godhood. Tukarama Maharaja, Chokhamela, Savata Mali, Rohidas Chambhara, Sajjana Kasai, etc. — all these persons of an inferior order by birth compared to the Brahmana, — directly attained Godhood through their own inferior state, they followed the occupation their gross body was entitled to, and yet attained Godhood.

The Muslims are fully opposed to the mode of life of

Brahmanas; they remain in an impure and defiled state; yet that impure and defiled state is the proper state for their gross physical body, and hence, from their point of view, they are in the most pure state. In the same way, the mode of life of all Shudras is considered as the most pure for them. If they only observe external purity like the Brahmanas, it does no harm, this ensures them their ensuing birth in a Brahmana class; if, however, they try to perform various Karmas laid down for Brahmanas, they will be committing a mistake; conversely, if the Brahmanas take to actions laid down for Shudras, they also will be doing wrong. To follow the mode of life meant for a particular type of skin, i.e., particular gross physical body, is what is called observing Svadharma, — observing one's own Faith. So long as they act in a way they are expected to do, they are not affected by the Rajoguna and Tamoguna of which their bodies are formed; on the contrary they get the fruits of having followed Satvaguna and thus attain the state of God.

(At this stage a devotee who was a patient requested Shri Baba for recommending some remedy for himself; Shri Baba began to speak on this —)

Once you come at the door of God, you should not think of any medicine; you should just bear whatever happens; there is no other method. Here is a shloka — “Atchyutananta Govinda Namochcharana Bheshajam; Nashyanti Sakalah Rogah Satyam Satyam Vadamyaham”. To remember God's name is the only medicine; do not think of any other remedies. This medicine mitigates all diseases. One should only stick to it with all Faith. If rules of diet are observed, then any medicine becomes useful; in the same way, for using this medicine — the Namasmarana — there are also special rules. The vaidya always prescribes the rules looking to the capacity of the patient. If you have to eat certain things, you have to avoid eating others; similarly, one's own behaviour also has to be modified. Such rules of taking food and medicine constitute what is called Pathya (medicinal abstinence). To leave

things that upset the body and mind, and take to such that help them to health is observing pathya.

If the name of God is taken as a medicine, then it is bound to have some appropriate 'pathya'. The person who prescribes a particular name of God, like the medicine, is called the Guru; it is he who tells the cogent rules that are to be followed. Just as you choose your own family vaidya, you have to choose your own Guru and then receive the medicine (the name of God) from him for the physical disease or for the disease in the form of Sansara, and understand from him the cogent rules and regulations. If you do not observe the 'pathya', the medicine does not work to its full capacity. For the physical disease sometimes the medicine only may act; but for this sansara-disease — Bhavaroga — you have got to observe the 'pathya' along with the medicine. Tukarama Maharaja has said the same, — "Jyane Vitthala Matra Ghyavi, Tyane Pathye Sambhalavi."

There is another Subhashita (selected pieces) "Pathye Sati Gadartasya Kimaushadha Niveshanam; Pathyes Asati etc. ...." it means where is the necessity of a medicine for a man who observes the pathya. The first line says that if pathya is followed the disease will not progress and then medicine becomes unnecessary. The second line says that if pathya is not followed what is the utility of giving medicine. In short, a person who always observes pathya never gets a disease and has no necessity to take any medicine, a diseased man however cannot be cured by medicines if he would not observe the necessary pathya.

In short, if the cogent rules are observed, then only the name of God is able to cure the body and mind of all diseases, difficulties etc. After all, it is the 'Bhavaroga' that is responsible for all other diseases; hence if 'Bhavaroga' of a person is cured, what other disease can affect him? It is immaterial whether physical and mental diseases are cured or not; the 'Bhavaroga' must be cured; and to have relief from it the name-taking of God and the cogent rules of behaviour have to be observed.



(At this juncture a devotee suffering from consumption came for the darshana; Shri Baba began to speak pertaining to him.)

This body is going to wear away sometime; one cannot have this body for good. Even bodies of personages like Rama and Krishna had their end; they just disappeared from some cause or another; what of commoners like us then? The sinful actions always cause suffering, and that suffering has to be borne. God also suffered and suffered and expended away his body. To protect the imperishable is foolish. If it is desired to care for the body, then it should be looked after, by taking it to be belonging to God. If the body be taken as belonging to God, then we ourselves become God. Once this body is deemed to be His, then He may stay within it if He likes; or if He desires to stay in an immortal body. He will give you that type of body; if that body becomes available, what is the value of this perishable body? It is better to decide to utilise the body in the cause of God, and then try to set it right if diseased; after it is cured, if the body is utilised as determined, God begins to stay in that body. There are very few who utilise it in the cause of God after it is cured; once it is cured most people again utilise it for Sansara to attain temporal pleasures. To say one thing and do another this way is the greatest of all sins.

Diseases like consumption, leprosy, sense of burning heat in the body, diarrhoea, leucoderma, plague, cholera, snake-bite, etc., should not be taken as diseases but as the messengers of God. Persons suffering from any of these hardly ever get cured by any medicines. Those that die of these diseases do not pass into lower strata of life; they always get higher status capable of attaining Godhood in their ensuing birth; this is the solid truth. It is better, therefore, that such patients and their relatives do not get upset or feel sorry for these ailments and try to get them cured. Out of hundreds afflicted by such diseases hardly a few recover to normality; and in that too they become better not due to any medicines but due to satskarmas done by them or for them. In short, to get relieved

from all afflictions, to keep proper health and to attain the imperishable body instead of any medicines, God's name and different satkarmas, faithful conduct, Anushthanas, Yacnyas etc., done by oneself or through somebody are better remedies, more useful and important than any other. In days of old there were hardly any doctors and people used to get cured by performing Anushthanas, etc. By such means either the body is relieved of the affliction, or an immortal body is obtained for attaining the Infinite Bliss by getting absolved from all sins.

Keeping this in view, in days of old, many people used to accumulate plenty of punya by performing various satkarmas, by building temples and Dharmashalas, etc., which not only kept them healthy but made them attain higher status for their forefathers, for their descendants and themselves. By spending money in this way they have been offering their Tana, Mana and Dhana to God. Because it is not otherwise practicable to offer one's Tana (body), Mana (mind) and Dhana (money) to God, spending money and exerting the manner indicated above, one's Tana, Mana and Dhana are virtually offered to Him. To build temples or to install idols is tantamount to giving forms to the formless God. Once such perishable bodies are given to Him, the giver is able to have that imperishable immortal body of His.

Whenever all the visible, perishable (and hence false) objects of desire and enjoyment are given to God, His real immortal things become available to their donor; this is the Siddhanta. To keep one's self healthy while in this world, and to attain an immortal body and the Infinite Bliss, it is better to go on behaving according to one's Faith and performing various satkarmas by one's self or through suitable Brahmanas, or to build, if possible temples, Dharmashalas, etc., and thus accumulate plenty of punya. In other words, it is better to harness fully one's Tana, Mana and Dhana in the cause of God.

(1) The real use of pain. (2) The state of the mind (3)  
The real Lagna (marriage).

(1)

Anybody who sincerely suffers in the cause of God accumulates punya. It is for this reason that most places of pilgrimage are situated in out of the way places difficult to reach; Satpurushas also choose such places. When the devotees go on foot there; undergoing all the hardships on the way, they become entitled to real happiness — the fruit of pilgrimage. The temporal happiness in worldly life is far too little in comparison to the hardships one undertakes to attain it, and that happiness too is of temporary nature. The troubles and sufferings undergone for such happiness in worldly life never lead to that imperishable happiness. In any case, whether for temporal or spiritual happiness, one has to exert and undergo all sorts of troubles and difficulties; the troubles for the former lead to momentary, perishable pleasure while for the latter always lead to that imperishable Infinite Bliss. Anybody who appreciates this difference, always becomes ready to suffer and tries to visit the various places of pilgrimage on foot. A person who does not suffer in the cause of God can never attain spiritual happiness. When the punya is expended, the pleasures in worldly life also terminate; and after that what else but pain and suffering comes to one's lot? Again, while enjoying worldly pleasures, sins also are automatically added on. In fact, to enjoy worldly pleasure is a great sin. It is an irony of fate that in spite of every day experience that the worldly pleasures only lead to untold suffering and pain, people are seen constantly running after them.

Is it ever possible to have any worldly pleasure without pain? The very birth of a human being is the outcome of two opposite states, — that of the father and the mother. Around it is all a play of dvandvas. If the pleasure be the day and the pain the night, you are bound to have both the states with you; how can you ever expect to have the day — the pleasure only without the night — the pain? If you want to

have pleasure only, i.e., the day, then you will have to go beyond the dvandva of day and night, i.e., beyond 'Time' — kala, i.e., become what is called as Kalatita. To go beyond this dvandva one has to know the origin of the day and night; and this knowledge is only possible with Sadguru-kripa.

The original state, prior to the emergence of anything, is Bliss only. The Chaitanyarupa atma thus is always in that Blissful state; it is, however, not able to appreciate and experience its own Blissful state, because it has nothing else to compare itself with. It is with that view that the Blissful state transforms itself into its own opposite, the painful state, in the form of Maya; it is then that the world comes into existence, and the atma assumes the role of Jivatma and enters the world. As a Jivatma it begins to experience pain and then it becomes conscious of pleasure as opposed to pain. It is now able to enjoy pleasure in proportion with the pain it suffers. It means that one has to accept pain and suffering first to attain and experience equal amount of joy afterwards. It is like painfully exerting first to create food and then enjoying it; or like exerting and studying hard first and then earning money later to enjoy. To enjoy politically, one has to exert and suffer a great deal for some births previously; this enjoyment lasts for that particular life-span for which for many a previous lives hard work and suffering have been undergone. Thus the worldly pleasure is far too little and of shorter duration in comparison with the nature and period of suffering one undergoes to attain it. In the same way, to attain spiritual joy, one has to exert and suffer first. But to have the real and proper suffering to enable one to have spiritual joy, one has to approach the Sadguru and receive from him the method of suffering that leads to that joy; as one undergoes that suffering, little by little, not only one is able to bear it easily, but one begins to feel some 'sweetness' — some pleasure in that suffering; it is such suffering that leads one inevitably to the attainment of that spiritual joy; it is thus that the pain itself gives rise to pleasure. If we really feel interested in improving our own lot, is it not better to

undergo this type of suffering that gives the spiritual joy, in addition to all the suffering we must undergo for attaining worldly pleasures?

If you feel like it, you can do something now; these are the days of Uttarayana. Mahashivaratra is approaching. Many have undertaken to do something from the Sankranta day. You can also follow suit now and do something. Make some rules for yourself that would suit you, and observe them strictly and keenly; determine to behave accordingly. Determination depends on your mind. Whatever good or bad habits we accustom our mind to, the mind thinks and works accordingly; but we have to suffer for it. To make the mind small or big is entirely in our own hands.

(2)

To keep the mind in a finer state is entirely in our own hands. As the body grows, the senses — the Indriyas get used to ever-increasing number of objects of desire, passion and enjoyment, which make the mind gross, i.e., heavy with so many attachments; this is how the mind grows along with the growth of the body. The growth of the mind thus depends on our own self. If these objects are not looked to — are kept away, the mind will not think of them and then it will remain light, i. e., hardly attached to any worldly things, and then it is bound to remain in a finer state, it is this state, — more or less the unattached state, that is called the subtleness of the mind spiritually. The body then would grow old, but not the mind; it will remain subtle and small. To make the mind gross or fine, heavy or light, or big and small, entirely depends on one's self. The villagers never see, — never get interested in so many diverse objects of enjoyment and so their mind remains automatically small and young. The body grows and lasts till its predestined period; that is not the case with the mind; the mind is ever growing — ever fresh and new — till the body dies. Even when the body is about to drop, down, the mind feels confident that the body will not be lost; it is bound to recover from its affliction; not only that but before it is recovered,

the mind goes on making plans for the future. In short, the mind and body are no doubt associated with each other, but they are independent of each other. When one body is lost, the mind is always prepared to have another.

(3)

(These days were the days of marriage season. Some newly married devotee arrived for darshana. Having talked to him a little, Shri Baba switched on to the subject of marriage — the 'Lagna'.)

What is Lagna or marriage? It consists of two letters — La gna. By the letter 'la' is meant the earth. The Shastras have laid down that the letter 'la' represents the earth. In mental worship it is said: "Lam Prithivyatmakam Gandham Samarpayami" — that is the mantra for offering Chandana — Gandha. 'Gandha' (scent) is the principal quality of the earth, and hence the word 'la' represents the earth. To bring two 'la's together is to join them, and that is what is meant by the word lagna. The body mainly consists of the earth element. To bring two bodies — two earthly states together — is bringing two 'la's together, i.e., to join them — marry them, and that is what is meant by 'lagna' between a man and a woman. The letter 'gna' is an affix meaning to join, and whenever it is affixed to a letter it indicates the joining of two together. In lagna thus we bring two bodies together; obviously thereby we bring two Jivas also together. The two bodies belonging to earthly states join with each other, but the Jivas, or minds, or atma in them do not join with each other. The mind, the Jiva and the atma only remain in the body, become closely associated with the body, but they are independent of the body. After all, the body is perishable while the Jiva is not. By performing a lagna we thus bring two bodies near each other; their Jivas become attached to each other's body. So long as they are attached to each other's body, they remain attached to each other till the bodies are there; the moment the bodies die, they go their own way. Sometimes we see

that even prior to their death Jivas leave each other; because they do not love each other, they leave each other. Why so? Because their Jivas were not loving each other, — their minds did not hold each other together. It is seen that without any proper marriage effected between a man and a woman, they like to be near each other, — to stay together, because they love each other, i.e., their Jivas — their minds love each other; they never like to stay away from each other; this is because they have joined their Jivas — their minds, i.e. they have performed a lagna' between their Jivas and their minds. Love is imperishable while the body is perishable. Like the love, atma also is indestructible, and so when two atmas marry each other and love each other and join each other, they can never be separated from each other. In worldly life it is the two bodies that are brought together in 'lagna,' and hence they are able to leave each other.

The worldly marriage thus is between two bodies and not between two Jivas or minds. However, after such a marriage, if the Jivas begin to love each other, then they behave in a way that does not trouble each other. Irrespective of their bodily comforts, if they try to serve each other to make each other happy, then they will soon experience the state of lagna between their Jivas; if they begin to have one thought, if they try to satisfy each other's needs at the cost of their physical comfort, then their minds will become united. Such experience is attained hardly by a few; most of them look to their physical needs, and that is so because only their bodies have been brought together. The wife regards the husband to be good if he provides her with plenty of ornaments; on the other hand, the husband takes the wife to be good provided she is able to give him all comforts; both of them mutually have a merely physical outlook. That is why we see them sometimes staying away from each other; we also see that one leaves his body earlier than the other. If the bodies were really attached to each other, they would leave the bodies at the same time; but this is hardly ever experienced. All this means that even bodily physically — they do not love each

other; such a marriage cannot be called a real marriage, even though they are married from the worldly point of view.

The Jivas and the minds can join or marry each other only through the gross physical body. If the minds have joined, then it is immaterial if the body is there or not; even if the body falls away, the Jiva resides within the heart; or the Jiva hovers around the dead. If the husband dies, i.e., his body falls away, the wife cannot forget him; she feels no interest in the world; she constantly thinks of him; by such constant remembrance ultimately she goes wherever he be. If the wife dies first, the husband also feels the same way. Such is the result of the real lagna of two Jivas. With the help of the gross physical body, it is thus essential for one pure atma to join, i.e., marry, with another pure atma. The bodies being perishable cannot have such permanent union; atmas alone can join like that. When two pure atmas thus join each other, they experience that they have married the God — joined with God. After all, the pure atma is one with God. Such a marriage is essential; in fact, it is for this purpose that one has to marry. Such a marriage is the principal means to become one with God. From this point of view, you can easily understand that the worldly marriage, as is commonly done, is neither between two bodies, nor between two minds and Jivas; how could it then effect union between two pure atmas and thus union with God?

One has to exert and suffer for attaining such a result.

(1) Method of making the mind stable. (2) To fashion a satpurusha or God for one's use. (3) Four types of guests.

(1)

If the fire is alight, as you add fuel to it, it will become ablaze; if no fuel is added, the fire will soon extinguish by itself. If different desires and objects of desire and enjoy-



ment are taken to be the fuel, and if they are put in the mind, the mind will become like the fire ablaze; it will be full of diverse (burning) desires; it will become very fickle; on the other hand, if no desires are added on to it, then it does not feel drawn towards external objects; in course of time it stabilises itself, i.e., it becomes fixed; this is what has been commonly described as mind fully calmed down.

If the fire spreads out due to negligence and careless handling, water is brought from all sources and poured over it to put it out. In bigger cities there are fire-fighting squads and apparatus always ready to put out fires. In the same way, when the mind suddenly flares up with desires, becomes very much agitated, then water from all available sources in the form of Namasmarana, self-control, Japajapya, satkarmas, etc., should be poured over it to control its spreading wild flames and to calm it down. Namasmarana, Japajapya, Satkarmas, Anushtanas, etc., are the correct methods for making the mind stable and calm; many have actually experienced the truth of it. If by chance, like a fire engine, one comes across a virtuous Brahmana or a Satpurusha and is able to get his help, the wild fire of the mind gets put out pretty quickly.

(2)

The moment God worships us, our ideal is achieved. Why do we worship God or a Satpurusha? In order that we should feel conscious of that state and experience the advantages thereof, we associate with them, worship them, serve them, and we continue doing so till we attain their status, i.e., attain self-realisation. All that we do, does not benefit a Satpurusha, because he has already reached the state of God; it is for our benefit that we do all that. It is like planting a tree. There are plenty of mango trees and their fruits are available to those who planted them and to others as well. If we want to have independence in this matter, we will have to plant our own tree, nurture it, and in due course enjoy the fruits thereof independently. In the same way, the Satpurushas and God are always there; but when we see a Satpurusha

and accept him as our Guru, then we sow the seed in our heart; then we have to nurture the seed by association, worship and service, with or without any motive, till that tree bears the fruit or kripa; in due course, we are bound to have that kripa-fruit. The more sincerely and honestly we serve with the purity of our stabilised mind, the earlier we attain that fruit.

