

MA IN HER WORDS



Preface to the Hindi Translation

The words that come forth from Shree Ma's blessed lips—Ma who resides in people's hearts, Ma who is pure and eternal—these words of Shree Ma are a special image of Shree Ma's speech-form. During the span of Her worldly Lila, Ma was manifest in the purity of Her speech. Prior to the closing of Her worldly Lila, Ma had given a hint of the call of the unmanifest. In the present, Ma shines forth in the words of the Katha Shruti:

One becomes freed from the jaws of death by knowing That which is soundless, touchless, colourless, undiminishing, and also tasteless, eternal, odourless, without beginning and without end, distinct from Mahat and ever constant.

From Katha Upanishad.

Ma said, "*I do come in your grasp, but I don't permit you to capture me*". From where speech returns and which cannot be grasped by the mind:

During the play of Her Lila, Ma did come within the sphere of our grasp—Ma had presented Herself—taken the form of the human mother—the Lila of Shree Anandmayee Ma, who was the soul of Her devotees, and grace personified. Ma had sweetness incomparable—and this very sweetness concealed Her divine greatness. Her divine magnificence was beyond imagination. Her Lila was Ras personified. A few fortunate people can visualize Ma's faultless Lila even today—the Lila one has to experience for it to be imprinted on one's consciousness—but what is the condition of the innumerable ordinary souls who are not so highly privileged? For those who lived under the cool shade of the love and affection of Ma—the sweet human mother, and for those who have flourished under Her protection, and loving discipline—for them, proximity to Ma was the highest consolation in times of misery and wretchedness. Has the good fortune of those children, those devotees of Ma come to an end? No. It is possible that in the physical sense the excellent opportunity of

being with Ma could, like a happy dream have disappeared in the womb of the past. Yet Ma's words, in written form are there at present and will also be there in the future.

This radiant strength - giving garland of mantras is the holder and carrier of the bright and splendid memory of Ma. Ma's words are a stream of eternal nectar. Having been blessed by the holy touch of that stream, this publication is an effort towards having a purifying bath. Ma has not written any books. She had nothing of Her own or special to say. The nectar of Shree Ma's speech was self-emergent. It was in reply to the questions of Her innumerable devoted offspring, who were ever suffering from the three kinds of torments we human beings are destined to suffer in this world. A collection of those same words has been published in this booklet. Ma who is the soul of the bija mantra, who has brought to light the Vedas, who is omnipresent, who is in the form of Pranav—in the words of such a mother the words of the very Vedas are manifest. Ma's words permeate the universe. She is enthroned in the ocean of Her devotees' agitated minds in the form of true, eternal peace.

Who is the material cause of this token—this book—which is the form of Ma's Swarupa? Neither stone, metal, wood, mud nor rain—only words. Nectar filters through Ma's physical speech. The main source of the present book is 'Anand Varta' (1952–1982), Bhaiji's Matri-Darshan and some recorded conversations in which Ma's words can be heard and they can be read in the form of a book. When read with a clear voice this book is something, which can be at once seen as well as heard. It is not necessary to perform Pranpratishta (a process by which an image is no longer lifeless but becomes conscious) of this image; this self-illuminating form of Ma is itself the life force that will transfuse life.

Ma's devoted son, Bhaiji, to whom we should bow down every morning, through his learned book Matri Vandana, has taught us this mode of obeisance. In this respect, special mention should

be made of Ma's words regarding Bhaiji. *"Bhaiji used to say at all times that if someone follows Ma's advise fully and conscientiously then he will obtain the fruit of hundred years of sadhana by doing that only—by following Ma's advise. Bhaiji lived near this body with that feeling (Bhava) only"*.

