



VANGMAYEE MA

A collection of teachings
of
MA ANANDAMAYI



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Translator's Note

The original English version of Part 1 of this text, known as “Ma in Her Words,” was derived from a Gujarati translation of a Hindi translation of the original Bengali “Vangmayee Ma,” which first appeared in 1983. It was thought that a direct translation from the original Bengali alone would do justice to what Sri Ma is conveying to us. This translation has kept as close as possible to Sri Ma's own words, with Bengali idiom, which means that sometimes the English does not read well according to our sense of the language.

Vangmayee Ma Part 2 is a direct translation of a second Bengali text published in 1989, with the title “Vangmayee Ma (second part).”

Part 1

Fearlessness and Assurance

~ 1 ~

Ma is there. Why worry?

~ 2 ~

Those who are incapable of doing anything, those who do not have any support in their spiritual life, I need them most.

~ 3 ~

Filling the heart with faith and reverence, if one can say for once only “O Ma, please do come, my days are not passing without you” - then, really and truly, Ma will give *darshan* (appear before) in Her true form and take that person into Her affectionate lap. Chased by miseries, do not look upon Her merely as a momentary and mysterious refuge. Remember, She is ever-present

and very close to you every moment like your life-force. Then, you won't have to do anything. She will bear your entire burden.

~ 4 ~

Verily, I am ever with you. What shall I do if you do not want to see? Know that whatever you do or not, whether you are far or near, a watchful look (of this body) is ever on you.

~ 5 ~

You are asking whether your feelings reach this body or not. Yes, yes, yes.

~ 6 ~

This indeed is only a small girl, a restless girl whom you cannot move away even if you so wish. She had never moved away and will never move away.

~ 7 ~

Have faith in this body. Your complete faith alone will open up your eyes.

~ 8 ~

Accept what is beneficial, and discard what is

pleasurable. Favourable help is sure to come.

~ 9 ~

A doubt arises in your mind—why is it taking so long for the advancement of *sadhana*? Father, friends, you know that when you suffer from stomach trouble the doctor first administers a purgative to clean up your stomach. After that he gives medicine. Innumerable inauspicious deeds have been done in this and previous births. Unless these are cleansed, delays in the progress of *sadhana* will surely be there. Once the body and mind are cleaned up, medicine in the form of *Nama Japa* will be effective. None of you know who has progressed to what extent. Hence, keep doing – who knows when the auspicious moment will come?

~ 10 ~

Attainment is there only on demand. But the demand should be with oneness of mind and speech in all respects.

~ 11 ~

This body is everywhere - for everyone.

~ 12 ~

I never leave you behind and I am very near you.

~ 13 ~

You had played enough with intelligence in life. Victory or defeat whatever it was had already been there. Just for once, looking at Him like one helpless, jump into His lap. You will not have to worry about anything.

Want and Intrinsic Nature

~ 14 ~

Man manifested in the form of want. He thinks of want only. And ends up in want. That is why he should contemplate his real nature. Otherwise: want–inactivity–inertness–misfortune–death (continue). The Self within the Self.

~ 15 ~

At present, you are in a state of want therefore it has become your innate nature. For instance, when you are hungry you experience a feeling of want. After eating,

that feeling of want disappears. Then you have a desire to sleep. When you wake up, you feel the want to go out for gossip. Likewise, there is a continuum of wants one after another. That is why you attained a state of want. That's what the body calls the innate nature of want. Man has within him the capability to exist in his true nature, in his natural form and get established in his true state of existence. As there is the door of ignorance there is the entrance to knowledge as well. It is through this door of knowledge man goes back to his own innate nature and attains the ultimate state.

~ 16 ~

In the domain of imagination the sustaining principle of your body has another aspect of its action which is hidden. You indeed are manifested in different forms and *bhavas*. These are of course the manifestation of particular forms and particular *bhava* which will remove the sense of want.

In the world and the universe, yours is the giving and taking, yours is the want, yours is the existence in the form of the remaining want. All these actions are you.

~ 17 ~

He Himself is in everything. Whichever form He reveals Himself try to witness that particular form. Where is the seer (witness) negated? The form of arguments and counter-arguments is that only. Form of want is nothing but the cravings for direct witnessing. Remain awakened in that innate state.

~ 18 ~

The more time spent in remembering God, the greater the benefit. Where there is the mundane world there is want. That is His nature. One can only hope for peace by attaching the mind to His feet, willingly or unwillingly.

~ 19 ~

The feeling of want is non-attainment of the desired object. Is that not? When the demand itself is incomplete, it does not bear fruit in accordance with the wish. Is it not futile to try for that again and again and repent for that? Feeling of want and unhappiness are natural when there is demand in a worldly way. Whatever you ask for in the world, it will be painful. Even if at times you feel transient happiness. By attaining which, everything is attained, there remains

no unhappiness, every individual human being should wish for that.

~ 20 ~

One's action itself creates a sense of want; again through one's actions want goes away. He Himself has to act for His self revelation - He Himself enjoys the sense objects - and He Himself gradually proceeds towards death. Father savour the nectar - savourer of nectar. Tread the path to immortality - where there is no death, no ailments.

~ 21 ~

As long as there is seeing there is creation. You and I, pleasure and pain, light and darkness, are the dichotomies. Give emphasis to the action of your innate nature and *svadharma* (self-righteousness). When actions born of want and the senses are done away with the inner-Self will wake up. Then if the vision could be fixed on it, then the puzzle of vision and creation will be resolved.

The Self, Happiness and Immortality

~ 22 ~

How beautiful is the play in the kingdom of God. Self - there is one Self only. Yet there is 'you', 'yours', 'mine' and all of these. Only the eternal servant of God uses 'mine' and 'yours' in relationship with Him. In the worldly and family context, for so many births you continued with 'me', 'mine'. I am the immortal, the Self. There is one Brahman only, no second – indeed everything belongs to Him. If 'mine' and 'yours' are still there, apply these towards God.

~ 23 ~

Intrinsically the individual self wishes for bliss. Because this bliss is there within him, he can ask for it. Otherwise he would not. He cannot do without asking for bliss. You will witness, the craving for bliss and peace is there in every sentient being. Even lowly creatures like insects and spiders don't want to go near heat. They want peace, security and ease. Creatures scorched by the sun, long for shade and cold water. Likewise, being afflicted

by the triple miseries, man also seeks God, the abode of peace and the source of bliss.

~ 24 ~

It is indeed He in the form of coming and going, in His true form - He indeed is the individual self, who roams within Himself. One should be established in that Supreme Knowledge. It is only You - indeed You - indeed You. You in everything. You Yourself exist, Infinite. It's only He, only I am.

~ 25 ~

One should strive to attain the Self. Be it in the form of a servant, or be it in the form of self. You are immortal, you are the one who roams within yourself. Then why is there the suffering of birth and death? It is but an expression of the Self in the Self.

~ 26 ~

The movement of the vital force needs support, be it in the domain of *sadhana* or in the mundane world. *Deha* (body) means *deo, deo* (give, give). That is to say the attainment of enjoyment. Enjoyment pertaining to the self.

There is another aspect, there cannot be enjoyment, if there is no self-sense. My house, my wife, my son, my enemy, my friend - all these have movement of the vital force, have 'I' as the sustaining principle.

In the case of a *sadhak*, attainment is the sustaining principle. During the journey, there is no awareness of the path. Once the goal is reached then he can speak about the path, at that point a single light enlightens everything. There exists only one object in reality. Path and goal, whatever you say are not different from the Self.

~ 27 ~

All of you are good all the time. It is nothing new that you are good. If goodness is not within it cannot be manifested.

~ 28 ~

'Who am I'? Along with this query, try to keep your mind as a witness. Search for the Self. As long as you sit in a meditative mode, be motionless, unperturbed, with one-pointedness.

~ 29 ~

You are always close to me. Sense of distance should be distanced. You are within and without, in every vein, in the creepers and leaves, in the universe and beyond.

~ 30 ~

Constant remembrance of Him is immortality indeed.

~ 31 ~

Keep in mind self is the witness of the Self.

~ 32 ~

The way to attain the Self is the only course, all else is futile and painful.

~ 33 ~

What does it mean to be established in the Self? Indeed it is what it is. Permeated in every form and every state of being. He Himself is self-revealed. Language or speech is of no use there. In the form of the Self without the form. Can that be expressed in any language? Indeed, He alone is.

~ 34 ~

Is it not that God in the form of truth is within you? Therefore never to leave aside introspection and meditation on Self. One has to obtain his own Self. There is bliss and bliss alone. Where is unhappiness? Only He exists.

Ashram

~ 35 ~

This body does not build ashrams. There is one all-pervading and all transcendent ashram - where whatever you say is there. Certainly all ashrams belong to this body. You think that only those ashrams you have built are Hers? Really the entire world is just an ashram of this body. Where is the second?

~ 36 ~

Just as a home cannot be constructed properly without a firm foundation likewise in the absence of one ashram i.e. *brahmacharya*, the ethics of all other ashrams cannot be observed properly.

Ashram means a place where there is no labour. Without God indeed everything is labour. Where is the question of rest? Even while in *grihastha* ashram, if service is done with the feeling of serving Him, then only is it ashram life.

~ 37 ~

You are the mother, you are the father, you are the brother, friend and master. Where all these are contained, in a single sustaining principle, there exists only one universal ashram. There arises no question of limitation - boundless. Everything belongs to One indeed, (everything) is the one. The dichotomy is there in the truth. Where there is a veil, there is lack of vision.

~ 38 ~

Priceless time is passing away. All the ashramites, boys and girls, fixing their time-bound routine in a good environment, should strive for benignant success. Nobody knows when and to whom God may grant enlightenment. That is why a man's engagement has to be directed towards God resolutely. In the ashram everybody should have peace, love, friendship, joy, truth, endurance and patience.

~ 39 ~

Can a *brahmachari* be made? A *brahmachari* comes about on his own. The birth and activities of an individual are in accordance with his traits within.

~ 40 ~

Those who try to become *brahmacharis* and *sadhus* (ascetics) they should dwell on the attitude of renunciation. Laziness, avidity, fame, praise and intolerance are the main hindrances. Having been alert about all these, all works should be performed with a sense of service. Special attention should be given to the ethics of *sadhu* and *brahmachari*; one should not proceed towards anything that is odd looking in the eyes of the people and unbeneficial to one's self.

~ 41 ~

Householder's happiness is temporary and is a giver of pain. Tribulations are there in each step. Utmost effort should be there according to capabilities during the journey, with perseverance. Always pray for God's grace.

~ 42 ~

(One should) take a vow to pursue with the journey of *grihastha* ashram in the ways of the *rishis* (*rishis* are the seers of the olden age).

~ 43 ~

Without resorting to *grihastha* ashram, it is very difficult to pursue spiritual life; it is better if one could do without. That should be assessed emphatically, let it be whatever comes from within. (Ultimately) His will is being done.

~ 44 ~

God Himself is in infinite forms in every house. Coming precedes going, it could be two days sooner or later. Severe afflictions is indeed there in the *grihastha* ashram and this form is common to every household. Without taking refuge in Him who causes creation and sustenance, in whom everything dissolves, where is the way to remedy this affliction?

~ 45 ~

Verily inner *sannyas* (renunciation) is *sannyas*. It is very fortunate to be a *sannyasi* - renunciation of

everything. *Sannyas* means destruction of everything. The sense of destruction is also needed to be destroyed. To embrace *sannyas* and *sannyas* to happen is not the same.

The Overlord, God, and the God that is Cherished

~ 46 ~

Only God is there in the form of truth, in the form of pleasure and in the form of bliss. The bliss of the ultimate reality (*brahmananda*) does not depend on anything else except *Atmananda* (the bliss of the Self). Nothing else can stand near That. If there stands anything, that too is illusory.

~ 47 ~

He alone does everything and causes all doings. Whatever has to happen, must happen.

~ 48 ~

The great void is His only form. Where there is perceivable void, the great void is not conceivable. What exists there! And what does not exist there! Everything is there and yet not there. Negation of not, negation of existence. To obtain everything by losing everything. This is what is needed.

~ 49 ~

He alone indeed, is in different forms and different states. Whenever what happens has to happen, He makes things happen and He is the doer. He listens and makes things heard. He alone should be resorted to in all matters.

~ 50 ~

To know God is to know the Self, to know the Self is to know God.

~ 51 ~

He alone knows to whom and in which form He will be revealed. It is inconceivable for human beings in which manner, at which great speed, in which way the One whose will is the law, and whom He will pull near Him.

The travellers indeed have many paths. Most of the time, by putting difficulties He does away with difficulties, by way of infliction He takes away afflictions. Proceed in the direction (towards Him). Everybody has to tread his own path. Tread his own path, means in the direction of finding his self. There exists the great, ultimate, the self-existence resort (His feet).

~ 52 ~

Ishwar is He from whom enquiries have come forth, that means from whom you and all other things manifest. Yes, even from the view point of gain and loss, of course, He could be caught hold of; an effort is certainly required to catch hold of God. Making no efforts to realise God, is indeed loss and to make that effort is indeed gain. Of course He is self-illuminating. To attain Him is the only necessity; all else is unnecessary. Man cannot do without Him. Leaving Him there is nowhere to go. That is why it is not possible to leave Him. As He couldn't be left out.

Because He is everything to an individual, that is why such is the pattern of His plays and ways. One cannot proceed leaving Him aside. He is the only One. Forgetfulness of Him is delusive. All these pains are due

to ignorance. If man tries to set up the household life, in the righteous course, gradually he can move from the direction leading to pain towards peace. Achievement of Supreme peace is impossible without Him.

~ 53 ~

From one *jiva*, come forth many *jivas*. This is the sentient evolution. One God divides Himself into many in the form of all sentient beings. That is why they say 'where there is *jiva*, there is siva'.

~ 54 ~

Where there is no Rama, there is *vyarama* (ailments). Ram means Atma-Ram (one who roams within Himself) - form of peace, form of wisdom and the form of the Self.

~ 55 ~

For the revelation of the past and that which transcends the past, whosoever, from wherever and whatever does for His sake, everything reaches Him. He does and makes things to be done - He is the *mantra* and the goal Himself. For instance, the doer, the One who gets things done, actions and targets are one and the same. And that manifestation should be sought after. He is the *putuli* (the small bundle containing everything)

which is meant for the destruction of *triputi* (the triad such as doer, doing, done; seer, seeing, seen).

~ 56 ~

God Himself is nameless and formless. Again in terms of form, He has infinite forms. That aspect should always be remembered.

~ 57 ~

He is in the form of union, He Himself is in the form of separation..

~ 58 ~

Do you know why there is the feeling of anxiety and unhappiness? If God is placed afar the feeling of anxiety and unhappiness is there. The meaning of *durbuddhi* (evil thoughts) is the same. (*Dur* means afar, *buddhi* means intelligence). Thought that places God afar is called *durbuddhi*, or else the intelligence that He is far away is *durbuddhi*.

~ 59 ~

Whatever you need He provides and will provide.

~ 60 ~

He performs without performing; without performing
He performs.

~ 61 ~

The attainment of the *Ishta* (name and form of manifestation of God for an individual) is a must. All manifestations are the sanctifying grace of God. He Himself is in the form of manifestations of special powers. *Atma* (the self) is *advaita* (non-dual). Again who is in the form of duality? Verily That is. One cannot stick to this path without experiencing something or other. To remain in the path is called by some (divine) connection. One takes up the object of the world as the most lovable thing forgetting God. If something else be considered as *Ishta* then there comes *Du-Ishta* (*du* means two, *ishta* means God) - *dustha* (evil minded one). When should this evil mindedness go? One should search for the self discerningly. Think judiciously - what have I done all day long? Remember that how long did I spend without thinking of God? How much did I think of *Ishta*? And how much did I think of something harmful, that is to say proceeded towards the course of death.

~ 62 ~

Without being *ekanta* (all by oneself, one in the end, in solitude all alone) *shrikanta* (*shri* the presiding lady of creation, *kanta* the spouse, husband, beloved that is the Supreme Lord) could not be obtained. Staying in solitude means living with a single beloved.

~ 63 ~

He is the doer of creation. Verily He is the veil. Again He is letting us know the way.

~ 64 ~

(God is) wherefrom eternity, purity, enlightenment, liberation, immortality are. Again God has infinite names, forms and attributes which are eternal and true. Name reveals attribute, form reveals attribute (these are) the manifestations of the different waves of divine state of existence. When one runs amok, gets totally engrossed, clings, gets submerged and gets totally exposed to Him, then only (comes the understanding) that this world with everything is His divine manifestation - He Himself indeed is - His place of *leela*. In the form of action, He is the act Himself indeed (He is non-action), He is the form, attributes, and *bhav*

etc. He is seated in the posture of Mahayoga (Supreme yoga) in the world and beyond the world. The seat is He and He is the one who is seated. (He is) death of death, in the world and beyond the world. Only there death is banned, time disappears. Everyone should take up the course towards that direction.

~ 65 ~

Everything depends upon Bhagavan. Appeals and submission of mind should be known to Him. Bhagavan should have to be followed after for eternity. There is no other means - the state of helplessness. Because His is the creation, whatever He does is all good. Nitpicking and selection at will for self-benefit would not do. Why should He allow the children of immortality to go towards death?

~ 66 ~

You are being touched by touching your finger, yet you are not the finger; you are being touched by touching your clothes, yet you are not the clothes. Your part is you, again you too are your totality. In spite of being One He is many and being many He is One. That is His divine play (*leela*). The manner in which His total is in a grain of sand, similarly He is in His fullness in man. In the

same way, His fullness is in totality - perfectly complete.

~ 67 ~

Where there is Supreme enlightenment (*buddhatwa*), compassion is possible even from the state of Nirvana (salvation). As from the fire, whatever amount of heat you take away, its burning capacity is not diminished. God - whom you consider as complete, nothing disappointing is there. He is subordinate to Himself, independent.

Pranab

~ 68~

Pranab means - Brahman in the form of syllable. This syllable is in all the alphabets - which does not diminish that is why it is *shabda* brahman (the Supreme Reality in the form of sound).

~ 69 ~

He is the supreme father, supreme mother, supreme

brother, friend, husband or lord. All these are indeed contained in a single principle. All names, all forms, nameless, formless, all these belong to Him only. Therefore adopt the way by which He could be remembered all the time, with mind and heart, so that the state of peace is attained.

~ 70 ~

All are God's children. There is no question of senior or junior. One who wants to go into His lap, He extends His hand towards him.

~ 71 ~

It is inherent in God that He keeps the door open all the time. If the same extent of time and energy that is being given for worldly activities be spent for Him then the way to self-cognizance opens out on its own.

~ 72 ~

The way a cow cleans its calf by licking all the filth and appropriating it within, similarly God also pulls up all the faults of His children and makes him pure and sacred. Selfless service with the sense of serving Him (is needed).

~ 73 ~

Whatever God does is for the good - man should understand that. That is why man feels unhappiness when His own desire is not fulfilled. Most of the time hindrances appear with honest desire and good actions. Keep it in mind through which (circumstances) He is accepting me. I do not know that He is kind, gracious and is always merciful to me.

~ 74 ~

God is fullness. That is why He is approached for the manifestation of that fullness. Pains of the world are due to the sense of absence of God. Where God is revealed there is no two and no pains as well.

~ 75 ~

If stone is perceived there is no image of God. And when the image of God is seen, there is no stone. Where you think of God, in the image it is God Himself. Don't they say everything is God's image? If it is taken as the image of God, one should strive to see Him in it. If the thought of stone is there, it is wrong thinking, it is not thought of God. The intelligence concerning enjoyment of worldly object is subject to change, it is not the form

of changeless thought, that form of God is transient. But where there is exclusive revelation of God, there is no question of transitoriness.

Your vision in the creation is not constant because it is subject to changes, it is worldly intelligence. Could there be revelation in it? (Everything is subject to) destruction. What is prone to destruction there is no self-revelation. How can the Self be there? There is the destruction. Destruction does not happen. Destruction needs to be destroyed.

~ 76 ~

As long as 'I' and 'mine' exist, there is no sense of divinity of God.

~ 77 ~

If God could be loved there is no pain any more. Verily the sense of separation (*viraha*) from Him is happiness indeed. Pang of separation will be there only when He is loved.

What is *viraha*? (*vi* mean specially, *raha* means remain/ stay/exist). In whom God specially exists, he/she alone can feel the separation.

Duty

~ 78 ~

Duties (are) *japa* , *dhyana* and *satsang*

~ 79 ~

Whether one likes it or not he has to live with Him only. One has to swallow that like medicine. Talk about Hari (God) is real talk. All else is futile and painful. One cannot do without loving Him-always keep that in mind.

~ 80 ~

Whenever God keeps, wherever and in whatever condition, everything is beneficial.

~ 81 ~

(One should) do his duty without expectation.

~ 82 ~

The body belongs to *Thakur* (God), the mind belongs to *Thakur* (God), the people belong to *Thakur* (God) - so whatever is done for whomsoever is only service to Him. Effort should be done only to keep the mind in

an elevated state. When is it unseen? Only revelation is wanting.

~ 83 ~

As long as sense of duty is here (world) *maya* is there.

~ 84 ~

Desire is displayed as (worldly) duty.

~ 85 ~

God is omnipresent - only He is in the bodies of all and in the temple. (For) one who wants to love God (it) is providential - God's grace. Man's love should be in Him. Then only there is peace and bliss. Always take refuge at His feet.

~ 86 ~

Effort should be made to attach the mind to His feet. The grace of God, the universal benefactor and the ocean of compassion, is showering all the time. It should be (one's) duty to think of good always. Good means aspiring for revelation of God. That is what is total revelation, total bliss.

~ 87 ~

It is inherent in human nature, to try to attain the Self and repeatedly calling Him. The motto of human life should be to attain God. Reference to disowning anything arises about that which has to be left aside. That which is eternally true is to be accepted. One who is ever in bondage, affinity is due to that bondage only.

~ 88 ~

No one else is above God. He Himself does what comes about. No one has the power to do anything, that should always be borne in mind. Dependence should be there on God only. As long as you think that someone will do harm to you, the name of *Ishta* should be chanted that long. *Ishta deva* should be depended upon in all circumstances

~ 89 ~

In the world of living beings is there any remedy but to resort to perseverance? People should remain hail and hearty by themselves through self-consolation. The specific duty of every individual should be completed through honest execution. Only Bhagavan should be contemplated upon by man.

~ 90 ~

If one pursues with fortitude, solemnity, composure and the actions to attain the self, the disturbing waves cannot touch him. It is the duty of man to try to attain that state.

~ 91 ~

Only man can be victorious in every way. The mind needs to be on the alert. The attitude to stay on in the domain of ignorance for births together and to feel good in there - that approach needs to be changed. Truth should be spelt out openly, expanding the chest with courage - that way the power of truth gets magnified. Truth is the leading lamp on the honest path – the guide on the path. Keeping the personality intact, with sweet behaviour, proceed gloriously. (One) should not be possessed by anyone. Keeping the beautiful *bhavas* intact always nourish these with pure and honest thinking. Distraction should not touch (that state).

~ 92 ~

Always keep in mind that in fact this body is meant for activities relating to *sadhana* for God. That is why (you should) always catch and hold Him with this body,

prana and mind.