Even if we do not get a real Satpurusha, we can find some virtuous, faithful, satvika person, take him to be a Satpurusha, fix him in our mind as a Satpurusha, and serve him with all sincerity and purity; in due course the state of God automatically begins to make its appearance in that person whom we have taken as a Satpurusha, and we ultimately get the fruit thereof. We can thus charge anything with the state of God; what of a satvika person? We can even charge a stone with the state of God and associate, worship and serve it with the same honesty, and we are bound to attain the same fruit. We can charge even a tree with that state and in due course attain that fruit. Think of another example. If you dig and go on digging in course of time you are bound to get water; in some places you will get it a few feet below, while in others you may have to dig very deep; as we go deep we meet with rocks; and we have to break and remove them. It is customary to consult some water-finder to locate a spot where water would be flowing at a lesser depth. In the same way, God is everywhere, and one can propitiate Him anywhere in any form and attain Him; but the time required for an individual depends on his own effort and sincerity; if like the water-finder we can get somebody to guide us, we are able to attain Him at an earlier date. The various forms, places and objects which are considered as seeds — as suitable for early attainment of Godhood, are described in the Vibhuti Yoga, in the 10th canto of Bhagavat Gita.

As a matter of fact, everything in this world is a form of God; but we are not advanced enough mentally to be conscious of it. To experience that, we must always train ourselves to imagine the presence of God in everything. When

we are thus able to charge anything with Godhood with sincerity and full faith, in due course, we are able to see Him in that object. If God is contained in everything, He is also contained in the human body; but the owner of a particular body is not conscious of his own state of Godhood; he is not able to experience the body as a form of God; and because he is not able to do so, he is not able to experience the state of God in all other things.

It is for this reason that right from time immemorial, to attain Godhood, the great thinkers of old advised men to charge something with the State of God and force the mind to stick to it unwaveringly. Think of a person arrested for a crime; the charge against him has to be proved, with proper evidence. In the same way, when you charge anything with Godhood, you have to work hard for some time by way of worship and service to it; as the time for proving that charge comes, the mind loses its unstability; it now feels contented, happy, worryless; all difficulties are suddenly seen to have disappeared. Those that are associated with you also begin to experience various benefits from what has been charged with Godhood. This is a proof that your charging that object is successful. Thus when one charges one thing with Godhood and experiences it, then he is able to experience Godhood in all other things and also to experience that Infinite Bliss.

(3)

(Shri Baba began to speak to one of the Parsi devotees who had come for darshana.)

My dear man, have you come here at the feet of God to pay your respects, or have you come here as a guest of God? Whenever you go to somebody else even as a guest, you should behave in a way that suits the place you visit; you should not assert your own ways of behaviour, but modify them to suit the new place. If a Brahmana, who does not behave as he should, goes to another Brahmana as a guest, then he should get up early, take a bath, make a show of having performed Sandhya, change into sanctified clothes at dinner time. In

and accept him as our Guru, then we sow the seed in our heart; then we have to nurture the seed by association, worship and service, with or without any motive, till that tree bears the fruit or kripa; in due course, we are bound to have that kripa-fruit. The more sincerely and honestly we serve with the purity of our stabilised mind, the earlier we attain that fruit.

Even if we do not get a real Satpurusha, we can find some virtuous, faithful, satvika person, take him to be a Satpurusha, fix him in our mind as a Satpurusha, and serve him with all sincerity and purity; in due course the state of God automatically begins to make its appearance in that person whom we have taken as a Satpurusha, and we ultimately get the fruit thereof. We can thus charge anything with the state of God; what of a satvika person? We can even charge a stone with the state of God and associate, worship and serve it with the same honesty, and we are bound to attain the same fruit. We can charge even a tree with that state and in due course attain that fruit. Think of another example. If you dig and go on digging in course of time you are bound to get water; in some places you will get it a few feet below, while in others you may have to dig very deep; as we go deep we meet with rocks; and we have to break and remove them. It is customary to consult some water-finder to locate a spot where water would be flowing at a lesser depth. In the same way, God is everywhere, and one can propitiate Him anywhere in any form and attain Him; but the time required for an individual depends on his own effort and sincerity; if like the water-finder we can get somebody to guide us, we are able to attain Him at an earlier date. The various forms, places and objects which are considered as seeds — as suitable for early attainment of Godhood, are described in the Vibhuti Yoga, in the 10th canto of Bhagavat Gita.

As a matter of fact, everything in this world is a form of God; but we are not advanced enough mentally to be conscious of it. To experience that, we must always train ourselves to imagine the presence of God in everything. When

we are thus able to charge anything with Godhood with sincerity and full faith, in due course, we are able to see Him in that object. If God is contained in everything, He is also contained in the human body; but the owner of a particular body is not conscious of his own state of Godhood; he is not able to experience the body as a form of God; and because he is not able to do so, he is not able to experience the state of God in all other things.

It is for this reason that right from time immemorial, to attain Godhood, the great thinkers of old advised men to charge something with the State of God and force the mind to stick to it unwaveringly. Think of a person arrested for a crime; the charge against him has to be proved, with proper evidence. In the same way, when you charge anything with Godhood, you have to work hard for some time by way of worship and service to it; as the time for proving that charge comes, the mind loses its instability; it now feels contented, happy, worryless; all difficulties are suddenly seen to have disappeared. Those that are associated with you also begin to experience various benefits from what has been charged with Godhood. This is a proof that your charging that object is successful. Thus when one charges one thing with Godhood and experiences it, then he is able to experience Godhood in all other things and also to experience that Infinite Bliss.

(3)

(Shri Baba began to speak to one of the Parsi devotees who had come for darshana.)

My dear man, have you come here at the feet of God to pay your respects, or have you come here as a guest of God? Whenever you go to somebody else even as a guest, you should behave in a way that suits the place you visit; you should not assert your own ways of behaviour, but modify them to suit the new place. If a Brahmana, who does not behave as he should, goes to another Brahmana as a guest, then he should get up early, take a bath, make a show of having performed Sandhya, change into sanctified clothes at dinner time. In

English language there is a saying which explains this very adequately — 'When you go to Rome behave as a Roman does'. If you thus modify yourself, then you are respected. If you want that you should be respected like that in your host's house, if you go there in the morning, you should finish your work and leave the same night; because the next day you will not have the same respect as on the first. Many do like that. This is one type of guest.

As a guest you perhaps want to get some work done through the host. You go to him and then naturally you behave in such a way as to please him; you do such things to please him that you would not normally do. You have to find out likes and dislikes of your host. You cajole his children; you do his house work. He naturally becomes pleased with you and gives you all the help and your work is done. In a way this is a service. This is the second type of guest.

The third type of guest is different from the first two. He goes as a guest and stays there as if he were a member of the family. He has naturally to adapt himself to the mode of life in that house. He has to put up with all the difficulties. If the host is poor he has to put up with many a hardship. If the house is too small and during rainy season it leaks, what a calamity falls on the whole family; and this guest has to do his best to help them out; he does not grumble against these hardships and difficulties. Nobody objects to his playing his part, as he is being treated as a member of the family. Even if he falls ill or feels out of sorts, without showing it he goes on working in the house. Even though he is an outsider, the moment he comes, the family feels pleased with him; specially, if the family is in some difficulty, they feel relieved on his arrival as he becomes one of the helpers. While doing all this work he has no particular interest or motive. As he arrives and finds the family in some difficulty, he at once assures them, and asks them not to worry any more; and he helps them much more than a member of the family; in all this service he expects nothing from the family. His work is so appreciated that he is at once taken as one of the family

and they no longer take him to be a stranger; in fact they say that he came here as a guest and at once became one of them. They appreciate the help he gives in the nick of the time. He also tells them to treat him as one of them, and to ask him to do any work of theirs.

There is yet another type of guest. He comes and keeps himself up as a stranger. This man is not generally a decent man. Even if he is not actually bad, he does not like to give a helping hand. If the family is in difficulties and is striving hard, this man looks on at their predicament, but does not offer any help. Suppose there is to be a party in the house; naturally everybody is busy; this man will quietly sit, do nothing, and will come forth only for the sumptuous dinner. He takes himself to be a stranger. He says to himself as to why he should help, as he is not related to them. What a logic! After all they give him a room, feed him, arrange for his comforts; as a matter of fact it is his duty to do something in return; but he does not do anything. What is the utility of such a man? Who will tolerate this type of guest?

Such are the four types of guests. Now, so many of you come here. You should ask yourself as to which of these four you fit in. If you have come as one of the family, you can be entrusted with the house-key. It is really good to come and behave as one of the family. When you go to God and behave there as one of His family, whatever is His, naturally becomes yours.

In short, wherever we go we should adjust ourselves and behave as one of them. The simplest method to attain Godhood is to go to Him and behave in the way, that suits His place. We should not feel and behave ourselves as strangers; we should behave as one of the family. Naturally we must have no motive while doing all the service. As a friend when we mix in a family we have no motive while working there. In the same way, when we go to a place of God, we should behave in a way that makes all others take us as one of them. So far there is a motive, so far there is a feeling of 'strange-

(1) The importance of a cow. (2) Government and its servants. (3) Two kings and two Satpurusahas.

(1)

(One of the devotees while having the darshana, sucked Shri Baba's toe. On this Shri Baba said—)

Cow is taken and treated as holy in our country. Without a cow we won't be able to have any food. Because of the cow we get bullocks, and because of them agriculture becomes possible. All Deities reside in the cow, and hence we revere her, — worship her, milk her, and enjoy that nectar-like milk. If we use her milk with the same reverence, then along with that milk the qualities of various Deities residing in her automatically infiltrate in us. If we worship a cow with full faith that all Deities reside in her, then we virtually worship all those Deities as we worship her; to serve her with all reverence is to serve all the Gods. Because all Deities reside in her, she has been called Kamadhenu (giver of all desires). Her representative in Heavens goes by the name of Kamadhenu; she is given that name there, because whatever one desires to have, one is able to get from her on request. The cow on earth also gives us everything and hence can be called by the same name — the Kamadhenu. The only difference between the Kamadhenu of the Heavens and the cow of ours is that the former gives whatever is desired at once, while the latter gives it after some time. As we look after the cow, apart from the milk and its products, she gives the bullocks with whose help we till the land and get a good harvest, the sale of which brings plenty of money with which everything else is obtained.

Even for the kings to have their princely pleasures the cow is indirectly responsible. The rulers are able to collect the revenue through corn or the money out of its sale; without agriculture there would be no corn, and without the bullocks from the cow no agriculture would be possible. We do not know about the Kamadhenu of the Heavens; but here on our



earth we find that, directly or indirectly, the cow gives us all we want; she plays a glorious role in our lives; the proper use of her, of course, depends on our own intelligence and capacity.

Like sucking the udder of the cow you sucked my toe, and thus you have proved your reverence towards God. Just as all Deities reside in a cow, similarly all Deities, all places of pilgrimage and all sanctified waters are contained in the Tirthodaka emerging from the foot of a Satpurusha; that is a Siddhanta. Even though I am nobody like that, but since you sucked the toe with all reverence and Faith, you are bound to have all the fruit available from Tirthodaka emerging from the feet of Vishnu.

(2)

All the officers — of a lower or higher order — are parts of Government. Just as the different parts of the body constitute the body of the Jivatma, in the same way, all the officers together constitute the Government. Just as every part of the body goes on doing its own work independently (autonomously) in the body-economy, the different officers of Government do their work. You are a Government servant and as such you represent the whole Government. The Government, — or the king, is the representative of Vishnu. Being engrossed in governance he has no idea of his being Vishnu, and that is why the king is not able to attain the state of Vishnu. The kings and rulers of old used to govern; but to escape the law: "Rajyante Narakam Ghoram", — kingship culminates in dreadful hell, and to attain the real status of Vishnu they used to remain and work under the guidance of their Sadguru. As the government is Vishnurupa, if all the officers of government remember this status of theirs; behave in accordance with their Faith and carry out their allotted duties sincerely, they will have virtually served the Vishnu, and hence they would be able to attain the state of Vishnu in the end.

You seem to be a government servant of that type. If all the officers will behave like that, each of them will attain the state of Vishnu; the government also will have smooth-

sailing, and they will escape the rule of, 'Rajyante Narakam Choram'. The example of Damajipanta adequately explains what I have said. He performed satkarmas; he followed his Faith; he did his duty sincerely; as a result of that, not only he attained that Infinite Bliss, but even his king, — a Muslim who was against him, — attained that state on account of him. Even now, if all the present government servants behave like that, it will have its effect on the Government, — on the Ruler and along with him, he will also attain the state of God.

(3)

At the instance of the Almighty, there are two kings and two Gods on earth. It is that invisible Vishnu, the Lord of Vaikuntha, that comes on this earth as the king; being Vishnurupa, he is naturally the God on earth. Any person who has attained the Infinite Bliss — is the real Brahmana, — the real Satpurusha; as a Satpurusha he is Vishnu, — he is God on earth. Even though he has nothing to do with government, yet the Satpurusha is taken as the king of kings on this earth. Who can fathom the limits of a Satpurusha?

Those Brahmanas, that have not attained that state but who follow and behave according to their Faith till the end, can be taken as having attained the Brahma; because following the Faith till the end leads them to that status.

(At this juncture the officer talked to Shri Baba about some of his domestic problems; Shri Baba, on this said to him—)

There are two alternatives; as you love and look after you body and your family, in the same way, without the slightest difference you should look after and love all other families; or just as you do not look to other families or care for them, you should not care for your own. Then alone God will begin to look towards you. Anyway, do not worry. If you feel attached to God, God is bound to care for you.

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(1) The fortunate, the unfortunate and the fortuneless.  
 (2) Vrata and Udyapana.

(1)

A big business man having some factories has to look after all the workers, the varieties of equipments, the raw material, the prepared stock, the sale of the material, the agents for the purpose, banks for deposits, and so on; in this if some equipment is new, some other is old or unserviceable; and if some workers and staff members are of good character, some others are of wicked nature, and so on; all these diverse things the business man has to care for. He is a fortunate man. Similarly fortunate is a king, who has to look after his subjects having diverse natures. A fortunate man is that who has plenty of punya to his credit and who is able to give employment and happiness to a large number of persons. A person who is able only to keep his family happy is not a fortunate man; he is the one who is adding to his sins by being selfish; such men accumulate papa and become a source of trouble; these are the unfortunate beings.

What is a fortuneless person then? Such a man has no fortune at all, — i.e., he has neither pain nor pleasure to suffer; many people call such a man a useless man. A man, who has no fortune, — who is useless, is the person who is able to get outside the world and attain Godhood. A person who has neither good nor bad to suffer from his previous karma is the real fortuneless man. You look at me and you will know what a fortuneless man is like. A Satpurusha is such a fortuneless man.

(2)

(At this juncture a devotee offered a silver idol of Datatraya; Shri Baba began to speak on this.)

The idol looks well made. It is worthwhile if somebody could worship it by observing proper Vrata.

What is a Vrata? Vrata means observing for a certain number of days a vow in accordance with certain rules and

perform some actions in the cause of or pertaining to God in a particular way. When the vrata is thus completed, the fruit thereof becomes available to the Doer.

Even in worldly life one has to do certain things in a certain way for a certain number of days and then only the necessary result becomes available. To become a doctor, or an engineer, etc., one has to study for that in like manner before one becomes a doctor or an engineer, etc.

At the end of the vrata you have to celebrate its termination, called Udyapana; in this one has to offer to God the punya arising out of that vrata. Once the Udyapana is over the vrata is completed. Having offered the punya to God, now to give to the doer the fruits thereof or not, depends on God's will. The doer has to do the vrata without desiring for any return thereof; that is his duty; whether to give any benefit, by way of transmitting some power or wealth of His to the doer, depends on God's will. When we complete any study, we have to show that it is properly completed by submitting to the test of an examination; whether we pass or fail depends on the examiner. Similarly, to show that the vrata is properly completed Udyapana has to be done, which thus resembles undergoing the test of the examination. To give the fruits thereof or not depends on God, who resembles the examiner.

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U. V. III-9

4-3-1924

(1) The forms to expend karma-prarabdha. (2) Result of action with or without any motive.

(1)

Yesterday was the Shivaratra day — the day of fasting, — of Upavasa. Upavasa means Upa + Vasa = 'Near + Stay', i.e., to stay near. Upavasa on Shivaratra day was thus the day to be near Shiva. Whenever an action is done it is bound to lead to its result. Whatever actions, good or bad are done during the life, form the Prarabdha which a person

is required to expend in his ensuing birth or births. Prarabdha is formed only by the human being in the creation, and by none else. If the Prarabdha is of a wicked type, the human being has to take births in different species such as birds and beasts and expend his Prarabdha.

Like birds and beasts who do not form any Prarabdha, amongst the human beings, Brahmana, Shudras, Atishudras and women are in that state. Persons forming the Prarabdha in accordance with it, take birth in any of these human forms and, if while in those forms they behave in accordance with what is laid down for them, then having expended their Prarabdha, they are able to attain liberation. These four forms are really meant for expending their Prarabdha by royal family members or big business men and other fortunate persons. The natural qualities of these forms are such that no new Prarabdha is formed while in them, thus leading one to liberation in the end.

It is therefore very essential for the Brahmanas to behave according to what is laid down for them. They should do nothing else except the Brahma-karma; then alone they will not be forming any Prarabdha. It is such Brahmanas that are useful for attainment of higher status and absolving the Prarabdha of all others. That is why the Shastras have ruled that the Brahmana should do nothing else but Brahmakarma. Same consideration holds good in case of Shudras and the like. Since they have no particular responsibilities on them, they are always happy. Their occupations are such that they have to remain outside the cities, in forests, etc. They naturally escape all the attractions in the city, and naturally enough do not form any Prarabdha. Women are in the same position; they are always dependant and act under instructions from others; thus they never do anything on their own. It is their actionless state that is helpful for complete destruction of Prarabdha and the attainment of Brahma. Whatever is done deliberately on ones own responsibility, whatever is done in the cause of God and whatever is done for bare maintenance, does not cause any Prarabdha.