For the convenience of readers, an effort has been made as far as possible to divide the matter into categories according to subject matter and place it under specified headings. However, in the case of Ma's speech possibly this effort may not be successful because according to some people's views, this type of arrangement into categories could lead to misunderstanding or confusion. This is because the same words of Shree Ma can be interpreted in different ways, and according to the caliber of the reader can create strange vibrations in the reader's mind. Ma's words can be categorized in different ways. Some words on being included in some category instead of giving the correct direction to readers can create confusion. Hence in that state of perplexity it would be best to seek Vangmayee Ma's protection and to necessarily research or restudy the whole project from beginning to end. As a result of this research, the reader will be able to realize that Ma is present in Her every word. Ma who has no expectations, who is the eternal Mother Anandmayee. Even if the categorization by the collector may have no purpose to the reader, the research and study by one who has taken Ma's protection will serve a purpose. In the end, the mantra 'move on' (charaiveti) will be victorious. Study and research is the soul of sadhana. Can research and study be the voice of another?

Ma has said, *"the ocean is in the drop, the drop is in the ocean"* – a true eternal principle and difficult to grasp; capable of different interpretations and manifestations at different times. What is the purpose of this principle with regard to Ma's words? First of all what is the meaning of 'the ocean is contained in the drop'? In every drop (of Ma's words) the entire ocean of speech is embedded as the central theme.

Secondly what is the meaning of ‘a drop in the ocean’? From time immemorial, the vibrations of all sounds (manifest or unmanifest), be they mighty and powerful, are in essence measurable as atoms. In other words even if it is still measurable as an atom; what is mighty, that very same thing is an atom also.

For the unauthorized to enter into a debate about the exposition of the tattwas is unforgivable, and only indicates a tendency towards undue boldness.

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Consolation for Fearlessness

1

Ma is there. Why worry?

2

Those who are incapable of doing anything, those who do not have any support in 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 in 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 take over 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 vigilant 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 too is only a small girl, a restless girl whom you cannot send 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 your eyes.

8

Accept what is beneficial, discard what is pleasurable. Favorable help is sure to come.

9

A doubt arises in your mind—why is it taking so long in 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, delay 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 arrive?

10

Fulfillment is obtained only on demand. But the askance 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 ever with you.

You had enough play of intelligence in life. Victory or defeat whatever it was has passed away. Just for once, looking at him like a helpless one, jump into his lap. You will not have to worry about anything else.

Nature of Want

14

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

15

At present, you people are in a state of want therefore it has become your nature. As when you are hungry you experience a feeling of want. After eating, that feeling of want disappears. Then you have a feeling of sleeplessness. On awakening, you feel the want of going out and gossiping. Accompaniment of wants one after another is there. That is why (you find your existence) in want. That's what the body calls the natural want. Man has within him the capability to exist in true nature, in true form and true existence.

As there is veil of ignorance there is doorway to knowledge as well. It is through this door of knowledge man goes back to his own nature and obtains his own state.

16

In this domain of imaginary (world) that which supports your body on one hand on the other hand behind the veil there are actions.

You are indeed many, showing forth in different forms and with different feelings. What else is it but destruction of want of each particular form? In the universe, if it is you who are giving and taking, you who has the feeling of want, and you yourself are of your own nature, then this action is yours indeed.

17

Where you see yourself in everything and strive for the sight of only 'That' in whatever existence is seen, then where is the seer different (from the seen)? The purpose of discourse, discussion and controversy, as also the state of lacking is indeed to obtain that direct cognition. Be awake in your own nature.

18

The more time spent in remembering God the greater is the advantage gained. Where there is the world there is want. That is His nature. One can only hope for peace by keeping the mind at His feet, willingly or otherwise.

19

When asking is incomplete you do not get the expected results, is it not painful to ask repeatedly? Want is due to cravings. It is the nature of the world to experience unhappiness. It is the world, is it not? When you crave for worldly things it causes unhappiness. Even if you gain momentary happiness, what then? It is man's sole duty to ask for that, whose gain leaves no unhappiness, and by which all attainments take place.

20

One's actions themselves create a sense of want. Again one's actions only will destroy this feeling of want. One has to strive for one's own fulfillment. By enjoying sense objects one gradually advances towards death. Father, become the one to drink nectar. Enjoy immortality. On that path, there is neither death nor disease.