~ 93 ~

One should try to proceed on the path as told by the guru. If one feels good on the path of action, work should be done keeping Him in mind. Service to country, service to the lady of the house (wife), service to bal-gopal (son), and service to husband – He alone in different forms. Not to spend time in eating and sleeping, the priceless birth is not to be wasted in futile thoughts. Try to go to your own abode instead of staying in a *dharmashala* (resthouse for pilgrims).

~ 94 ~

The sense of distance is *durbuddhi* (wrong intelligence). As long as the intelligence remains unconcerned about Him effort should be made to be engaged in His thought. In all activities He is in the form of action. You should try to remember that.

~ 95 ~

It is the duty of man to know the self – and try to attain (the self). It is man's duty to enquire about truth. The path should be taken up according to one's

convenience. Whatever path the guru directs (one) to take up, by whomsoever, should be accepted without any argument. Initially one should be engaged in studying sacred books and remain in *satsang*. For the revelation of God, the embodiment of truth, at least for some time in 24 hours one should sit motionless with empty mind. So long as the guru does not give specific instructions for the revelation of God. In all actions dwell on His thought. He indeed is the instrument and the controller of the instrument. Move like an instrument the way (He) is playing it.

Karma

~ 96 ~

The activities which enkindle God consciousness are real actions. All else are non-action, the path where God consciousness is absent should be left out in spite of it being pleasurable. Again (the path) on which God consciousness is incited should be taken up in spite of it being disliked. Man should take the direction towards attaining the truth. The preferable path is in

the direction of immortality. Pleasurable things are apparently delightful - venomous at the end, harmful, disturbing - directed towards death.

~ 97 ~

Undesirable activities should not be thought of. (One) should not even try to be dear to another person.

~ 98 ~

Working for God is real action. All else is non-action - action towards death. Every human being should be *Svakriya* (work for his own self).

~ 99 ~

Actions of ordinary *jivas* (sentient beings) is for the fulfilment of want. Actions of a *sadhak* (spiritual aspirant) are for reaching his own real state of being (*svabhav*).

~ 100 ~

The direction towards the Supreme is *kriya yoga* (activities for union). Directions towards the world is *kriya bhoga* (activities for enjoyment). One who proceeds on the path to *kriya yoga*, he indeed is on the path to salvation.

One who receives a particular procedure should

constantly be engaged in it and try for freedom from action, through actions. Where there is eternal union there arises no question of the past. Firstly engage in actions on the path, with single-mindedness then only there could be freedom from actions. Yogi means one who is ever in union. Where the eternal union is, salvation is there.

~ 101 ~

Something that is done of one's own volition is painful.

~ 102 ~

Prarabdha (is enjoyment and suffering resulting from activities of previous births). But there exists a state higher than *prarabdha* - there arises no question of anyone being eligible or not eligible. When a flood comes, it washes away everything.

~ 103 ~

No one has to renounce anything. Along with the final sacrifice of action, renunciation comes forth on its own. When time comes the dry leaves drop down of their own and new leaves appear.

~ 104 ~

Man indeed is born to enjoy the good fortune. As long as you cannot go above destiny where is your way out without abiding by God's ordainment? The fruits of your action are in accordance with the scriptural prescript. Where is your power to judge whether He can transgress His own rules or not? Everything is possible in His kingdom. He is all capable. You do not have the right to judge about what He does for what purpose. Why should He act at your will? He indeed is the Lord. Whatever He does is beneficial for you. That is to be kept in mind.

~ 105 ~

Work with good intention. Through the course of action try to climb higher step by step. Keep holding Him in all your actions; in that case, nothing has to be left aside. Your actions will have efficient completion and the search for the Lord of all targets will be easy. Whenever you perform any work, do it with ease and satisfaction keeping body, mind and speech together; then only the fulfilment of actions will result.

~ 106 ~

Where there is a stream of honest thought, the way for diminution of (results) of actions are there. Actions are there while the destination remains unattained. Results have to be enjoyed or suffered by one who resorts to activities as service to God or sinful activities respectively.

~ 107 ~

Man is born for the fulfilment of actions. Again, born for the completion of the cycle of births. A capable person, or in whom divine power manifests, he can alter his *karma* all by himself.

~ 108 ~

There are many such actions that give undesirable states of existence after death, not the good state of being. (It is like) going from darkness to further darkness. Why such things happen cannot be said. It is His sweet will. The result of action is in accordance with the type of action.

~ 109 ~

When anyone is entrusted with specific work and he doesn't do it with a cheerful mind then, in spite of hard

efforts, it does not yield results. Man should do worldly service with a happy mind as the service to Him.

~ 110 ~

In the worldly action temporary happiness is followed by afflictive pain like a shadow. One should be a traveler for self attainment. The more one proceeds towards God, the more the afflictive actions will get loosened.

~ 111 ~

The veil of ignorance moves away by intense (divine) activities.

~ 112 ~

The purpose should be given dominance in all activities.

~ 113 ~

Right action could never be futile. Enjoyment of *karma* is in accordance with the actions in previous births. As long as there is no *karma* yoga (union with Him through action) until then He does not leave anyone alone without giving suffering for the accumulated fruits of actions relating to previous births.

~ 114 ~

Whatever *Thakur* (God) ordains one should do that. He will be merciful and gracious in auspicious moments. With single-pointed devotion (one) should be engaged in action. Most of the time the Guru prescribes specific practice for making (the disciple) eligible. One should wait for the auspicious moment. Sit for practice with the goal to feel the touch of God. Exert yourself as long as you don't get the response. One sits with the aim to feel the touch of God, to acquire eligibility to feel the response.

~ 115 ~

Once an action starts properly, further study (how to do) is not required.

~ 116 ~

The more the mind becomes pure, the more the actions along with His thought, will be beautifully done. He indeed is in the form of action. Purity and easement should be displayed through actions. After coming onto the path (one) should not keep at all any expectation, that someone will look at me with a little bit of cordiality and affection or will do the work on my behalf. (One)

should always resort to fortitude and restraint. When a drop of yogurt falls into milk, all the milk turns into yogurt. Likewise infusion of attachment with actions, is specifically harmful. That should be kept in mind.

~ 117 ~

Whatever needs to be done should be done properly. One will feel the sense of satisfaction while continuing with the actions.

~ 118 ~

Honest commencement and honest execution of action should be there - for the purpose of action to come to light. The light which destroys darkness. Effort should be made so that bodily activities directed outwards should be directed within. One should try to engage the body in activities directed towards God. Mental distress means the trend of thoughts which keeps God at a distance. Man should try to be established in his innate nature by getting relief from the chase of want.

~ 119 ~

Man suffers as a result of actions. Enjoyment of *karma* again *karma yog* are there. The mind should always be immersed in God remembrance, *japa*, *dhyana* and con-

templation, all these are directed towards peace.

~ 120 ~

Where there is awakening of honest will, God fulfils it. Honest will should always be kept awakened, then only there will be the good and benefit. If honest action is executed either willingly or unwillingly it will yield result. Honest commencement (*annusthan*) and honest actions open up good luck. Misfortune gradually goes away.

~ 121 ~

The world is a journey. In this universe whatever comes by should be executed with a sense of duty, faultlessly and according to one's capacity. It is innate in God that revelation of His power happens on its own when there is contemplation on Him and chanting of His name.

Grace

~ 122 ~

God is gracious and compassionate. His causeless compassion and grace is ever pouring. Only the hand is to be kept extended forward with eagerness. One should not go for a business deal (e.g. I put my effort but could not achieve anything or that is the result of my doings in the past).

‘Oh God, you are giving me and I am receiving. You are showering grace’. If that could be kept in mind then only there is hope for the wellbeing of a *jiva*.

~ 123 ~

God’s grace is ever pouring everywhere. If one keeps himself eagerly expectant only then it comes to light. It is the duty of every human being to pray for God’s grace.

~ 124 ~

One cannot understand what grace is until the time he becomes eligible for grace.

~ 125 ~

To be conscious about the want relating to God is also His grace - that has to be remembered. As long as the fruit of action is not visible, one should understand that proper actions are yet to be perfected. But the journey of the pilgrim is continuing. In that case, firm faith should be maintained unperturbed.

~ 126 ~

That (grace) is not being understood. That too is God's grace. The eager expectation (for His grace) is God's grace too. Cessation of expectation comes by through good and honest expectation. If one continues his engagement with honest and good action, with good and honest intention, then as a result when His revelation may happen is beyond human comprehension. That is why, as long as there is no revelation, one should stick himself to the journey towards the Supreme willingly or unwillingly.

~ 127 ~

As long as there is a sense of I-ness, until then God's grace is also in accordance with the fruit of action. As long as action is, there is *kripa*.

~ 128 ~

In the kingdom of compassionate Thakur, he has already arranged for dispensing kindness. He is ever pouring and giving like the downpour of rain. If the container be kept in its upright position it will be filled up, if it be kept upside down (grace) will spill away. The process (of giving and receiving) will get stuck up.

~ 129 ~

His grace is always flowing. Just to gain eligibility to understand that one should sit looking at Him. *Kripa* is perceived only after the purification of the mind.

~ 130 ~

For the destruction of the veil (of ignorance) action is necessary. You perform your work with the intelligence (He) provided you with. His *kripa* is causeless. Why is He not merciful? It is His sweet will. Everyone belongs to Him. Whatever He wishes (happens). When there exists any cause then there is expectation and enjoyment of the result. 'I am enjoying the fruit because of my doing'. Fruit of what? Action is of the self - fruit is of the self.

~ 131 ~

One who blackens the fruit of bad action, He again washes away the blemishes by the result of good action. His compassion and grace are witnessed in everything. One who always dwells on the understanding that he is an instrument in His hand, no action resulting in suffering can ever be done by him. His is the honest path and straight direction.

~ 132 ~

Unhappiness goes away only when God is resorted to. The suffering resulting from the fruit of human action, is indeed the grace of God. It is good if one can accept this (suffering) as Grace.

Guru

~ 133 ~

Guru-principle is very deep. Guru should be treated as *Ishwar* (God the reigner over all). Guru could never be discarded. When guru is being discarded, acceptance of guru had not been there. Indecorous and unjust actions

are never done by the guru. They say that guru is for births together. There is no loosening of the power of the guru and in the devotion to guru. One (guru) who is God in the form of truth, he arranges for the achievement of the target of search for truth.

~ 134 ~

Your guru is the guru of the world and one who is the guru of the world is your guru. One should never go to the place where disrespect of one's own guru may grow.

~ 135 ~

Keep it in mind - guru means the only One Himself.

~ 136 ~

Guru is perceived within. Revelation occurs when there is real search. (He) cannot stay without being revealed. He Himself comes in the form of guru and He Himself reveals and gets revealed.

~ 137 ~

The path to attain God is straight and easy (*sahaj* means easy or born along with). What guru says is the greatest of *mantras*. If guru *mantra* is chanted perfectly in its exactness then there cannot but be revelation.

When the power of the guru is let out, could that result in futility? Burning will be there when one enters the fire. He is in all names and all forms. If (one) likes the Name (take the Name), as He verily exists in all names and all forms. Again (if one) is fond of formlessness in that case too He is also nameless and formless.

~ 138/139 ~

Believe that God Himself is revealed in the form of Guru - call Him.

~ 140 ~

Where your 'I' is, where is guru? Here the dichotomy between you and I is dissolved, whether you say guru or *Ishta* - guru is in *Ishta* and *Ishta* is in guru, *Ishta* is there in the *mantra*. He is in everything equally.

~ 141 ~

If the guru is embraced properly, then the guru could never be repudiated. All the time guru is present near the disciple. God only is the guru of human beings. He only should be depended upon. *Kriya* (spiritual exercise) cannot be undertaken without the physical proximity of guru. Yet *dhyana* and *japa* could be performed anywhere and everywhere. Try for undisturbed *dhyana* and in a

fixed posture for the mind to become tranquil. Effort should be maintained so that the mind is directed towards the supreme truth. Then only there is hope for the possibility of opening up of the direction towards peace.

~ 142 ~

As attainment of knowledge does not come about without the professor in the university, similarly *brahmavidya* (knowledge of the supreme reality) cannot be attained without the guru.

~ 143 ~

Guru has infinite forms, infinite revelations and infinite un-manifested forms. He indeed is in the form of guru - *Ishta. Prana* (the vital force) is there where the mind is - only the one Self is pervading in the world. He is with Himself, He is holding onto Himself. Yet there is no question of holding on or leaving in the world. That revelation is what is to be sort after.

~ 144 ~

'It causes great harm if there is no able guru'. That saying is very true.

~ 145 ~

Many express their pain - in spite of taking *diksha* from a *sad-guru*, nothing has happened. If there is a little ink mark on your clothes, how much time it takes to remove it? Would the deep and dense blemishes within go in two to five days. Investing unperturbed faith and respect on guru's advice and giving honest attention to worship etc. result must come about.

~ 146 ~

Where *gurumantra* is there guru himself is. You witnessed the relinquishing of the body but guru is never being relinquished. For whom there is heartfelt crying why should there appear hindrances on the way to proceed with his order and advice. Guru indeed is one.

~ 147 ~

The only way to self-realisation is to proceed following the directions of guru with the aim to attain God - where the process of awakening of *kundalini* occurs. It would never happen that He does not respond. If God is really sought after, is it possible that He will not be revealed?

~ 148 ~

A guru is being embraced for searching for the inner guru. One should tread the path with unifocal devotion. Everything related to God should be accepted. One who wants God, with one-pointedness, he finds his way. He offers himself to be caught hold of.

~ 149 ~

To execute the orders of guru, without any discrimination, is the greatest service from the very state where you are. Sometimes the guru himself arranges for the execution of his orders. If tried, the energy required for following the order will come. Total commitment should be there to obey the orders.

~ 150 ~

When there is an able guru and real disciple, then the relation between them is everlasting. Where there is a powerful guru, in spite of having temporary disbelief, guru's power within will pull the disciple towards faith.

~ 151 ~

One who really respects the guru or gurus, he cannot hate anybody. If anyone is hated that is tantamount to

hatred towards the guru. Because guru is great and he is in everybody - one should dwell on that belief.

~ 152 ~

Whatever the guru advises, to whomsoever, that advice should be followed indiscriminately. Sacred texts should be studied, and being in *satsang* should be regular. For the revelation of God, the form of Truth, sit steadily with nothing in mind. One who is ever in the state of Yoga (union) is for the revelation of That.

~ 153 ~

Is *diksha* necessary? In answer to this, Ma said: “*Diksha* happens in its own time when necessary. Effort should be made to dwell on God. Keep faith on the fact that He does whatever is needed at the right time”.

~ 154 ~

Remember the truth that even in this thorn-strewn path, guru is pulling him towards Him, by holding his hand. At times, it may seem, like the will-o'-the-wisp, but He indeed is in every form. The speed in which the all-unhindered form reveals, effort should be made to get firmly established on that course. Always do your best.

~ 155 ~

The guru who is in the form of desire, is also the form of attainment - but real desire should come about - that is what is required. Remembering Him all the time is for experiencing Him.

~ 156 ~

Guru's advice should be obeyed by the traveller to enlightenment on his path. But where there is no advice from the guru (one) should call (Him) in the manner as the mind wants. One (the *vratti*) should keep himself with the promised prayer and meditation.

~ 157 ~

One should try to be engaged in the *mantra* obtained from the guru, and *dhyana*, all the time. One who holds the hand, will not let go. His (guru) feet should always be remembered. (All) are His children. If things be rightly asked for He never refuses.

~ 158 ~

Try to be a disciple yourself, then only the guru will be obtained. The way to receive grace will open

up, information about the flow of compassion will be received. The possibility of receiving things is there only when there is a recipient. Be a receiver first.

~159~

When there is experience of the grace of the guru what else is required? Guru's grace only fulfils one's wish. The advice of guru should be obeyed accurately.

~ 160 ~

By any means, guru's grace is needed. As long as a guru is not obtained every human being should call Him, bearing in mind that all forms are His forms, all names are His names, all *bhavas* (mental emotions) are His. With this intent, he should be called and one should try to attain Him.

~ 161 ~

Where there is a true devotee, meeting with a sadguru must happen. When the guru is needed then meeting a guru takes place naturally. As long as a guru is not taken up until that time one's duty should be to read sacred books, do *japa* and *dhyana*, *kirtan* of one's liking of the specific god. To achieve the state of a devotee, one should engage himself in honest spiritual activities.

~ 162 ~

One who is on the journey to the Supreme Reality, why should he be afraid of anything? Aimed at whom the journey is, He is all pervasive. He is bound to reveal Himself but the desire should be genuine. If He is revealed in the form of desire He also is revealed in the form of accomplishment.

Whatever comes from within is good. Keeping the self as the witness, guru should be depended upon for everything. It should be kept in mind, the guru is very near.

~ 163 ~

To whom guru speaks about a particular ideal to be aimed at (he) should engage in action related to that. Our ideal and aim are they not there when the disciple moves steadily along the path? Paying attention to the guru's dictate towards the Supreme Totality is called steadiness.

~ 164 ~

Good advice, scriptural advice, whatever is there, in the form of writing testimonies are for experiencing His revelation and untying the knots (of ignorance); that is

what is called the Guru Grantha, guru legacy in Sikhism. There the guru manifests in the form of the book.

~ 165 ~

The syllable which brings about deliverance to the mind is called *mantra*. The *akshara* (syllable) indestructible, is consciousness - the *brahman* as sound - *brahman* in the form of name. One must keep in mind that He is attainable in the form of *nama* (name). The seed which is within me, a tree will come out of it. Believe in that. Again as after sowing the seed, water and manure are to be applied, likewise manure, water in the form of *satsang* are to be applied for sprouting of the seed in the form of *mantra*.

You will achieve according to the way you want.

Japa & Dhyana

~ 166 ~

By meditating on whom, the intelligence about God grows, one should do that.

~ 167 ~

Recite the *Gayatri mantra*, offer oblation in fire, do *japa* and *dhyana* and other favourable activities which will wash and wipe the accumulated fruit of actions done during the past births together and the blemishes of the present life. Then that illumined and energised form, like a lamp engages itself with itself. If the aim is to uncover what is there within then service has to be offered to Him.

~ 168 ~

The state of no thought is indeed the ultimate state of *dhyana*.

~ 169 ~

As food is taken at scheduled times, two to three times a day, likewise three times of prayers (*tri-sandhya*) means junction between night and day, forenoon and afternoon and day and night. After taking a bath, donning washed cloth, with a pure *bhav* (attitude) and with the best of capability and devotion, sitting on an *asan* (seat), should be performed. This is what is ordained by the scriptures. By doing that, the eternal purity which is there within wakes up. And then there arises, no question of purity

and impurity.

~ 170 ~

The rule of dedication of *japa* is there only when *japa* is done with counting. The primary *bija* (*mantra*) should be remembered all the time and *japa* should be performed. In that case there is no need of dedicating the *japa*. The rule of doing *japa* with unwashed mouth and wearing soiled cloth is already there. More *japa* could be done this way. God is the indweller. What is needed is to call Him from within.

~ 171 ~

During all activities and while singing the name of God, Ma is near you. Sit silently being calm and composed. Think that Ma is there in the void near me - you will feel happy that way. Meditation should be done while sitting unmoved. And while lying down as well, with the thought that Ma is very near me all the time.

~ 172 ~

The One who is known as *Ishta*, is the most loveable name and form of God. Do His *japa* mentally, remember and meditate on the form of *Ishta* from (His) feet to the tip of the hairs. If you want to spend more time with *japa*

then pay attention to the sound. God is there in the form of syllables. God is there in the form of sound as well.

~ 173 ~

The activities to attain Him, should not be discontinued till the time he is experienced. Remember that. He is attainable through *japa* and meditation. The way you are doing *japa* and meditation try so that they happen all the time. It never happens that He will not respond whilst He is being called. It takes time. Intense personal effort favours revelation.

~ 174 ~

Meditate on the form of the Self which is consciousness and bliss (*chidananda*).

~ 175 ~

Effort should be made by pouring out the mind and soul to the best of one's capacity in doing *japa*, *dhyana* and to keep the body and mind in a good environment and in honest activities for as much time as could be spared. For the completion of the journey of the traveller, there should be great speed. Whether the mind engages or not *japa*, *dhyana* and remembrance (of Him) should be continued.

~ 176 ~

One can expect to enjoy the nectar of *sadhana* in fixed *asana* and fixed gaze resorting to *japa*.

Wisdom, Incorrect Knowledge, Ignorance, and Illusion

~ 177 ~

In spite of covering the *jiva* (human) with the veil of ignorance, God has also kept a door to knowledge. One can attain salvation through that door. Yet it has to be kept in mind that to attain the supreme object - to attain God, one should climb up above knowledge and ignorance. As long as there are knowledge and ignorance, that means there exists the discriminatory intelligence. Until that time Brahman is not attainable. When (Brahman) is attained then all the discriminatory knowledge disappears. When one gets established in His innate nature.

~ 178 ~

It is difficult to understand *maya* (delusion) while be-

ing within *maya*. Try to know Him. All the questions will be resolved when one's own Self is attained. *Maya* is hard to know, when *maya* exists.

~ 179 ~

Maya was there since the time that there was God. When is God not? That is why *maya* is also beginningless. That is why effort should be there to attain the Self. May it be in the form of servant, may it be in the form of one's own self.

~ 180 ~

There is one *Mahamaya* (the great creative energy) and another *vishvamaya* (delusion about the objects of the world) that is enjoyment from objects. You are a journeyer towards immortality. If you do not follow the path to Him then there come troubles. Don't be trapped in divine powers (*vibhuti*). Divine powers is only a stage. The ultimate Supreme cannot be achieved through divine powers. After gaining powers they should not be dissipated. Try for self revelation otherwise there are troubles and downfalls.

Divine Witnessing

~ 181 ~

”Did you have *darshan* of God?” Ma, in reply to this question, “Vah! What are you saying! Always being seen. You see who sees whom? Everybody is He. There exists nothing but God”.

~ 182 ~

What is witnessing the Self? What does it mean by direct witnessing? Where seer, seeing and seen, these three are one, there arises no reference about action and non-action. That is what is *atma sthithi* (existence in Self), witnessing the Self. Again if you see in terms of form, He is everywhere. Like they say, ‘wherever the eyes are cast there appears Krishna’. If you see something other than Krishna, it is not real witnessing. The revelation of *Ishta* is there when there is all encompassing witnessing.

~ 183 ~

When will witnessing the Self happen? It is already there. Only the veil is to be destroyed. What does it

mean by destruction? What has to be destroyed is destroyed. What remains when the veil is destroyed is His revelation - which exists eternally. Revelation of the Self in its own form happens.

~ 184 ~

Where there is happiness, verily unhappiness will be there at its back. Experience of Brahman is a state beyond happiness and unhappiness. For instance, when a wet (earthen) pitcher is seen from a distance, it seems that it is full of water; because generally a pitcher full of water appears wet. Similarly in the behavioural pattern of a realised soul some sort of happiness is seen, but that is not happiness. That state of being cannot be expressed in language. That vision, is the real vision, after witnessing which the desire to see goes away forever. That hearing is a real hearing after hearing which the desire for further hearing goes away. The real vision is that after witnessing which the question of vision, non-vision and extraordinary vision do not arise. All over there is unveiled, untainted and unhindered vision.