## (2)

The simple method of absolving one's self from Prarabdha is, from the time one begins to understand, not to do anything new and to bear all that happens quietly, i.e. submit without complaining to the result of the old Prarabdha. If a person, in addition goes on performing satkarmas, not only he liquidates his Prarabdha but he also attains higher status.

The satkarmas are done in two ways — with and without motive; they are known as Sakama and Nishkama respectively. The Sakama does not liquidate one's Prarabdha. The Sakama satkarma leads to temporal pleasures and happiness; commonly, that is what people do; but while it does form Prarabdha that gives happiness; this happiness is followed by pain since pleasure is not independent of pain. This means that even if no independent karma is undertaken to attain pain, any sakama karma brings it on along with the pleasure.

Any sakama karma thus gives a certain amount of pleasure; and when that pleasure ends, the accompanying pain follows. That very action which gave pleasure now gives pain. Always bear in mind that whenever you suffer, it is the after-result of Sakama actions that you did to attain pleasure; and there is no escape from such suffering.

In worldly life one always attempts to be happy; this happiness is however not real but only apparent. Because the sakama karma that gives this happiness, subsequently gives pain after the measure of happiness is over. That action, having expended its pleasure-potential, remains there to give pain. That action as it were says to the Jiva, "You created me; the motive for which you created me has been satisfied; I cannot give you more happiness than what you bargained for. But the fact that you created me, must run its predestined course.

Jiva says: "After you have given me the happiness for which I created you, you must cease to exist. Your work is over, is it not? It replies, "What a question! You got your measure of happiness from me first. Now I am there to

give you the immeasurable pain. You forget that my birth is chiefly meant for giving pain. But nobody creates me for having pain. You create me to have apparent happiness — but in reality I am meant for giving pain, which in essence I am. Apparent happiness must always lead to pain. You created me for happiness; well, I gave the measured happiness; I have not been dishonest with you. Having given you your quota of happiness, what else am I to do since I continue to exist?"

Jiva — "If you do not disappear, — do not die after giving the happiness for which you were created, are you then immortal?"

It — "Yes, I am immortal."

Jiva — "Whatever is immortal has no birth. You were actually created by me; you cannot be immortal."

It — "Yes, I am immortal because of you, and for you; that is, so long as you are alive I am there. I will die when you die."

The poor Jiva of course does not like to die.

It continues: — "If you do not like to die, why should I die? I must be with you since you created me."

The poor Jiva's eyes are now opened; he knows that he has been tricked by her (Sakama Karma). So he says, "You tricked me."

It replies: — "I have not deceived you. You created me with a purpose and I have served your purpose. But I am Duhkharupa, (pain-incarnate). No sooner your purpose was served, I now give you what I have. It is you who made me active. I was lying quietly dormant; you woke me up with a purpose. I served your purpose; what else but pain can I now give?"

The Jiva understands that he has acted in a faulty manner in creating it (the energy of Sakama Karma); so now he says to it, "Well, I committed a mistake. Please forgive me."

It: — "You created me for having that apparent happiness; even when that happiness was over, I had to remain. What can I do? I can only die when you die."

Jiva — "Please, do not act like that."

It: — "What can I do. To give pain is my Faith. I am very sorry. I can't help."

Jiva — "Can't you find out and suggest a way out?"

It: — "You should not again do any sakama karma. Whatever happiness is due, have it. And then quietly bear whatever pain you get. That will, in due course, make me extinct."

Once one takes a liking for doing sakama karma, and he begins to do it, such a man is called a "living" person; it is this 'life' (Jiva-dasha) of his that is responsible for all the pain he gets. A person who works only to have bare necessities of life and does not take any further interest in the world, is virtually a 'dead' man; and it is necessary to have this type of death. Such a 'dead' person becomes entitled to all temporal and spiritual happiness.

Every sakama-action results in the state of Jiva. Whatever action is done, is done only when supported by Chaitanya. Naturally, the chaitanya pervades that action. Because it is done through the agency of a form, it also gets a form. Thus both the form and chaitanya are brought together in doing it; the purpose for which it is done automatically infuses into it. In addition the actual process of action is there on which it is based; this is the fourth ingredient. These four together — the chaitanya, the form, the purpose and the action, all together form a Jiva, — or what is called the Jiva-dasha of a sakama karma. It is the purpose that gives the relevant form to the action; it is not that it must have a human form. It is the purpose — the 'Hetu' that gives Sukshma form first to the chaitanya.

It is this 'quartet' (the four-fold entity) that is brought into play by any sadhana in an invisible fine form, which is technically labelled as 'kriyamana'. The accumulation of this kriyamana is called 'sanchita'. As this becomes mature for fruition it is called 'prarabdha' (the destiny); and this 'prarabdha' gives rise to a sukshma Jiva. This sukshma jiva, to



expend its prarabdha, ultimately evolves or attains a visible form. In short, what we are as this body and the jiva within, are formed by the prarabdha. In this by 'we' is meant the 'doer' who set in motion the action. In other words, we are nothing else but prarabdha; not only that but we are also now the enjoyers of the prarabdha; but prarabdha is the result of past action; hence we ourselves are that 'action' — that active lifeful entity. It is the 'action' thus that evolved into prarabdha which in its turn evolved into jiva, i.e., ourselves. The proud 'doer' of the action thus comes forth in the form of prarabdha, and as a jiva becomes the enjoyer of that prarabdha, i.e., enjoys or suffers the pleasure and pain in accordance with the prarabdha. In short, we ourselves are prarabdha, and prarabdha is ourselves; in other words, we ourselves are pleasure and pain.

The pride with the 'life' is there till one is after the objects of the world. So long as that pride is there it is we ourselves that are in the form of pleasure and pain. Therefore, to be prideless is to become free from pleasure and pain. Now how can the pride disappear? As the pain comes, and as we bear it away, (without trying to avoid or minimise it), the prarabdha becomes extinct, and in the end we get out of pain and pride. This is the method of absolving one's self from prarabdha, and of losing the sense of pride. To bear away is also an action; but this action does not form any prarabdha. The result of bearing is the power of endurance. If we undertake the action of 'bearing', it will cause prarabdha that in its turn gives us the added power of endurance to bear it away; what is meant by this is that, in the beginning one feels strain or trouble in bearing the pain (Duhkha); but the prarabdha formed by the action of this bearing gives greater strength of endurance; that means, in course of time, it becomes natural for us to bear pain; there is now no feeling of pain actually when bearing it; we thus become endurance itself. What pain then shall we feel? Pain, suffering and difficulties run after those that fear them. When we become or attain the state of endurance, what is there to

endure? The state of endurance is called 'sahana'; it means saha plus na, i.e., with plus nil, meaning, nothing with us, nothing associates with us. Such a state of absence of any association whatever, is the state God is in. When we attain the state of endurance we attain the state of God. We were God ourselves in the Beginning; but because we got into the clutches of prarabdha, we became separate from Him. Once we absolve ourselves from the prarabdha, we return to our natural state.

I have spoken on how to attain our true form. I have spoken on it before and may do so afterwards; all that depends on circumstances. You should ruminare over what I have said. It is no use only listening and reading. I have so many times quoted the couplet — "Bharabhara Vachile Grantha, Pari Na Kale Tyacha Artha; Na Suche Atmakhunecha Pantha, Upaje Janta Punah Punah;" "Hundreds read the books, but nobody understands the real meaning thereof; that is why one does not get on the path of self-realisation; they go on taking births on end."

Please do not do like that. Try for the 'real action' according to what you have just heard. The 'real action' is that action which nullifies, i.e., destroys the action that gives rise to suffering. This 'real action' that destroys the first, the past Prarabdha forming action, is bound to endure after this latter Prarabdha forming action is over; but when the prarabdha is destroyed, it becomes immaterial whether it (real action) stays or not; it does not cause any harm. To remove the stain of oil we apply a little lime on it, and then wash the garment; we do not thereafter do any new action to remove the lime. Even if a little lime remains on the patch it is immaterial. The 'real action', i.e., satkarani is like the lime removing the stain of oil resembling the unreal or rather faulty action — the Dush-karani; even if that sat-karani continues to exist it is immaterial. If however sat-karani is done continuously without any motive, it makes one attain not only the temporal but the spiritual happiness as well.

Whatever is done without any motive in the cause of God is called sat-karma. I once told you a couplet — “Karashi Jari Karani, Taricha Milela Tarani: Maga Bhetel Ramani, Akshaya Paravani Sukhachi.”

If you do the sat-karani, i.e., sat-karma wholly in the cause of God, it will serve as Tarani — a boat to take you across the Bhava-sagara. If you take the Sansara as darkness, — ignorance, then you will get the ‘Tarani’ meaning the sun, the light, the knowledge to remove your ignorance. It is then that you will get the ‘Ramani’ (a beautiful woman, meaning the one — that gives you Bliss), meaning the state in which the yogis remain in continuous enjoyment of that Infinite Bliss. That Ramani is the store-house of that Infinite Bliss.

In short, to get beyond the cycle of births and deaths, full of pain and suffering, the only method is to go on doing satkarmas strictly in accordance with one’s own Faith, without any motive, with bare necessities of life for subsistence.

In this way everything is in our own hands.

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U. V. III-10

5-3-1924

(1) The mind that becomes useful to God. (2) Advice to a couple.

(1)

(Some women devotees were massaging Shri Baba; he began to speak pertaining to it.)

You are all women of high social status; why massage my body? Parameshvara always is in the state of ‘Be as it may’; whatever you do He neither says ‘yes’ nor ‘no’ to it. It may be that He may appreciate massage at the hands of some persons. He likes the touch of the hands of a person who has attained purity. How to know whether the body is pure or not? If the hand is dirty, it is washed and cleaned; but then it is a clean hand and not a pure hand. To have

all the senses and parts of the body purified the first essential is to have the mind pure. If the mind is purified, then however dirty the exterior be, it is immaterial — it is in a purified state.

When is the mind considered purified? That mind is considered pure which is not impressed by and which does not become attached to — good or bad, pleasure and pain, in other words, a mind that remains in the state of 'Be as it may'. Any service or even the touch of such a person is loved by God. When such a person begins to serve him, God Himself resides in his mind; he is able to see Him within himself. My dear women, have you got hands like that?

When you remove the shit of your own child, you do it very awkwardly and use ashes, paper etc., or you ask your servant to remove it. This is no sign of purity. Those persons who are able to remove the shit with their own hands without any feeling of dirt are the persons who have attained purity to a certain extent. Those persons who are able to remove the shit of anybody else's child with their own hands without the least feeling of dirt and awkwardness, i.e. those, who do not think of mine and thine — good or bad, i.e. those that are content with 'Be as it may', are persons with almost a purified mind, and any service by them is liked by God. To go further, persons who serve and care for patients who are unable to move and are in a helpless state in all ways, without any feeling of serving a stranger, or of dirt or of awkwardness, and are always contented with what they have without any feeling of good or bad, are the persons whose mind should be considered very much purified. God is seen to reside in the heart of such persons.

Love is blind. We are never conscious of what we do when we love. When a person develops such intense blind love towards God, he has no feeling of what he is doing to Him. Even if the procedure of service to God is all mixed up by such a person, God loves it; God accepts such a person. There is a good example about it. A devotee like that brought some bananas to offer to Lord Shri Krishna; when Shri Kri-

shna suddenly appeared before him, he got all confused due to his love; he began to skin the bananas straightway; and in that mental confusion he began to feed the skins to Shri Krishna and to eat the bananas himself! With that intense pure devotion of his, Shri Krishna enjoyed the skins better than the bananas. Fried rice at the hands of Sudama, pounded rice at the hands of Vidura, dried vegetable leaves at the hands of Draupadi accepted by Shri Krishna are the examples of the intense love they had towards Him.

If you are massaging my body with similar love, then whether it be I or God, we have got to accept that service.

(2)

It is the duty of a wife to try continuously to attain spiritual happiness for her husband rather than the temporal; it is her duty to do things that will make her husband feel happy, to feed him with nice things, to keep him in good clean clothes, to look after his health, to take him to be God, and try to attain the state of Godhood for him by doing satkarmas in the cause of God or by serving a Satpurusha with pure mind, and thus accumulate punya, and offer that to him. Such must be the attitude of a woman; by such behaviour of hers her husband loses his unreal state and attain the state of Godhood, Such behaviour of hers increases the feeling of love between them, and bit by bit his buddhi becomes sat-buddhi and makes him try to attain the state of Godhood.

It is the duty of a husband to look after his wife, who behaves with him like that and treats him with sat-buddhi that leads to Godhood, and to see that that sat-buddhi of hers steadily grows. He should of course provide her with clothes, ornaments etc. that will make her feel happy and that she loves to have. It does not mean that he should give her such things which are likely to put her into bad habits, or make her look indecent, or very artificially dressed like an actor or a dancer. Such dress or use of such things never. On the other hand, they are harmful; they will lead to

and physical suffering. Those women who are well trained by their parents mildly protest while receiving the ornaments, clothes, etc. from their husbands; they say, "You are my ornament. I do not like other ornaments. Do not work hard unnecessarily to get these ornaments for me. I obey you because you are God-like to me. I only wish you to see becoming God; that is all I desire." Such a simple and sincere woman always desires that her husband should attain Godhood. If the husband is going slightly astray, she immediately scolds him and tries to stop him going that way. If the husband is to go out for dinner, she just cooks something or eats what is left over here and there, and subsists on it; she does not like to cook for herself. She never troubles her husband for her own happiness. The husbands of such women attain Godhood.

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U. V. III-11

6-3-1924.

(1) We should always exert for ourselves. (2) Miscellaneous advice. (3) The world as a reflection of God. (4) The way of the wicked.

(1)

(Shri Baba was sewing himself the piece of gunny he was wearing. As the devotees assembled for darshana, he began to speak on it.)

If the dhoti or a sari of a poor person is torn, well, he stitches and wears it. Rich men do not use torn clothes; they do not allow the clothes to be fully torn; a slight wear and tear in any garment and they just discard it. How can I behave like those rich men? I have got to stitch my torn garment and use it. Once I was stitching like that; a woman came there and said that she would stitch it. I said to her, "You cannot stitch your own sari, how can you stitch my gunny piece?"

There are two types of poor people — one is poor in money, and the other is poor in nature. Even when there

is enough money, a good woman stitches her own garments and uses them; she avoids troubling her husband. Those that have really no money, but who show themselves to be rich, go in for debts and buy clothes; what of torn and stitched ones then? I am not like that. Neither am I rich, nor could I show myself to be rich. How can I throw away my gunny if it is torn. Whence can I bring a new piece every time? This gunny serves to cover myself at night and protects me from cold and breeze. This gunny of mine got a tear and that is what I am stitching. You need not stop your worship due to that. Do not think of worshipping after I finish my stitching. Do not take this to be a hindrance in your worship. None can stitch my gunny; I have to do it myself; and I do it at my convenience.

One should always do his own work. We should never get our work done by others; on the other hand, in addition to our own, we should always do other's. If you cannot work for other people at least you should do your own work. Women should always dress their own hair themselves, wash their own clothes and so on; they should never get these things done by others. There is a reason for this; everybody is not of the same mind; some have wicked minds; and if they do our work, they quietly effect some black magic against us, which makes us lose our hair or spoil our clothes, or afflict us with some physical ailment. It is much better if women stitch their own underclothing instead of giving it to a tailor. In short we should do all our work ourselves; this does not mean that in a family we should not do each other's work; what is meant is that unknown persons and strangers should be avoided.

Today women get their garments done by a tailor; they use buttons for their garments. The frills, the pins and what not, are these days utilised by them.

A faulty man and an obstinate animal is no good. If a horse is found to be obstinate, the owner tries to dispose it off. Many men and women are also seen to be obstinate in

having particular articles of food; they cannot do without those articles. Such obstinacy is harmful. A man who is obstinate about nothing becomes qualified to attain Godhood.

(At this juncture Shri Baba wanted to break the thread while sewing and somebody asked him if he could offer a penknife; on this he said —)

I am not an obstinate man; why should I have a knife and a scissor. I do not require them; I break the thread this way. See (Shri Baba held the thread on the live scented stick (Agarbatti) and as it burnt, he broke the thread.) I hope I am not coming in the way of your worship; in any case, I am going to continue to stitch; because I require it to cover myself at night.

(2)

Children are always fed or given a morsel in their hand to eat. In the same way, each of you wants to put something on my hand. How long and how many times should I put my hand out like that? You can throw inside the cage whatever you want. When you want to pass a stool, do you call a sweeper and ask him to put out his hand? You visit your latrine and pass your shit. You don't care to know whether the shit is removed or not. The sweeper comes sometimes and collects the shit. Whatever is put in the latrine the sweeper collects. Who else is going to touch it? Whosoever is authorized will alone take away the shit. Just as you do not look for a sweeper, you should not wait for me. You feel that all that you give is like gold, but to me all that is like the shit. Why then try to put your shit on my hand? Throw it inside the cage. Some Satpurushas have no fingers or hands; if you visit them and want to give them something, how can they put out a hand? You have to keep all that by his side. This cage is meant for all dirty things to be thrown in exactly like a latrine and you should use it exactly like that. When the sweeper comes he will do his job; you have not to worry about it. Take for granted that I have no hands or feet or head; you should do your worship like that; throw everything



these small things made of silver? Why not use any small stick instead? Carving the teeth and clearing the ears is not my business; why should I keep these fashionable things with me? I have virtually no teeth left in my mouth; if I have to pick the rest, there are so many small sticks around that I can use. To give some occupation to the indriyas, some of the saints constantly go on putting the sticks in their ears. But I have nothing to pick or clean, and these implements are of no use to me. Why do you try to offer them to me? Do you want me to put them around my neck like a fashionable widow? Do you take me to be a clean-shaven widow or what? It is true I am clean shaved. Anyway, I do not want your implements.

(3)

(Somebody brought a photo of Shri Baba and put it forth to be touched by him.)