Self, Bliss, Nectar

22

How beautiful is the play in the Kingdom of God. Self—there is one Self only. Even then, ‘you’, ‘yours’ ‘mine’ are there. If you still wish to say ‘mine, yours’, become God’s eternal servant. In context with the world, and family, for so many births you continued saying ‘me, mine’. I am the immortal Self—Atma. There exists only one Brahman, no second – (everything) belongs to Him. If ‘mine and yours’ are still there, apply these towards God.

23

The individual self by its very nature, wishes for bliss. Because this bliss is present within Himself, that is why He can ask for it. Otherwise He would not. He cannot do without asking for it. If noticed, the craving for bliss and peace will be seen in all living beings. Even lowly creations like insects and spiders do not wish to go near heat. They desire peace, security and rest. Creatures suffering in the heat of the sun, long for shade and cold water. Likewise, being afflicted by the triple miseries, man also seeks for God, the abode of peace and the mine of bliss.

24

It's He – it's me, the self-contained, in His true manifestation, who comes and goes. It is needed to be established in that self-knowledge. Verily it is you, you, you. You alone are in everything, you yourself are that. It's only He, it's only me, the limitless (one).

25

Be it in the form of a servant or in the form of self, make an effort to attain to yourself. You are immortal – the self-contained, then why suffer in birth and death? Be in yourself.

26

In general, the life force needs some support, be it in the field of sadhana or worldly domain. *Deha* (body) means *deo, deo* (give, give). That is *bhog prapti* (attainment of fruits of actions). These experiences are in one's own self only. One more thing—there cannot be any experience without 'mineness' – my house, my wife, my son, my enemy, my friend. All these movements of life are dependent on the support of 'I'. In the context of the sadhak, that support has to be obtained. While treading, one is oblivious of the path. Once he reaches the destination then he

can describe the path. Then, by that one light everything becomes illuminated. In fact there is only one principle. Path, destination, whatever you call it, there is nothing except the Self.

27

You all have always been good. You have not become good afresh. Goodness does not come to light unless it is within.

28

‘Who am I?’ Along with this query, try to keep your mind as a witness. Find yourself. It is needed to be one-pointed so long as you sit fixedly, without movement, in contemplative mode.

29

You are ever close. Sense of distance has to be distanced. You are inside, outside, in every vein, in creepers and leaves, immanent and transcendent.

30

His remembrance in every moment is immortality indeed.

31

Remember – the witness is you yourself.

32

The way to attain the Self is the only direction. The rest are painful and futile.

33

What does it mean to enter your own nature? It is what it is. Permeated in every thing, every form and every way. That which is self-effulgent. There, language and speech do not work. The ultimate reality in true sense is formless. Can this be expressed in any language? Indeed, there is only He.

34

Is it not that God in the form of truth is within you? Therefore never to leave aside introspection and self-contemplation. One has to obtain his own thing. There is bliss and bliss alone. Where is unhappiness? Only He is there.

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 Her's. Really the entire world is just an ashram of this body. Where is the second?

36

Because of the lack of Brahmacharya Ashram (observance of restraint and celibacy during the initial stage of life) the rules of the other ashrams (stages of life) are not observed properly—just as a building cannot be constructed properly without a firm foundation.

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

37

You are the mother, you are the father, you are the brother, friend, master—everything. Where, everything is sustained by one (principle) there, verily exists one ashram. There arises no question of boundary - boundless. Everything is one and belongs to one. There is duality in two. Where there is veil there is blindness.

38

Invaluable time is passing away. All the ashramites, boys and girls, fixing their time in a good environment should strive for beneficial success. Nobody knows when and to whom God may grant illumination. That is why it is man's duty to be engrossed in God. Peace, love, friendship, joy, truth, endurance, and patience—all of these should be there in ashramites.

39

Can a brahmachari be created? A brahmachari becomes one on his own. One takes one's own sanskars (latent impressions) into birth and actions.

40

A brahmachari who is trying to become a sadhu will have to keep up the attitude of renunciation. Laziness, craving, renown, praise, impatience are special obstacles. Keeping this in view, act with a sense of service. Special attention should be paid to the code of conduct of brahmacharis and sadhus. One should not even go in the direction that can be offensive in the eyes of the world and non beneficial.