Unhappiness & Happiness

~ 185 ~

If the mind accepts anything other than God, there is pain.

~ 186 ~

Happiness and pain are due to perceptions and misperceptions. If you want to go beyond perception and misperception then have faith in Him.

If you want to reach the shore (of the ocean of the world), then only ask for Him.

~ 187 ~

Whose is the pain? What is pain? Who inflicts on whom? Where does it happen? It is the Self with the Self. If one's teeth bite one's own tongue, who feels it? The body part itself is the self. The Self itself is on its own.

~ 188 ~

One assumes the body for enjoying and suffering the worldly pleasure and pain respectively. To go beyond

pleasure and pain only He should be resorted to.

~ 189 ~

He is the remover of all hardships - always try to call Him, meditate on Him and pray to Him. Pay obeisance to Him pouring out the mind. He is the benefactor, the peace permeated, bliss permeated - the vitality of the vital energy - (He is) the Self.

~ 190 ~

Whatever God does, everything is for the good. Just as a doctor operates on a boil and takes out the poison from inside for the remedy of the ailment, God also by giving pains, washes and wipes and takes (one) on His lap. God purifies all faults, (He) says 'You give away all your dirtiness to Me and accept immortality in lieu of that'. He inflicts pain and unhappiness on the devotees to increase their conscious agony and restlessness (for Him). He indeed accepts His worship through pain and tears.

~ 191 ~

Unhappiness doesn't go until God is attained. To attain Him only His *japa*, meditation on Him and His worship (should be done) - besides these there is no other

beneficial way.

Satsang and study of sacred books are also favourable on this path. This body very often says one thing *vishay mane bis hoy* (objects of the world become poison). (*Vishay* means worldly objects, *mane* is means, *bish* is poison, *hoy* means becomes).

In the enjoyment of the worldly things, there is a gradual course towards death - slow poison - that is why try to stay engaged with Him for as much time as you can afford.

~ 192 ~

To be rescued from the three types of heat (afflictions), other forms of inflictions should be resorted to. Heat is conquered by heat only, that is called austerity. To tolerate heat is termed as austerity by this body. The hardship one suffers due to worldly heat initially seems similar whilst taking the name of God. In spite of feeling hardship one gets rid of this heat through this hardship only. Therefore what is needed is effort, practice is needed and actions are needed. The animals and the birds do not have the urge to get rid of such hardship to attain the eternally beautiful, the ever existent - conscious and bliss incarnate God. It is there in the human being only.

Dharma

~ 193 ~

The actions which help in achieving what everybody wants is *dharma*. Such actions are the actions of the inherent state of being and what brings in disturbances is called the action of want - non-spiritual (*adharma*).

~ 194 ~

The way to attain the Self, which cannot be left aside, is called *dharma*. There are separate ways for everyone, for the revelation of the Self. Start moving from where you are now. He alone is. He is holding on - there is no leaving aside. Again the activities for the revelation of God is called *dharma*, what is non-action is non-spiritual. *Dharma* is one.

~ 195 ~

One should pay attention towards *dharma*. *Dharma* indeed is the life of the life-force, (it is) this Self which is holding the eternal truth. Who is that Self holding everything? One has to know that. (Yours) is the stay in the wayside resting house of pilgrims (*dharmashala*). To

stay in the *dharmashala* is dangerous, how long will you remain a traveller on the wrong path? What is needed is your own path and personal journey. Accept the adorable and leave aside the pleasurable.

~ 196 ~

God is in all forms. Stay fixed passionately. One thing that everyone should be told - that in the kingdom of God, in the Hindu *Sanatan Dharma* it is forbidden to say something which brings in contradictions and pain. Only God indeed is in all forms. Controversy with anyone is opposing God. All of us are one Self. The peaceful and friendly atmosphere should be kept secured.

~ 197 ~

In the domain of actions and *dharma* forbearance is the main stay.

~ 198 ~

All religions have one stream. All the streams are one. All of us are one.

~ 199 ~

Everything is possible through a pure and exclusive state of mind.

~ 200 ~

Keep it in mind that in the path of *dharma* the shadow of inexplicit ego covers the goal.

Name and the Named

~ 201 ~

Name and the named are not different. He Himself is of name and form. The syllable indeed is the form of God. The conscience comes through the chanting of the name just as a plant comes by sowing a seed.

Whilst chanting the name of one's liking it will be revealed that all names are His names and all forms are His forms. Again that He is nameless and formless also will be gradually revealed.

~ 202 ~

Chant the name only. I know everything can be achieved through chanting of the name. Give as much time as you can afford for Him. If more time couldn't be spared in chanting the name, discuss about Him, or else get engaged in *kirtan* or reading sacred books. Whatever

the way may be keep the mind directed towards Him for longer time.

~ 203 ~

Mind gets purified whilst chanting the name. Afterwards, due to the gradual coming forth of respect and devotion, when the purification of the *bhava* happens, then semblance of different higher states is felt in the mind and that works.

~ 204 ~

God's name should always be chanted. From the chanting of the name, devotion, salvation and peace will emerge. With strong belief and devotion, leaving aside pride, chanting of God's name is to be continued. You will see that all your activities are being done on their own because such things happened during the play of *sadhana* of this body, (I) am telling it forcefully. Nothing should be left out to test God. In that case nothing will happen towards His revelation and achievements. Surrender all that you have to Him. The sustainer of creation Himself is bearing your burden and the burden of creation. He does that. Keep that in mind.

~ 205 ~

Exclusive effort should be made to get always dissolved and melted in chanting the name of God. Chanting of God's name should be done for God's sake. Remember that.

~ 206 ~

The fruit of actions, sins and desires accumulated over one's births together gets diminished by chanting God's name. The way a room in darkness for thousands of years gets illuminated when a lamp is lit, similarly the darkness of crores of births is destroyed.

~ 207 ~

When any activity gets totally complete then the due form of fruit of action will definitely be manifested. If preoccupation be brought in the mind with God's name then one can have a dip in the ocean of forms. Then because of the non-differentiation between the name and the named, at that time, perception of the external world goes away and the self-revealing power of the name becomes evident on its own.

~ 208 ~

Children don't want to study when they are young because they prefer play to studies. As the children have to be forced to study similarly, initially name of God has to be chanted by force. Don't you see that it is required to rub and wipe the utensils when dirt is deposited on them. It is not cleaned just by a single rub. To ignite a matchstick it has to be rubbed. When it will ignite, cannot be predicted. Similar is the case in chanting God's name. Accomplishment happens on repeated practice. One should hold fast to yoga practice.

~ 209 ~

What is needed is a firm belief but that is what is lacking most. The desires to act cannot end. Infinite desires appear one after another. All other desires get lost if the desire for attaining God only is clung to. Without thinking of the branches, if day after day, the root of the tree is watered, then it is noticed, that all the old leaves of the tree fall off and new leaves appear. Similarly if, without looking in other directions, man gets free from old obsessions and attains a newer life only by chanting God's name.

Revelation

~ 210 ~

So long as only He is not manifested in every way, in every form and formlessness, until that time, exclusive devoutness is required. Single pointed devoutness to *Ishta* is necessary for His revelation. One should work for all, being amongst all, with the sense of service to all.

~ 211 ~

Revelation happens when the desire that comes from the core of the heart is perfectly awakened.

~ 212 ~

Mind should be kept in the environment of godly thoughts through all the 24 hours, then only there is hope of revelation. One should be alert for the moment in which He will be revealed.

~ 213 ~

For the revelation of God, the indweller, one should stay within the inner cave.

~ 214 ~

His true form or true nature cannot be expressed because to speak about true nature there comes about the sense of want, which brings one into the domain of language. His form in part is exposed, but for the sake of description He is called *Sat* (existence) *Chit* (consciousness) and *Ananda* (bliss). He exists, that is why *Sat*, He is consciousness that is why *Chit*, and the knowledge of *Sat* is *Ananda* that is bliss. Knowing the truth is *Ananda* that is why (He) is *Sat-Chit-Ananda*. But in His real form He is ever *ananda* and unhappiness.

~ 215 ~

God reveals Himself to one in the form of one's liking. He gives whatever is appropriate. In all actions and inactions one should try to keep himself, as an instrument in His hands. The activities which themselves are indicative of an ascetic life should be undertaken.

~ 216 ~

Seeds are noticed whenever a flower is opened. Similarly the tree is within the seed. Just like that He is also there in you. If you can open that, through *sadhana*, that means if the veil can be destroyed, the One who

is self-revealed is attained. As the tree in its totality is within the seed, He also is present in His fullness within you.

~ 217 ~

Because of His existence only He talks about His revelation - to Himself indeed. He is in the form of speed and inertia. He indeed is in the form of the indestructible one, where there is no diminution. He Himself indeed in the language and in the depth, in the movement (He) is in the natural speed, being unmoved, He is in movement.

~ 218 ~

Where do you exist without God? That very flash is indeed manifested through some forms and ways.

~ 219 ~

All that are manifested is the divine power of God. He Himself indeed in the form of divine power. The Self is non-dual - who else is in the form of duality? Verily that One is. Nobody can stick to this (spiritual) path without having any experience.

~ 220 ~

Maha yoga shakti (the great power of yoga) is inherent in everything. As long as that great revelation does not happen where is that perpetual, unhindered and supreme witnessing?

~ 221 ~

Where there is the Self, how can I-ness remain? Renunciation and attraction are simultaneous. He is in the form of changes and changelessness. He is in His own Self. Endeavour for His revelation. One who does not proceed is the self-killer. Try to remove the veil through God's contemplation.

~ 222 ~

Self-revelation is there when the intelligence is done away with.

Prayer and Worship

~ 223 ~

Prayer is specially complementary to *sadhana*. Power

of prayer is infallible and the vital force of the sentient being and of the world is present in the prayer. Whenever and whatever comes in the mind convey it to Him and being straightforward and ardent pray to Him for refuge.

~ 224 ~

That Supreme Power is in all pitchers, temples and pictures. He Himself is. Only call Him. The seat of the supreme power holding the great Goddess is shaken by the distressed cry of the children. On the one hand she strikes hard, on the other hand she draws towards her breast and embraces to pacify also.

~ 225 ~

From whom creation, sustenance, and destruction happens, He should be remembered in all circumstances. Prayers, submissions and appeal of the mind and soul should be made to God.

~ 226 ~

Effort should be made to attain Him by attaining whom everything is attained. Call Him. All your painful stories, whatever appeal and submission you have, convey to Him with an open heart. Because He is the totality,

He fulfils all aspects. He is the remover of all hardships. The mind should always be kept at His feet. Meditate on Him, pray to Him. Pay obeisance to Him pouring out your heart. He is good, bliss-permeated, peace-permeated. What is He not? He is the heart of the heart, the Self.

~ 227 ~

It would never happen that you will call God and there would not be any result. All are His children. He washes and wipes them. Call Him with heart and soul. Try to dwell with Him, applying all your might as far as possible. Engage yourself with His feet. He Himself provides activities to be undertaken (for Him) and makes the traveller reach the state beyond the state of activities.

That is why engage with the thought of pouring out your mind and soul to the best of your capability. Pour out your heart and soul as time is slipping away.

~ 228 ~

Just like a child disturbs its mother, in spite of being slapped, does not refrain from its effort to attract its mother's affection, a devotee's appearance is also in that same form of a child. Pray again and again - any moment could assume the form of accomplishment.

~ 229 ~

Diminution of ego happens by paying obeisance.

~ 230 ~

To the extent of one-pointed devotion one pays obeisance and by losing the ego, he gains energy to the same extent and attains happiness and peace. If you are incapable of doing anything else, then every morning and evening pouring out your body, mind and soul, pay one obeisance with distressful emotion, like pouring out of a full pitcher by keeping it upside down. Emptying all mental emotions submit (yourself) to the revered One.

~ 231 ~

The Self is permeated in the Self. He Himself exists as the permeation. He exists. When one properly calls Him with right restlessness then only He is revealed. A mother knows (the real cause of) her son's cries. For such cries mother rushes leaving aside all her work.

~ 232 ~

Emotional restlessness is the heart of worship and ritual. The great fountain of energy is there within. In every effort the root (cause) of creation, sustenance and

dissolution is present.

~ 233 ~

To the traveller on the path to God, many a times, obstacles and hardships come in accordance with the fruit of actions of previous births. At that moment prayer should be made, “Oh God, grant me forbearance, Oh God so that I can remain engaged on the way towards You”. Keep your mind cheerful by thinking that through these hurdles and hardships the fruits of my actions in previous births are being decreased. Bear in mind that in order to pull (me) near, He washes and wipes (me).

~ 234 ~

God grants *darshan* to one in the form of one’s liking. He has given you the *bhava* (mental state) and power. If you haven’t yet received the *mantra* in the form of syllable, keep yourself engaged with the name and form of your liking. Continue your prayer, “Oh God, whatever is beneficial for me reveal Yourself in that form to me”.

~ 235 ~

Because He is omnipresent, He is achievable everywhere. With all your heart call God of your heart. All your calls reach Him.

~ 236 ~

On the path to absolute Truth, laziness and greed are the two great obstacles. Emotional restlessness is the heart of the worship. Service and repeatedly chanting the *mantra* are the ways of spiritual practice of a householder. *Moun* (keeping silence) is the great austerity. The only thing to be kept in mind is that whatever He does is for the good.

~ 237 ~

The main purpose of worship is the revelation of *Ishta*, by worshiping whom, no question of duality and non-duality arises, He should be worshipped. Worship for the sake of God is called *nishkam puja* (*puja* without any motive).

~ 238 ~

Man should ask for that where there is no question of form, formlessness, beyond form, beyond qualification and beyond past of the past.

~ 239 ~

Prayer should be made at a definite time (regularly) -

“Oh God reveal in me.
Accept me as your own.
Show me the way.”

Friend

~ 240 ~

Who is a friend? One who draws the mind towards *Ishta* (God) is the ultimate friend. One who diverts the direction from the *Ishta* towards death is a foe - not a friend. Effort should be made to rectify the self. One who doesn't is a self-killer.

~ 241 ~

On the path to the Absolute Truth, God is the only friend. While doing work that favours that (path) - acknowledge Him as the ultimate wealth. If one doesn't have a single aim there are obstacles at every step.

Desire and Expectation

~ 242 ~

Desire is the cause of unhappiness, the wish to attain Him indeed is happiness. God takes (one) on His lap after washing and wiping. This hardship also is for happiness. Always remember Him.

~ 243 ~

End of expectation is the end of everything. Where did this annihilation happen? Hope and desire are continuously bubbling up. For that to happen is natural, it is the characteristic of a sentient being. Dependence (on Him) is the best giver of happiness. That refuge should be taken. Whatever He does, whenever, all these are for the best, that should be remembered.

~ 244 ~

Why do you want to be the worldly child. Be such a child that doesn't change further. Verily, the cause of changes in childhood is desire.

~ 245 ~

Remember that requirement and attainment are in the same place.

~ 246 ~

Nothing should be held dear to the self except That. Stay calm with only His will.

~ 247 ~

Even in hardship that is born out of desire, obstacles and troubles should be acknowledged as (the gift of) His gracious hand. To become restless wouldn't do. Restlessness should be there for God. 'I am yet to get response from Him. Priceless time is passing away in vain'. Being restless with desire for the objects of the world, one should not put his mind and body in distress.

~ 248 ~

Your subtle body is accompanied with desire and expectation like the fragrance of flowers comes and goes. Birth and death are yours only. Again there is no birth and death. After death the subtle body along with desire and expectation becomes supportless - airborne. Man is born in accordance with his desires. The ego-related

desires come and go - there is no question of coming and going of the soul. There are states of being - gross, subtle and causal. Soul is the cause of the causal. Coming and going are there as long as He is not revealed. The Self is revealed on Its own. Shuttling is for *jiva* only. Unveiling is for the revelation of the Self.

Danger

~ 249 ~

Danger falls on man only. Resort to valour and tolerance like one brave. Keep in mind that He is the ruler. Try to take refuge in Him.

~ 250 ~

Such fearsome dangers are there in all directions, there is a dark black cloud of despair. It is natural that mind is accompanied by various thoughts, agonies and fears. What is the way out? God is the only safe haven for the helpless. One should not be broken down. One who is hurt by falling on the ground, tries to get up with the help of the ground only. It is God's decree. He is the

owner of His instruments. Verily, He Himself is. Stay on the mother's lap the way you are being kept. Keep your body and mind in a good state. Without surrendering the self to the funeral pyre of anxiety try to keep awake thinking that everything that is happening is by His will, His thought is indeed the way.

~ 251 ~

One should have patience at the time of calamity. Disaster and calamity come to man. One who is brave and composed wins. Time doesn't remain the same. Such time should be spent by depending on Him. Who knows what calamity He neutralizes by inflicting calamities? At times, He takes away calamities by inflicting calamities. That is why He is called destroyer of infliction.

~ 252 ~

Danger shouldn't be taken as danger. It is a sin to think of danger. Whatever He does is all good. Man should not be broken down whatever the circumstances maybe. It is to be always remembered - 'Oh Gurudev, whatever you are doing is good for me. All this happened in the world only'.

Devotion

~ 253 ~

Narada said that the ultimate attachment with God is called the best of devotion. The effort to attain God only is called spiritual practice.

~ 254 ~

There is no question of love in the world. By thinking of God, it is natural that respect, devotion and love towards God will develop.

~ 255 ~

Fruition of all love is there when God could be loved.

~ 256 ~

Wherever you are staying, remember God from there. Remember that everyone belongs to God. For the awakening of love for God, always try to immerse the mind in *japa*, meditation and divine thoughts. For the awakening of the love for God intense will should be there.

~ 257 ~

Love for God is desirable in man. From whom you came forth, He is the father, mother, brother, friend, husband and everything. He is manifested in all of them. He nourished with the nectar from the breast. With whatever words you address Him, He should always be kept in mind and soul.

Fear and Fearlessness

~ 258 ~

Take refuge in the fearless One. The world itself is fearsome. Wouldn't there be fear, if you take refuge in fear? Then expectation for fearlessness would be futile. To be safe from all pains, one's duty should be to try to take refuge in God.

~ 259 ~

He exists. If He is not then where am I? I am being touched by Him. If you continue with this *bhava*, then you will see that He alone is. If I exist, it is in the form of servant and maid servant. In that case, I am not afar

anymore. Continuous *japa* is to be done for that *bhava* to come. The more the mind is kept in *Ishta*, more devoutness will grow. Without engaging the mind in various directions, one should become one-pointed. Why are there fear and anxiety, isn't it because He is not near me? He is ever holding on - why become fearful? If the fearless One be held onto where is the question of fear?

~ 260 ~

Why get afraid, He is there all the time. Let Him do whatever His will is. Whatever He does, is for the good - remember that.

~ 261 ~

Where desire exists there are fear and pain.

Mind

~ 262 ~

In the domain of mind the body is an embankment. Even if the mind wants to go inwards does it (the

embankment or the body) want to leave its own domain? Repeated movements of the mind are there where it finds asymmetry. It has to be only remembered that you indeed are within and without, in want and in all circumstances in such forms. To destroy the difficulties, mind should be kept towards the *Ishta*.

~ 263 ~

All those days you had kept your mind on the objects of the world, now attach your mind to God. Thinking about the objects of the world, will surely leave. The objects of the world are to leave by themselves. That which is unstable will surely be destroyed.

~ 264 ~

Mind could be engaged, with both the action of tying and untying the knots. By thinking of worldly objects, the mind only creates knots. If the mind be engaged in thinking of God, it tries to untie the knots.

~ 265 ~

You had enough in the world of activities, now effort should be done, so that the mind be directed towards God only. Precious time should not be whiled away. Those who do not think about God and do not go in the

direction to attain themselves, are the self-killers. Accept the precious and leave the pleasurable.

~ 266 ~

There should be effort to engage the mind with God, even when there is unwillingness. Indeed to attain God should be the target. There is no other companion to be associated with - nothing else is there. The only (path) left is that which is directed towards God.

~ 267 ~

Restlessness is natural if the mind is not kept in the direction towards God. Mind should not be kept empty during the whole day. Effort should be made to immerse the mind at the feet of God, in studying sacred books and in *satsang* willingly or unwillingly.

~ 268 ~

Mind doesn't engage in chanting the name of God. What is the use of feeling sorry because the mind goes here and there? At that moment it is better to consider that mind is not in my control. I am also not under the control of the mind. I shall keep on taking God's name. Don't you see the boys fly kites in the sky? Kite flies high restlessly but it is tied up to the thread-winding machine

through the thread. Mind is the kite, and objects of the world are the wind. The mind should be tied up with God in the form of thread. Some day it will come under control.

~ 269 ~

Give pure food to the mind. If more time be given to Him, then there is the hope of developing the intelligence related to God. When the mirror of the mind gets clearer God reveals Himself. The state (of mind) that had been at the time of the last breath (in the previous life) that state is attained in this present life accordingly.

~ 270 ~

Creation of distraction in the behavioural pattern happens due to the thought of the company one keeps and various environments. Such distractions are the result of association with those whose mind are not directed inward just like one has to get over the waves of the sea by dipping inside. Man should adopt such an attitude. That is why one is asked to take *sattvic* food, adopt honest behaviour and be in a good mental state, study good books, so that distraction cannot come. One should move in the direction of that from whom the creation came forth. Then only you can manage

everything if the power comes from there.

~ 271 ~

To become a traveller on this (spiritual) path is very hard without God's grace. But after being a traveller on this path, which is a path to God, it is improper to keep an oscillating mind which is harmful for the path. Proceed in the life of austerity by making the mind strong. The Supreme Lord Himself is along the path.

~ 272 ~

God is in everyone. To dwell on that (Truth) what is needed is *japa* and meditation. Practice should be done to attach the mind to God. In whatever direction the mind is led, it gets absorbed in that direction. That is why if effort is made to drive the mind towards God, who is ever connected, then only there is hope to get His touch.

~ 273 ~

It is indeed His grace, for whose *darshan* this long path is being walked on. Here only forbearance should be resorted to. Never to be disheartened. Wherever one is, in whatever manner, the mind should be directed towards Him.

~ 274 ~

The will of the seeker of truth is fulfilled by God. The way He is sought, He reveals in that very form, and He does whatever He wills. He awakens the desire in the mind and He fulfills it also. It is the duty of a man to keep the mind engaged in the remembrance of God, doing *japa* and meditation and performing the ordained religious rites and rituals regularly with all his heart. In the path of *sadhana*, the mind should not accumulate weariness. The more you keep the mind clear, the more it will help to proceed on that path. If attachment or anger comes to the mind, effort should be made to remove it.

~ 275 ~

As restlessness is the characteristic of the mind, again to be quiet is also in its nature. To quieten the mind a single refuge should be resorted to. For getting a job you take help of someone in some place. Similarly, *nama japa* should be resorted to for salvation.