Do I look as in the picture? My external form goes on changing. It is not the same form I had years ago. As a child my form was different. When this form disappears, and if I am destined to have another birth, whence will you get a photograph of that form? You have taken this picture as that of God; is it not? There is a saying "Anantarupananta Shri" — Whatever has infinite forms and infinite wealth, will have infinite photos. Whatever you see, whatever is within and without the world, are all the photographs of God. What new photograph you want to take? Really you should try to have only one photograph. Why do we allow to take many a photograph then? Because it is one of the means to attain purity of mind; that is why it is done. God became the first photographer, and he has taken the photograph in the form of the world. This is naturally the first negative. Just as you make a positive photograph out of the negative, this first negative has to be turned into a positive. But, may be, He did not know how to make a positive out of it, or for some reason or another, the positive remained to be made. Somebody has now to come forth to make a positive from the original first negative. In our worldly life, if the photographer takes a

photograph, develops it, makes a negative and then falls ill, we have to approach another for making a positive from the negative. In the same way, the first photographer made a negative; what happened to him, where he is, well nothing is known about him; only the negative is there. We have therefore to approach somebody for having a positive made. God thus being in the negative stage, He is not seen. Even if God is there in the form of Satpurushas or in any other form, He does not become known. Those that want to see God must make a positive out of that negative. To be able to make a positive out of a negative, you must know how to make a negative first. The negative is this world — the opposite aspect of God; when you can make now the positive — that is opposite to the world, then you will be able to experience God.

The one who became a positive from a negative is a Satpurusha. He is able to see God both in the positive and negative forms. He can always see God in his positive form. They (Satpurushas) are meant in this world to make the God positive; or it could be said that they are there to show the way to make God positive, and we have to approach them for that purpose. People come to me for darshana; I tell them that they cannot see me as they are like the negatives. They ask me if I am positive. Well, I am both the positive and negative. If I am a positive, you will have to become a positive before you can see me. If somebody comes to you and stands with his back to you, how can you see him? When he will face you, then alone you can see each other. In the same way, unless you become like a positive you cannot see God. Satpurusha is the positive form of the negative state of God. But all of us we are like negatives. People come and say that they are glad they could see me. I ask them that if they have seen me, they should tell me as to how I look. Then they say that they cannot describe. Unless they know me enough, how can they tell about me? Everywhere it is like that. We should never think of what we are — we may be negative or positive, or the world may be negative or positive, we should not think about it. What is important is to

follow some method to attain the darshana of God. I have told many a simple method for the same. Follow something suitable to yourself and attain Godhood. Bhajana, Pujana, satkarmas etc. are those methods. Keep full Faith in somebody — somewhere. I have many forms, but the form you see in this photograph should be stuck to by you. This photo is mine, meaning that it contains all the forms of mine prior to and after this. All forms in this world are included in it. Keep Faith in one; stick to One; this sticking to is called Nishtha — Shraddha. If we want to protect ourselves from the sun we have to sit under the shadow of a tree; we do not go up and sit on the twigs at the top; if we sit there, we will not be relieved of heat; we will suffer more; we have got to sit at the foot of the tree. If it is bearing fruits and if we are lucky, as we sit there, a decent fruit may fall in our hands; we would feel happy and contented with that fruit.

This world is like a tree. Its branches and twigs are the various objects of enjoyment. If we are troubled by the heat — the sansara — it is no use to sit on the top — branches of this tree; they will only involve us in further desires and passions. We will have to sit at the foot of the tree without looking up to those branches and twigs. The stem of this tree is God or satpurusha; we have got to be at His feet to protect ourselves from the sun in the form of this sansara. If you stick to God — if you stick to one form — the photo you have taken, you will get all you want in this world. If you remember this photo in your last moments, you will be there where I will be. Lord Shri Krishna has said so in so many words — “Antakale Cha Mameva Smaranmuktva Kalevaram; Yah Prayati Sa Madbhavam Yati Nastayatra Sanshayah.” (Gita, Canto 8, Shloka 5.) According to this if you take me to be God incarnate or Shrikrishna, and you remember me in your last moments, you will go at the feet of God. If you remember anything from this place in your last moment, you will have the same result; it is immaterial what you are — a person with punya or papa to your credit — the result is the same; you will have liberation. I proclaim this with a full sense of res-

possibility. The person who accepted me, has reached me there at the original root of everything; remember well, that there is no difference between that Original and myself. Whatever I have and I am experiencing, I am telling you. Do not have any doubt about this in your mind. I have told you all this to enable you to attain easily the Infinite Bliss. Even if I have to take births, I will bear them. When you will make your own positive and attain that Infinite Bliss, then you will appreciate and say that this old man showed us the way and brought us here; for us the old man suffered many a birth. If I take births henceforth, they will be in the state of the positive, and not in the state of negative like you. And if I am in the state of positive, it is immaterial whether I take a birth or die without emerging in a new birth.

(4)

It may be that some might be criticising or finding fault with what I talk here every day. What does it matter to me? I am only telling what I actually see and experience. There are two types of persons in this world, the virtuous and vicious — Sanmargi and Asanmargi. The Sanmargi like stories about God and Satpurusahas, and like to behave in a virtuous way and be on the path to God; the Asanmargis, of course, are exactly opposite and do not like to do any such thing; they hate and ridicule those who follow that way. The Asanmargis are called Asuri. About these Asuri type of persons Bhagavat Gita says —

They know no method to attain Godhood. Their Bhava is never pure. They are always deceitful. They are ever a source of nuisance and trouble to others. They respect no truth. They do not fear God. They are very selfish. They do not act in the right way. Even without any gain to themselves, they trouble others. They are not prudent. They never think about their own future. They are full of passion and wicked thoughts. They are very proud and are full of vanity. Satiation of any desire and troubling others in their life's main work. They consider themselves to be the only

wise in the world. They are under the thumb of the Shadri-pus — the anger, avarice, envy, etc. They earn by disreputable means. They despise others. They cannot stand good of anybody. They love to defame and hate others. They are generally well-to-do in this world. Being well-to-do they have time and means to do such things. It never occurs to them to collect punya and try to attain higher status for their forefathers or leave a credit of punya to their descendants; on the other hand, they pave their own way and that of their descendants to hell. Such men always criticise everything.

What is a critic really? Critics are those who wrote at length to explain the real meaning of books like Bhagavata, Bharata, Gita, etc.; these writings are inspired ones. Such is not the criticism of the Asanmargi persons. They criticise the truth and try to prove a false thing as true. They criticise and distort all that is virtuous. The criticism of these people leads to disaster; they create doubt in the heart of many and thus poison their minds. The Asanmargi persons thus lead to all-round disaster.

Such asanmargi critics always try to show themselves — their foolishness. The words of those really great critics are misinterpreted and misrepresented by these critics. Those that take the real virtuous meaning of those inspired words are always benefited. Night-soil is the end result of the food; if this night-soil is however used as a manure for the sugar cane, it will lead to the creation of sweet-sugar; if the night-soil however is used as food by hogs and others, it will further lead to the shit of hogs; that is all. Those that are high-minded — Sajjana, they turn bad into good, for the good of the world; but most people only turn the night-soil into shit; there are very few who create sugar out of the night-soil.

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THIS PLACE AS VAIKUNTHA.

The world is like milk; it is for us to get butter out of it. The milk has to be well-heated, cooled, turned into curds, and

then it is to be well churned before the butter becomes available. From our head to foot, similarly from within and without ourselves, is all this world. Like the milk this body has to be well heated by doing sat-karmas, etc., i.e. by doing tapashcharya. Then some buttermilk or curds has to be added to curdle the milk; the touch or advice of a Satpurusha has to be obtained as a curdling agent. When that advice or association acts well on the heated milk in the form of this body for some time, then the Jiva attains the state similar to that of the curds. Then various satkarmas in the cause of God have to be done repeatedly like churning the curds; churning destroys the curdled state of the milk and brings out the butter; the satkarmas destroy the curdled state of Jiva and bring out the butter-like pure atma within the heart. When the butter is thus ready, it attracts Lord Shri Krishna who is very fond of this butter; to eat that butter Lord Shri Krishna enters our heart, and sits there to eat that butter — to enjoy His union with the pure atma. When He thus sits in our heart, our work is over and our aim is accomplished. In one word, by sitting in one place like this and listening to all this talk at leisure is not going to help anybody. Remember — “Jivache Karuni Dahi, Sharirachi Karuni Ravi; Maga Chusalita Nighe Loni, Taricha Hari Bhetela.” This is an inspired couplet you should well remember.

The Jiva should be taken as the curds, and the body as the churner; the different actions in performing satkarmas in the cause of God is the churning. When this churning is effected up to the required point, i.e. the Jiva-dasha of the Jiva is killed — destroyed, then the butter makes its appearance, i.e. the atma becomes pure and shines unattached. Once the atma is pure, Hari automatically meets him. In other words — “Jivache Karave Rana, Raktache Karave Pani; Hada-chi Karavi Kade, Tevancha Parameshwara Hati Sapade”; — it means: the Jiva has continuously to exert; the blood has to be turned into water, bones have to be turned into dry sticks; then alone one attains Godhood.

I had put my Jiva to great suffering; I had worked very hard, disregarding my body and Jiva in every way. You people, however, need not do like that. If you are able to keep Faith in me, you will be able to attain that state without that much of exertion. Once something is composed, you can have as many impressions as you like. Like composing some matter, this cremation ground has been turned into states of Vaikuntha, Kailasa, etc., and I and this cage are like the printing press to bring out impressions from the composed matter. Those that come here and do the satkarmas in accordance with what is laid down for this place, those that associate firmly with this place, will automatically receive the impression along with all their forefathers, according to their capacity. This is the well-established truth you should well remember. All those that come here and behave as required, automatically attain Godhood. Many come here, perform Shraddha, etc., touch the cage with Pindas, and thus ensure higher status for their forefathers; this has now been going on for many a year at the will of the Almighty. Many experience their worldly difficulties just wearing away and replaced by satiation of their temporal desires. In one word, this Sakori has been turned into a Kshetra-sthana and Tirtha-sthana (place of pilgrimage).

There are many a method to attain spiritual happiness for one's self, for one's forefathers and descendants; many are not able to put any of them into practice; of course everybody does what he can. But even if nothing could be done at one's hands, if only one does whatever little he can in this place, he will absolve himself from his sins, he will attain temporal and spiritual pleasures, and in the end he will attain that Infinite Bliss.

(1) The effect of respiration. (2) Some advice in political and social matters. (3) The Bilva-patra as an emblem of Triguna and its glory.

(1)

All the difficulties and troubles and unusual harmful happenings are nothing else but Papa; it is all the dirt of your mind and of your Jiva. When the dirt i.e. papa accumulates, it gets into Jiva-dasha and then into a form; some of the forms are visible, others are invisible. In a big place thousands are there, some of whom have good and some of them bad thoughts. These days particularly, wicked, troublesome and sinful thoughts are predominant in the world. As are the thoughts in the mind, so are the desires, good or bad, of the Jivas; such desires and thoughts constantly affect the Jiva, and are spread into — and pervade the world through his respiration. As they are exhaled by the Jiva, they are invisible as they consist of very very fine particles; these being charged with the Chaitanya of the Jiva who exhales them, attain the state of Jiva for themselves. These thoughts in the form of these fine 'live' particles are constantly going in and coming out of the body of the Jiva in every respiration. It is these fine Jivas — live particles — that give rise to the innumerable insects and vermin that constantly trouble the human beings. Most of these particles are of wicked nature these days; very few possess a good tendency in these days.

These vermin — the little Jivas — the fine live particles being born of Jivas, affect the minds of human beings, who are dependent for their subsistence on human beings themselves. Bugs, fleas, mosquitoes, etc., thus cannot live without human beings, — independent of human beings; if they are separated from the human beings, they die away soon. It is like trees, plants etc., born out of water, dying away if removed away from the water. These vermin and insects born of human beings remain in the area covered by the reach of the human breath. As the air we breathe in or breathe out is common, — the same, these fine invisible Jivas are getting in and out of every human being; some of these Jivas are able to reach the Jiva and mind of a human being and affect them.



This spread of bad thoughts in the form of these fine particles — Jivas, affects the mind and Jiva of many a human being, with the result that most of them begin to develop within bad and wicked thoughts, — and naturally tend to behave that way. The incessant changes of thoughts — good or bad — in a human being are the result of the continuous changes in these particles, — with virtuous or vicious tendencies, — effected through respiration. It is this continuous and changing flow of particles affecting the mind that makes the mind fickle. Many people complain about their mind being very fickle; they experience a rush of conflicting thoughts in their mind; well, this state of mind is not their own, but is due to these fine particles they breathe in, affecting their mind. Even though these particles are very fine, as the mind affected by them, begins to think on their lines, even though they do not increase their form, they become very strong, — or we could say they organise and solidify. Commensurate with their strength, the desires and thoughts of the mind become tainted by them, making it more and more fickle.

If we leave all the thoughts, — i.e., cease thinking and remain away from the populace, then these particles will not be able to subsist on us as they do not get any suitable soil to get fixed; they will therefore die, or disintegrate, i.e. lose their Jiva-dasha. Even in a populated place, to keep similar types of these particles fairly restricted to a particular area, it was customary in old days for similar type of people to stay together forming small communal localities such as smith lane, tailor lane, sweeper colony, mahar colony, and so on; with concentration of common types of persons attached to a particular occupation in separate localities the particles emanating from them were naturally fairly restricted to those areas; the particles emanating from beings of fairly similar nature used to organise themselves better as they affected each other among those who had the same occupation and almost similar mode of life, behaviour and thought. The natural sequence was that these particles could not migrate to any appreciable extent; the thoughts of one group of human beings, could not there-

fore influence the thoughts of another group; the mode of life, behaviour and thought (or what could be expressed in one word as Faith — Svadharma) of one group could remain unadulterated and could become stronger due to similar type of strengthened particles exchanged amongst themselves. In those old days, these communities had all their requirements in their own colony, and they hardly ever went beyond it; their women and children hardly ever transgressed their area; this particular restriction on children was very important for keeping their young, un-formed and growing minds untouched by the foreign particles.

This sectarian arrangement having dwindled away, these 'live' thought particles have now spread and got mixed up all over; people have started behaving in anyway they like (i.e. chaotically) as a result of that most of the suffering and pain in this modern world is due to that. Those that want to reform their country should again try to put into practice this sectarian type of living accommodation for different groups of persons and help each one of such groups to behave in accordance with what the Faith has laid down for them; that is the only method to stop the harmful effect of the spread of the live-thought-particles leading to around suffering, pain, chaotic thinking and slavery. These days it is these live-particles that have led most people to be vicious, proud, envious and so on; they will always be emitting similar but stronger particles, which will only spread the vices with greater force, and enlarge the disaster.

Because of these harmful particles pervading big cities, those that are desirous of attaining Godhood and the Infinite Bliss prefer to remain in solitude, in forests, away from the populace. For this very reason it was customary to build temples outside the cities and towns. In all the precincts of all sanctified places, such as places of pilgrimage, sanctified rivers, places of Satpurushas, etc., due to the accumulation of punya, the live-thought-particles emanating, are all of virtuous nature; those virtuous persons who stay there also exhale similar type of particles. People, who are tired on account of suffering and pain

in their cities, as they visit these sanctified places, experience a peculiar feeling of calmness, due to the good effects of these particles on them; they feel as if all their troubles are over; the particles in them become powerless before the stronger particles emanating from these places; this effect is of course temporary, because as they return to their own place they lose the effect of the virtuous particles on them and they get back into their suffering and pain.

It is worth noting that the Britishers always remained outside the city; not only that but they stayed in separate bungalows situated at a distance from each other; they did not allow others to be in their compound.

This tells you that in solitude, in forests, God is always existent in an invisible state and the virtuous particles from His respiration pervade the place. These particles virtuously affect all the surroundings — the trees, stones, hills, rivers etc., and that is why when anybody visits such a solitude (what is called natural scenery) he feels overawed and serenely calm and happy; even the most wicked forget their thirst and hunger in these awe-inspiring places; everybody feels infused with a peculiar supernatural power while there.

I have personally experienced that feeling of high power, calmness, reverence and happiness while in forests. I used to feel that I should not leave that place, that nobody should come there, that I should not be seen by anybody. When I was sitting in Kapari, I had forgotten this world and used to get bursts of Bliss one after another, as if I was drowned in that Bliss; that state is beyond description. That state is the direct result of the live virtuous particles emanating from God Himself.

The Yogis and Tapasvis of old always stayed outside in forests and caves and effected the union of their respiration with that of God and thereby effected the union of their atma with Paramatma or God. Is it not better for those who could afford it, to remain away from all populace in forests and caves and fully associate with the respiration of God? The

children and elderly people should always avoid any contact with wicked people. Always associate with Sadhus, Saints, and Satpurushas, because the particles emanating from them are full of Sat.

(2)

In the light of these considerations, even in the political field, Indians should not interfere with the methods and arrangements of the Britishers. The fine particles that will emanate from the Britishers should not be associated with by the Indians in their own interest; because those particles will lead to similar thoughts with the result that the persons influenced by them will be envious and will only cause trouble to the Rulers. It is in the interest of Britishers for the same reason to keep themselves aloof from Indians in their political and private behaviour. They can educate Indians to some extent and utilise their services. It is like the contagious diseases like tuberculosis, cough, etc., affecting others — spreading in the community; if not physical, at least mental imbalance and afflictions are effected by particles responsible for such afflictions.

Thus it is in the ultimate interest of the country that in all places, villages, towns, cities, one type of persons be located in a particular area as if segregated from others. It is no use trying to acquire something big at once; have a humble beginning; start from a village and work up the ladder and eventually you will have improved the health and wealth of every individual and attain your Swarajya (Homerule — Independence).

(3)

(While worshipping, somebody was offering Tridala of Bilva at his feet; he began to speak about the Tridala of Bilva.)

The penance has to be done to burn the body, the mind and the Jiva. To worship at liesure for years has no value; you offer flowers and they wither away. What is the use of offering such things? You should offer one Tridala of Bilva — the Bilva-patra (leaf) in such a way that you need not offer anything again; what is the use of offering hundreds of thousands of Bilva-patras? It is said of Bilva-patra — “Trida-

lam Trigunakaram Trinetram Cha Tryayudham; Trijanma-Papa-Sanharam Eka-Bilvam Shivarpanam.”