41

The household form of happiness is transitory and cause of pains. Pains are at every step. Duty should be done with utmost capability in the journey of patience. Always pray for God's grace.

42

Vow should be taken to treat the path of household life in accordance with the ways of the sage.

43

It is difficult to lead the spiritual life without taking resort to householder's life. It's good if one can do that. Give special

consideration to what comes from within. Only His will is done.

44

God Himself is there in His infinite forms in every home. One has to leave after coming may it be 2 days earlier or later. Severe sufferings indeed are there in household life. Such form of sufferings are in every household. Where is the way to get relief from sufferings except taking refuge in Him who is the Creator, Sustainer and Destroyer?

45

Inner sanyas (renunciation) indeed is true sanyas. To have sanyas is very fortunate. To leave aside everything. Sanyas means annihilation of everything. Negation of sense of negation. To take sanyas and to have sanyas are not the same.

Ishwar, God, Ishta

46

Only God is there, in the form of truth, happiness and bliss. The bliss of the ultimate reality is not conditional on anything except atmanand (bliss of the self). Nothing else can stand. If there stands anything that too is illusory.

47

He alone does everything and causes it to be done. Whatever is to happen will happen.

48

The Great Void (Mahashunya) is only His manifestation. The great void is not synonymous with nothingness. What is, what is not. Again, everything is there and not there. Negation of naught. Negation of everything. To obtain everything by way of losing everything – that too is required.

49

He alone is in different forms and ways. It happens whenever it has to. He does and makes things happen. He listens and makes things heard. All matters rest with Him alone.

50

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

51

He alone knows in which form He will manifest and to whom. It is beyond the reach of human intellect when, how and whom the willful One with great speed attracts near Him. Wayfarers have many options on the path. Most of the time, by giving danger, He destroys danger; by giving misery, He takes away misery. Walk on towards Him, each one has to tread his own path i.e. in the direction of finding his own self. There exists the great, ultimate self-existent-one.

52

Ishwar is that from whom inquiry has come, that means from whom you and everything is manifest. Yes, even from the viewpoint of loss and gain, an effort is certainly required to catch hold of God. Making no effort to realize 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 neither possible to leave Him nor He could be left out.

He is everything. That is why this is the way of His play and movement. Movement is not possible without Him. He is the only one. He is forgotten in delusion. This suffering is in ignorance only. Only by trying to live a righteous life can man gradually move away from unhappiness towards peace. Attainment of absolute peace is impossible without Him.

53

From one sentient being come forth many - this is the propagation of life. One God divides Himself in the form of all sentient beings. That is why it is said – where there is jiva there is Shiva.

54

Where Ram is not is vyaram (disease). Ram, meaning self-contained - the embodiment of peace, embodiment of knowledge, and the self.

55

For the past and transcendent illumination, whatever is done for Him, by whosoever and from wherever, reaches Him. He alone does and gets things done. He indeed is the mantra as well as the goal. As such, the doer, the master, the action and the goal are the same. This illumination is indeed required. He is further for the destruction of potli means triputi.

(potli=bundle=triputi=the triad of creation i.e. doer-doing-deed).

56

God Himself is nameless and formless. Again, when He assumes forms, these are infinite. Always remember this.

57

It is He Himself in the form of union and separation.

58

Do you know what causes worry? Keeping God at a distance is worry. Durbuddhi has the same meaning. Keeping God away is called durbuddhi. That means the intelligence that provokes the thought of His remoteness is durbuddhi.

59

He is giving you what you need and shall give.

60

Though doing He is inactive – though inert He does.

61

Attainment of Ishta is required. Everything immanent is His form. He Himself is in the form of manifestation. Atma is non-dual. Then who is in dual form? He Himself is. Nobody can stick to this path without having some experience. To remain in this path requires some coincidence. That God is the Ishta (most loveable), is forgotten and a worldly object is taken as Ishta. Putting God aside, if something else is thought to be the Ishta, then there come dui-ishta i.e. dushta (dui=two, ishta=loveable; dusta=wrong doers). When will this wrong thinking go? One should scrutinize this. Think – what did I do all day? Think, how long did I spend without thinking of God? How much was I dwelling on my Ishta and how much on detrimental thoughts i.e. in the flow towards death.