~ 276 ~

Do not disengage your mind from His feet, then only there is hope to be saved from temptations from all around. The duty of a man is to awaken the mind and

leave aside the animal instinct. Accept the auspicious and leave aside the pleasurable. Keep the mind like a beautiful flower so that it could be utilised in the worship of God. Man's true duty is to seek for the truth. The way to self-revelation should be enquired about.

~ 277 ~

To quieten (the mind) it is necessary that a single objective should be resorted to. The more there is *satsang* which is the form of honest attitude, the more the wishes of the mind, being fulfilled, assume the state of peace.

~ 278 ~

The thought which distracts a man and takes him away far from God is bad thinking. Effort should be made so that agonising bad thoughts do not have place in the mind. All your burdens are on God - with that faith, try to dwell on remembrance and simplicity.

~ 279 ~

If you want to be in the vow of silence then be like a stone within and without by concentrating on a single thought with the heart and soul together.

~ 280 ~

When you see a movie, or are attracted towards external pleasure, you do not feel sleepy. The feeling of fatigue during the wakeful state gets rest during sleep. In sleep, man goes into his own form of self being veiled by ignorance. When there is revelation of unveiled self, question of sleep doesn't occur. In that very unveiled state of establishment of the self, the more there are actions and speed, the less will be the necessity of sleep.

MA

~ 281 ~

What I am now was the same in the past and shall be the same in the future also. Whosoever of you says whatever, whosoever thinks whatever, I am that. The birth of this body was not to enjoy or suffer the fruits of actions of previous births. Why don't you think that this body is a conscious toy, who you had wanted and have got it.

~ 282 ~

This body always used to speak of the One Self. So where is the question of separateness and distance?

~ 283 ~

To know Ma is to attain Ma and to be one with Ma. Ma means the Self. Ma means permeated. Permeated with the Self - the Self-principle. That One only is. To assume the form of knowledge, the form of Self, the form of Shiva - that means the ever existent That.

~ 284 ~

The soul of this body is the soul of all - Ma cannot do without anybody.

~ 285 ~

Ma means the one who can measure the needs of the children and provide in a balanced way. She is a mother because she can evaluate the children.

~ 286 ~

You are born out of the mother. The father indeed is there in the mother. You address God in 'Thou art my mother, thou are my father, friend, Lord,' that means I

myself. He is all, in everything - that is Ma; remember that.

~ 287 ~

Many say, 'Ma you are my guru'. Ma had only one answer - whatever you say I am that. The God who is called as all-pervasive, the Supreme Being, the Supreme Self, is the only mother of all.

~ 288 ~

Ma will be attained if efforts are made to know the Self.

~ 289 ~

Nothing should be kept in the mind except Ma, who is consciousness and bliss.

~ 290 ~

Perpetual relationship is there with Ma - the ever familiar One, the Self indeed (is She).

~ 291 ~

In Ma there is no question of holding on or leaving aside. With Ma there is holding on while leaving aside, and leaving aside while holding on. All the time both

during mental accomplishment and want, She indeed is there and will remain there.

~ 292 ~

Such is the way of this body. Whatever She says on a particular context, She continues with that only in view. Unlike you, nothing is said by adjusting the sequences. All the mental states of everyone float before these eyes.

~ 293 ~

You brought about this body as the fruit of actions of your previous births.

~ 294 ~

Everything that is happening is perfectly arranged. Surely everything is manifested from this body. The image of the goddess had also been taken out from within this body and was being seated and worshipped. Again after the *puja* was over, everything (went) inside this body in their places where they were. Know that everything is possible.

~ 295 ~

The fact that now I am talking to you, laughing, and lying down. again at times you notice that during *kirtan*

this body is rolling (on the ground), so many things are manifested in that body. These two are the same state of existence. All these were happening from the single state of being.

Again, when *puja* is performed the state of the particular god or goddess in its perfectness, the *asan* (pose) of the body and *mudras* (special display of hands and fingers) and the power of that particular god or goddess was evident in this body. These are no product of imagination. The way you are being directly evidenced (all these) were exactly like that.

~ 296 ~

There is no coming and going of this body. It is the same as it was then and as it is now. What does it mean being dead and alive? What to speak about that which exists even after being dead.

~ 297 ~

Most of the time this body keeps itself in hiding. That is what reality is. Maybe it is needed, that is why such things are happening.

~ 298 ~

Who is Anandamayee Ma? Who else is the Bliss-Per-

meated One? He is ever existent in the pitchers and in the pictures and in all hearts. His abode is everywhere. If He is seen, if He is attained, then everything is being seen and everything is being achieved. That means to achieve the state of fearlessness, definitiveness, inflexibility, freedom from dichotomy and indestructibility.

~ 299 ~

Do you know what this body says? She does not go to anyone's house, never eats things belonging to anybody, does not speak to anybody, and never looks at anybody. There is no question of anybody. Do you know what it means? She at all times is with (her) fathers, mothers and friends - she is free. She comes not, she goes not. Do you understand (that)?

~ 300 ~

All these are called natural and unnatural in your eyes only. There is no context of action or desire. Here (in Ma) is the only saying, 'let it be what it will'.

~ 301 ~

The course of a *sadhak* is targeted towards the state of stability. But here (in Ma) there is no question of any state and no state of being, target and no target. For in-

stance, with a lamp in hand, in a dark room, things one after another are clearly seen - like that only. But during the course of a *sadhak*, to witness all these are not possible. He has to move by passing over different hurdles. One movement is directed towards outside (external) and the other one is movement inside. But here (in Ma) of course such question does not stand. I am indeed the veins, I am the arteries, I am the movement, I am the witness, of course, if a word like 'I' is in use.

~ 302 ~

This body has no *sankalpa* (set intention etc.). That is why to give *diksha* etc whatever are there is not here (related to that context). But at times when this body was on its own, all of a sudden many a times *bij mantra* or *mantra* of *sanyasa* and all these come out of this mouth. Perhaps someone might have heard. Again someone got it in a different way, and considers it as he thinks (as *diksha*). There are so many instances of those that are happening about, which the common people will be definite that all these were pre-organised. But nothing is like that. Whatever has to happen is happening. Do you know how it is? Such as the soil is already there. A fruit dropped from the tree and a tree came out of it. Nobody had sown the seed. That tree that would come out if the

seed be sown, the same tree will come out as that of the fallen fruit. The flowers and fruits of the tree will be similar. Yet nobody has any such interest or resolve like that.

~ 303 ~

This body doesn't perform anything like witchery and sorcery. Here there is no concern about all these called *tantric* activities, and how all these are being done. Here is the relationship of the soul with all. Here there is no separate family or house. Again if you speak about family and house, it is that boundless One.

~ 304 ~

This body doesn't have a discriminative outlook between man and man and between sect and sect. It is said in many ashrams that if you abide by the do's and don'ts you can stay, otherwise go elsewhere. No such question is there in this body. Everybody comes here to offer honest company (*satsang*) - yes *satsang* indeed - it is God indeed who is in all forms. This body is comprised of all the trees and plants, animals and birds. There is nothing called separate for this body.

~ 305 ~

Speech, movement, activities and functions, moving

around, whatever is there in this body is there for you only. For yourselves, whatever and whenever you get (works) done through this body.

~ 306 ~

There is absolutely no second but the One for this body. Who will give troubles to whom? The reference of troubles arises when there is someone else.

~ 307 ~

A mother who does not make a show of affection is a real mother. She is present now and will remain. She never moves away even when (anybody) wants to move her away.

~ 308 ~

Just as you and I are two, again you and I are one. The void that is in between the two of us, is also I.

~ 309 ~

Whosoever is present, wherever, this body is always with them. Service to all always doesn't happen by this body. This body acts as someone makes it to act. Considering this body as their own they offer *satsang* affectionately. Here the door is open. You may come

whenever you feel like.

~ 310 ~

Your hardship, your pain, your burning pain, are my hardship. This body understands everything.

~ 311 ~

No one is at fault before this body. That is why there is no context of asking for pardon from this body. But whatever actions you have done, you will have to enjoy or suffer the fruits. There is nothing called anger in this body.

~ 312 ~

Know that I always keep you in mind.

~ 313 ~

You may want to remove this body from your mind, but this body never moved, never moves and will never move. One who has loved this body once, he cannot wipe off the remembrance of this body in spite of trying for a hundred times. This body is in his memory forever and will also remain so.

~ 314 ~

They think about distance, this body exists very close. Where is the way to leave? Nearness and distance are in their outlook.

~ 315 ~

There is no difference between this body and the soil. I can eat from the ground or any place. For your lesson observance of rules, adherence to religious codes, cleanliness, performance of duty etc are necessary. That is why things like these happen in me.

~ 316 ~

Be it in front or afar, seeing outwardly or not seeing, whatever has to happen, is going on.

~ 317 ~

Ma speaks for the overall good. If (someone) in spite of being reluctant does (*sadhana*) with tenacity applying the energy towards Him, then He will provide the fruit of action. Remember that actions and attentiveness yield result. After doing (practice) for a few days, there is no result - that cannot be said. No business attitude works there. So that (the practice) results in a habit,

effort should be made to be ever engaged (with Him).

~318 ~

At times different forms of diseases target this body and entering inside play for a few days. This body has an attitude neither to call for nor to drive away anybody. The diseases exist like the way you are. This body does not drive you away, why should it drive them?

~ 319 ~

Who is in the form of hardship? To take up someone else's suffering is a different issue. All activities are not possible in all contexts. Here laughing and playing, stopping of breathing is also That. Here there is no sharing of suffering, no sharing of hardship - (here is) equanimity.

~ 320 ~

I can see the form of a particular disease. When it wants to come to this body, I put no obstruction. When I indeed am the One, where is there driving away or acceptance?

~ 321 ~

When is this body separate from you? What is the difference between this body and that friend. Verily these

two are inextricably conjoined as one - remember that fact. If you eat something which is forbidden, know that some of you are offering that to this body to eat. You are asking whether thoughts of each of you reach this body? Yes, yes, yes.

Human Beings

~ 322 ~

The difference between a human and other animals is that there is a special power in a human through which he can attain completeness. By mentioning the word 'human' this body means, one whose mind has a conscience is a human. Could they be called human whose mind does not have sensibility and is engrossed with the desire for the objects of the world.

~ 323 ~

You have possessed the rarest human birth. Let not a single moment go in vain. Trees, plants, birds and animals staying for a few days in this world again create new trees, plants, birds and animals and take leave of this

world. If you also do the same, where does the difference exist? Effort should be made so that no 'return ticket' should be booked.

~ 324 ~

Results of actions of hundreds of births are unknown and inaccessible to human beings. Human birth is good fortune, the accomplishment of births. Attainment of human birth is due to His grace, the result of previous good actions. Human birth is rare. That is why, in human birth the direction towards awakening of humanness should be undertaken.

~ 325 ~

Twenty-four hours are there for your spiritual practice and worship. The will to attain God indeed should be there. Every human being should primarily have the will to gain humanness. After giving the world its due the rest of the time should be given for thinking of God. All these activities *japa*, *dhyana*, studying scriptures, recitation of scriptures, worship, prayers and surrender are for Him. Ask for Him and cry for Him.

Pilgrims & Pilgrimages

~ 326 ~

The traveller to gain the truth should follow some rules and lead an ideal life. If anyone is willing to gift clothes, money etc. straight away convey to them - that we are forbidden to accept things this way. To receive the *prasad* of God is the aim of our lives.

~ 327 ~

One should try to the best of his capacity to remember God, whatever his circumstances are. He should pray for God's grace. It is merely the commencement of the journey of one who truly has the goal to achieve God. Daily routine (spiritual) activities should be performed with the utmost capacity.

~ 328 ~

One who truly seeks enlightenment, God cannot do without giving that to him. One's own activities should be performed routinely everyday to the best of one's capacity. The more time one remains in doing *japa*, meditation, His remembrance, reading sacred books,

the more his journey will be speeded up to achieve enlightenment. The Gita should be read daily and effort should be made again and again to understand it.

~ 329 ~

The direction in which the various worldly failures are being swayed is indeed endless. It is natural to get disquieted and fatigued as the fruit in the form of failures if one floats and involves himself in that (stream). The mind should not be kept there. The pace of the mind should be fixed to higher ideals and total self-accomplishment away from the eyes of the world. Who knows through what His call comes? One should not be coerced. You are the truth, pure, enlightened, free, and eternal. You should proceed all by yourself in that direction (your goal) with a new speed and mindset. God Himself is within you in the form of knowledge and discreteness. That is why the journey to self-revelation should be undertaken by taking advantage of the situation. Time is passing away. He is all, simultaneously the Supreme Father, the Supreme Mother, the Supreme Brother, the Friend, and the Lord. His feet are to be remembered.

~ 330 ~

If one is a traveller on the path to attain God, to remove the veil on the self, has to be done by himself. He has also been given the requisite energy for that. But He will not be revealed by one's self-activities. He provides the key to open the door. He is self-revealed - it is witnessed only after opening the door.

~ 331 ~

When and wherever God keeps one, from there only one has to be a traveller towards the attainment of God. He himself indeed is in all forms, in action and inactions. With works in hand one should bind himself by *japa* and remembrance with heart and soul. In the kingdom of God, to be forgetful of Him is inauspicious. His remembrance is the way to peace.

~ 332 ~

In the universe of form, God is in all forms. One should take up the journey for self-revelation.

~ 333 ~

When thinking He has to be thought of, while working He has to be served, the travellers are expected to

take up the pilgrimage (to Him). Time should be spent thinking about God. That is what the journey is - treading the path.

~ 334 ~

Every traveller (on the spiritual path) needs to take the direction to become invigorated, strong, unperturbed and speedy. To be on board an unevenly moving cart, vigour and strength of mind are always necessary. It should be kept in mind that one should build his own life himself.

~ 335 ~

Who is there in whose world? Each individual after performing his total task tries to complete his journey. That state is natural in the journey of the world. But don't be anxious or impatient. On this way, while coming and going, whom you meet and if you were entangled with their griefs and pains then how will the journey on your own path yield a good result. Efforts need to be made for the revelation of the real form of the Self with unhindered speed. Efforts are also to be made for the success of the great journey.

Shakti

~ 336 ~

That great power is there in all pitchers, temples and pictures. He Himself is everywhere. Only He should be invoked. The seat of the great power, the *Mahamaya* (the supreme goddess of delusion) is moved by the cry of (Her) children. As She strikes one hard (on the other hand) She herself pacifies by drawing him to (Her) chest.

~ 337 ~

He should be thought of while doing all activities. Self-revelation will be there through all activities. No action should be thought of separately - He Himself is. Who is that energy of action (kinetic energy)? You yourself are, who is the energy, the Self Itself is.

~ 338 ~

If one feels energised, perceives something new has come forth within, if he stays silent and quiet, the more energy within increases. There is a possibility of it spilling out if there be any small outlet. Be cautious, He does everything whatever is necessary, such as learning and

initiation etc.

~ 339 ~

When rice boils in an urn-shaped pot, there grows a pressure due to which the lid opens up and drops down. One need not open it with effort. Similarly whatever little energy you possess if that be utilised the rest He does on His own. Eagerness comes from *bhav* and *abhav* (mental state of being and sense of want) and because of these, the way to self-revelation opens up.

~ 340 ~

One thing is the deliberate use of energy and the other is something happening on its own. I-ness remains while using energy. There could be the possibility of a fall (i.e. regression) because of that. But when it is natural there arises no such thing (as fall).

~ 341 ~

If the state of peace does not come then laziness of the limbs works in every vein and artery and makes one inefficient. If energy is not being upheld, the proper utilisation of energy in action could not be manifested quietly. The action in search of the ultimate achievable generally brings about the state of quietness. It is neces-

sary to conserve the strength.

~ 342 ~

If the God-gifted power is utilised in worldly activities, instead of it being used in activities related to God, there is dissipation of energy. If the spiritual power be applied in the world then the flow of energy gets interrupted, if power is gained while doing spiritual practice then it should not be used up.

~ 343 ~

Keep doing according to your capabilities. When specific power is applied repeatedly, there starts a specific action. One who studies, his way of talking becomes a little different. Likewise during the course of the journey towards the spiritual goal energy is created. During that journey, what has to be given away will go away and gradually that which is eternal, true, enlightened and free gets manifested. Always keep your eyes on the target to pierce.

~ 344 ~

There is dissipation of energy if anything worldly be to one's liking.

Shanti

~ 345 ~

It is futile to expect peace in this world. Effort should be made to stay with Him. Render all services with the sense of duty. The world is not a place to be happy. With the expectation of peace the only refuge is in the feet of God.

~ 346 ~

Take the name and (reflect) on the form of God of your liking. Mind should only be in the direction to God. Then indeed there is hope of peace.

~ 347 ~

The way to salvation and peace is to maintain a *bhava* which is favourable in meditation on God. The body is in accordance with the actions of the previous births. That is why it is natural that different ailments and sufferings come. He should be thought of, by thinking of whom, all the hardships are removed.

~ 348 ~

One's prayers and appeals should be made to God. Pray everyday to Him, who is the cause of creation, sustenance and dissolution - everything is in Him. If afflictions come one should try to take the name of God and get engaged in favourable activities and should cry at the feet of God. God is all peace and peace-permeated Himself. If He could be placed in the heart, then only there is peace.

~ 349 ~

All these (hardships) are the fruits of *karma*. He takes away pain by inflicting pain. He brings about danger to remove danger. Remember that He will not give such things any further. And the truth is that you are the children of the nectar of immortality, and He only should be thought of. Except for that there is no - no - no hope for peace through which you could be at peace, your veil could be uncovered and there will be revelation of the remover of danger. Sri Madhusudan who is the destroyer of danger, He is only your own - the heart's treasure.

~ 350 ~

From whom the creation and sustenance are, and all this coming and going, belong to Him only. (These are) in His set rules and (coming and going) are in Him only. That is why by the way of remembering Him, if He is attained, then everything is attained - the Supreme Peace, the Supreme Bliss.

~ 351 ~

That you are trying to give medicine (to the patient), that too is happening by His will. Again He is the One, and He is all. You are in the form of disease, in the form of medicine, in the form of treatment, you indeed are in all forms.

~ 352 ~

There is no hope of peace in the world without taking the name of God and thinking about God. Duty should be given predominance. He takes away all hardships - where there is Ram, there is ease, where there is no Ram there is disease.

~ 353 ~

One who thinks that the idea and form of God, one is

in love with, which are favourable on the spiritual path, one should follow that ideal and the path to attain peace of mind. Where is the Supreme State of Being before the time the inner guru is not revealed?

Solace during Grief

~ 354 ~

If people understand within themselves that no one belongs to anybody - then why do they tolerate so much pain? Yes all the time under the influence of mental obsession, that cannot be felt inside. Recovery happens through bitter medicines and forceful administration of injection.

~ 355 ~

Because it is the world, its movement indeed is natural. Time does not always pass in the same way. Where the word 'time' is mentioned, there it means that things are temporal. Could it be possible to avoid the grip of time without transcending time? The moment of pain and sorrows are evident, if not seized by the time, were there

any way to remain in the body? The world is like that only. In every household, similar things are happening all the time. One should give solace to himself that it is the characteristic of the world. Is it possible that while in sojourn, the pain of staying out would not be felt? The place of one's own is where there is no question of grief, sorrow, hatred and jealousy. Again there is no question of light and darkness. The only duty of a human is to try to attain one's own place, and at one's own natural state of being.

~ 356 ~

On the demise of the wife of one devotee, Ma (said): Write to Baba: Baba, to be mentally caved in would not do. Who will look after the children today? Father has to manage everything in both ways like a mother and a father. Like one brave being calm, stable and serious, whatever duties are there at present have to be performed continuously. Only patience, patience, patience (is required). That is what the world is.

Where is the destruction of this soul? That very vital air and the soul is in everybody. Change is of the body only. The body is that which decays. It has no eternal existence. It is true at this time, mind doesn't agree to the words (of solace). The nature of mind is to grieve deeply,

to bewail loudly and to become restless. But one has to control himself. Is there any other way out?

~ 357 ~

He (the deceased one) is with Him under His dispensation, to whom the creation belongs. Whenever and in whatever manner He keeps one, all these are for the good. Everything is under His management - and within Him only. Relative happiness, means conditional happiness, results in this grief. Every man has the duty to think of God who is the form of peace. If thinking about God is not taken as congenial, there can never be peace.

~ 358 ~

Everything belongs to God. He has given the capability to serve. Duty should be performed to the best of capacities. Effort should be made to depend upon Him to whom everything belongs. No work gives good results if done hurriedly. Hurriedness means restlessness of the mind. It is natural to think of (the departed souls) because they are your parents. But one should try to consider that everything is His and arrangement are of Him only. If one could do something with his own effort, then everyone would have done everything by his own will. That is why depend on Him to whom everything

belongs. Duties should be performed according to capability.

~ 359 ~

All sentient beings are (here) to fulfil the ordained birth and through that God's will is executed. It should be remembered that (everything) is service to God. One should not be veiled by mental obsession. He should be gifted with that what He has given. He has accepted, He accepts and He is accepting (everything). He is eternally here in everything, as its soul. Try to have peace and patience.

~ 360 ~

Creation, sustenance, dissolution and the eternal coming and going are of this universe, which is the kingdom of God. There is no way out but to take resort to patience when there is inflicting and unbearable sorrow and hardship because of the demise of the dear ones. It is His ordain. Pray for the higher course of the departed souls of the dear ones. This ocean of sorrow has to be crossed over. Effort should be made, in spite of the mind being unwilling. The (deceased) dear one should not be given pain by way of attachment and shedding tears. There is no way to peace except taking refuge in

God. Those whom He has taken away exist in Him only.

~ 361 ~

On demise of the mother of a devotee Ma said: Write to the friend, the good-natured, and lucky one, keeping the husband, son and daughter and all others, is in ascending course towards the abode of peace. One shouldn't cry and feel sorry for her body. Even the feeling like crying would naturally happen. One should have to keep patience. The way parents take notice of their children, so that they are in peace and happiness, similarly, children should have the same obligation. (The dead) who do not achieve the supreme state, remain in the state of movement. In the worldly domain, referring to the body (of the deceased), crying and expressing extreme distress brings pain to her. That means these give her extra pain. The feeling of pain (for the deceased) is there but there is no expression.

Pain should not be inflicted upon a dear one. Bear in mind that my mother is my soul from whom I was born and her peace is my peace. Such state of being is under God's own providence. She is His own. He will keep (her) in a place and a state at His will. Don't be saddened before your father. Serve everyone properly. Think that

God has given us the duty to serve. Don't allow your father to be saddened. If your father notices a shadow of sadness on your face, his pains will be increased further. Remembering this, stay self-controlled before your father.

World

~ 362 ~

The world indeed is a battleground. Being enriched with supreme wealth, effort should be made to be victorious.

~ 363 ~

Worldly persons are those who regard farce as the reality. There are always displacements and reformations. There is eternal coming and going and oscillation between happiness and pain. Those who become clownish wearing different attires, they do not forget their real forms. You are the children of immortality. Your real nature is truth, auspiciousness and beauty.

~ 364 ~

Invoke Him for His own sake, He who has given you the worldly things - riches, fame and youth. Why can't you do that? You have to do that. Man can do everything. Who knows what He will give to whom, through what? Everything is owned by Him. What were you born with? Were you not empty handed? Are all that you achieved your own? Everything is His. Everything is happening by His will - keep this thought in your mind.