By offering one Bilva-patra to Shiva in a proper way, sins of three lives are absolved. The Bilva-patra and its offering has its own greatness and glory. If it is not offered in the right way, it does not lead to the desired result. New leaves— reddish in colour— should never be plucked; to pluck such leaves even for offering is a very faulty action. Always try to offer the Bilva-dala — Bilva-patra in a way that nothing again need be offered. Think of the body as the tree and the three Gunas — Satva, Raja and Tama — as the tripartite Bilva-dala; keeping the tree as it is, offer the Bilva-dala. Under the Bilva tree and within it always resides Shankara. Our body is the tree and the atma within is Shankara, and to this Shankara the Triguna-rupa — bilva-dala is to be offered; the three Gunas have to be offered together, and not any one or two of them; the three must not be separated from each other; that is why it is customary not to offer a Bilva-dala, one or two leaves of which are plucked; all three leaves have to be together. What is this triguna-rupa bilva-dala with us? It is the trigunatmaka Jiva of ours. The three leaves and the stalk holding them constitute a full and proper bilva-dala; if the leaves are removed, what remains is the stalk, and the stalk is not called bilva-dala. The tridala held by the stalk has to be offered; in the same way, the three gunas — satva, raja and tama resembling the three leaves, along with the stalk holding them — i.e. the Jiva have to be offered together. When this bilva-dala, i.e., all four together are fully offered to Shiva lying within, then the Jiva is able to join the Shiva. What is essential is to effect the union between Jiva and Shiva; that is the reason for the attempts to offer the Bilva-dala; it is for the same reason that a Satpurusha has to be approached and associated with; for the same purpose tapashcharya is performed. And that Bilva-dala, as you must have grasped by now, is only one. What is the use of plucking hundreds of Bilva-dala from a tree and offer them? But it is done to enable one to experience the real bilva-dala we

possess; and with that experience that unique bilva-dala can be offered and the union of our Jiva with Shiva can be attained. One should always try to imagine while offering the bilva-dalas that the real bilva-dala is being offered with the mind fully at it; this will lead in due course to the result of having offered the real bilva-dala — the union of the Jiva and Shiva.

To derive the punya of having offered that real bilva-dala, many people offer bilva-dalas made out of gold. Some offer them made out of silver. Some offer eleven dalas. Eleven is the typical number associated with Shiva (representing the ten Indriyas with the mind as the eleventh). Such dalas are offered at the time of Udyapana. If punya is created and kept as it is, that punya is not utilisable, i.e. its results are not experienced; to mobilise that punya and experience the effects thereof, the process of Udyapana has been instituted. I have spoken on this subject of Udyapana some time ago.

In short, the necessary articles of worship, and the God to be worshipped are within ourselves; but till the time we do not experience it, it is essential to charge an idol, stone or anything with God, and carry out the external process of worship with the external objects that are commonly used.

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U. V. III-16

5-4-1924.

(Spontaneous miscellaneous talk of Shri Baba in the disgusted state.)

(Shri Baba was all immersed in himself. Many a devotee came for darshana at that time. Shri Baba got fed up with their taking his darshana. He was getting angry a moment and laughing and smiling at another. While in this attitude he spoke as follows.)

The parents spoil their children while the husbands spoil their wives. They are all taught not to soil the hands and feet, not to do any work at home or anywhere. Such persons

come here and ask me for the way. I never asked anybody for the way, nor have I shown one to anybody. See what I have done, and that is the way; what is there to ask?

People come to worship; their worship is full of vanity. How can anyone attain God through vanity? Everybody wants health, wealth, fame, honour, happiness; to attain all this you have to be in a satvika state — you have to be simple in every way. But you people do not like simplicity; you like the display of your vanity. The husbands have become the servants of their wives; they keep servants and cooks; they provide all objects of comfort to their wives; that is why women are getting fatter every day and their poor husbands are becoming a skeleton. Then they complain that they cannot bear any children; how can they?

All stale food — spoiled food is offered to the poor, and good food is eaten by you people. You people never spend your youth in doing something in the cause of God; you simply enjoy your youth and forget God; in old age then you turn towards God — with that delapidated good-for-nothing body of yours; such of you come here and try to worship. There is no method nor appropriateness in your worship. It never occurs to you that I am troubled by such worship of yours. To serve God is not troubling Him. When you suffer in His cause, then alone He becomes ready to suffer for you. You don't want to suffer a bit; you only trouble Him. Why not do your own things? If you cannot do them, why not do bhajana? You people come here, sit on your haunches, and doze away; and then you trouble me. You people always want to sleep. I don't say you should not have your sleep; but then you should do some work for the good of the world and then take your regular rest. I must teach you the Manasika Pujana — the mental worship, so that I will be relieved of all this trouble, and you will also attain the Truth. I must now do it.

When you get a stranger in your house, can you do your own routine systematically at home? You feel much disturbed; is it not? I have also a Jiva; I have also got this human

body. My Jiva is not feeling well today and I do not like to have anything. With a stranger hovering around you, can you enjoy your dinner or your rest? The stranger is always a hindrance in all your routine and contentment; is it not? Do you get any free time for your own work then? Do you not feel that you should have your own time to do your own things? If I am dubbed on with certain duties pertaining to this world, do I not require some time for myself for that purpose? Do you not think that it is your duty to help me in that by giving me some time for myself? Instead you all trouble me and want me to help you to have your secret desires fulfilled. How can you have any secret; you are all attached to and engrossed in external — visible things; what real secret can you have? God is invisible; so are His affairs. When you will attain God, you will also be invisible. God is both visible and invisible; from your point of view, — from the point of view of the world, He is invisible. If you want God, you will have to become invisible, i.e. you will have to detach yourself from the ways and affairs of the world; without leaving them, you cannot see God. When you will make your own Jiva invisible, then you will be able to see that invisible God. Your eyes are enchanted, occupied, engrossed in all these external visible things; how can these eyes of yours see God? If you want to attain Him you must try to become invisible.

(At this juncture one of the devotees wanted to put a garland of flowers around his neck. He switched on to this.)

Today is the day for having bitter Neem-leaves. You should have everything bitter today. I have told everybody to eat the neem-leaves; do that much at least. Whosoever will eat bitter things every day will get the sweet nectar in due course. "Mitha Mitha Saba Koi Khaya, Kadava Na Khaya Koya; Jo Koi Kadava Khaya, Vo Sabase Mitha Ho Jaya," — meaning, everybody eats sweets, none eats bitter things; one who eats bitter things, he will be the sweetest of all.

If not daily, you should eat bitter things at least occasi-



onally. Everyting is really speaking all bitter. You are all (unknowingly) running after the bitter.

I passed so much of blood today. This is other's papa I am paying for. I haven't eaten anything as it generates heat in the system; even then I have to pass blood like that. This valuable blood of mine I have lost today. All this is the blood of you people I now possess. I had none of mine left with me. Everybody's blood has different qualities; and I have to pay for all that. How happy always am I by myself? You people come here and unnecessarily disturb me. You fellows are lucky in having enough to eat at leisure; and that is why you can afford to move about anywhere like that. You people think that I have opened a shop here. Everybody wants me to show them the way. There are so many big roads built by Government for you; why do you not go by that way? I am disgusted with you people; when I feel disgusted I talk something like this. After all, I abuse; why have you come to a God who abuses? I may be anything — ugly, dirty and so on; but I am my own. Why do you come and trouble me? You come here to teach me. You people read news-papers and make your wives read the Puranas! I do not know whether I should cry over or laugh at you. These women show their wisdom — do not they read Puranas? I also leave you people as you are. If I talk sweet, everybody gathers round; when I abuse, everybody runs away. This Baba is both sweet and bitter. I do like that for a couple of days for a fun; and then everybody leaves this place; nobody likes to stay.

Nobody will subsist on neem-leaves today. You will prepare many a sweet today and enjoy. As a matter of fact today is the day for bitters. You should have neem leaves today in your roti, vegetable and dala. There is a day called Shitala Saptami; that day you have to eat everything stale; similarly, today is the day for bitter things; but everybody eats sweets. Today is the New Year's day and I know it; so I say, why not mix neem leaves with everything you eat today? It is immaterial whether it is the New Year's day or any other day; it is the day to subsist on bitters. I am bitter in all res-

pects; you people like sweets and hence you should not come to a bitter one like me. If you do not want to have bitter, why celebrate the New Year's day? Sweets you can have every day. What can be or is, good or bad to me? What can I say to him, if a Rao-Saheb or Bhausahab comes here? When all thoughts have left me, what can I think of and say to anybody? I do not want that anybody should come here; I cannot look to them; I cannot even look after myself. What does it matter if I do not call you Rao Saheb? You may be addressed like that in society. When I do not say anything to myself, what can I say to others? Today is the day for bitters; if there is a bitter talk then, have it, welcome it.

Many a saint make devotees understand (mystic Truth) secretly — from within. I always ask, why secretly? Why should I fear them? Why not talk to them openly? Those that want to improve can be improved even by secret methods; but those that do not want to improve, can improve with nothing; many a saint indirectly hint at the faults; of course, there is a purpose in that; everybody understands it in his own mind.

When people become old, they come here and present their body at the doors of God. Nobody wants to give good things to God. People will offer a slippery rupee or a damaged currency note to God! I ask them if God forces them to offer anything to Him? I never ask for anything — good or bad; I only say, "Please do not trouble me". Some people come here and quickly do their Namaskara; others are too slow; their darshana and worship are such a slow process that others have to wait; I call such worship and darshana as 'spicy'; why this 'spiciness'? Why this show of vanity? The one that is sweet by nature does not require such external show of sweetness. When I see things like that, I naturally get angry. If I were to like all this, then I would have had to tolerate; but I do not want your sweetness, nor your 'spiciness'. If you say, "If you do not allow this to go on and take away our sins, what will happen to us?" I say, that I like simplicity in everything; I say that if you take me to be God and have full faith and devotion towards me, then can I not do good to you any

time, anywhere?" Ultimately, I say, "Alright; do what you like." When I know that it is all show, then of course I get very angry; when there is some genuineness, it is different.

Today is New Year's Day. Do something in addition to your routine. My bitter words do not mean that you should eat only bitter neem leaves and accept all bitter things; what I mean is that you should eat neem leaves; and whatever you feel as unpleasant and painful, you should take it as a bitter and accept it. To welcome adverse and painful things is really accepting with grace the bitter; this bitter alone will lead you to the sweetest of all things. Sweetness means pleasures of all types. To pass the whole year in sweetness, begin with and accept the bitter first. Remember what Lord Shri Krishna has said — "Yattadagre Vishamiva Pariname Amritopamam". Accept the bitter first, then you will attain the ever sweet. Eat the bitter neem leaves first today and you will pass the whole year sweetly.

Those that want to improve can derive plenty from what I have said. It is said in Mahimna stotra — "Amangalyam Shilam Tava Bhavatu Namaivamakshilam; Tathapi Smartrinam Varada Paramam Mangalamasi."

Even though I talk and look bitter like Shankara, those that have faith and devotion here, shall attain the permanent good.

Alright; now get away.

The quarrel between Ja and Ga (Jaga means the world).

(Shri Baba asked a new arrival at the darshana time from where he had come. He said, "I came for your darshana to make my life worth-while in this world." Shri Baba began to speak on this.)

What of you only? Really seeking everybody should make his life worth the while; but there are few who really desire

that way. It is the old papa-punya that brings one into this world. If a person comes in the world purely due to punya, then by doing satkarmas he gets liberated for good; if, on the other hand, one enters due to papa, and while here does not have any association with God or a Satpurusha, then he only adds on to his sins and goes on taking births after births to pay for them; but however sinful a person may be, if he develops an association with a Satpurusha, then he makes his life worth the while.

The world is called Jaga or Jagat; both mean the same thing. The word Jaga consists of two letters Ja and Ga; Ja means Janana; Janma, creation, — all meaning 'the birth' — birth of everything — animate or inanimate. Ga means Gata — Gone, i.e. death, destruction, — of course, of everything in and of the creation. The Ja and Ga are thus two states opposed to each other. Here is a very interesting piece of conversation between these two opposite states:

Ja — I have come, i.e., I have come into existence.

Ga — I have also come.

Ja — Why did you come?

Ga — I came because you came. If you would not allow me to come, you will not be able to exist. If you want to exist, you must have me along with you.

Ja — How can I lose my existence? The qualities of coming into existence — taking a birth — of mine are different from your qualities of destruction; cannot these qualities of mine remain independently of you?

Ga — Without death, your state (of birth) cannot remain permanently. Lord Shri Krishna has said: "Jatasya Hi Dhruvo Mrityuh Dhruvam Janma Mritasya Cha". According to this Siddhanta, for your state of birth to remain permanently, my state of destruction is very essential.

Ja — What are you talking? When everything takes a birth — comes into existence, if there be no death — destruction, that existence is bound to remain permanently; where is your necessity then?

Ga—How can your state remain permanently without me? Unless I destroy what has taken a birth, how can you give a birth to that again? Your state is the state of giving birth — bringing into existence, and not the state of existence as such. If anything exists & remains permanently without destruction, then it will be in the eternal state of Sat-chit-ananda. That permanent state of Sat-chit-ananda remains unaffected by me, and that is why it remains permanently. But that means that your state also does not affect it since you cannot give birth to it even once, much less again and again; in other words, that permanent state of Sat-chit-ananda remains unaffected not only by me, but by you also.

Suppose a tree came into existence and it is not destroyed, then it will remain permanently; that tree will remain beyond the states of Ja and Ga, i.e. it will be in the state of Sat-chit-ananda. And if everything were to remain permanently like the tree in that state, everything is bound to remain in an actionless state, devoid of knowledge and ignorance, leading to chaos from the worldly point of view; incidently, your quality of giving birth will be non-existent. In that case you also will be non-existent; that is, both of us will be non-existent. All the changes that constitute and characterise this world are due to both of us, and that is why we both together form the epithet of this world — the Jaga. Out of the whole creation through centuries, rarely a human being gets beyond our states, i.e., beyond the 'dvandva' of birth and death; both of us are not able to affect such a person; such a person is called in this world as Sat-chit-ananda — a Satpurusha. A person who has thus gone beyond us gets his gross body for the last time through you and which gross body is duly destroyed by me, also for the last time; but he remains unaffected by both of us. He not only is able to stay beyond us, but he can also stay in any state he wills to be in.

Ja — What have you to say in the end?

Ga — If you want to exist, then join hands with me. Whatever comes forth, in due course will be destroyed by

me. Whatever you create I will destroy; I will not be destroying you. The moment I destroyed what is created by you, you can bring it to birth again. If anything is to become immortal, then you will be destroyed. So then, do you want the objects to exist or yourself to exist?

Ja — No, no, I want to exist.

Ga — If you want to exist, the objects have to be destroyed.

Ja — That means, we both have to exist, is it not?

Ga — What I destroyed, you again create, is it not? Whatever suffers from destruction automatically takes a new form — a new birth.

Thus every object comes into existence, in due course it gets destroyed, and then again it comes into existence; and these two states thus affect every object, in fact, these two states together form this world. You people are born in this world; from the very moment of birth the Ga is automatically after you. The Ja and Ga have been affecting you for many a birth. But what have you been doing for your own self? What you must try for is to get out of the clutchès of both the Ja and Ga; you have to conquer both of them. What you are actually doing is that you are all the while helping the Ja and Ga to affect your gross physical body, and thus suffer from a continuous chain of births and deaths. To escape this endless chain of births and deaths, the thinkers of old have laid down many a method suitable to every taste; see which you like and put it into practice.

Out of all these service, darshana, association with God or a Satpurusha is the chief one. You have come here with the idea of having the darshana of God; if you stick to that Faith of yours, you will soon have the beneficial fruits thereof.

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- (1) The importance of the dung-cakes made by Shri Baba.  
 (2) True understanding of the lamp of knowledge ("Antaricha Dnyana-diva Malavu Nako Re"). (3) Importance of losing shame and honour.

(1)

(Shri Baba used to make dung-cakes while staying in Khandoba temple at Shirdi. Many used to consider them to be of great importance, simply because they were made by Baba, and used to take some of them away with them. Shri Baba even used to give some of those dung-cakes to some of the devotees. Some used to worship them, while others used to keep them to be used on their pyre to attain sat-gati. Two of the devotees, called Guard-mama and his wife had brought a few of them with them, and were always seen worshipping them. Today being the Akshaya Tritiya day (3rd day in bright half of Vaishakha — 2nd month of Hindu calendar), they worshipped those cakes taking them to be the Goddess, along with the worship of Shri Baba. There was a reason for them to specially worship them on this particular day, and it was this; it was on this very day when Shri Baba was in Khadga-pur that, as various ladies assembled in the evening to worship him taking to be Gauri Goddess — spouse of Shri Shankara), he had asked them to worship those very dung-cakes that were lying nearby him there, and all the ladies had actually done so under his directions. (Refer to life of Shri Baba in Marathi.) Today when the couple, Guard-mama and his wife began to worship those cakes, Shri Baba said—)

Janabai, the great devotee of Shri Vithoba of Pandharpur, used to make these dung-cakes every day as a matter of routine, as in all other families at that time. One day five of these cakes were quietly taken away by a neighbour. Next day Janabai found five cakes missing; she tried to find them out, but she could not. She approached the then police of that place and lodged a complaint about this theft. The police asked her if the cakes made by her had any particular sign to identify them. Janabai promptly replied that the cakes

made by her always resound the name of God-Vitthala. To test the veracity of her statement the officer visited every neighbour's house of hers; he used to put his ears to the heap of dung-cakes in that house. In one of the houses from the heap of cakes the word Vitthala was audible. The officer then put each of those cakes to his ear, and found out five of them echoing the name of God; and thus her five dung-cakes that were stolen were recovered.