62

Shreekant (Shree=presiding goddess of riches, kant=beloved/husband, i.e. the great Lord) is not attainable without being ekant (ekant=seclusion). To live with the one beloved is called living in seclusion.

63

He is indeed the creator, He is the veil and He alone is showing the way (to unveil).

64

On the one hand (the ultimate reality) is ever existent, pure, buddha (knowledge), free and eternal; on the other hand, God has infinite names, forms and attributes – this is eternal truth. The qualitative manifestations of names and forms are in fact, the revelation of different waves of the God-principle. Be intoxicated with, infused in, attached to, engrossed with, and exposed to Him; then only (it can be understood) that everything in this creation is His manifestation, He Himself, His playground.

He alone is seated in the Maha Yogasana as immanent and transcendent in the forms of action, self-action, non-action, name, form and consciousness. He who is seated is the seat as well. In immanent and transcendent creation, He is the death of death – there (in Him) death has no place and time subsides. Everyone should take the move towards that direction.

65

Depend on God alone in all matters. Make Him know of your prayer and offering. All your life you have to go after Him. There is no other way, (you are) helpless. Because it is His creation, whatever He does is for the benefit of all. Your selective and wishful thinking for your own benefit will not do any good. (Thou art) the children of immortality, why would He let you move towards death?

66

As by touching your finger, you are touched, yet you are not the finger; by touching your clothes you are touched, and yet you are not the clothes. As your part is you, so is your whole. Being one, He is many and being many, He is one. This is His lila. He

is in His fullness in a grain of sand; likewise He is in His fullness in man. He is in His fullness in entirety – the absolute fullness.

67

Where there is Buddhahood, mercy is possible even from the state of salvation. No matter how much heat you take from fire, there is no diminishing in its burning capacity. God – whom you understand as being complete, there is nothing to be unhappy. In the realm of God, whom you consider complete, there is no question of anyone being unhappy. (He is) sovereign and free.

68

The meaning of Pranava (Om) is Akshar Brahman (the indestructible Brahman). This indestructible principle, which never decays, is there in all the letters of the alphabet. That is why it is called Shabda Brahman (the sound form of the ultimate reality).

69

He is the ultimate father, ultimate mother, ultimate brother, friend and husband – all in one. All names and all forms are His; He is nameless and formless as well. Therefore, the way in which His constant remembrance with heart and soul results in peace, should be tried.

70

All are God's children. There is no question of high and low. He extends His hand towards anyone who wants His lap.

71

It is God's nature to keep the door always open. If the amount of time and energy that are engaged in mundane work is given for Him, then the way to know the self opens up on its own.

72

Just as the cow cleans up her calf by it licking it and takes all the filth on herself, similarly God also takes over all the vices of His children and makes them pure and sacred. Keeping God in mind, service should be done without expectation.

73

Whatever God does is for the good. It is difficult for men to understand this. That is why if one's desires are not fulfilled, the result is unhappiness. Many a time hindrance and obstacles come in the way of honest desire and auspicious act.

Nevertheless, it should be remembered, that through what He is letting me in, is beyond my knowledge. He is kind and merciful, and at all times is bestowing mercy on me.

74

God is perfect. Come to Him for the light of that perfection. Worldly unhappiness is in the feeling of absence of God. Where there is revelation of God there is no duality and no unhappiness.

75

If you see stone there is no vigraha (the special image of God as stone-craft) and if you see vigraha there is no stone. God is there when you of think the image as God. They say that everything is an image of God. If it is said to be God's image, it is worthwhile to make an effort to visualize Him. If there is thought of stone, that is durbuddhi (God is far away. Dur= far

away, buddhi=thought). It is not spiritual thinking. The intelligence engaged in mundane objective happiness is subject to changes, not (it's) changeless form , but in transient form. But when there is revelation of God only, there arises no question of impermanence. In your outlook towards creation there is no permanence. Because it changes that is why it is called mundane thoughts. Can there be revelation (in mundane thought)? – (It is) destruction. Where there is destruction there is no self-illumination. Where is the self? There destruction is not eliminated. Destruction needs to be destroyed.