~ 365 ~

This is the nature of the world. Everyone's body in general indeed is for suffering or enjoying the fruits of actions of earlier births. One has to come to this world for fulfilling whatever unfulfilled desires were left out (from previous births). Because worldly enjoyments and sufferings are transitory that is why various types of sorrow accompanies one and covers the mind. After being free from desire and for eternal bliss, the greatest of the greatest charioteers, noble men and the saints show the way. One's duty should be to search for eternal things. Man should wish for gaining that state where there is no place for sorrow and unsavoury situations. Someone stays in a *dharmashala* for a specific time as required.

His is the cosmic form. He is accepting service that way. Mind should be kept awakened - where a sentient being is, there is Shiva, where a woman is there is Gowri. Render your service only as service to Him. It is natural that the mind would be drawn towards the dear ones, but the mind needs to be at the feet of God. Remember that. Then only you and your dear ones will attain peace.

~ 366 ~

You are holding on to everything as your own - all these are the effort to invite sorrows because everything belongs to Him, He has to be invoked. Everything is His. That is why He should be called and it will be the great call. What happens after achieving and keeping all these things of the world? So far you have seen the consequence of all this. Where there are one's riches, kin and youth, there all those senescence, death, ailments and poverty, are also in His store. All these are to be enjoyed and suffered. Here (in this world) there is no place for cure and ease. Haven't you seen that there is uneasiness at every step? Does it not arise in your mind, who belongs to whom?

~ 367 ~

Why should you become mad by thinking about

the world. One should be mad by thinking about the supreme goal. Special thoughts might not come by every time but continuity should be there. It is natural that along the path continuity will come. Why should you be drifted away along the distracting things of the world? Drifting away should be along the flood of the Supreme Goal of life.

~ 368 ~

One should stay in this world not as an owner but as a gardener (servant). All amissness is there to be the owner. If one can become a gardener there is no dispute. That is all. The world belongs to God and I am only a servant - I shall continue my service as directed by Him. Always keeping that mentality, if one stays even in *grihastashram* then no new bondage is created. One only enjoys and suffers the fruit of action of previous births. Keeping that in mind if household affairs are carried on then what is there to be afraid of? He will fix everything properly.

~ 369 ~

The world is impermanent. Why should one become saddened by thinking about it? Duty should be done by being brave and serious. That He does everything

should be remembered. Whatever He makes someone to do is right. One should try to keep himself as an instrument in His hand. One should not indulge too much in thinking.

~ 370 ~

After hearing of someone's physical ailment, Ma said: Depend only on Him. Whatever the situation one is in, only remember Him. 'God you have come in the form of disease, give the strength to tolerate and give me patience'. Prayer should be made to God, 'Oh God let me understand that You are in this form'.

~ 371 ~

For the revelation of the Self, one should speed up in the direction of the opening of the path. Journey of life shouldn't be in the direction towards the form, beauty, taste, sound, smell and touch of the world. The types of circumstances which are there in the universe have been witnessed scrupulously - the mind is not to be directed towards these any more.

World is unsubstantial,
there is repeated coming and going in it.
No one belongs to anyone,

yet what is there to be asked for again and again?

~ 372 ~

One never becomes happy on the household journey. The journey towards the supreme goal is the way to supreme happiness. Effort should be made by one to proceed on his own path, where there is no question of pains and pleasures - the state of egoless Supreme Bliss.

~ 373 ~

There are various sufferings on the household journey. These in specific form appear before a specific individual. The more there is hardship on the household journey, the more one should bear in mind that some hardship I am having now will not recur. Austerity is being done (through this) and (I am) being drawn towards God.

~ 374 ~

On the household journey, at times mind is being afflicted fearsomely, yet even at that time one should try to remember God. There should always be the remembrance of the Benefactor.

~ 375 ~

Because of your holding on to the round thing (coin),

as substantive, that is why all the troubles are. What is that round thing? Money. Try to hold on to that Totality. There is no reference of form and formlessness. There is no trouble of any kind.

~ 376 ~

Everybody in this world is mad after something or other. Some are to a greater extent and some are to a lesser extent. How wonderful, the *leela* of God, what a mental asylum He kept ready. He is enjoying the fun with Himself.

~ 377 ~

World means a place of doubt. One who considers farce as the reality, he becomes a clown on his own. That is why it is *samsar* (farcical reality).

~ 378 ~

It is the duty of a human being to try to walk in the direction of faith and devotion. Collision in this world is natural. One takes a lesson out of it, what the world is, and after that affinity towards enjoyment gets slackened.

~ 379 ~

Pain is there while in sojourn. To be at one's own home,

along with one's own kin is happiness. That is why there is search for one's own abode and own people. How long will you suffer staying abroad?

~ 380 ~

You will work with your hands and do the mental *japa* of the *Ishta*. In that case, work will be perfect and there will be the hope for the good of the world. One has to float on the sea of sorrow if he performs household affairs devoid of *dharma* (religious fervour). If household life has to be adapted then it should be the duty of all to lead a religious life.

~381~

He should be called and depended upon. Wherever one is, it is in His lap only. If worldly happiness is to be achieved then wish to attain Him. The world is like that – haven't you seen that? Waves of sorrow are coming day after day. That is called the world.

Satsang

~ 382 ~

Every human being should attend *satsang*. *Satsang* is favourable to honest intelligence. The more one be in *satsang* the more beneficial it is.

~ 383 ~

Effort should be made to avail of favourable *satsang*. If one does not find *satsang* then one should strive all the time to tie up the heart by binding it with an honest mental disposition.

~ 384 ~

If one tastes a bit of something gratifying on that side (spiritual) then he will not have any desire to enjoy the fun on this side (worldly). It is the absolute truth. Company of good people, sacred company, studying good books etc draw interest to that side. Nothing has to be abandoned, strive only to catch Him. What has to be left out will leave on its own.

~ 385 ~

That (spiritual) environment should be kept secure. Effort should be made to engage the mind always in honest activities, to remain in a good environment with *satsang*.

~ 386 ~

Keep remaining with *japa* of God's name as long as possible. Doing *japa* of His name (means) keeping His company. As your worldly friend tells everything about himself when you are in his company, similarly if you be in the company of the Supreme Friend then He will also reveal His truth to you. Do you stop having a dip in the sea by seeing the waves? You finish your bath by plunging into the waves. Similarly He should be remembered during the blows of the stormy worldly life. Try to dwell on *japa*.

~ 387 ~

What does it mean to keep the company of saints? That is to abide exactly by what you have heard from him.

~ 388 ~

The mind should always be kept in a good environment and in good discussion. It should indeed be kept in the mind of every human being that at every chance of unawareness it (mind) is being pulled down as if into a mire.

~ 389 ~

The company of God, the truth, is *satsang*. Depend on Him by taking refuge in whom all the shortcomings are left aside. He is the father, He is the mother, He is the brother, He is the friend and everything. That feeling should be there. Can He do without giving? You are having a strong will and it will not be accomplished - that would never happen. The question whether the path is long or short should not have its place in the mind. The thought that 'I must achieve' should be maintained. Apply your total energy, then only you will achieve. Verily there is no coming and going. The feeling that 'I am the Self' should always be dwelt on. To be freed from coming and going refuge should be taken in the guru. Where to come? Where to go? By taking refuge in whom salvation comes, He Himself is present everywhere.

~ 390 ~

There is no downfall if one comes to a great soul (saint). Won't you feel heat when you go near fire? One comes to a saint to be freed from coming and going in this world. Where there is coming, there is going, and where there is going there is coming.

~ 391 ~

Faith grows according to the company one keeps. That is why there is *satsang*. Faith means to respect one's own self. Disbelief means to have faith in others. The belief that is within a human being brings about faith in God. Rare is this human birth. One cannot say that nobody has faith. In some form or other indeed there exists faith.

~ 392 ~

A householder has the duty to attend *satsang*. You should go there wherever there are discourses on God, He is being referred to, worshipped and sung to, go only there. A liberal attitude should be adopted without indulging in discrimination. Your guru is guru of everybody in the world. Everyone's guru is your guru. Your guru or *Ishta* is not that small. He is everywhere and in

every form.

Keep praying mentally 'Oh God, oh my beloved God, how beautiful are your manifestations! Make me understand that you indeed are everything'.

~ 393 ~

Discussion on doubt is to become doubtless. That is why discussion is good. Who knows when your veil will be uncovered? Discussion means to remove your apparent seeing through your eyes. This vision of yours is not the real vision, it has to go. Where there is no question of seeing the creation, that witnessing is not through the eyes, it is witnessing without ocular vision. It is the vision of knowledge.

Truth and Search for Truth

~ 394 ~

Truth protects truth. There are hundreds of hurdles and hundreds of activities. Without paying heed to the hurdles, if we try for the fulfilment of our pledge, then as one avowed truthful, we should not care at all for who-

soever speaks whatsoever. One who speaks the truth, performs honest activities and stays in an honest environment, God Himself is his protector.

~ 395 ~

One should be truthful in all respects. To proceed towards God is not possible without being pure.

~ 396 ~

To perceive truth, one should be alert, the doors and windows of the Self should be kept open. (Who knows) at some moment His air will touch the heart.

~ 397 ~

Where there is real search for the truth, there can never be failures. To purify the body and the mind, there should be remembrance of God, *japa*, meditation, *satsang* and study of sacred books. Specially guru's advice (should be followed).

~ 398 ~

Life should have to be radically changed. One should proceed towards the direction of the supreme path like a spirited *sadhak*, by bearing in mind that He is ever accompanying as the helper. In whose service one is en-

gaged, He Himself is the protector. To feel that within the heart of hearts, one should try to purify oneself in body, mind and heart.

They say, if one speaks the truth for one year, lives honestly and persistently with devout practice, then there appears a faint touch of the fruit of truthfulness. Falsehood should not be expressed even by gesture.

~ 399 ~

Priceless time is passing away. Why time should be spent in thinking back and forth? It is necessary to put effort so that one's own journey yields fruit. There is no way out to remove the impediments but to search for the truth. The only (aim) should be to attain the Self. Is it not necessary to search for the Self?

~ 400 ~

Man can go high up (in the spiritual domain) only through the search for truth.

~ 401 ~

Engagement of the mind with Him is always favourable to discover immortality. It should be the duty of a human being to search for the truth, to proceed in the direction to immortality.

Samadhi

~ 402 ~

The consummation of all actions and mental states is called *samadhi* - the state beyond knowledge and ignorance. What you term as *savikalpa samadhi* (transcendence of the mind and awakening to cosmic consciousness. At this stage ego is present), that too is a *sadhana* practice to reach the ultimate state.

Initially, one of the principles of the five subtle elements of creation, becomes the object or a thing to ponder on and along with that, the body becomes motionless. Subsequently that object becomes all pervasive. And gradually there is extinction of the ego into Oneness and establishes one in a single principle. When that state reaches its extreme, then that principle gets dissolved somewhere, and there remains no language or experience to express (to someone else) to make them understand that state.

~ 403 ~

In the state of total consummation the dichotomy between qualified and unqualified for an aspirant goes away.

~ 404 ~

In that extreme state of being, everything you witness is perfect.

Sadhana and Sadhak

~ 405 ~

The effort to acquire one's own riches is *sadhana* (swa = own, dhan = riches). Everything belongs to Him. There is no other way but to stick to His feet. If there is anything to think of, that should be He only.

~ 406 ~

The desire for acquisition of one's own treasure indeed is *sadhana*. To implore Him like in 'Take me, take me', indeed is spiritual practice. *Sadhana* means *sadha* (to entreat). He is infinite in the form of spiritual practice. To return home, one needs to have self-confidence. One needs guru's grace. One type of revelation (of Him) is sequential and another is the revelation through grace, just like all of a sudden a dark room lights up. Again there are infinite numbers of spiritual practice for sequential

revelation. Gradual revelation happens through actions. Fire is lit by rubbing. The way to revelation opens up. Again there is grace without any reason and that is not the form of gradual revelation. That is why they ask, what is the exact way to attain Him. Because of that pray for His grace and pity.

~ 407 ~

The flowering plant is in the tub, the plant is attached to the soil. By moving the tub you are displacing the plant. Similarly place God on the seat of your heart. It should be borne in mind that in spite of changes of place God is there on the seat of the heart.

~ 408 ~

In whatever circumstance a human being is in, that situation should be made congenial for self-introspection.

~ 409 ~

Eating, sleeping and worldly convenience have been witnessed for aeons. All these gradually increase. One should not go in favour of all this. One doesn't know at what moment that power will be manifested. It should be borne in mind that action must not be left out until

the time of attainment. The mind should be tied up during all the 24 hours. The more the mind remains tied up the more the energy is increased and that energy indeed is the companion on the path to the Supreme, it should be remembered.

~ 410 ~

Only the pure and sacred flower is offered at the feet of God. Effort should always be maintained to keep the state of purity of the self in order to offer the self at the feet of God. Are you alone? Where are you alone? Is the friend abroad (God), someone other than the Supreme Friend?

~ 411 ~

Do whatever this body says. Don't raise objections. Know that it is for your benefit only. The cessation of the fluctuation of mind is to stick to one thought. If that one thought does not come then attachment towards the outer world will not go.

~ 412 ~

Nothing goes in vain. Everything has its utility. Suppose that you will go somewhere in the train. To catch the train you come to Dacca by boat from your village.

After disembarking from the boat, to go to the station you got onto a horse cart with the help of a walking stick. Although your aim was to travel by railway train, yet you cannot consider any of the boat, stick and the horse-cart useless. Similarly, to attain God, remember that whatever you are doing, everything is useful. Nothing is useless.

~ 413 ~

A regular stream of activities to attain God should always be pursued in its totality and kept secured - it should never be interrupted. God gives total and infinite enlightenment.

~ 414 ~

God should be remembered deep within oneself in a peaceful atmosphere. One should dwell on the thought of God. That attitude should be maintained even when one is in the external world. The God of heart (love) should be remembered in the heart.

~ 415 ~

One should not pay heed to good health, ailments, congeniality and adverse conditions.

~ 416 ~

Even after having the rare human birth if time is not being spared in thinking about the *Ishta*, then one should ponder on - what am I doing? Should my entire life be carried on in such a way? Whosoever will think on that direction will be benefitted. If he does not, he will end up in death.

~ 417 ~

You see, to pluck the rose, hands should be extended through many thorns. But if the rose be the aim, and there is intense desire to pluck the rose, then nobody refrains from (the effort). Only Ma manages what type of arrangement is needed for whom. It is only Ma who knows what arrangement is required by whom. If only that much faith be retained there will not be any cause for pain.

~ 418 ~

To study sacred books and to sing the name of God, is the main stay of Kali Yuga (the iron age) - the way to cross over the ocean of the world. There are enough of journeys towards death. Enough of going through pleasure and pain. One should be a traveller to immortality.

(That means) returning to one's own home.

~ 419 ~

The pains of not achieving Him is the help to achieve Him.

~ 420 ~

As long as you do not get a congenial atmosphere outside, Vasudeva, who is the in-dweller of everyone's heart, should be contemplated on. One should prepare oneself through that company. Such activities should be undertaken which result in accompaniment of honest thought.

~ 421 ~

Initially one should take a bath, and eat food normally. There should be good sleep. In that case to think about God, and meditate upon Him will be easier. If the body remains healthy, then it is easier to keep the mind attached to His feet. With gradual development, eating and sleeping whatever is required, whenever, will change on their own.

~ 422 ~

Without taking refuge in thinking of God, there is no

way to freedom from anxiety. One should undertake such activities so that it is convenient for the mind to get attached to Him, who is manifested as the creation, sustenance and dissolution. Mental distress such as pain and repentance ruins the body, they do not yield anything else. Only He should be remembered under whose rules everything is.

~ 423 ~

Bear in mind, that under no circumstances there should be complacency. When one feels happy and pleased because of having *darshan*, having some spiritual experience, then one thinks oneself as God. On the spiritual path before one attains the ultimate revelation one is trapped in *vibhuti* (special divine power). That is the real hurdle.

~ 424 ~

A cheerful mood should always be maintained that favours spiritual activities. Feeling of depression brings forth hurdles on the spiritual path. When one has to stay with Him, he should proceed without any bondage.

~ 425 ~

Where the worldly trend of thoughts get slackened,

that is what is called as change. The more the worldly trend of thought gets loosened, the more there is the way to happiness.

~ 426 ~

Attachment cannot be given up by effort. Only when the affinity to achieve Him increases, then all other attachments go away. The nature of all worldly objects is to go away. Happiness and peace are aimed at by all and everybody has this within him. These never get left out. Whatever is to be left aside will leave.

~ 427 ~

For self-revelation eleven senses are to be restrained. One should look towards Him. Observance of the vow of *ekadashi* is indeed to remember Him.

~ 428 ~

Effort should be undertaken again and again for the fulfilment of the resolve. 'As long as I do not have the experience of Him I should not leave that direction,' that should be the firm resolve.

~ 429 ~

If 'I' could be removed 'You' could be achieved. The

aim of doing spiritual practice and worship is to shatter the ego.

~ 430 ~

One should be eager. One should have to be eager. Eagerness is in our nature. The eagerness to achieve Him comes to us on its own. This eagerness for worldly things goes away when one achieves his own riches (God).

~ 431 ~

An aspect (of life) is the life of a householder. Another is service to everybody, considering everyone as He. Still another is to proceed with uninterrupted speed in the direction to attain the Self. One chooses one's own way in accordance with *sanskara* (inner ingrained mental disposition). If God is taken refuge in then God protects everything that belongs to one.

~ 432 ~

As long as the power of the guru is not manifested, until then the very journey to self-understanding does not start. (The journey) does not pick up its own perpetual speed. Pace of spiritual practice continues according to its natural speed. That is why one's duty should be to try

always so that speed becomes maximised and energised.

~ 433 ~

Do you know what the real essence is? The uninterrupted stream is the revelation of the Total.

~ 434 ~

Sadhana is to try to root out those obstacles which are there on the path to Him.

~ 435 ~

In the sentient world there are different types of suffering for different beings. All these are within the play of God (*leela*). It is to be kept in mind, that He has come in all those forms. 'Give me patience and tolerance' should be prayed for. When the mind remains in Godly surroundings, then only it becomes convenient to tread one's own path. Work with the hands and do *japa* in the mind, and speak only when necessary.

~ 436 ~

Even if one cannot sit for a longer time in doing *japa* and *dhyana*, then one needs to withdraw oneself from all the worldly attractions, and always remember Him. That is what is required of a *sadhak*.

~ 437 ~

There should not be any other activity except to remember Him.

~ 438 ~

Without taking refuge in giving away, dispassion never comes. And without being dispassionate the real attachment (to Him) never happens.

~ 439 ~

Japa of Sri Krishna, meditation on Him, attraction for Him should be such that even pains become the *Ishta*. That is why the mind should be kept at His feet whilst meditating on Him, and during all activities, thinking the self as an instrument in His hand. The body, which is His temple, should be kept neat and clean. Effort should be made so that all the thoughts and activities become permeated with Krishna.

~ 440 ~

Awakening of such feeling of want is natural. It is verily His nature. To lose everything is to achieve everything. He is gracious and kind. Whatever He does, whenever, everything is good. But it indeed appears to

be hurting for the time being. When He is manifested as one who has lost everything, He will also be manifested as all-achieving desire. He who is helpful to the light of the truth, feeling of His want is definitely good because it enlivens the memory of truth. He is everywhere all the time. It is the duty of every human being to try for awakening of the inherent nature.

~ 441 ~

As the kite made of paper flies in the air, depending on the thread only, similarly the yogis depending on the thread of inhalation and exhalation can elevate, become subtle, become tiny and become bigger, can vanish and can demonstrate many activities.

~ 442 ~

In the domain of body and mind, the opposing forces claim the right to control. One should sit fixedly and try to remain seated in a stable posture with the help of the stream of consciousness for a long time. The way the trees expose themselves during the rainy season, being budded with new leaves in the open sky similarly, in the life of a *sadhak*, there also should be efforts to move towards the goal, without thinking of the past, engaging the mind with joyous eagerness, to have newer approach

and experience.

To reach the target quickly, like a traveller who doesn't look back to assess how far he has covered the distance, what has been seen, and what result is being obtained until now, likewise in the life of a *sadhak*, past thoughts are to be left out. Effort should be made to fulfil the goal. As long as one is in the mental domain, joyous thought about *Ishta*, in spite of it being imaginary, should be dwelt on.

~ 443 ~

Try to play the game of happiness beautifully with perfection. In that case, you will achieve the ultimate (goal) of the play - have you understood?

~ 444 ~

Criticism is like cow dung. If it remains as such, without being utilised, then it goes to waste. But if it is converted into manure, which when mixed with soil and applied at the base of plant, then many beautiful fruits, flowers, and grains are obtained. Similarly if a *sadhak*, can tolerate condemnation then the result of that becomes good. The soil becomes fertile. You see how good criticism is. Condemnation verily is That only.

~ 445 ~

Dependence on God should be there. The pain that is borne out of desire, the hurdles and hindrances, should be considered as the gracious hand of Him. And that should be taken as the truth. It wouldn't do by being restless. Restlessness should be there for God, (thinking that) I am yet to get His hint. Priceless time is passing away in vain. One shouldn't become restless for the desire for worldly objects, and get the mind and body handicapped.

~ 446 ~

Give everything, you will get everything. Be totally dependent on Him.

~ 447 ~

When your direction is towards God, after being free from the desire of the worldly objects, then there will be increment, in your inner energy. Do the practice to bind yourself, with godly thoughts irrespective of the mind getting attached or detached. Be hopeful that at a certain moment, the mind will be involved (with Him). And in fact it gets involved.

Seva

~ 448 ~

One who could stay fixed only with God, for twenty-four hours throughout the day and night, he is considered to be engaged in the service to all sentient beings. All these are His activities. That should be the ideal thought of everybody.

~ 449 ~

Only God is there in all forms and formlessness. Purification of the mind by that knowledge and service, is good and beneficial. Patience is the bases for the spiritual goal. Tolerance of the traveller on the path of spirituality should be directed towards the revelation of the Self.

~ 450 ~

Service (to all) rendered with the intent of serving God, is service to God indeed. Everybody is created by God. God is accepting service in that way.

~ 451 ~

Service is to be rendered to the people, considering them as the image of Janardan (Krishna or Vishnu), the liberator of man. Mahatmas should be served considering them as moving temples. The temples and the statues should be served to the best of capabilities.

~ 452 ~

If anyone is engaged 24 hours in God's remembrance, *japa* and meditation, then he is (supposedly) engaged in service to the Lord Janardhan. And if it is seen that it is impossible to be engaged all the time in *japa* and meditation, then in that case, whatever the extent of time one can spare should be spent in service, considering that one's own *Ishta* is there equally in everybody. Mind is purified this way.

~ 453 ~

If household affairs are done considering this to be the service (to God) then the world does not become the cause of bondage. He indeed remains the goal but to dwell on that intent of service at dawn and dusk, try to continue your effort to do spiritual practice just like a clock has to be wound once a day. That means to sit

steadily for a while to do *japa* and meditation.