If you have faith, you will experience that these cakes have similar importance. Within me reside many a high grade Pativratas, Sadhvis, etc., of course in an invisible state. Through this form of mine it is they who used to collect the cow-dung and make those cakes; throughout they used to repeat some Mantras. In those days my external behaviour was very different from that of today. In the beginning, at that time, I did not allow anybody to touch those cakes, nor did I give them to anybody; I used to store all of them inside the Khan-doba temple. Few days later, I distributed them amongst some of those who became devoted to me. Those cakes are of great importance. You can virtually take them to be those made by the great Janābai. I know there are some of you who actually worship them every day. Those cakes that have been put on the funeral pyre of a person, have burnt all the sins of that person, made his atma emerge in a purified state, and gave him a higher status.

It was that invisible God who made those cakes through the medium of this form of mine. Where was otherwise the necessity for me to roam about, collect the cow-dung from the streets and make those dung-cakes? I had no use of those cakes; I had neither to cook my food on them, nor heat any water for my bath; nor did I utilise them for making fire to ward off the cold. Who can fathom the play of God that is always meant for the good of the world — the play that becomes apparent through a Satpurusha — a saint, who has attained the permanent state of Sat-chit-ananda. You can take that to be my state. Who knows? It may be that those who have attained that state of Sat-chit-ananda, or God Him-



self, inspired that state in me, and then for the good of the world — for the emancipation of creation, they are performing various actions through me. These dung-cakes are one of those actions. There was a time when, wherever I went, I used to make these cakes and distribute them. Even now I make these cakes, burn them and turn them into ashes — the Udi (sanctified ashes) in accordance with the procedure laid down for it. Some women devotees want to help me in making them; I do not allow every one of them; I allow some of them — those that are pure — sometimes to help me in making them. Before turning them into sanctified Udi, I have to charge those cakes with some Mantras. In short, for the good of those who come here, I am inspired by God to do something like that; or it could be said that all that God Himself does through this form for the good of you that come here. If you preserve those dung-cakes and go on worshipping them, it will lead to better results for yourselves. Today's worship in particular will lead you permanently on the path to Bliss.

(2)

True understanding of the lamp of knowledge  
 ("Antaricha Dnyana-diva Malavu Nako Re").

Some such song is sung here by the girls while playing on Tiparis (long pieces of wood like officer's baton). According to that song everybody has this lamp of knowledge within himself; even if it is said that it should not be extinguished, the fact is that it is never extinguished. That lamp is utilised in the use of worldly affairs and objects, and that is why even though it is always alight, it looks like being extinguished. Really speaking, it is due to this lamp that these worldly things are seen by us. If it is not utilised to find our way (towards things) in the world, then, it becomes useful to show us the way to God. This lamp can neither be extinguished nor requires to be lighted. It is always in a lighted state only. The lamp — the flame — of knowledge is itself called the flame of the soul.

If we take our usual lamp — of course a lighted lamp —

into a latrine, it will show the things that are there; if it is taken into a drawing room, it will show us good things that are there; if it is taken into a treasury-vault, it will show us the wealth lying there; if the same lamp is taken inside a temple it will show us the idol and the various objects around it. With the help of the same lamp we can read books like Bhagavat Gita that illuminates us with the knowledge about God. If then we choose to use the lamp to see the various visible objects in and of the world, it will naturally show them to us, but by such use we shall expose ourselves to continuous suffering and pain; it will lead us, in short, to ignorance.

Whence did this flame come? What is its form and what are its qualities? These questions are like the questions, whence did we come? Why are we born? Whence all that we see around us has come? It is better to use the lamp and know these things by ourselves. What and where is God? What does He do? What happens to us after death, what is the duty of a human being, how to attain Godly happiness — and similar other queries — well, the flame of knowledge shows us the way to find out replies to all such queries, and along that path it leads us to the pinnacle of happiness — the Infinite Bliss. The flame of knowledge in a Satpurusha is always fully alight, powerful and pure. Whatever he does — what of making dung-cakes only — always leads to the good of this world. If you have faith in me to the correct extent, then whatever—a cow-dung cake or anything—I give should be utilised with full faith and devotion; it will always lead to your permanent good. These cow-dung cakes made by me are not like the common cow-dung cakes; they are fully charged with supernatural power.

(3)

(At this juncture one of the devotees put a gold chain round Shri Baba's neck and another offered a Sari.)

Today is Akshaya Tertiya. Akshaya means one having no kshaya—decay,—destruction, — death. Today is the day of attaining things which are beyond destruction. The perishable worldly objects we like to enjoy have to be offered to

God, and we get imperishable articles from Him in return. We should always try to find out what is perishable. We need not go far to find them out; we can just commence nearest to us; our own body, mind, Jiva, Buddhi, wealth, house, etc., are all perishable articles. It is customary to offer perishable articles to God. They do not help God in any way; but they help us to attain our own good. Whatever you do should be done in my cause — should be offered to me, and that will always lead you to your own good.

The so-called gentlemen always feel it below their dignity to do Bhajana, pujana, pilgrimage, association with a saint, etc.; by this attitude they lose the benefits, both the temporal and the spiritual; they only add to their sins due to their pride. Pride — Abhimana is the greatest of all sins; it is pride that is the prince of all hindrances in the attainment of Godhood. Those that give up their pride and their sense of shame while doing various satkarmas, always get honour and fame in this world; they never lose their honour and fame. To leave all pride, self importance and shame aside by ourselves in the various satkarmas done in the cause of God is the best way. Whosoever is loved and liked by God, in order that he should not have the slightest trace of Abhimana, God carefully removes all his pride, shame and self importance. Pride and shame are the chief indications of Abhimana.

Because Shri Krishna loved all the Pandavas. He removed from them and their Draupadi the hindrances in their way of attaining Infinite Bliss — the sense of shame, honour, pride, ahankara, etc.

In the worldly life if an attachment from a civil court is brought on against one's property, how one feels for losing his honour, you all know; one feels the same way in various other similar circumstances; what a sense of shame one is put to by them; how painful it is to bear these things. One can stand almost anything but not an insult. One can suffer and bear anything, but the shame and dishonour one is put to, one is not able to bear. Those devotees who have undergone such happenings in spite of their doing the satkarmas, should never

feel for them, but they should treat them as signs of God's kripa and think that it is God who is removing their sense of shame, honour, etc. like that of Pandavas. One should quietly go on bearing all such happenings — dishonour, infamy, etc., as this quiet endurance always quickly leads to the attainment of Godhood. Dishonour, infamy, etc. are nothing else but very prominent signs of God's infinite grace.

God always takes away the perishable — false things from His devotees; and this has been experienced from time immemorial. It may be that your time of having God's grace has come; that is why you had an inspiration to come to this place. How can I then interfere or obstruct any of your satkarma? This inspiration for performing satkarmas is the sign of the approach of time to see the flame of knowledge ever alight within yourself.

79

U. V. III-19

19-5-1924.

The opposite effects of pleasure and pain on Shri Baba.

(One of the devotees brought some utensils and offered them to Shri Baba; on this he said —)

In order to lose the various false things with us and gain the true ones, it is customary to offer the false — the perishable objects to God. Always offer all false — untrue things to God and you will get the true things in return from Him. As an indication of offering the false Sansara to God for attaining His true Sansara, it is customary to offer various articles of Sansara to Him; these utensils you have brought belong to that category. As you put these utensils at the door of God, the food cooked in them will be served to many, and you will get some punya out of feeding thousands. Our body also is a utensil. By giving these utensils of Sansara you get the fruits of having given away your body. Any dana always leads to some good result.

A person who experiences poverty of all types has to experience the riches of all types as well. Whosoever experiences

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pain of all types is always presented with pleasures of all types automatically. Whosoever goes on suffering for births on end always gets the Infinite Bliss in the end. That is the Siddhanta

When I remember the sufferings I have gone through, I begin to appreciate and admire the play, — the lila of God. A few years ago I could not get a morsel to eat; I had no pot for drinking water; God made me beg with a broken earthen pot; nobody would even give me alms. I had no place to stay, what of a house then? I used to lie down in solitude, in a forest, by a dust-bin, by a public gutter, or in cremation ground, or a burial place. I could not get to eat. I had not a piece of cloth with me to wear. Even today I do not wear anything; somehow I wind this gunny piece around and lie down. I was in the midst of dire poverty of all types. Nobody would allow me to approach him. Nobody cared for me or allowed me even to stand near their shoes. They used to beat me with their shoes. Being a fool, a poor, an ignoramus, a sufferer, even my relatives would not look at me or care for me a bit. I was taken to be just a useless, worthless fellow. Who can fathom the invisible ways and motives of God? In spite of my being unfit for the state of God, you now take me to be God and make me conscious of the state of Infinite Bliss I am in; both the opposite states are being experienced here; what a glory these invisible lilas of God depict!

Those that are on the point of attaining the state of God, or have already attained that state, always have to face both the immeasurable pleasures and pains in this world; but they are always unaffected by both; they feel the same with both. Similar is the state here. I have gone through unbecarable sufferings and pain; I have also seen the Infinite Bliss; but both of them do not affect me. They just come and go. Whatever is to come, comes here and goes away in its own time. Such a state is hardly attained by a human being during thousands of years. To such a man, who has attained the highest state, good or bad things of the world are seen to come spontaneously. Some call such a man good, others call him bad;

but he remains unaffected by both. Praise or infamy, honour or dishonour, pleasure or pain — well, such a man is beyond all such dvandvas; no dvandva is able to affect him. Being in that state, whatever I experience is occasionally spoken out by me spontaneously. The pleasurable or painful sides of the world that spontaneously come here have no effect on me, the reason being that I do not do anything for either. Whatever happens here happens spontaneously; and I always remain free from all that. I only enjoy the good and bad effects on those who try to do honour and dishonour to me. The effects of whatever good or bad actions that happen through me do not affect me, in fact, it never occurs to me even to look at them.

In one word, for attainment of Godhood, we must have occasions of severe suffering and pain to bear, or we must take them on ourselves in the form of Tapascharya i.e. by doing various satkarmas; as we suffer, that spiritual happiness automatically begins to possess us. Mine is a fresh example in support of this Siddhanta; you should learn to allow things to happen as they may, and be content with whatever happens. Pandavas suffered as I did, in old days; they suffered first, enjoyed princely pleasures afterwards, and in the end attained the Infinite Bliss. Same thing happened to Rama, and Sita of Ramayana fame; Kings Nala and Harishchandra are the examples from the Puranas. In recent times also there have been many an example for which you can refer to books like Bhakta Lilamrita, Santa-Lilamrita, etc.

All this talk came forth on account of these utensils that have been brought here. From all this talk you must have grasped the important point that what you have to learn is to try to bear — to submit to all occasions of suffering and pain quietly; the suffering and pain that you will bear like that will always lead you to happiness much more than your suffering. To have any happiness, you have to suffer first, and that is the chief way to earn happiness. To try for temporal happiness or to enjoy sensual pleasures is like heading on towards intense suffering and pain. Not to have suffering and pain as the result of all the pleasures and to attain definitely both the tem-

poral and spiritual happiness, the only method is to court ourselves intense suffering and pain. What is the method to bring on suffering and pain? Performing satkarmas, behaviour in accordance with Faith, to bear all the trouble arising from the Shadripus, to bear all the trouble that others give without offering any resistance, to make effort to increase Satvaguna in one's self, etc. are all the methods for inviting suffering and pain; to suffer during these attempts is to try for the attainment of all happiness; and it is such efforts that lead to princely pleasures and the Infinite Bliss in the end.

If you constantly think of this talk, reiterate over it, re-collect my life of suffering, then you will always be protected from all troubles, your mind will not become despondent as you suffer; you will be able to endure all the pain suffering that comes to you, and in the end you will attain the Infinite Bliss. This is the solid God's truth, you would well-rub in your own mind.

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(1) Brahma and the Creation. (2) The forms that help to experience states of Rama and Krishna. (3) Difficulties as an aid to completion of satkarmas. (4) All good or bad action by a Satpurusha lead to the good of the world. (5) The higher status for the departed. (6) Sweet follows bitter. (7) The real understanding of the state of Vitthala.

(1)

(As darshana was in progress, a gypsy arrived on the scene, and exhibited the display of a trained tiger & a bear; the devotees paid him something as a reward for that display. Shri Baba began to speak about it.)

See the various wonderful forms God has taken. The different qualities shown by different forms have given so many names to God; that is why there are innumerable names of God. He plays so many parts, takes so many forms; who can fathom the Lila of God? His Lilas are infinite. Everything

that you see is His form. All the animate and inanimate forms in and of this creation have been taken by Him. It is like thousands of images and forms made from the same mud and named differently and used for different purposes. If an image of Ganapati is made, then that mass of mud is called as Ganapati and in due course the qualities of Ganapati appear in that image. If a form of a serpent is given to the same mud, anybody seeing it actually feels the presence of a serpent. If the same mud is turned into an image of a tiger and kept in the forest in a suitable place, the travellers are bound to take it to be a real tiger & feel frightened. Thus mud turned into a particular form and kept in a suitable setting is bound to create a particular effect on the person seeing it. But the person who has made these forms or who knows that all those forms are just made out of mud, his mind is never affected by any of those forms.

Exactly in the same way, it is the Sat-chit-ananda Brahma that has become all the creation, i.e., has taken all the forms — animate and inanimate which we call as creation. Once a Ganapati or a serpent or a tiger is made out of mud, nobody calls it mud, but recognises those forms by those particular names. In the same way, the different forms taken by the same Brahma are recognised by those particular names; nobody calls them Brahma. We have been recognising these different forms by their names for births on end, and we have totally forgotten that they are formed of the same, — one Brahma.

Just as the mud, which is turned into so many forms, is devoid of any form or quality, or of pleasure & pain, in the same way, that Brahma which has given rise to all the creation is devoid of all pleasure and pain, devoid of any form, devoid of any particular quality. Due to having forgotten (i.e. due to ignorance) that the Brahma is without any form, quality or feeling, we began to identify the different forms with their qualities and feelings as that of Brahma itself. Due to those varied forms recognised as such by us we have forgotten the real blissful aspect of Brahma. Really speaking all the forms



are the condensations or solidifications of the same formless Brahma. The earth itself is the solidified form of the same formless Brahma. According to the degree of condensation & solidification, the formless Brahma turned apparently into so many forms, displaying different qualities.

As the human being began to associate with these varied forms, his very existence and the feelings of pleasure and pain began to depend entirely on those forms. Due to this permanent association, the human being has forgotten his real origin, his original state; he does not know whence he came and where he is to go after the death of his form, he does not know if something else lies beyond all this world; he does not know why he suffers from pleasure and pain; he does not know if there be some place full of permanent happiness. His mind and Buddhi got completely engrossed & entangled in the forms around him; he began to enjoy or suffer the pleasure and pain consequent on his association with them; he has become a link in the endless chain of births and deaths. He has forgotten the basic truth about himself.

There is a very apt example nearby that will explain this state of affairs quite adequately. As the Indians began to have closer association with the Europeans, they forgot their original status, and began to depend entirely, even for their existence, on the Europeans. The present generation has almost forgotten the state of independence their forefathers enjoyed. Whatever the Europeans are putting before them, is taken as truth by the Indians. Their mind and reasoning also has changed on adaptation to European way of thought; they have become entirely dependent on the Europeans for all things, in all walks of life. The Indians have totally forgotten that hardly half a century ago their own country-men were happy and contented.

Exactly like this, on taking his birth the human being came across the different objects all around and has become entirely dependent on them in every way. He has forgotten the truth about himself, — he has forgotten his own original form and status.

This tiger which played before you and similarly, all other things that you see around yourself — well, all these are nothing else but the solidified forms of the one formless Sat-chit-ananda Brahma; unfortunately you do not experience it. Like the person who knows the various forms to have been made of mud, if one knows that all these forms that one sees in this world are the forms of the same — one Brahma, if he sees and experiences nothing else but Brahma all round him in so many forms, then he himself becomes the Para-Brahma; that is, he becomes one with his own real original state of Brahma, knowing that the form he is in, is also made of the same Brahma. Once this truth is ingrained in him, even though he be in the human form, he goes on enjoying that indescribable endless Infinite Bliss. A person who experiences that is the Satpurusha; and anybody who associates with such a Satpurusha in the end attains the same state.

Knowing that all the forms are the forms of God, if anyone chooses one particular form, forgets the particular individual qualities presented by it, and charges it with the qualities of God, and behaves with that with full faith and devotion, and serves it that way, one begins to experience in due course the presence of the Almighty in that particular form, as also to experience that Bliss in association with that form, whatever it be. He begins to see God everywhere, and naturally the feeling of fright on seeing a serpent or a tiger does not arise in his mind; no more he fears wild beasts or animals; all are alike to him. He begins to experience the state described by Tukarama — “Chitta Shuddhi Tari Shatru Mitra Hoti; Vyaghrāhi Na Khati Sarpa Taya,” meaning, with purified Chitta (mind) the foes turn into friends. He has no fear of being eaten by a tiger or bitten by a serpent.

(2)

This was the state attained by Changadeva, and that is why sitting on a tiger with a whip of a serpent in his hands he set forth to meet Dnyanadeva; but in his case it was the result of one of the methods in the spiritual line. If one is able to keep

in his mind that all these wild beasts are forms of God, and behaved with them — served them in a suitable manner from a distance, in due course one attains the state like that of Changadeva. If one gets the guidance of a Sadguru luckily, one is able to attain that state earlier. In old days there were hundreds of Satpurushas like that. People with pure mind even today are able to meet Satpurushas of that type.

With remembrance, association and service of such a Satpurusha one can attain the qualities of God. That is why it has been customary from time immemorial to remember, to do dhyana, etc., of incarnations like Rama and Krishna. Because it was not possible to understand or grasp the real original formless aspect of Rama and Krishna, they themselves came here with a form and became the objects suitable for dhyana, etc. Even though they appeared in a human form, the human form is not their real form; their real form is the blissful Para-Brahma. Let us see how.

The meaning of the words Rama and Krishna is very beautiful. You must be, however, qualified to understand that meaning; you must be able to grasp it when it is explained. In Rama the chief letter is Ram. In Ram there is R, A and M. M is only a dot on that letter. Thus Ra+M as a dot — anusvara means Ram; in other words R and M are the most important constituents; to make R a complete letter A has to be added; and thus there are three parts in Ram. R is only half the letter and is called Raphara. Ram thus became a particular form, and naturally has qualities of its own. Ram represents the state of complete happiness — Bliss. It is thus the formless bliss — the Ram, that came forth as an incarnation designated by the word Rama; because He came out of Ram, he is called Rama. It is also recognised by the name Rama-Krishna. Rama-Krishna thus or Rama and Krishna are the names of Para-Brahma; and it is that that came into human form bearing that name. Those that believed in this attained Brahma; those that took them to be mere human beings remained as they were.

If anybody takes all the human forms of today as the forms of Rama, and charge anyone suitable and appealing to one's self, with the qualities of Rama disregarding his personal qualities, and serve him with all faith and devotion, then in due course he will be able to see the forms of Rama-Krishna in him, or of any other Deity he charges it with; and through it he is able to attain the Brahma. Similarly, by charging any suitable human form or any other form or object, one can attain the Brahma. It is difficult for a commoner to thus charge anything with qualities of God; and hence Lord Shri Krishna has enumerated many an object and form in which the qualities of God are more prominently available, and if anyone keeps faith and devotion in that, he is bound to attain Him — attain the Brahma. He has said — “Yadyadvibhuti Matsatvam Shri-madurjita Veva Va; Tattadevavagachehha Tvam Mama Tejonsha Sambhavam.”

Wherever some unusual or supernatural power is seen— may be in a human being or any other object or form, and that too with a good or bad disposition, I am always in that to a greater degree. This is the Siddhanta explained by Him in Gita. Such things of course are bound to be few; e.g., He says, “I am the earth. In the emperor is centred all power, and hence I am in a greater degree to be found in him. Amongst the trees I am Ashvattha, Audumbara, etc. Amongst letters I am ‘a’, ‘om’, ‘Ra’, ‘Ga’, etc. I am the human mind, a Satpurusha, and a high-grade Brahamana. I am the Satis and Sadhvis who are in the state of a Kanya. I am the great river Ganga, Godavari, etc.

Are the gems ever seen being sold by tons? Of course not; they are few and very valuable; hence God is found in greater degree in them. They are very much valued because they are few; because of the presence of God in a greater degree gems and gold are worn on the body. Shastras have opined that water falling or passing over gold should be taken or sprinkled on the body. Trees not bearing any fruits or women not bearing any children are very few; God is there in them in a greater degree. Here is an interesting story about it.

A satpurusha was travelling; he came across a grove of mango trees on the banks of a river. He entered it, saw the various trees and sat under one of them. The trees were not on fruit at that time. He ate something and rested under that tree. That evening the owner of that grove saw a sadhu sitting under one of the trees; he naturally approached him, saluted him, and said —

Owner — It seems that you are travelling at present, and seeing this beautiful grove you have chosen to rest. You can stay here for any number of days you like. I will do my best for you. If you like you can come to my house which is in the adjoining village, where I can naturally serve you better. If you choose you can stay here as well.

Satpurusha — Whose mango-grove it is?

O. — It belongs to this child of yours.

S. — Is it yours?

O. — Yes, it has been planted by my forefathers. If you like to stay here only, you may, but you should rest under any other tree but this.

S. — Why not under this tree?

O. — This tree is to be cut off tomorrow.

S. — Why?

O. — Its wood would be of use for the building. This is a big tree and one can have good broad planks from it, which will be very useful; that is why it will be cut off tomorrow.

S. — There are many similar big trees; why not cut one of them? Why only this one?

O. — This is a fruitless tree and hence a useless one; that is why it is to be cut off.

S. — Your forefathers have planted all these trees; if one of them does not bear any fruit, why should it matter?

O. — I am building a house. This is a useless tree. Why not use it instead of buying any other wood? And so, it has been decided to cut it off.

S. — Right. You can cut it off. But then instead of shifting from under its shelter, I will better go away tomorrow, because I particularly chose this tree to lie under it.

O. — Alright Sir; so long you are here, it will not be cut off; it will be cut later.

S. — Let me tell you that it is due to this tree that all others are able to bear fruit.

O. — Yes? All others bear fruit except this one.

S. — Well, it is due to this tree that all others bear fruit; and that is so because God resides within it. Of course, there is God in every tree; but He is to be found in a greater degree in this tree. God always resides to a greater degree in all the things that are very few. Therefore, God resides in this tree; I would advise you to worship this tree it will lead to your good in every way.

O. — Sire, I have two wives, but not even one issue.

S. — All women generally bear children; there are very very few who don't. God resides to a greater degree within the hearts of such women.

O. — What? Does God reside within the heart of my wives?

S. — Yes; God always resides in the heart of those women who do not bear any children; you will be able to attain God through them. Why do you lose this opportunity of attaining Godhood?

In short whatever things are few, God always resides in them.

Wild animals such as lion and tigers are always few. You rarely see a serpent in a house in a town. The wild animals have great strength. It takes long time for a person to die as a result of illness; but the tiger can kill in a second. A chronic illness gives you pain and makes you cry; but the scorpion-bite does that in a second. Serpents and scorpions therefore are all forms of God. Tukarama has said — "Sarpa Vinchu Narayana, Tyasi Vandave Duruna," — meaning serpents and

scorpions are forms of Narayana; they should be saluted from a distance.

Thus scorpions and serpents are forms of Narayana.

In short, lower animals, or any other object or form, — good or bad, is understood to be God by process of reasoning, and if the reasoning becomes well-fixed on the mind, then God can be experienced by it. Pralhada had darshana of God in a wooden pillar. Mirabai, Namadeva and others charged a stone idol with Godhood and experienced God in them. You have now taken me to be God; if you do so with full faith and devotion, and your mind becomes one with me, you will experience God; and you yourself will attain Godhood in the end. Whatever good is to happen to everybody on visiting this place is already taking its effect.

## (3)

Like the gems, Satpurushas are also rare. Tukarama has said: “Bahu Avaghada Ahe Santa Bheti”, — meaning, to see a saint is a difficult thing. There are very few who desire to attain the state of a Satpurusha. It has been said in Bhagavat Gita — “Manushyanam Sahasreshu Kashchit Yatati Siddhaye; Yatatamapi Siddhanam Kashchinmam Vetti Tatvatah,” — meaning, Out of thousands hardly one tries to attain me; amongst such thousands who try, hardly one really comes to know me. The reason for this is that while doing it one meets with many a difficulty. A person who does not fear a wild animal, a person who does not fear death, i.e. a person who is ready to die in the cause of God, is the only person who attains the highest. There are many examples pertaining to this.

A person who was after God went in solitude in a mountain. When a person begins to do something like that, difficulties crop up in his way; if he gets over them he becomes the winner. It is said that these difficulties are but the tests put in the way by God. Now this man as he went to the mountain, a tiger stood before him and began to growl; this man without fearing the tiger said to himself, “For what I am sit-

ting here has many a torn; it is He who may have come in this form and is now standing before me. If God has come in this form, then there is no harm in dying at His hands." With this in mind, he got up, went over to the tiger and put his head on his paws. Instead of killing him, the tiger also put his paw gently on him and then went his way. The man thought that by putting his paw on his back, God has given him His blessings. With this idea of His blessing fixed in his mind he continued his Anushthana. In due course he became a great man.

In old days King Dilipa had similar experience. To have a good son, king Dilipa used to serve a cow; he used to take the cow to a forest and serve her there. One day as if to test him the cow got into a cave. That cow was a Kamadhenu. In the cave she was attacked by a lion. The king naturally felt very sorry. He thought that as a king he could not allow the lion to kill that cow. He then took his bow and arrow, put the arrow to the bow, aimed at the lion and was just about to release the arrow. At that moment he suddenly remembered that the lion was a Vibhuti of God. As he was coming to a decision whether to strike the lion or not, the lion suddenly began to talk. He said, "I have been hungry for long, and hence I am going to eat this cow. Moreover I am the servant of God Shankara. When Shankara mounts His bull — Nandi, I serve as a step for him. In this cave I am on duty. Mother Parvati has planted a tree here; She comes here daily to water the tree. This cow will now eat away that tree. I have been appointed by Her as the protector of that tree. I have got to be here in the cave all the time by Her order. She has ordered me to eat whatever enters this cave, for my subsistence. I have been hungry all these days and hence I have got to have this cow as my prey." The King was a great Bhakta of the cow. He said to the lion, "Instead of eating the cow, you can eat me instead, if you are hungry." The lion said, "What? To me the cow or you are just the same." The king again requested him to eat him instead of the cow. After a little discussion the lion agreed to his proposal. The king felt pleased



as the lion agreed with his proposal. The king then offered himself to the lion and felt that he was doing today something which would make his life worth the while. As the king offered himself, the lion put his paw on his head and gave him a blessing; after all he was a form of God; he said, "With the milk of this cow you will have a son." Subsequently God took an incarnation in his family in the form of Ramchandra. Whosoever performs Tapashcharya with full faith and devotion disregarding everything else, God takes birth in his family. Whosoever performs Tapashcharya like that becomes God Himself. It is the formless God who enters into Jivadasha, takes a form, and through Tapashcharya returns to His original state of Sat-chit-ananda, but in a state with a form. It is the same God who comes as an incarnation suitable for a particular time.

Of course, you have not seen these things. If, however, you look to my case, you will see that I have met with similar difficulties while I was in the forest. I had not gone in the forest to attain God; I went with a different purpose. I had come to the conclusion that my body and Jiva were of no use and hence I wanted to get rid of them; I decided to fast unto death and for this purpose I went into the forest. I had determined not to return under any circumstances. Hundreds of difficulties came in my way, but I did not return. Ultimately, even though my body did not fall off, I fully experienced the death of my Jiva. With that I had gained my vow; subsequently, whatever was to happen in the spiritual line happened.

In short, whenever a difficulty crops up, one should always think that it is God who has put the test. It is these tests that make the atma pure and give a lift. If no difficulty comes up, one should actually feel that his Tapashcharya is lacking in something. One must successfully go through such tests. If difficulties crop up, instead of meeting them, one gives up his attempts; even though his attempts are not entirely wasted, he does not get the desired result.

Whenever then any satkarma, penance, Anushthana etc.

is decided upon, and if the punya thereof is going to bring on the grace of God, then it is He Himself who puts these difficulties of various grades in the way to test one's determination. Tukarama has said — "Nishchayache Bala, Tuka Mhane Techi Phala;" — meaning, it is the determination that bears the fruit. With this principle in mind, under any circumstances, when attempts to shake one's Faith are made, by a Satpurusha or anybody else one does not loosen his Faith but holds on to it with full determination, and continues to do his satkarma, penance or Anushthana, etc., that he has undertaken, he wins in the end; this is what is called determination

If one does Nama-smarana, say, from the time the scorpion bites, bearing all the pain quietly, till one returns to normal, one gets the fruit of Purashcharana; of course, the attention throughout must in no way be diverted. Similarly, Nama-smarana during the full period of the eclipse leads to the same result.

## (4)

Satpurusha is also a man; but he is a man who having attained the Infinite Bliss, returns as a man to complete the task allotted to him. As a man he performs many an action — good or bad; but whether good or bad, they always lead to the good of the world. Sometimes he talks sweetly to some or gives them sweet things; on the other hand, sometimes he abuses or beats some others; both these ways they always do good to the receiver. If a serpent or a scorpion is killed by a Satpurusha, the Jiva of that is liberated from the chain of births and deaths. Such animals are generally human beings in their previous birth; due to some faults they had to take that form; but the stock of their punya being huge, they get their death at the hands of a Satpurusha and thus attain liberation. A Satpurusha sometimes kills a man also; but his method of killing a man is very different and secret; when he kills a human being, it is his Jiva that is killed, the body remaining alive; when the body of such a dead Jiva falls off, he is able to attain a higher status.

(5)

To get a higher status in the end, it is very essential to have established association of some kind with a Satpurusha. It is better if the Satpurusha takes away the Jiva; it is good if the end occurs in the presence of a Satpurusha or in his place; it is equally good if one gets the end anywhere with remembrance of God or a Satpurusha. If none of these alternatives is possible, at least the after-death rituals of the deceased should be done in the presence of or in the place of a Satpurusha to ensure higher status to the deceased. If this does not become possible, the Shraddha of the deceased should be done on that day or any other auspicious day or any day in the place of a Satpurusha; this gives him sat-gati even though he may have taken a new body or he may be in hell. This is the Siddhanta, and have no doubts about it.

For the last so many years in this place people have been performing the Shraddha of the deceased, and touching the Pindas to my feet and offering them to a cow. Many do the after-death Kriya of the deceased here, touch the bones to my feet and put them in a river. It must be at the will of God that all this is happening here to give sat-gati to those persons.

The reason why all these things are done at Kashi is that once upon a time there were many a satpurusha there, and due to the proximity of Ganga and that of those satpurushas, the deceased attained sat-gati.

Ravana brought on his death at the hands of Rama to ensure for himself the attainment of His state. Similar was the case with Kansa and Kauravas; all of them attained the state of Krishna. In short, if the Jiva is taken away or if anybody is troubled by a Satpurusha, it always leads to his permanent good.

(6)

When I was in Khandoba temple at Shirdi, there was no lamp, no light, all darkness and I had no clothes on; one day I was leaning on the wall with a tiny piece of gunny around

me; in this posture the anus naturally comes forward; something soft touched by parts and moved; I naturally put forth my hand there; well, it was a scorpion and it at once gave a sting near the anus. Not only that but it stung me on my hands, my feet and my back. Whole night I sat there talking to that scorpion in a cool breeze. I said to myself that I must be a very sinful person and that is why I was bitten like that by a scorpion; now my sins must have been washed away. Whenever I am now troubled by anybody I feel as if I am stung by a scorpion. Unless you accept bad first you cannot attain good.

Remember if anybody troubles you, take it to be a scorpion bite, and bear it quietly with God's name on your lips; that will lead you to happiness later. Bhagavan has said in Gita — "Yattadagre Vishamiva Pariname Amritopamam," — Whosoever undergoes poison-like troubles in the beginning, always gets amrita-like happiness in the end. It has been said — "Mitha Mitha Saba Koi Khaya, Kadava Na<sup>o</sup> Khaya Koya; Jo Koi Kadava Khaya, Vo Sabase Mitha Hoya," — Whatever one does not like, or whatever happens against one's mind is all bitter; but one who considers this bitter as sweet, then he is able to have the sweet in the end.

People go to Pandharpura and go on repeating Vitthala, Vitthala. It is good, and many who do so get the beneficial fruits thereof. Right from the time one starts to go there till one returns, one has althrough to face trouble; some actually travel on foot. To walk on foot, to observe fast throughout, on reaching there to lie on the banks of Chandrabhaga bearing the cold breeze in winter days quietly, to get pushed and pulled in the mob at the time of darshana are the troubles one has to face. Even by train it is an ordeal to travel. What for all these troubles are taken? Well, it is done for the attainment of the state of Rama. You have to pay the price first to attain Godhood. Those that leave away their pride and undergo this pilgrimage are really the blessed; it is they who enjoy the real sweet fruits. Those that are enveloped in pride always lead themselves to suffering and pain in the end.

(7)

The states of Vitthala and Rama are the same; the only difference being that they are opposite to each other — one is the lowest and the other highest. Unless one accepts the lowest first, one cannot reach the highest. Vishnu & Shankara are the same; but for the good of the world they have taken the opposite states. Old age, ugliness, nudity, beggarly appearance, painful living in cremation ground, defiled, dirty is the state of Shankara. Those that are devoted to Shankara and behave according to that state ultimately attain the opposite state of supernatural wealth, power and Bliss — the state of Vishnu — the Vaikuntha. Ramapada (state) is the same as Vishnupada. Unless Ramapada is attained, one cannot be said to have made his life worth the while. It is for this reason, for the good of the world, the same Rama transformed himself into the opposite state of Shankara — the same state as of Vithoba. Unless one goes beyond all the dvandvas — the highest and the lowest — one does not attain the state of Advaita; one is able to enjoy that Infinite Bliss only when one has attained the state of Advaita. That is why the devotees of Vishnu attain the state of Shankara, and those of Shankara that of Vishnu. Devotees of Ramakrishna attain the state of Vitthala and those of Vitthala that of Ramakrishna; it is such arrangement that leads one beyond the dvandvas. It is Rama who transforms Himself into Vitthala to enable a human being to take to devotion — to Bhakti-marga.

The meaning of the word Vitthala is exactly opposed to that of Rama, even though both are the same Para-Brahma. In Vitthala there are two words Vit and Thala. Vit is the name given to an object which nobody likes to see; it means night-soil. In Marathi the word Vaita meaning bad had come from the Sanskrit word Vit. Thala means the place. Vitthala thus means the place of all bad — obviously the lowest place. That original Ram with the help of Maya, taking all the highest qualities, took a birth through Kausalya (mother of Rama) in the form of Rama. The same original Ram, with the help of Maya, taking all the lowest qualities, took the

form of Vitthala. The incarnation named Buddha is the same Vitthala with all the lowest qualities — lowest of course from the wordly point of view. This Buddha incarnation in the form of Vitthala is the incarnation of Ramakrishna. The best and the worst, from Advaita point of view, is one and the same; that is Rama and Vitthala are one — the same. Unless one attains the state of Vitthala first, one cannot attain the state of Rama. That is why Tukarama described the greatness and glory of the state of Vitthala. It is on the strength of Vitthalapada that one is able to attain Ramapada.

Sometimes ago I have told that when one king goes away or dies, the next king comes on the throne, and rules in accordance with the same rules established by his predecessor. Had the Britishers done away with the whole system of government established by Shivaji? Even the coin of Shivaji was continued for a long time; the estates given as rewards by him also were continued. In the same way, whatever is to be given to the devotees of old incarnations is given through the latest — the last incarnation.

At present Vitthala is the form of Buddha incarnation. Rama and Krishna are the old incarnations belonging to the period of Treta and Dvapara (In all four Yugas have been instituted in the order — Krita, Treta, Dvapara and Kali. They go on in succession in the same order. These are divisions of Time instituted from time immemorial. Refer to any good book on astrology or the local ephemeris for the details.) Vitthala is the incarnation of Kali Yuga, and therefore one has to do Bhakti of Vitthala. Tukarama, Namadeva and others understood this and laid down the path of devotion. The modern people however want the highest and regard themselves to be the highest due to their pride. They do not understand the state of Vitthala, nor do they like it; how then can they attain the state of Rama? Once one experiences the state of Vitthala, the state of Rama is there. It is the prideless poor or those that are like them such as Varakaris, that qualify for Ramapada through Vitthala. (Varakari is the epithet for a devotee of Vitthala.)