~ 454 ~

Some think that to serve the guests is a waste of time. Real service is to serve Ma. In that case this body will say that those who have joined the *satsang* here, with pure mind, for them, the work is the service to the people who are the manifestations of the Supreme Lord. That is helpful on the road to the Supreme Goal of life.

VANGMAYEE MA

PART 2

Total Bliss

One Devotee: Ma, I don't feel good with anything.

Ma: The fact is that there is nothing to feel good with; because you are verily the form of bliss. How could partial happiness bind you? The taste of bliss in totality is there within you. All of you have the taste of *satchidananda* within (the ultimate reality which is existence-consciousness-bliss) and are searching for that bliss in the world. Sometimes you think that happiness is in wealth, in dignity and in sons and daughters - likewise bearing in mind one or the other such notion you are wondering around; but none of these things are capable of giving you the bliss of *satchidananda*. That is why you are not at peace, cannot feel well permanently with anything.

Brahman as the Whole and the Parts

Ma: Brahman (the ultimate reality Whole) exists simultaneously as parts and the whole. He is the part and He is indeed the total. He is in His fullness in the part again in His fullness in the total. For instance, I am being touched when my finger is touched but I am not the finger: I am being touched when my clothes are touched but I am not the clothes. As I am the part again, I am the total also. Being one He is many and being many, He is one. That's what His *leela* is. The way He is in His fullness in a grain of sand the same way He is in His fullness in man; again, the same way He is in His fullness in the totality. That is why I say, He is in the part, He is in the totality; He is both simultaneously.

Ma as Total and Parts

Question: Ma when you exist as the total, do you see us at that moment?

Ma: You see, I don't express such things to everybody.

I am the partial state referred by you but I am not the part. My holistic state referred by you, I am that too but I am not the total; I am neither limitless nor bound by limit. I am both at the same time. If you define me as a part, I am being confined within limitations - again if you say I am the whole there too I am being confined. But I have no limits, no bindings; again, I have all the bondages. That I am eating, sleeping, is my partial state of being and that is how I have limits; again, I don't need to eat and sleep, that is how I am limitless. Starting from the small flies and insects I am the infinite universe.

You are asking me whether I could see you when I am the total; I say, why only you, one who never heard of me, never saw me, in his need I could see him too, I accomplish his demand also.

Gaining Wisdom from Ignorance

Question: How is a common man able to believe in the existence of God?

Ma: To be in association of righteous people, to hear great sayings, to study the scriptures, to obey the words of God. You are the child of the immortal principle

(God). God is self-revealed. He is manifested in the presence of a pious being.

Whatever action one takes up he does it based on his belief. In the company of the spiritual traveller fire of faith burns properly. Boys study with the conviction to pass (the examination) like others. Likewise try to tread the path the way the other aspirants, devotees and yogis travel. Truly you are the form of wisdom and bliss. For the revelation of the true form the veil of ignorance needs to be removed. To remove the veil, *diksha*, studies, spiritual practice, singing the name of God etc. are necessary. God is attainable by complying with the religious exercises dictated by the guru. (Then) That everything is the image of God is understandable. There arises no question of you and me.

You alone are in the form of peace and illusion. You are the eternal-pure-awakened-liberated. For the revelation of that form the veil should be removed. To realise that He alone exists, religious practice, compliance of guru's advice etc. are necessary. Father, God is not far away. Distance means *Dur mane, dur-buddhi, durbuddhi*; *Dur* = wrong, *buddhi* = intelligence; *durbhddhi* = wrong perception/ intelligence - is far from the truth, a wrong perception. He is within and without, everywhere in

infinite forms. He in fact is you only. You will attain Him means you will attain yourself, that is to say you will know yourself. Inquiries are coming out because He in the form of wisdom is within you. He should be revealed. To attain God or the Self through spiritual practice is the same as you bringing out the knowledge from within through studies. Observe single mindedly what the Sadguru said to attain Him, to know the Self. That path is very simple, again it is very difficult. It is easier for him whose desires are destroyed to a larger extent.

If you want to walk on the path He will hold the hand and lead you. Proceed on with the belief that He indeed is holding the hand - that's all. Now you are feeling yourself ignorant. When the journey ends you will feel yourself wise because you yourself are in the forms of both wisdom and ignorance. Unveil the veil of ignorance, wisdom will be manifest. This body has all the incoherent sayings - father - now, the way you understand.

Adwait (Non-dualism) and *Dwait* (Dualism)

Questioner: When you behave with us in different ways, for instance, you ask someone, “How are you?” Again, ask someone else, “How is your son?” What is your state of being during those behaviours? All those behaviours are not executable in non-dualistic state of existence; reason being, there is no second but One. In that case do you descend to a lower state and speak all these? Or do you speak being in a state somewhat other than that?

Ma: (Smiling) who says that I behave differently?

Questioner: Who else? We indeed witness that.

Ma: That you said about seeing, it happens through the mind indeed. Acknowledgement is there where there is a mind. That is why mind is there in seeing. What else is there? Yes, the ego that means the action of ego is there. Where there is action the acknowledger, acknowledgement and acknowledging, these three exist. Where do these three exist, where is the witnessing of truth? That is why it is said these three should be

surpassed – three characteristic primal qualities should be transcended.

It is very difficult to comprehend all these being under the influence of the characteristic primal qualities. One (way) is – there is no second but One ultimate reality; there is no other existence that means there is nothing called second. Again, it could be comprehended that whatever being witnessed are the different forms of God. Whom it was said, “How is your son?” Who is the person? Who is his son? All are the forms of God. Again, what are the words being spoken out? Those indeed are He alone. Naturally here also there is nothing called second.

You may say that you are witnessing different forms. It appears because you are in the realm of seeing and not-seeing. But to whom (Ma) you attribute the behaviours there (in Ma) is nothing called second.

Ma: In the non-dualistic *sadhana* (religious practice) people start with a negative (*neti neti*) approach. (*Neti neti*, i.e. It is not That, it is not That) Through such negation of everything in the world and keeping them aside when He is revealed, diversities of the world are burnt out and the single principle comes into existence. In that state

there is no second but One. That is why it is said that the ultimate reality is one and there is no second. Again, there is coming back to the initial state from where *sadhana* (religious practice) started. How is that? In fact, in the state of ignorance the things that have been negated manifested in the conscious body (existence). What is the conscious body? In fact, a conscious body means - to understand that whatever is witnessed in the world is only His manifestation in various forms. There apparently observed varieties are not pluralities but in fact the singularity.

In the temporal sense things seem to be different but this is not the fact because these are extra-worldly, here (in my case) there is no sequential or differential understanding as consciousness is permeated in all of these. Witnessing all these cannot be compared with the worldly seeing. Not only that - here (in my case) infinity in Unity and Unity in infinity is also perceived. That is to say whatever is there in the universe is evident in the self. Again, the self is witnessed in everything in the universe. Naturally, there is nothing to be negated; when you say duality, non-duality and *leela* (the play of God) everything is evident here (in me). That's what totality is. In this state if anything is said to exist, it does; if anything

is said to be non-existence, it does not exist. Again, there is no question of existence and non-existence. Aiming at that state it is said that what is there, it exists or it is what it is. (*Ja Ta*).

Domain of Want and Domain of Self-contentment

(*Abhaver Rajya o swabhaver rajya*)

These days mothers worship Lakshmi (the goddess of wealth). The reason behind this is to have a huge amount of money. You worship Saraswati (the goddess of knowledge) so that you become learned and earn money, so you can have a happy household life. But what I say is that there is nothing to gain with such worship. The reason being all this wealth and learning are not permanent. Such worship of course is an expression of want. If *puja* (worship) is to be performed Mahalakshmi should be worshipped not Lakshmi. There is no reduction of riches gained through that. Likewise, instead of doing Saraswati *Puja* Maha Saraswati should be worshipped so that *Brahma-Vidya* (the knowledge of Ultimate reality) is attained. In that case we can reach

the domain of self-contentment from the domain of want. To reach the domain of self-contentment one needs to turn himself into an instrument. Then the understanding that He alone exists and He is the doer of everything will come about.

Practice and Pure Instinct

(Abhyas and Shuddha Sanskar)

Question: We don't feel like doing many things but many a time going against our will, as if being benumbed, commit something. What is the remedial measure?

Ma: "Paralysis" is inherent in a sentient being. Whatever people do they do it in a benumbed state. You see, when a grain of sand enters the eye, we cannot see. The eye gets filled with water. Likewise, the mind becomes restless with the slightest touch of worldly objects. In our inner being there are impressions of worldly objects accumulated during several births and rebirths. Would these be deleted easily? It is because of those *sanskar* (phenotypic and genotypic impressions of thoughts and actions in the subconscious mind of an individual which change his attitude) we act as

being benumbed. That is why we need to be engaged in practice. Because of such practice there could be paralysis in the opposite direction. The way we act in the world against the will, being benumbed because of *sanskar*; why couldn't spiritual activity happen on its own in the same way as the result of practice?

Impropriety of Mourning for the Demise of Ones Dear to the Self

Ma: (to a father bereaved of his daughter)

See, (you) welcomed all the inflictions thinking yourself as the doer. If the *bhava* 'My son', 'My daughter' was not there, if you could think that wife, son, daughter etc. are the property of God, then there would have been no reason for pain. Giving the wealth back to whom it belongs we never become unhappy. On the contrary, feel at peace thinking about being freed from the obligations. If you really love your daughter then don't cry and lament for her, rather, try to pray to God so that she attains a good state. Whenever you cry and lament for your daughter, she will try to come near you. But she cannot come because she is incapable of tearing the veil

which separates her from you. Such efforts will only inflict pain on her. By crying and lamenting for the daughter you will become the cause for her to be more unhappy. That indeed is not called love. That is why pray to God for her peace and benefit.

The Self is in all Created Beings

Where there are two, there is distance and unhappiness. All efforts (religious) verily, are to remove that distance. Where from pains and fear would come? It has been said before many times that only the Self exists and there is nothing else. If that is not felt the **knowledge** of total and the parts is not attained. Knowledge of the Lord and the servant is not there. Who is in the form of the Supreme Self is total, He is in the form of parts, He is the Lord, He indeed is in the form of a servant. All these are understood only when the knowledge of the Supreme Self is attained. Then only it could be said that He alone exists in all forms and in all states. To enjoy the rocking of the mother one needs to climb onto the lap of the mother. Then only one experiences the rocking of the mother.

Ananda

There exists a self-contained thing in every sentient being which we call *ananda* (bliss). A sentient being instinctively wants *ananda*. Because of the presence of that *ananda* in him he could ask for that. Otherwise, he wouldn't have demanded it. He cannot do without asking for *ananda*. If observed intently, the longing for peace and *ananda* will be witnessed in all sentient beings. Small living beings like insects and spiders also do not want to move towards heat. They want peace and comfort. Scorched by the sun, living beings want shade. Man, also stricken by the heat of the three inflictions, (*Adhibhoutik* = fear of predators, *Adhidaivik* = natural calamities and *Adhyatmik* = psychosomatic illness) searches for God - the abode of peace and the treasure of bliss.

One needs to resort to some other heat to be saved from the three inflictions. Heat should be conquered by heat only. That indeed is called *tapasya* (penance/austerity). I call tolerance of heat as *tapasya*. Suffering of the worldly heat is similar to the hardship encountered while initially taking the name of God. But in spite of having hardship through that pain only it is possible to be freed from the three heats of inflictions. Therefore,

what is needed is endeavour, what is needed is action.

Attachment and Renouncing

Attachment cannot be given up through effort. Other worldly attachments are left out only on increasing the great desire to attain Him. What is the hurry about renunciation? It is the characteristic of worldly things to leave away. Bliss and peace are the goal of everyone; these are there in everybody. These will never be left out. What has to be renounced will go away on its own.

Kundalini Shakti (the Power of *Kundalini*)

When the *Kundalini shakti* is awakened the knots (plexuses) present at the base of the navel start untying. When all these knots are pierced various types of sound are heard and *Jyoti* (special light) is seen.

Anahata dhvani (Unstruck sound) is heard. It (the unstruck sound) is ever present; but it cannot be heard

if the mind is not stable. It is the sum total of all the sounds of the universe. For instance, the sounds of the conch shell, the bell, the gong etc. are different but if all these are played together all the sounds come together and a special sound is produced, similar to the *anahata dhvani*. There is no such worldly sound to which it could be compared; yet all the sounds of the universe are produced from it. Likewise when some other knot is pierced, witnessing of *jyoti* happens. This *jyoti* indeed is supernatural. It cannot be compared with any other light in the universe. (You should) Know that, same is the case with *roopa* (forms). Immediately after piercing knots people have *darshan* (special witnessing) in accordance with his *sanskar* (impressions of both genotypic and phenotypic actions in the subconscious mind). Again all forms get dissolved in one form. Everything in the universe came forth from a single root (source). All these could be perceived only when the knots are pierced. Only the one, all of whose knots are pierced, can perceive the causative factor of creation, sustenance and dissolution of the universe. One who has only partial piercing cannot comprehend the mysteries of the creation.

Kripa (Grace)

Kripa is the fruit accrued as the result of actions in the previous births. You deserve it indeed; but you don't know about it. That is why you think of it as grace. Besides that, a *sadhak* (religious aspirant) while continuing with *sadhana* (religious practice) attains a certain state when everything seems to him as grace. Whatever is happening in the world, as if, comes about by the grace of God. There is nothing like a goal and effort. That indeed is the state of *kripa*. There is nothing called *kripa* in the state which succeeds that. Then there exists only a single principle. Who will be gracious to whom?

Kripa O purushkar (Grace and Effort)

Ma: There are discussions and differentiation between grace and effort; these are but the same thing looked at with different perspectives. When one talks about something he does it with a particular end in view. Everything seems to be grace in a particular perspec-

tive, so to speak. That we are trying to attain God is His grace too. There are no ways to seek for Him without His Grace. He is gracious to let us understand that we are incapable of attaining Him with self-effort. In another consideration there is nothing as grace, everything happens out of self-effort. If there is a single principle in the world then who is being gracious to whom? That fight between grace and self-effort will continue for eternity. Someone will say grace is superior and some other will say self-effort is superior. Until the intelligence of equity or sense of equanimity will come forth, such contradiction will never end. But one thing is certain that action will bear its fruit. Again, there is no end of activities. In view of this *sadhana* (religious endeavour) is endless.

The complete wisdom or the wisdom totality is not attainable through actions, it is self-revealing.

Krishna *Leela* (The Divine Play of Lord Krishna)

Ma: Even the people who are liberated while living are not also eligible to hear about the divine play of Lord Krishna because 'liberated' means that at a certain time

they were in bondage and were liberated afterwards. Only those who are in a further higher state could hear and understand the divine play of Lord Krishna. Play of Lord Krishna starts from where Vedanta (non-dualism) ends. It cannot be expressed in language. There is only one male in the play. He is Radha as well; he indeed is the *Yogini* and he too is the cowherd boy. Only one Krishna Himself is enjoying himself in different ways.

The Indication of Real *Darshan* (Witnessing The Divine)

Ma: The way to understand what the real *darshan* (visualising God) is, is to notice the extent to which you have changed as a result of that *darshan*. As the result of the *darshan* if it is noticed that your mind is gradually proceeding towards God and its trend to move towards the worldly objects is getting slackened bit by bit - then only you will realise that your *darshan* is genuine. The reason being He reveals himself in different forms and the mind gets attracted towards these.

Practice of Real *Darshan*

Question: Ma, how could I understand the genuineness and falsehood of *darshans* that happen during the course of *sadhana* (spiritual practice)?

Ma: *Darshan* happens in dream as well; again it happens during the course of *sadhana*. Someone may see God, or a temple, or Krishna or Siva. As the dream-objects are different from the worldly objects, those are witnessed during the wakeful state and the observer feels happy. If *darshan* of the guru, or the most beloved image of God, happens there is furtherance of happiness and the observer presumes that guru is gracious to give *darshan* as a result of practice of *japa* etc. Instead of visualizing the guru, or the most beloved face of God, if other Gods and goddesses are seen, then also he feels happy to think all these are the different forms of his most beloved face of God. At times it so happens that though there is no clear memory of what has been visualised yet there remains a touch of happiness. Any activity leaves an impression in the mind; although these impressions may not have clarity. But there is no doubt about the existence of the impression and one who identifies the impression could presume when the impression came about. However,

when God etc is visualised there remains a mark in the mind. If such visualisations occur frequently then this mark gets bigger and somewhat becomes a way of communication with God. Again there is certain type of visualisation which immediately modifies the *sadhak* (the seeker). He cannot forget such visualisation. As nobody needs to remind about hunger, it comes in its own time. Likewise the visualisation I referred to happens on its own during *japa* practice. I am not talking about which of the visualisations will happen before or after. What I mean to say is that visualisations are very different. But real visualisation is that after which the question of seeing or not seeing does not arise. Because that is tantamount to become the same form as that. Therefore the question of seeing or not seeing does not hold good.

Kheyal

Question: Ma, what is the meaning of the word *KHEYAL* that you use (very often)?

Ma: (with a smile) whatever meaning you choose to make out.

Question: We use the word *kheyal* with double meanings - *kheyal* denotes wish and again it means memory as well, but both the meanings are useless in your case.

Ma: Don't you say that she is whimsical? You may take the meaning of the word *kheyal* just like that. Whenever the word is uttered (by me) you make a meaning out of that.

Question: In our worldly context can't there be anything which it could be compared with so that we could have a distinctive perception of that *kheyal*?

Ma: Yes, you may compare *kheyal* with the activities of a mad person. Again this body verily has a loose head.

Question: Your *kheyal* cannot be compared with the activities of a mad person, because at times you are to be reminded of *kheyal*. A mad person need not be reminded of anything. Moreover a madman also commits wrongful activities out of craziness; but none of your activities could be termed as unpardonable. I am yet to have the understanding of the word *kheyal*.

Ma: (smilingly) you see, *kheyal* does not mean wish. Because wish is accompanied with unwillingness, there exists a sense of want. Again wish accompanies eagerness also, but when it is termed as *kheyal* there is no

avidity or unwillingness.

A devotee: As per my understanding of *kheyal*; it is some sort of wave of the Ultimate Reality which cannot be restrained by anyone's force.

Questioner: But Ma speaks of two types of *kheyal* viz. firm *kheyal* and uncertain *kheyal*.

Ma: (Smilingly) yes, there appear two types of *kheyal*. When there is the firm *kheyal* no force is capable of resisting it. Again at times when I blend my *kheyal* with your wish then it takes that shape (of your wish). Words do not come out of the mouth of this body every now and then regarding what will happen or not in the future. Sometimes it happens like that - say for instance, someone is willing to go to Allahabad for a certain purpose; I see that if he goes to Allahabad his work will not be done and his going there will be futile. But when he expresses his desire to go to Allahabad then I also say, "Yes, you can go to Allahabad and give it a try." But he returns from Allahabad being unsuccessful. At the very onset if I would have desisted him from going to Allahabad he would brood over the thought in a corner of his mind that he could succeed in his work had he gone there; even though he stopped going to

Allahabad abiding by my words. But after going to Allahabad and coming back unsuccessful he would have no such thought. Because of that most of the time *kheyal* of this body acts being commixed with your will and unwillingness. Again when there is a firm *kheyal* the thing happens unfailingly.

Question: Well, can we term this *kheyal* as *leela*?

Ma: You can say everything; if you call it a will then it is that again; if you do not call it a will it is that too. Whatever assertion you put on, verily it is that. At times I say to you that there exists a state where 'being' and 'not-being,' everything is true; again there arises no question of 'being' and 'not-being.' The *kheyal* is somewhat like that.

Dependence on Guru

Question: Ma, how could dependence on the guru develop?

Ma: After being single pointed, dependence on the guru develops. That dependence will come through always thinking of Him, engaging in meditation, doing

japa, singing the Name (of God) etc. and to remain with a single focused state of mind.

Doing *Japa* after Hearing Utterance of *Mantra* from Guru's Mouth

Question: I have heard that doing *japa* is to bear in mind that guru is uttering the *mantra* and I am only hearing it.

Ma: That you have just said *japa* is to sit silently bearing in mind as if to hear the *mantra* that had been given by the guru from the mouth of the guru. That too is a type of *sadhana* (spiritual practice). The guru who has given *diksha* (initiation) verily exists inside and the *mantra* of initiation is also inside. While seated for doing *japa* one should contemplate that during the time of initiation the way the guru uttered the *mantra* in the ear, now I am also accepting the *mantra* sitting and hearing in just the same way. Doing *sadhana* in that way at the right moment opens up the faculty of real hearing. At that time all those distance-hearing, (*dur-darshan*) unstruck sounds (*anahata dhvani*) or the sound of flute of Krishna, whatever you say, could be heard.

Human Effort and Action

Ma: As long as you have energy you have to act. The way you are doing tens of activities of the world, similarly actions are to be performed in the religious domain also. But keep it in mind that uptil now whatever religious activities you are doing, these are the work of ignorance, and that too He is making you to act. While doing such works people could understand the futility of power of their own self. When the realisation comes that there is nothing to do, then only self-surrender happens and dependence on God comes about. Even then activities do not end. The activities of knowledge continue. Then the realisation comes that he is getting everything done. Because at that stage ego also remains, I am calling it action. The activities that are being done at that stage are called human efforts. That is the action of the ultimate *Purush* (the ultimate masculine principle.)

Glory of Human Effort

Question: Man is born in accordance with the actions done in past incarnations. In that case what is the

importance of human effort?

Ma: The Supreme Being has to be attained through human efforts. The actions which are required for the revelation of the Supreme *Purush* are the real human efforts. Fate could be changed through God's grace. The devotee who believes that the fruition of the activities of the past lives could be changed by God's grace, for him that is also possible.

There are rules in the domain of God but nothing is impossible for Him. If you believe that God's grace is also determined by fate, for you that too is right. But if you believe God is greater than fate then He can do everything for you. He takes up all the burdens and cares of the devotee.

Offering of Real Obeisance

Ma: What is *namaskar* (paying obeisance) like? It is like decanting water from a small pitcher. Don't you see that if the small pitcher be placed upside down all the water will be poured out. Similarly, pouring out of all mental states at the feet of the revered one is real offering of obeisance. You say, "Our head is the container of all our

mental states and thoughts.” While offering obeisance we put it upside down, then in fact nothing falls out. As if it is a talcum powder container placed upside down. When the powder container is placed upside down very little powder pass through the very tiny holes of the lid, not all the powder. If the small pitcher is not fully emptied God does not fill it.

Renouncing Ego While Offering Obeisance

Ma: Why people bend the head down while doing *pranam* (paying obeisance)? Then he could understand his smallness. He realises how insignificant he is in comparison to the person before whom he is bending his head down. On the other hand, as long as his ego remains strong, he keeps the shoulder straight. An upright head is the expression of pride and ego.

What is *Prarabdhwa*? (Fruits of Actions of Previous Births)

Ma: What is *prarabdhwa*? That what has been obtained afterwards. You know what is there in your scriptures. Here (in the case of *Ma*) the words are not well organised. What is obtained later on I call it *prarabdhwa* - that means you did the action before and got result later on. Profit and loss are there where actions are. Again, the question may arise, who is acting? He is acting and He is reaping the fruits. These are nothing but His *leela* (divine play of the Lord). In that context there is nothing like *prarabdhwa*. Again, to the devotee there is no *prarabdhwa*, because everything is the action of the most beloved one. The most beloved one is revealing Himself in the form of action as well as the fruit of action. His most beloved one is revealing in the form of happiness and the most beloved one is also revealing in the form of pain. If viewed in that way nothing like beneficial or harmful remains. As discernment is done with the mind, it is not permanent; mind is restless that is why what mind apprehends does not remain permanent. But when that

fact comes in the perception then it is understood that it is what it is. Whatever happens is right.

Control of *Prarabdha* and the Efforts to attain Total Bliss

Question: Ma what is the way to control *prarabdha*?

Ma: In such a case I suggest establishment of friendship between enjoyment and renouncement. That means when enjoyment could not be left out absolutely then it is better to try renouncement in the midst of enjoyment. Take for instance, you eat sumptuously during six days in a week and eat only *bhate bhat* (rice and vegetables cooked together with minimum spices and oil) one day. By such continuous practice the desire for enjoyment is gradually reduced. Bear in mind that when you obtain a human birth there were some righteous actions in your previous birth. If there were no righteous action human birth is not attainable. When a *jiva* (a conscious empirical being) has a human birth, it is obvious that he entered the process of gaining self-realisation. Then he can attain a higher state of being if he so wishes, and may take birth as a lower being. Therefore, after obtaining

the human birth at least some time should be spared with a strong will even as penance towards (taking) the name of God. It is true that if forceful *prarabdha* goes against (your wish) then to stay for days together in a good mental state is not possible. In between some omissions and faults may happen. But it is improper to say that nothing happens against strong *prarabdha*. Trying to proceed along the right path an impression is left on the mind. That too tries to determine the direction of the journey on the right path. What you call repeatedly as *sannyas* (renunciation) does not happen by wearing saffron clothes; *sannyas* happens on its own merit. For instance, by watering the plants flowering and fruition happen automatically. Likewise, dwelling on only God's name the mental state of renunciation wakes up automatically. If the real mental state of renunciation wakes up then even the gods cannot hold him back by temptation. That is why I say - continue taking the name of God. It is not true that nothing happens; every sentient being is a toy made up of bliss. It will not be satisfied with partial happiness. Make efforts so that he can attain total happiness.

Prayer and Resoluteness

Question: Ma is it good to pray silently or to pray loudly?

Ma: Prayer should be made with body, mind and speech together. Where will the loud prayer come from? But know that if prayer be made with mind precisely and in a proper way then body and speech will join in automatically. Your hands go upward during *kirtan* (singing the name of God). From that, the closeness of the relation (of the hands) with mental state is understandable. If someone sits in seclusion for chanting the name of God and gets absorbed in that then loud chanting happens automatically along with the movement of the body. That is called chanting with body, mind and speech. Many a time it is seen one is mentally chanting the name of God, again is thinking something else along with it or doing something with the hands. In all these instances while chanting the name of God loudly the mind gets attracted to that sound; the objective consciousness attains a stable state. There is another point - when chanting the name of God is done with body, mind and speech together then a *kaya* (a shadowy form) is being created in your body and from

that very instant *satwik bhava* (virtuous mental state) which will be noticeable, later on starts developing. Someone might have been doing *japa* etc. for a long time with resoluteness but in spite of that no special indication is noticeable from outside. The influence of jealousy and anger on him seems to be present to the same extent. From that you do not infer that their effort to live the life of purity goes waste. Nothing goes in vain. Whatever action is done by whosoever, its result stays on.

Manifestation of *Vibhuti* (Special Spiritual Power)

Ma: On the path of *sadhana* (religious practice) appearance of *vibhuti* is inevitable. May it be the practice in the line of duality or non-duality. While travelling by railway train you see so many cities, so many houses and many other things; and is it possible that while proceeding towards God you will see nothing? But you should know that *vibhuti* appears as long as one stays on the path. When appearance of special spiritual power is spoken about then both what appears and to whom that appears exist. Where is the real wisdom when there

are two? Again, what are those appearances? Verily, all those are His manifestations, His *leela* (Divine play of the Lord). What does *leela* mean? It means dissolution, total merger. Manifestation is there because *leela* is there.

Again, when one becomes one with the *vibhuti* itself then there is no question of appearance and disappearance. That is why it is said that in non-dual existence there is no appearance of special spiritual power. When non-duality is mentioned, existence is mentioned and again your question whether or not this special power appears in that state does not hold good. Just as when wisdom itself is referred to, then a state beyond wisdom and ignorance is understood; likewise when the non-dual state is mentioned then a state beyond *vibhuti* or mundaneness is understood.

Brahman (the Ultimate Reality) is all Pervasive and in all Forms: Way to know Brahman

Question: They say there is no second but Brahman. Again, a devotee says that knowledge of Brahman is a thing of lower order, the play of God is superior to the

knowledge of Brahman. There are so many arguments and counter arguments. Nothing could be apprehended.

Ma: That which could be apprehended has its end. Where there is doctrine there is (a question) of leaving aside. You should know that it's all in reference to the path as long as there is doctrine or discourse. All disagreements are on the path only. There remains nothing to talk about once He is attained. There is no objective difference between devotion and knowledge. Take for instance that someone has taken *diksha* from the guru and the guru asked him to serve God. The disciple, placing the image of God on an altar, started serving Him. Serving in this way for some days a question will surface from within, "Is my God so small that he only keeps sitting on the small throne in a corner of the room?" Such thoughts will crop up certainly in the mind like an infectious disease. The reason being - while treading the religious path surfacing of such thoughts is natural. Afterwards he may witness that God is also standing where he is cooking or cleaning the cookware. Even when he goes to the toilet his God is there too. Then he would think, "Are there no considerations of purity and impurity? I am seeing God everywhere." In fact, there is nothing like purity and impurity in God. God is om-

nipresent. After that he may find God in animals and birds. Looking at the tree he will see God is sitting on it. God is also there in his heart. Thus, he also will see God in all sentient beings and in all places. Afterwards he perhaps will see that his God Himself is in the form of tree and animal. The God he had been seeing in the tree separately, now he is seeing the tree as God. River, animal, birds, whatever he is seeing seem as the forms of God and not only that he is looking at himself as the form of God. It will come to his feeling that presence of one God as the only all-pervasive principle. In this manner his knowledge of duality will become non-existent and it would appear to him that the Ultimate Reality (Brahman) verily is the beautiful body - radiance of God. But here he does not discriminate between knowledge of non-duality and duality. Here what I have said so far cannot be the same for everybody, as nobody is in the same state of being. Who has attained progress to what extent in previous births is unknown. Besides that, guru's power is also there. Guru at his will can provide the disciple with any state of being. Again, it is natural that each individual will gain experience which is different from others, the reason being His infinite existence is in infinite forms. Therefore, there could be infinite existence. However, the process to attain non-dual state

from dual state has been seen here.

Again, take the case of the realised ones. Beginning with the rational judgment 'not this', 'not this' they try to grasp the ever-existent principle. By examining the transiency of everything in the world they infer that those are not Brahman because Brahman is eternal, it has no transformations.

Thus, may it be through the result of reasonable judgment or through meditation when you will attain or experience the unchangeable principle, then the sense of plurality will disappear and you will be established in His oneness. If in such a state the knowledge of the world appears to someone, then it could be said that he is not established in Brahman. Had it not been said about inner-bathing (inner-purification) and outer-bathing? While taking a dip in the water, if even an insignificant part of the body or even a strand of hair does not get wet, then how could it be called a dip? Similarly, after attaining the wisdom of Brahman if worldly knowledge appears intermittently then in which respect could that be called wisdom of the Ultimate Reality? When it is being said about the attainment or experience that happened, this is not proper, because in all these statements there remains a sense of duality. When gain or attainment

is said that means someone has gained something. Similar is the case about experience. One experiences something other than himself. Obviously, that state of mind cannot be expressed through language. That is why it is said, 'It is what It is,' and consequently He alone is. Again, if someone while judging reasonably, or through meditation gets into the state beyond cognisance that too is the state of static inertia. That is why it is observed that from the state of non-duality perception of servant, Lord etc. arises. All these mental states of being are not a partial state of ignorance. These are also total; it is duality in non-duality. For example Hanuman, while explaining his relation with Sri Ramchandra, said that Ramchandra and he are one. Again, there is partial perception also, the perception of Lord and servant. Here the realised one is seeing the revelation of a single principle in different forms and varieties.

Therefore, the devotee and the realised one reach to a single destination. A devotee seeing his God in all forms could realise that there is no other principle except one God. The realised one following the path of rational judgment after reaching the single principle sees that the very principle is manifested in infinite forms. The difference between them is only of the path.

Experiencing the Ultimate Reality

Ma: Only when pure mental disposition is awakened could people understand that there is nothing substantive in effort or action. Then he becomes like a toy in God's hand. He dances as he was prompted by Him to dance. To invoke the pure mental disposition, it is necessary to hold fast on a path. It does not matter whether that mental disposition is of dualism or non-dualism. One of the *bhavas* such as 'I am everything', 'I am everything' or 'You are everything', 'You are everything' should be clung to and stayed on. While dwelling on such a state, it happens in the mind that there is no duality. 'I remains or 'You' remains. Then everything dissolves in an undifferentiated principle. That verily is experiencing Brahman, attainment of God.

It is inexpressible in words. Just to understand it attainment and non-attainment are referred to. Language means floating. Where there is happiness, unhappiness will be there in the background. Experiencing Brahman is a state beyond happiness and unhappiness.

Whenever you see a wet pitcher (earthen) from a distance you think it is filled with water because generally

a pitcher filled with water appears wet. Similarly in the gestures of a realised person a sort of happy disposition is evidenced. But that is not happiness. What that disposition is, is beyond language.

Realisation of Brahman is beyond Knowledge and Ignorance

Ma: In spite of covering the *jiva* (sentient being) with the veil of ignorance He kept the door of knowledge open. One can attain liberation through that door. But it should be kept in mind that to achieve the Ultimate object, for the attainment of God it is required to rise above knowledge and ignorance. As long as knowledge and ignorance exist that is to say, judgment of differentiation exists, Brahman is not achievable. When attained the intelligent differentiation dissolves in That.

God is in all the objects and in all the causes

Question: Ma, could wealth, fame, promotion etc. be prayed for to God? Is it improper to pray that way?

Ma: What I say is, if you want to ask for anything pray for it to God only. Approach Him along with everything that you already have. He is the gracious wish-fulfilling tree. Whatever people ask of Him, they get it. If anything is to be asked from Him, you ask for Him only. Once you achieve Him everything is achieved.

Suppose you wish to have a son. With that wish if you ask for God and achieve Him then you will see that everyone's son is your son. There will be no difference between your son and someone else's son. Same is for wealth, fame and promotion; because all those are within God. That is why.

If you attain God, everything is accomplished. If you want worldly objects then you will achieve those objects only. But a worldly thing is poison indeed, (like) *jahar*, (Ma said, '*Bishay to bish, jahar*'; *bishay* = object; *to* = indeed; *bish* = poison, *jahar* = diamond. Diamond filings are lethal poison). In that case if you want an object, you

will receive poison only. Sufferings also come along with it.

These are also God's grace; the reason is that after inflicting injury He makes people to turn back towards Him. Otherwise, people would not look at Him at all. Again, if God is associated with want and unhappiness then those do not become the cause of sadness. If you are accustomed to consider God in His total manifestations and if you could think, "O, God, happiness that I am enjoying is your gift, the pain I am suffering, that too is your gift, you are appearing before me in the form of accomplishment and want." Then you will see nothing in the world will be able to trouble you. By attaining God in all forms, you will get absolute peace and bliss.

Easy Way to achieve Devotion and Faith in God

Question: Ma, how do devotion and faith towards God develop easily?

Ma: To achieve devotion and faith in God, one-pointed action should be the goal. The path the guru showed should be trod without any discrimination. While pro-

ceeding on the path as instructed by guru whatever is required would come automatically.

Nothing is gained by lamenting over mind's restlessness. The mind is restless because it is deprived of its food. Give the mind its food, nourish it; then the mind will calm down on its own. Total bliss is the food of the mind. Mind is moving around in quest of that bliss.

The mind is travelling around and searching for happiness in the objects of the world but by no means achieves total happiness. That total bliss is inherent in our nature and the mind also knows its taste. That is why other worldly piecemeal happiness cannot satisfy it.

I call the mind a baby. Just like a baby searches around for mother and never calms down without mother, mind too is roaming around in search of mother. Total bliss is its mother. I also call mind a great *sadhak*. A *sadhak* never gets satisfied until he attains his cherished goal. Continuously he tries to achieve his goal, similarly mind is eager to attain total happiness.

Nourish it with good *bhava* (mental disposition). Mind will calm down only through practice. Continue with the worldly works you are engaged in. I don't call those

futile; but always your target should be God. One day you will achieve the ultimate goal of life. The relation between 'soham' (I am that) and 'aham' (I am) is similar to that of a tree and its shadow. Our 'aham' is the shadow of 'soham'. When (one) moves following the shadow of a tree the root of the tree could be arrived at, likewise aiming at God if the goal stays fixed, God is attainable also through the objects of the world.

The Main Course of *Bhagavat-Sadhana* (Practice to attain God)

Ma: Those who are engaged with the name and form of God would say that only by taking the Name everything is accomplished, because the name and the named are one and the same. Again, those who are engaged in the path of knowledge are saying that only uttering "I am Brahman" for saying sake, will not do; it should be well contemplated on. These are the different ways to attain God. There is no disagreement here. Again, someone has been saying that only Brahman exists and nothing else. Again, someone has been saying that only He exists in all forms and modes. Because we are in the realm of

duality, we see the names of God in a divisive way. We say that God is attainable through some such names, and will not be achievable through some such names. It is also said that if God is the goal, He is achievable by calling Him by any name because all names are His.

Where is He not? That is why Prahlad said that his Krishna is in the quartz pillar and it was witnessed that God revealed Himself from within the pillar. He is everywhere, in water and land. That is why Prahlad could not be killed by throwing (him) into water or by pushing down to the ground from a hilltop; the reason being, wherever he was thrown he fell on God's lap. Who could kill him? That is why we say, "*Mati ki? Na Ma ti e.*" (The literal translation is, 'what is mud? Verily, it is the mother') that is to say, it is not something else, only God. In one particular view it is said that God is in the pillar, Narayana is in the pebble. Again from another view it could be said; where is God in the pillar? The pillar itself is God; where is Narayana in the pebble? Where is the pebble? It verily is Narayana. That is why it has been said that if God is the goal, then taking the name of God, repeating the *mantra*, religious activities and meditation - whatever one engages with - God is attainable. The purpose of all those is to cause God to

blossom from within. That is the reason when it is said, “Glory to Ramji”, “Glory to Ma”. Oh, Oh! Have Ramji or Ma ever been defeated so that they need glorification? They are ever glorified. So that I could feel their ever-glorious state, is the purpose of uttering those words.

Accomplishment of the Goal through Single-Pointedness of Mind (Right Mindfulness)

Ma: Mind is spread around different objects of the world and is getting nourished by taking the juice from there. Leaving aside all those, as long as the mind will not be one-pointed, till that time its subtle momentum will not start. When the subtle momentum of the mind starts then the great revelation becomes easier.

That is why I ask you to get engaged always in *satsang* (religious discourses), pure discussion, *japa* and meditation etc. Those who are householders should do worldly activities as service to God and reserve a specific time only for His meditation or contemplation. There should not be any other thoughts at that time. ‘Only He and I

exist' – should be the mental disposition. What will be result of such meditation in seclusion? The *bhava*, that whatever other action you are performing is the service to Him, will blossom out more clearly. While continuing with that *bhava* one day the mind will be focused on one point and once it gets single-pointed His revelation will be apparent.

Stability of Mind comes through the Practice of Chanting God's Name

Question: Ma, while chanting the name of God the mind does not become stable even for a moment. Does it yield a result when chanting the name of God is done with a restless mind?

Ma: Certainly, there is result. Mind gets stable while engaged in chanting the name of God.

Mantra-Consciousness

Question: Ma, what is *mantra-chaitanya* (conscious

mantra)?

Ma: What is *mantra-chaitanya* like? Take for instance, when I called you father you replied immediately. That is because name and the named are not different. That is why if called by the name the named responds.

No sooner the *mantra* is uttered, the *mantra-devata* (the deity represented by a specific *mantra*) or the most loved image of God appears, then that very *mantra* is said to be a conscious *mantra*. That is called *mantra-consciousness*.

Question: That you have said about *mantra-devata* or audience with God; what is it like? Does a spiritual seeker find himself different from his beloved God or does he see himself in God?

Ma: In the very initial stages in spite of finding himself separate from God when the fundamental principle of *mantra-devata*, or that of the beloved deity, starts revealing then the seeker also finds himself in that principle. Is not that the reason for the saying - be God to worship God? The *sadhak* worships himself while worshipping the beloved God. That means then the beloved God and the *sadhak* become one entity.

Result of *Mantra-Japa* (Repeating God's Name)

Question: Does the subtle body change by doing *mantra-japa*?

Ma: Where there are forms changes are there, (but) the form of God is not subject to changes.

Question: Does oneness reveal through *mantra-japa*?

Ma: Leave the discussion about oneness aside for now. Let the divine image of God manifest first, after that the one Ultimate Reality will be revealed. That form will be manifested as by the name he was called.

Question: Does *mantra japa* result in revelation of some other domains or sacred abodes?

Ma: Certainly, that does happen. But the purpose should be to understand the self-revealing state of the abode which transcends the domains beyond the worldly domain.

Question: Could attainment up to the Ultimate Reality be possible through *mantra japa*?

Ma: Why can't that be?

Question: Does audience with *shabda brahma* (sound form of the Ultimate Reality) happen?

Ma: That should have to be. Mind means that which acquiesces to the existence of two. That is why joys and pains are felt. Intelligence affirms these. The *jiva* (sentient being) is tied up in this world. As stagnant water stinks and again gets clear after filtration, the microbes are destroyed; similar is the case with bound *jiva* and liberated *jiva*. Water is the primeval soul and *jiva* is like stagnant water. But the water as principle is in both. The *atman* (primeval soul) is like that. Where there is *jiva* there is Shiva (the ultimate God). The soul of *jiva* is the Shiva-principle and eternal.

Ma is Omniscience/Controller Within

Question: Could you see us when we think of you?

Ma: Yes, the way things get clearly evidenced when the light from the torch fall upon those, your images also come up in me when you think of me.

Ma suffers the Pains and Sorrows of the Children

Ma: It so happens that the way people suffer pains and sorrows, this body also suffers those exactly in the same way. There is not much difference between these two. Reason being; this body does not have the sense of discrimination with someone else's body. For the sake of saying you utter "there are no two but one Brahman" and in behavioural pattern there remains the sense of separation; that cannot happen. In fact there exists such a state where the sense of discrimination is absent.

Asan (Body Postures) of Ma

Ma: *Asan* of the body used to come by on its own. Bajitpur was not that very secluded; while in Vidyakuth I used to sit for chanting the name of God as soon as it was nightfall. I kept the room neat and clean, the reason being, it seemed like a temple. God's name is being chanted while sitting in it. While seated for chanting the name at nightfall I used to pour myself out once for all

at the hand of God. If complete pouring out at the hand of God is not there, God cannot give a shape. If there exists any force of affinity or pull from the back then the touch of God cannot be availed of. But making the self freed from all attractions when chanting the name of God starts then only it could be witnessed how God appears and shapes the aspirant. At nightfall making the body relaxed, when I started chanting the name then I could witness that the *asan* was being done involuntarily. Gradually the body would get straightened and so steadied that it could not willfully be turned around. Again when that state would leave, the body would bend down on its own.

Ma's Guru

Ma: I always say that in childhood father and mother were the guru of this body. Afterwards when given in marriage the parents said that the husband is the guru. Later on - whatever is there in the world is the guru of this body. In that sense I could say that the soul is the guru or that body is the guru of this body. Besides, in the context of *puja* (worship) I used to say that when *puja*

was offered to a specific god then the god was invoked from within this body and *puja* was performed and afterwards it was commixed with this body. In a similar way you may guess it is in the case of guru also. Just as I said that at the time of *diksha* (initiation) for *puja* and *yajna* (oblation in fire) if all the requirements like flowers, fruits etc. could directly come out of this body could not the guru come out of this body?

Ma's *Diksha*

Ma: Diksha of this body took place on the full moon night of the swing festival (of Lord Krishna). Most of the people after finishing their dinner came out (of their houses) to witness the celebrations of the swing festival (of Lord Krishna). Bholanath also had his food. After preparing the water pipe tobacco, that he had been provided with, he had been enjoying it while lying down and was observing what I was doing. The way I swept the floor of the room that day, and posture I sat in, seemed something new to him. While observing these he went to sleep. At my end it was such fun, that in *yajna* (fire oblation) and *puja*, whatever was required for

receiving *diksha* (initiation) came forth out of this body automatically and were placed before the *yajna* altar. All the arrangements were complete. Flowers, fruits, water etc everything was visibly present. Though these cannot be witnessed by anybody, there is no doubt about the authenticity of all these. The *mantra* of *diksha* spurting out from the navel came out through the tongue. Later on that very *mantra* was written on the *yajna* altar and on that very *mantra*, *puja* and fire oblations were offered - that means all the required rules for taking *diksha* had been followed. After that when *japa* of *mantra* of *diksha* started with circular thumb movements along the finger phalanges. Bholanath woke up and saw me doing *japa*. This body neither did *japa* with moving the thumb nor did anybody demonstrate that. But *japa* with circular movements of thumb along the fingers phalanges had been going on its own. Bholanath was astonished to see that. But on the next day when I went for doing *japa* on my own I noticed that everything had been going topsy-turvy. Later on when that very state re-appeared in this body *japa* did happen on its own. Thus *diksha* happened in this body.

Ma's *Kheyal* (Divine Intent) of Chanting the Name of God

Ma: I had said before that while living at Bajitpur a *kheyal* (divine intent) was there to chant the name of God every day. The room where I stayed was kept clean and tidy. Watchfulness was observed so that there would not be any connection with something outside, even through a twig. At dusk incense smoke was moved around the room from outside. The reason was that it was a temple wherein the name of God was chanted. Till that time *diksha* did not happen. Although every day I used to sit for doing *japa*, there was nothing special about that, only to utter “*Haribol*”, “*Haribol*”. At that instant the state that the body acquired was because of the distinguishing quality of the name of God. During that period once Bholanath told me, “We are *shaktas* (worshippers of *shakti* i.e. deities of power), why do you always chant ‘*Haribol*’, ‘*Haribol*’? That is not good. Hearing this I said, “Then what should I say? Should I say, ‘*Jaya Shiva Shankara*’, ‘*Bam Bam Hara Hara*?’ As this body knows nothing about any *mantra* etc, I said whatever came on my lips.”

Hearing this Bhlonath was satisfied and said, “Yes, say that.” From then on the chanting ‘*Jaya Shiva Shankara*’ started going on.