The state of Vitthala has a quarter of the intensity of that of Rama; (Kaliyuga is the last — the fourth in the series.) The word Vit explains the state of Buddha incarnation and the qualities of that state are the same as of Shankara — naked, dirty, etc. If anybody would behave in accordance with these qualities of the Buddha-incarnation, he can attain liberation straightway without having to pass through the method of devotion; this is the direct way. If this state however remains permanently, it will only lead to chaos, and that is why the great Shankaracharya gave the name of Vitthala to Buddha-incarnation, and put forth the path of devotion, and arranged in such a way that without devotion liberation would not be attained. That is why Tukarama described the glory and greatness of Vitthala, and laid down the path of devotion. Tukarama thus has obliged the whole world. To prove and remind us that the working incarnation in Kaliyuga is Buddha-incarnation, through a space of hundreds of years, He appears in the world with all His qualities of nakedness, dirtiness etc. in the form of a person like me, and through him thousands attain their liberation.

A devotee of Vitthala may feel that his Vitthala has been lowered in status; let me tell him that I have not done so; such an impression of his is wrong; because Vitthala consists of all good and bad in this world and actually remains over having pervaded the whole world. It is the same Vitthala which shows Himself in the form of Rama and Vishnu with the best of qualities; and it is the same Vitthala as 'left over' in the form of all bad qualities that shows Himself as Shankara. In accordance with His low qualities the same Vitthala appeared in the form of Mahara, Dheda etc., and actually worked in the houses of a Mahara, Chambhara, a butcher etc. It means that Rama, Krishna and Vitthala are all the same. It is Vishnu Himself who appeared as Shankara with the low qualities ingrained in Him. That is how these things happen to be.

In the same way, on one side is a Brahmana, who has reached the highest, while on the other is a Muslim who has

reached his highest. Such a Muslim is called Sai. Sai means one who has experienced the full state of Vit; that is why Sai Baba (the Guru of Shri Baba) used to tell the name of his Guru as Vitthalashaha, and used to call the temple of Khandoba as that of Vitthala. Such a Sai unites with the perfect Brahmana — Brahmana who has reached his highest — and enters the state of Advaita; in the same way a perfect Brahmana unites with a perfect Sai and enters the state of Advaita. Thus a perfect Brahmana and a perfect Sai are one and the same — one with the highest and one with the lowest of qualities. With an interchange both of them remain in the state of Sat-chit-ananda — Para-Brahma. This is the Siddhanta.

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U. V. III-22

10-6-1924

A simple mental method of attaining Godhood.

(One Mr. Joshi, a Revenue Officer, brought his daughter and son for worshipping Shri Baba after they had passed through very serious illness due to his kripa; Shri Baba, on this, began to speak.)

The process of external worship is meant for a commoner; persons like you should do the mental worship. What is the purport of worship? Well, you take a form of God, you worship that form with the help of your senses — Indriyas, and thus try to associate with the qualities of God mentally. To associate one's mind with the qualities of God is the main principle of worship. As is the external worship done with the help of so many articles and the Indriyas, in the same way, one should worship God within one's mind, in solitude, without having recourse to any external objects or the Indriyas. A successful mental worship lies in being able to associate with the qualities of God for sometime. It is the mental worship, association and service that are of real importance. But to enable one's self to do all that with one's mind, one has, to begin with, to do so with the help of a visible idol and visible external articles. Even after one is able to wor-



ship mentally, if one continues to do the external worship, it is quite good, even if one does not do such external worship, it is immaterial.

Once the mental worship becomes successful, then the inner Godly power automatically begins to appear in one's mind. To attain Godhood in full measure the old thinkers have laid down with their personal experience this simple method of mental worship, with the help of external worship in the beginning, of any form of God or a Satpurusha. This method does not require the use of processes of Hatha Yoga such as Asana, Pranayama etc. It is men like you who should do worship, remembrance and service within your own mind, and that would be quite sufficient.

The method of external worship depends on individual taste. Some people collect the different articles of worship and do the worship. Some people do all the menial work in the cause of God, and call such work as worshipping Him. Some people follow to the letter the orders given by their Sadguru, and call that as worship. Remembrance, Dhyana etc. is considered as worship by some. All these are different forms of worship and anybody can choose whatever method he likes.

(The Officer had brought a good quantity of Gula (solidified sugar-cane juice) and wanted to weigh Shri Baba against it; on this Shri Baba said —)

What a quantity of Gula you have brought to weigh against me? I am a very low and light person; you would not require all this Gula. God can be weighed easily with Shuddha Bhava and Bhakti. Shrikrishna was weighed by Rukmini against a leaf of Tulasi. I know you are devoted to me in the same way. But I am nowhere compared to Shrikrishna and hence unfit to be weighed against like this. Now that you have brought all this Gula, you better distribute it amongst all these people.

(The Officer touched the Gula to Shri Baba's feet and distributed it. After this Shri Baba talked to those two children —)

When you were ill, I was near you. Henceforth, do not forget me, and you will never be ill again; God will bless you. God is our real father and mother. If you stick to God He will begin to take more interest in you than your own parents.

There was a grandpa; this old man had a son and a grandson. One day the father of the child was working on the roof of the house in the hot sun. His father, the grandpa naturally felt it. He requested him not to work in the hot sun; his mother also appealed to him; but disregarding their request he went on working. The grandpa on this quietly brought out the small grandson and kept him in the hot sun in a way that his father should see it. No sooner the father saw that tiny tot in the hot sun, crying because of the heat, he began to bawl out in the name of his wife; but his wife did not listen to that under instructions from the grandpa. He now became restless as nobody came out to take away the child from the hot sun. He therefore left his work, climbed down, lifted the child, took it inside the house, and on handing it over to its mother began to talk to her angrily. The grandpa at once came on the scene — in fact he was waiting for it, and asked him as to what was the matter. He naturally told about the child being left in the hot sun. Then the grandpa said, "My boy, just as you feel for your child, we — your father and mother, feel the same about you." One always feels when one, whom he loves, begins to suffer. Exactly in the same way, once we belong to God, God begins to feel for us.

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U. V. III-23

11-6-1924

- (1) Bow before a miracle or miracle before a bow?
- (2) Manas and Namias (mind and bowing) opposed to each other.

(1)

These days people want a Satpurusha who will behave like their servant and give them whatever they desire at

once. It has been taken for granted these days amongst the common people that a Satpurusha is only the one who can satisfy their desires, or who will show some supernatural miracle; such men obviously are the ignorant, engrossed in the worldly, temporal and family life. Such ignorant persons, who only believe in miracles, generally remain un-benefited by the invisible good done by a Satpurusha; they do not get the advantage of temporal happiness, what of spiritual then? Nowhere can they keep faith; their mind is always full of doubts. They are never happy here nor when they go beyond. It has been said in Gita — “Adnyashchashraddadhanashcha Samshayatma Vinashyati; Nayam Lokostī Na Paro Na Sukham Samshayatmanah” (Gita, Canto 4, Shloka 40.).

In this Bhagavan has said that the ignorant and the ones without faith, the selfish, the ever doubtful do not get happiness here or beyond. A Satpurusha has said — “Samshayache Kula Techi Dukhache Mula”, — meaning, a man with doubts always suffers.

In the present state of mine once while in Nagar, some persons came for darshana. I said to them, “Why have you come? What for? Go away; don't wait here now.” On this one of them said, “We have come here to do Namaskara; let us do it.” On this, spontaneously words escaped from my mouth — “There is a saying, “Chamatkarala Namaskara,” — meaning, a man becomes respectful, — does Namaskara, i.e., bows down only when he sees a miracle. Without experiencing a miracle “why are you doing Namaskara?” That man replied, “Why do you say so? Unless you have been showing something supernatural, thousands would not have been coming to you.”

One of this party was a wise and an alert devotee of God. He said, “The saying you have quoted is wrong. It is the other way. “Namaskarala Chamatkara”, — meaning when a man does Namaskara he can see a Chamatkara — a miracle. What will you gain by performing a miracle? Miracles are shown, worked out by simple magicians. Those that do not show anything supernatural or a miracle, or show nothing

at all are recognised by some, who are qualified to do so. Everybody cannot recognise a Satpurusha."

A Satpurusha, i.e., the man in the state of Sat, is an infinite store house of the unending Infinite Bliss, that is the Siddhanta. If a needy person will go on patiently suffering, and go on bowing down at the feet of a Satpurusha for a good length of time till he almost develops bumps on his forehead, i.e., when he will have completed the action of bowing down at his feet, then due to the accumulation of punya, in accordance with his inner capacity, he will experience his desires being satisfied; he will think that by miracle the Satpurusha has satisfied his desire. In this the Satpurusha has not satisfied his desire, but it was the punya he had accumulated although that worked on his mind, that showed him a miracle of sudden satisfaction of his desire. The Satpurusha was only instrumental in his accumulation of punya.

If anybody does Bhajana, Pujana, etc., with full faith and devotion in the proper manner, then according to his capacity he may see a miracle, or have a vision, or have his desires satisfied. It does not mean that God has satisfied his desires or shown him a miracle; God was only instrumental in his accumulation of punya. The wise thinkers may conclude from this that the saying "Chamatkarala Namaskara" is not true; it is the same, if put the other way round, i.e., "Namaskarala Chamatkara"; that is also true.

Any way, hearing the remarks of that wise man I also saw the truth in it. He obviously knew a lot about this subject due to his being graced by his Guru. What he said "Namaskarala Chamatkara", is the real truth. If this were not true why so many temples would have been erected, and idols of Maruti or Mahadeva, etc., installed? They are installed because people do require a place to put their heads on. Everywhere we see these temples, and we see people there doing Bhajana, Pujana etc. of that idol; they do not worry if the God is giving them anything or not. When the action of doing Namaskara is really completed, then only one gets what one wants; not otherwise.

(2)

What is a Namaskara? I will explain to you in short. When did this mind of man attain its state, i.e., when did it come into existence? When the world, the objects and forms in the world came into existence, and when their actions, reactions and interactions, (what are commonly called the affairs of the world) came into existence, the mind followed & came into existence. In Sanskrit language the mind is called Manas. The function of the mind is constantly to think of attaining and enjoying the different objects of desire, passion etc.; it is always busy in these false matters; in fact, it is born for such a purpose. The natural result of this activity of the mind is suffering, pain, difficulties etc. When ultimately the difficulties, suffering and pain become intolerable to the mind, then it begins to turn away from them, and begins to think of real happiness and the methods of attaining it, i.e., it begins to take on satvika attitude and begins to think of God, Satpurusha, satkarmas etc. It is the same mind which created suffering and pain that now begins to think of real happiness, i. e. it turns back and thinks of the opposite state; from the word-point of view, the Manas now becomes Namas. It is like an electric engine going in one direction, turning back and travelling in the opposite direction when the switch is turned the opposite way.

Look at it now from the word-point of view. Namas means to bow; Na means no, and Mas i.e. Ma denotes the ego, the 'I'; thus Namas means 'Not I', i.e. it denotes the absence of Ahankara; bowing down thus represents the absence of Ahankara — Pride, egoism. Actions that are done without Ahankara lead to happiness, and do away with suffering and pain. When the action of Namas is completed it leads to attainment of all desires as if by a miracle.

From the worldly point of view, pride, vanity, headstrongness, avarice, to think bad of others, to do any faulty action for attaining the apparent pleasures and then to undergo suffering and pain arising therefrom, are the affairs of the mind.

Calmness, humility, satvika behaviour, helping others, Faith and devotion to God, absence of pride, vanity and headstrongness, etc. are the qualities of Namas as opposed to Manas. To do any business, service, etc. with these qualities constitute also the state of Namas. Gentleness is not something averse to the ways and affairs of the world. Those that behave in accordance with the qualities of Namas — whatever they be doing for their subsistence — are the real gentlemen — Sajjana in this world. As an emblem of the state of Namas, one joins his hands and bends down his neck while standing before God or a Satpurusha or any high grade respectable gentlemen, with all humility, or they put their head on the ground with folded hands before them; some people lie prostrate on the ground before them. Bhajana, Pujana, service etc. also are methods which show the state of Namas. Amrit Bindu Upanishat has said: "Mana Eva Manushyanam Karanam Bandha Mokshayoh" — meaning, for liberation or bondage one's mind alone is responsible. What is the principle in this? When the mind is in the state of Mana i.e. Ma prior to Na, then it leads to bondage; the same mind if in the state of Nama, i.e. Na preceding Ma leads to liberation.

Really speaking the real 'I' is neither in the state of bondage nor liberation; because the mind took up the state of bondage, that 'I' became bound down; to get out of it, i.e. to take up the state of Nama, is liberation. Because the Ma-Na i.e. Ma prior to Na makes one conscious of suffering and pain, i.e. bondage, the same Ma-Na is to be inverted so that the Ma comes after Na, and this state of mind is liberation. The full accomplishment of Nama lies in attaining all pleasures and happiness; all suffering and pain is the accomplishment of Mana. When one gets tired of suffering it means he gets tired of the state of Mana; when one desires to have happiness, he begins to attain the state of Nama. In short, the more the state of Manas is restricted, — destroyed, the more the state of Namas one attains. When the Namas kriya is completed, i.e. when the

Manas is fully done away with, the 'Chamat' kriya i.e. miracle of happiness is experienced.

If a mango tree is planted or there may be a mango tree plant already existing, and if it be requested to give its fruit to enable you to nurture it, or that it should show its fruit first before it could be properly nurtured, will it be possible? It is no use asking the tiny plant to give its fruit first; it is no use telling the plant that unless the fruit is given, it cannot be nurtured. In the same way, to go to God or a Satpurusha and ask him to give the fruit of service prior to doing any, will be foolish. But such is the state of persons who believe in 'Chamatkarala Namaskara'.

It does not strike these people that unless the tree is properly nurtured and it grows to its full bloom, it will not be able to give its fruit; when the period of nurturing and its growth is completed, then alone it is able to give its fruit. Proper watering, manure, and protection have to be given till it comes to its full bloom, and then alone one can expect to have fruit from it. In the same way, one has to carry on for some time till the kriya of Namas is completed; then alone one can get the fruit thereof — and not till then.

That mango tree does not grow by itself, nor does it give fruit by itself; the tree arose either from a stray seed or is planted by somebody. Once the plant is seen, then it has to be protected, watered, manured & looked after; when these actions are done to the required extent for the required period then, it is these actions that make the tree grow and bear the fruit; in other words, it could be said that these actions form the tree, or those actions collectively is the tree, and the fruit it bears subsequently is the fruit of those actions, i.e., the completed actions themselves form the fruit. Exactly in the same way, you carry on performing the various actions that constitute the state of Namas, and when these actions are properly done for the proper period, they themselves form the fruit — which is commonly described as a miracle — the Chamatkara. The Namaskara thus transforms itself into Chamatkara.

There are no Sadhus or Sajjan nor wicked or sinful to begin with; the satkriyas form the Sadhus and Sajjans and the Dushkriyas form the wicked and the sinful. It is the mind that either performs the satkriyas or dushkriyas and make persons sajjans or durjans. When the satkriyas are done to their limit, they themselves fructify into happiness; in the same way, when the dushkriyas are completed in full measure, they themselves fructify into suffering and pain. Thus the respective persons attain either happiness or suffering according to whatever kriyas their minds drive them to undertake.

The soil does not give rise to corn unless it is nurtured in a proper manner for a proper length of time.

In short, whosoever is desirous of having happiness — the miracle — the Infinite Bliss — the Chamatkara, he has to decrease the actions of Manas and increase the actions of Namas to its full extent; this alone will lead to the desired result.

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U. V. III-24

14-6-1924.

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NO NEED TO ASK ANYTHING.

(Shri Baba told the following story—)

There was a married girl staying at her husband's. She had all the relatives — father and mother-in-law, brother and sister-in-law, etc. She was always busy in serving the parents of her husband. She had a sweet temper. Once her old sari she used to wear began to give way. Wherever a tear occurred, she used to stitch it and use the same sari. Ultimately stitching became impossible; so she started putting knots between the torn parts. She however never complained or asked for a new sari. The old people also remained silent about it even though they used to see the condition of the sari of their daughter-in-law. The girl passed one whole year like that. One day as she was going across her father-in-law while doing



some work, he accosted her and said, "My daughter, for one whole year we are seeing you wearing a torn sari; but why did you not speak about it?" The girl respectfully replied, "When you were seeing the condition of my sari, where was the necessity of my speaking to you about it?" This reply showing contentment pleased the old people; they felt happy. Needless to say that not only she got a new sari, but from that time onwards she got all comforts and happiness.

Such is the state of God and His devotee. A devotee never asks for anything, — he feels no necessity. So long as His devotee remembers his status and behaves according to what is laid down for him, goes on bearing all the suffering and pain in the performance of satkarmas in the cause of God, his duty is done, — which is of course seen and known to God. It is God's affair to do whatever is proper. His failings are seen by the Sadguru, who quietly gets them corrected; the sadguru also gets all his satkarmas done to their full measure; they always do their duty. What is meant by respecting God? By that is meant to remember qualities of God all the while. One of the qualities of God is that He is omniscient; He sees everything, He knows everything; this aspect of His one should never forget. When He can see and know everything, where is the point in requesting Him for anything at all? If anybody requests God or a Satpurusha for something, it only means that he is not respecting God fully — he has no full faith in Him. That is all. The only thing the devotee has to do is to go on serving Him with all faith, devotion and loyalty like the daughter-in-law in the story. Lord Shrikrishna has said — "Tesham Nityabhi Yuktanam Yogakshemam Vahamyaham." (Gita, Canto 9, Sholka 22.) According to this, God always removes all the difficulties and gives everything to His devotee. The devotee has not to ask for anything. He has only to serve. That is all.

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