But when I used to chant ‘*Haribol*’ ‘*Haribol*,’ from that time body postures etc. would come and gradually were getting prominent. During the chanting of ‘*Jaya Shiva Shankara*’ those became stronger. So many different varieties of *asana* (sitting postures) viz, *Siddhasana*, *Padmasana*, *Gomukhi-asana* used to come by one after another. It was so amusing that while doing the chanting of the Name, all of a sudden the body would change and an *asan* would come and the vertebral column would get straightened with the sound like ‘hat’ ‘hat’ and I would sit straight. It was not deliberate sitting and there was no uneasy feeling. In that state the body could not be moved or bent to either side. It was felt, as if everything was being tightened with a screw. Then the chanting of the Name would stop automatically and a state of total absorption would come. That state continued for a few days.

Utterance of *Pranab* (OM) by Ma

Question: Ma, I like to hear how the *Pranab* was uttered by you.

Ma: When this body was small the father and mother of this body went to the river Brahmaputra for a dip. After bathing in the Brahmaputra they went to the house of their guru for taking *diksha*. After the *diksha* ceremony was over they came to the river bank and sat for doing *japa*. Because it was a fresh initiation, lest I hear the *mantra* of initiation they seated me on the boat, giving flattened rice and sugar-drop-candy. In those days the sugar-drop-candies were quite big and reddish. I started eating flattened rice and sugar-drop-candy and was rolling the body on at my will. But while lying I heard someone telling to another person that a woman should never utter the sound 'AUM,' and in the place of 'Swaha' should utter 'Namah'. Besides, I had been hearing from childhood that a woman is not supposed to utter the *Pranab*. When the play of *sadhana* started in this body then the *Pranab* was being uttered within freely. Then thinking that 'it has come out, it has come out'; I tried a lot to suppress it deliberately. But what was the use of such efforts? When the water tap remains open the

water drains off continuously with sound and cannot be stopped. In the similar way the sound of *Pranab* started coming out ceaselessly from the mouth of this body. Nothing in this body comes by because of will or effort- everything is happening on its own. Even now the *mantra* etc that comes out and I give something to somebody; that too is the same. After receiving that a few may think that they got *diksha* from this body. But giving something is not the nature of this body. It is said that Jagat Guru (the universal Guru) gives *diksha*; “but to who else can this body give *diksha*?” “Is there anyone else remaining to give this to?” To this body everything is *Aw-Por*. (Ma used the Bengali word *Awpor* i.e *Aw=no, por=other than oneself*).

Speciality of Ma’s Sayings

Ma: I do not give a reply to the question you ask. Question is yours, the reply is also yours; it comes out of my mouth only Whatever I say is not untrue because I do not say anything. He makes me speak everything.

Ma’s *bhava* (inner disposition) and language are spon-

taneous and have scriptural approval.

Ma: To sit during reading of scriptural texts was continued. Only mother Ganges knows what is being heard. But seeing this people may consider that whatever I am saying is because of learning from all those I have heard. In the beginning there were no such scriptural readings. Then nobody had any doubt in their mind. And again, at times whatever I say during discussion mostly concurs with what was read out. It does not mean that I memorised whatever is heard and again repeat it during the relevant discussion. Do you know the fact of the matter? The words that are expressed were framed here first and they coincide with scriptural texts. They are not the recital of words recollected from the scriptures. But yes, at times it so happens also, that I say, "I have heard it from such and such person." These of course, are separate things.

Devotee: Well, Ma, I have a sort of understanding of what you said about your advice, viz. you do not give advice after you have heard it from the scriptures and recollected it. Whenever you say something it comes out after being produced then and there in you. But what happens about your language? Did not you learn language after hearing from others?

Ma: No, I speak Hindi, sometimes I utter a word or two in English. These I am speaking as all those come in my *kheyal*; it is not that I heard these before, memorized and repeated them later on. But you may ask, why is the Hindi I speak wrong and faulty? Why can't that come out correctly? Here I would say the same, "As it happens." (*ja hoye jay*) Wherever I stay the words come out accordingly. These days I mostly speak Calcutta-language although I do not know the language of Calcutta. The reason is that words come out following the pattern of those to whom I speak.

Devotee: What I understood from what you said is that you did not learn anything from others about your mental state of being; it is the case about your language. Whatever came out of you and the manner in which it came out, issued forth after being created fresh within you.

Ma: Yes, to speak of something which was kept in mind does not apply with reference to this body. Many a time I also told you that memory in particular has no roots here (in Ma)/ has no basic existence.

Devotee: Ma, many people dwell on the speculation that because of your extraordinary memory you can

have in mind whatever you hear just once only; your linguistic development and the capability to speak in a new language are due to that.

Ma: (Smilingly) Yes, I have heard that. People cannot conceive of such a state. One could say that such thing is on the basis of psychological imprints from the previous incarnations; someone is ready to form an opinion to that extent. But it is very hard to have a conviction through learning something from outside.

Ma's love

Ma: It is true that I am unable to love or not to love. Yet it is also true that the way I can love, no one else in the world can.

First Revelation of the Power of Guru in Ma

Question: Ma, I wish to hear when was the first time the power of guru revealed in you.

Ma: One thing I am telling you - what this body is now was exactly the same during childhood. This body has no first and second state of existence.

I am telling that while sitting on the Ganges. But - a play of *sadhana* (religious practice) came about over this body. For a brief time span the body assumed the role of a *sadhak* (religious seeker) and all the mental dispositions a *sadhak* goes through were revealed completely in this body. Many a time I say, 'let me go and see how Nani (who fell sick) is doing now.' Don't I know that while sitting here, and do I need to get up and go there to see? But in spite of knowing I repeatedly go to see Nani; my *sadhana* also went like that.

Ma's *Sadhana*

Ma: Regarding *sadhana* it was asked - from where did I received guidance for *sadhana*? Who told me the way?

I gave *diksha* to me. *Puja* (worship), *mantra-japa* (repetition of a *mantra*), whatever has happened - everything came out from within the self. No one came from outside and told me anything. I said about my *sadhana* several times that it was nothing but play only. I

know everything yet I say, “let us travel to that particular place;” it does not mean that I had never been to that place. One travels to a known place; my *sadhana* was the same.

Scriptures are like a Timetable

Question: Ma, there are different statements in the scriptures. Most of the time one seems contradictory to another. Of these which one is to be followed?

Ma: All the statements in the scriptures are right. A *sadhak* tried to express in the scriptures what he had experienced through practice. But how much has been said? I term scriptures a timetable. As you notice, while travelling from one place to another, the stations - those will come on the way and are mentioned in the timetable. These are only the names of the places. Nothing could be known about all those places only by reading their names. Besides, not all the names of the places that come during travelling are mentioned in the timetable. Only the names of a few important places are there. Likewise in the scriptures mention of everything regarding the domain of spiritual practice is not there.

Only very few states are mentioned.

But after attaining any one of the states the inner experience one comes by, and the innumerable big and small experiences he went through while proceeding from one state to another state, are not described in the scriptures. That is why to presume that scriptural statements are the last word in the domain of spiritual practice is wrong.

The World and Happiness

Ma: What is creation? Transformation of the One into many is creation. For instance, previously you were single, afterwards you got married and became double. Thereafter you became many along with your children. In the same way God also became many from one. Whomsoever you see in this world is His child belonging to His family. Same is the case with God, as is the case of a sentient being. The momentum when you became many from one, put you under the confinement of delusions and attachments; if you can hold back that momentum and move in the opposite direction then only there would be liberation.

From your saying 'my son', 'my daughter', 'my wealth' etc your multiplicity is witnessed in spite of your being single.

Reversion to one from many is liberation. To be one with the creator is liberation. By restraining the downwards trend that creates bondage, the mental disposition should be given an upward direction. The mental disposition which is called lust in the downwards course verily becomes love in its upward trend.

The thing of the world which put you into confinement - that very thing will bring you back - as you were in its different momentum. The guru provides the disciple with that different momentum and upward thrust. The movement of one's inherent nature comes from the guru. That is why the relation between guru and disciple should be established. Of course, the worldly affection etc which, we call bondage is also His (God's) very small manifestation. Happiness is there in it. If there was no such happiness the world would not run.

But without attaining Him the great bliss is not achievable. The world is His manifestation - His shadow. But to achieve total bliss, the perpetuating bliss shadow should be left and the origin of the shadow should be caught

hold of.

Is the world bondage?

Question: We are holding on to enjoyment, what is the way to renunciation? We have taken the world as our own. We are afraid to leave? What is the way to deliverance?

Ma: The only way is guru's grace. If the worldly activities are performed with the intention of service then no bondage is created. The world itself is not bondage. We created bondage while enjoying it.

Sacchidananda

Question: Ma, what is Brahman (the ultimate reality) like and what are its qualities?

Ma: His intrinsic nature, or what He is like, cannot be expressed. While uttering *swabhav* (*swa* = self; *bhav* = disposition) a sense of want comes in. He is factorised while brought into the linguistic domain. But to make Him known He is called *sat chit anand*. He exists, that is why *sat* (existence), - He is wisdom by itself, that is why

chit (consciousness). Wisdom of *sat* is *anand* (bliss). But in actuality He is above bliss and unhappiness.

Question: In the Vedas Brahman is called *satchidananda*. By placing Him above that are you publicising a new concept? Are these your words of advice?

Ma: I am not saying anything new. What the scripture said is correct. But how much did the scripture say? What is the scripture like? It is like a stairway to climb to the roof. The scripture only gives descriptions of the steps of the stairway; the descriptions of what is directly witnessed after climbing to the roof, is not there in the scripture. The reason is, one who once climbed up to the roof is seeing everything by himself. What he is witnessing needs no description. Only the details of the path are needed. It is there in the scripture. That is why the scripture call him *satchidananda*. In reality He is that, again He is above that also.

Sat Chit Ananda

Question: What ‘*sat*’ means is not the meaning of ‘*chit*’; again ‘*ananda*’ means something else. One object can-

not have three names at the same time. 'Sat' and 'Chit' cannot be termed qualities because Brahman has no attributes. In that case could a single entity have three separate names?

Ma: *Chit* means consciousness, wisdom. But *chit* is different from *chitta*. *Chitta* is a thing to be rubbed and polished, for instance, they say *chitta shuddhi* (purification of *chitta*). *Chit* is revealed when *chitta* gets purified.

You asked, "How has a single entity three names?" In reply it could be said that *sat chit ananda* are not separate. When established in *sat*, which means truth, *chit* is let out and when *chit*, which means consciousness, wisdom is manifested *ananda* comes out.

If *sat* is not fully revealed *ananda* cannot manifest - its indication only could be guessed at. When *sat* is totally revealed, manifestation of *chit* starts. The more consciousness will tend to be revealed completely the more there will be unfolding of *ananda* to its fullness. Therefore, *sat chit ananda* is the same thing - you call it Brahman. Again *sat*, being one, can also be infinite. When you see *sat* in its fractions is it infinite?

(N.B. in mathematics it could be proved that infinity lies between two consecutive numbers.)

The cases with *chit* and *ananda* are similar. During the course of spiritual practice truth could be achieved in parts. Again, through God's grace truth could also be attained in its totality. There are many ways.

Samadhi

Question: What is *samadhi*? What has to be done to reach *samadhi*? What happens if *samadhi* is reached?

Ma: *Samadhi* is nothing. It does not come about with any effort. Could you not understand what I say? I said that *samadhi* is nothing - that means, if something is said, it would point at a state of existence which is impermanent. *Samadhi* is that which is permanent.

It cannot be expressed in language. A state of being is also understood by the word *samadhi* viz. *Jad Samadhi* (*Samadhi* of static inertia), *Bhav samadhi* (*Samadhi* of ecstatic consciousness), *Savikalpa Samadhi* (*Samadhi* of a temporary emergence into super consciousness) etc. These are states only and as all these are subject to change they are not permanent.

Question: Is *chaitanya-samadhi* also a state?

Ma: It is true that they say *chaitanya-samadhi*, which is a linguistic expression but it means the attainment of the conscious state of existence. Only one all-permeating consciousness exists. To make Him understandable there is the expression, 'it is what it is.'

Samadhi does not come about through any effort. Because of that, what happens is not stable. If birth is there, death is also there. *Samadhi* is ever present. Will there be any becoming? The solution of all mental dispositions and actions is called *samadhi*.

No dichotomy is present here. There is nothing called two - it is an ever existent principle. But because of our body and the veil it is not experienced. 'What exists, does exist' once the veil is cut.

Question: In that case does *Samadhi* come about after death?

Ma: It is not that only when the body dies is (*samadhi*) attainable. It is attainable only when death dies. People become fearless when fear becomes afraid, likewise - when death dies then everything gets resolved and *samadhi* is attained.

Question: Then, we need not do anything to attain *samadhi*?

Ma: It is not that the ever-existent thing is attainable through efforts. In that regard action will depend upon God. But because of that it cannot be said that action is not necessary. Just as I said - permanent things are ever existent - only because of the veiling it is absent in our experience. We need to make efforts through actions to destroy that veiling.

Take for example, a light is put in an earthen pot but because of the pot the light is not observable. No sooner is the pot broken then the light is evident. Similarly, the consciousness-permeating principle verily is ever existent. He is never absent. It is because of our veiling that His absence is felt. To break open that cover we need actions and when that cover is put away the self-revealing and ever-existent principle will be realised.

Sakshiswaroop (State of Self-
Witnessing) and *Brahmaswaroop*
(Oneness with the Ultimate
Reality)

Question: What is the difference between state of self-

witnessing and the state of oneness with the ultimate reality? When it is said Brahma we understand the pure Brahma. What should we comprehend by *sakshiswaroop*?

Ma: Well, what do you understand by *sakshiswaroop*?

Question: When witness is mentioned then the existence of an object is accepted. Where there is witness there should be witnessed also. But in the state of oneness with Brahma there is no object. There is one Brahma without any accompaniment.

Ma: Well, as you said if *sakshi* is spoken about and existence of an object is agreed upon, what is that knowledge of the object?

Question: The object or the seen object appears to be true to the ignorant. The wise one knows the seen object as untrue (that which was not there before and will not be there after) and knowing that remains unperturbed as a seer or witness.

Ma: You are mentioning about seer or witness, which could be of two types. Here I leave aside the reference to ignorant. Those who have reached a developed stage through spiritual practice and worship, they are capable of looking at the world like a witness, considering it to be untrue without the self being entangled. The witness

that is referred to here in fact is not the state of a witness in its true sense. You can say it to be witness-like - reason being here the aspirant is accepting himself as a witness. Consideration is another name of acceptance. With such sense of acceptance the state of witnessing cannot be attained. From that state regression (from the spiritual state of being) may befall the aspirant. When the real state of witnessing comes about then there is no further need to accept the outside world as illusory or untrue. That means it remains no longer a matter of mind; it is felt as untrue and because of that feeling of un-trueness, the aspirant could stay on all by himself, unperturbed. Don't your scriptures say that there are two birds on a tree; one eats fruit and the other notices that while sitting. The bird that notices in this way is the seer or witness.

Question: Well, could the latter-mentioned aspirant be called a *jivanmukta*? (liberated while living)

Ma: No, because the sense of duality is there. That merely is a state – a state from where something could be seen. Where is liberation when the sense of duality still remains? However, the state of self-witnessing (*sakshi-swaroop*) could also be taken as (*Brahmaswaroop*), the state of being one with the Ultimate Reality. The state

that is referred to as *sakshiswaroop* state is the *Brahma-swaroop state*, where there is but one Brahman without a second. There only the second bird exists and the bird that eats fruit is absent. In that state you could call the second bird the seer or the witness. It is nothing but the *Brahma-swaroop*. There you see, the word *sakshiswaroop* could also be used in its three-fold meanings - firstly, as a witness but not the witness in its real sense; secondly, as real witness but sense of duality is there; and thirdly *sakshiswaroop* i.e. *Brahmaswaroop*. Here there is but one Brahma without any second,

Ego is the Hindrance on the Path of Spiritual Practice

Ma: During the journey along the (spiritual) path at some point if one tastes happiness in something the inherent ego comes up and sits there making it a station. Then it seems, 'I had achieved this happiness and therefore I became something special.' The egotism which is there within us cannot leave so easily. The minute subtlety, it is capable of functioning with, cannot be foretold. 'I have spent that much time in meditation

and *japa*, all others do nothing. I eat only once a day, others cannot do without eating twice a day. I take a dip in water thrice a day and still nothing (untoward) happens to me. They cannot withstand one single dip a day. I have such and such *darshans* (visions) but nothing happens to others etc.’ The ego may express itself by taking any one of such self-justifications. As a result it never becomes mindful that it has to reach the ultimate target. He drowned himself and remained in the enjoyment achieved while on the road.

If instead of the power of ego coming on the spiritual journey, the sense of humility comes about, there is less probability of a regressive fall. But the ego may remain within while showing humility as an outward expression. For the sake of saying one may express, “I am nobody, I am the worst of all.” But the ego is there within so there is a chance of getting stuck on the way.

Affinity towards truth on the path of *Sadhana*, Expressions of greed and anger etc.

Ma: Those who continue treading the spiritual path gradually develop affinity and obedience to truth. This affinity and obedience are the things to be noticed and these have several stages. Lest he commits any wrong the aspirant remains very cautious while speaking. Again to avoid lying he speaks very little - because when and how a lie may come out during garrulous talking cannot be definitely guessed. If while talking, sometimes even inadvertently, lies come out. Or, if the mode in which the statement had been heard was not reproduced in the same fashion, then instantaneously the body encounters a burning sensation or feels pain like that of an insect-sting or a thorn-prick. If, because of such burns and pains the aspirant approaches the person to whom he had lied and had to declare that the way he made the statement is not the same as it was, it would be something different. There is a reason for feeling burns and pains while lying or making a wrong statement. During the course of *sadhana*, not only the way of thinking of

an aspirant but - starting from the pores of the skin to the total activities of the body – it gets streamlined and moves in the one direction of obedience to truthfulness.

An impact is generated when a moving object is blocked; exactly the same happens in the case of an aspirant. The feeling of burns and pains, that comes due to guilt and error while treading the path of truthfulness, also has its significance. The remorse felt due to guilt and error in turn augments the speed of the aspirant to move forward on the path to truthfulness. If that remorse were not there he would not have the faster speed. When he faces obstruction on the way, on the one hand he becomes repentant and on the other hand his speed to tread on the path with caution is also enhanced.

These words have been said in the context of truthfulness; similar is the case with greed, anger and delusion. In the speech and behaviour of the aspirant if self-related expressions such as 'I' and 'mine' are evident then also that burning sensation springs up. In the context of greed it is the same. When a person is about to eat something and is teased about food, the appetite and hunger he sat to eat with would immediately depart and he would get up with anger. Again someone, after tolerating teasing words and controlling a bit of his anger,

might have finished his eating. Somebody may feel very sorry, even tears might fall from his eyes - still he never left eating. His mental condition may be something like that.

“O God you have given me food along with pain.” Someone might have taken the harsh words lightly and not allow anger and sorrow to come. Again somebody may attain such a state that no word can even touch him (influence him). In spite of being insulted it never comes to his mind to express anger towards somebody or to inflict harm on anybody. He is non-responsive about all these matters. All these are about different stages and states. By observing the behavioural pattern of some, it could clearly be understood from which state of being he is behaving in such a manner.

More the forbearance of an aspirant increases, the more his power within is augmented. Everything indeed is the play of energy. Energy cannot be *satwik* (expression of absolute purity), it could be *rajas*/passionate and it could be *tamasik*/activity of ignorance. The power of activities out of ignorance is devoid of discriminatory intelligence. Expression of anger manifests instantaneously. In that case people are under the influence of the vigour within. In passionate/*rajasik* activities there is

discrimination - in that state whatever is done, is done with proper judgment.

Sadhana and Aspiration

Ma: You are taking this state of being alive (on earth) as life; but in fact, that is not true. You do not know the impressions and dispositions of how many previous births have accumulated there in you. If that be the fact, then there is no way to predict what will happen at a man's last moment. This body says that everything can happen. That is why the aspiration should not be kept minimal. I have told you before that the state of being could be changed through the process of thinking.

It has also been noticed that people with great expectation go from high to higher stage. That is why the aspiration should be kept noble. One should think that because He has awakened the idea of liberation, He will grant the liberation as well. When the hint of light has come in the form of thought, is that impossible for its total expression? Sometimes doubt and weakness are sure to come. For that one should not resort to feebleness. It is better to engage in action with a noble aspiration. 'I

cannot do anything, I am incapable of doing anything' - all those expressions are for sayings sake only. You are doing some worldly work and you have the confidence in mind that you are capable of doing this. If you would have the firm belief that you don't have the capability of doing anything, and if that would come to your realisation, then I could understand that you have made some progress in the spiritual domain. Is there any doubt that everything is possible through grace?

The main purpose of spiritual practice is to understand the limits of the power of the self - to feel in the heart of hearts that I am incapable of doing anything. The amazing thing is everything is so beautiful, that during the spiritual journey it is realised that we are nothing but instruments in His hands. It is no supposition but direct knowledge.

Total Divine Protection

Ma: How much are you witnessing the pains and sorrows the world is going through? These too are His play. He is clapping with two hands. He is creating and He is destroying again. Again you see, God is called a bene-

dictory. What is the purpose of these pains, sorrows and death? Some propitiousness must be therein. But we cannot understand that. It is very hard to comprehend God's play. It is beyond our intelligence. That is why He should be banked upon. Where there are demand and desire there is unhappiness. If these be shaken off you will not see anything called unhappiness.

That you have said, "How can I keep well if everybody does not keep well?" who is saying these words? Are you saying these? These are His words. He is speaking through your mouth. He is speaking like that because He wants to do something. Individually or collectively whatever the people say, of course yields some results. The kindness towards all that is being expressed by you will yield some good results.

The world exists along with good and bad. If someone wants to do good to all he cannot do it totally. He can do that to some extent but not wholly. Does not totality consists of parts? How could it be total leaving the parts aside? Therefore while going for the welfare of all even one gets benefitted; that too is necessary for the good of all. All are not without the One.

The Significance of Service

Ma: The mind should always be kept engaged in the act of *japa*-meditation etc and in the company of righteous people; by doing this continuously, one day His revelation will come forth. Instead of going the way of *japa*-meditation someone may take up the path of service to humanity. Thinking of the omnipresence of God he continues serving all to the best of his ability as service to God. While serving wife, son, friends and relatives and everybody considering them as the forms of God people can also witness His revelation. Besides that there is also a state when the intent of service naturally comes. After attaining that very state the pain, unhappiness and the sound of crying of the world reaches him. For that his heart gets mellowed on its own and instead of going for attainment of a higher state he is engaged in removing those pains and sorrows. The state referred to here is separate from the state of doing common service. The worldly act of service is done keeping the self separate from others. If someone has money he will help others by giving money. If he does not have money he helps other by offering physical help - or the like. But the sense of duality still remains. The sense of duality is absent in

the state that I referred to before. That way we take care and try to heal it when there is a wound in our body; similarly in that state the pains and sorrows of the world seem to be the pains and sorrows of our own. You may argue that the knowledge of the wound in the body is also the knowledge of an incoming object. But there is a state where even the trace of sense of dualism does not exist.