76

As long as there is 'I' and 'mine' there is no feeling of God.

77

If one is able to love God there is no sorrow. Even the feeling of separation from Him is happiness. If He is loved, then only one can feel His separation. What is viraha (vi=specially, raha=exists)? In whom God exists in a special way only he can feel the separation.

Duty

78

One's duties are – japa, dhyān and satsang.

79

Whether one likes it or not, one has to live with Him. One has to swallow it like taking medicine. Talk concerning Hari is (real) talk; everything else is futile and painful. It won't do without loving Him. Remember this at all times.

80

Where, when and how God keeps (you), everything should be thought as beneficial. Try to proceed depending on Him alone. He is the protector, guide and everything.

81

(One has) to perform one's own duty without any expectation in view.

82

Body belongs to God, mind belongs to God, people belong to God. Whatever is done for whosoever, think of it as His service

only. Try to keep the mind at higher level. What is unseen?
Only revelation is left out.

83

As long as sense of duty exists, Maya is there.

84

Desire manifests in the form of sense of duty.

85

God is all pervading. He alone is in everyone's picture and temple. It is God's grace alone that prompts one to love God and this is a matter of good fortune. Love should be developed between God and man. Then only (there is hope) of peace and bliss. Always take refuge at His feet.

86

Try to keep your mind at His feet. The grace of God, the ocean of mercy and the universal benefactor, is ever pouring in. It is Duty is to always think of good. Good means the hope of revelation of God that is perfect bliss and perfect illumination.

87

It is in man's nature to call for God and to try for self-realization. Calling God is to get away from the sense of want. The aim of human life should be God-realization. The context of renunciation comes about that which has to be disowned. That which eternal and true is to be accepted.

Attraction is bound to him who is in bondage.

88

There is nobody above God. Whatever He does, He does Himself. Nobody is capable of doing anything. That should be remembered. Only God should be depended upon. Some extra japa of Ishta (mantra) should be done as long as it seems that someone will inflict harm. Always rest upon the Ishta Deva.

89

What other remedies except to take resort to endurance and patience are left to man in this world of living? One should keep composed in self-consolation. Completion of duty should be tried through right performance. Man ought to think of God only.

90

In the spiritual path to attain the self, if one pursues with endurance, patience, solemnity, composure and seriousness, the breaking of waves (disturbances) cannot touch. Man should try to get to that state.

91

Man can surely be victorious in all respects. The mind is needed to be alert. To remain in the ignorance of births together, and feeling good in it – that attitude should be changed. Truth should be spoken out boldly and openly. Thereby the vigor of truth will increase. Truth is the torch and pointer to the right path. Keeping self esteem and with polite behavior move victoriously along with everyone. Do not be possessed by anybody. Always try to nourish the beautiful inner dispositions by pure and righteous thinking so that unsteadiness cannot even touch.

92

Always it has to be remembered that this body is meant for spiritual actions. That is why effort should be made applying body, mind and soul at every moment to hold on to Him.

93

Effort should be made to follow the path as told by the Guru, and, in the case of liking for the path of action, act with a sense of service to God. God alone is manifest in several forms. Serve the country, serve the Griha-Lakshmi (wife as the Goddess Lakshmi), serve the Bal-Gopal (son as child Krishna) – He is in various forms. Do not spend time only in eating and sleeping. The invaluable human birth should not be wasted in futile thought. Endeavor to return home and not to live in a wayside tavern.

94

Wrong intelligence (dur-buddhi) is to feel the distance from God (door-bodh). Until there is realization of 'That' (tat-bodh) try to remain engaged in 'That' (Tat-bhavna). God is in the form of action in all activities. Effort should be made to remember this.

95

It indeed is man's duty to realize himself, to attain himself. Man only can realize God. Truth should be inquired into.

One should select the path according to his suitability. The instruction given by the Guru should be accepted without questioning. Read spiritual texts (sadgranth) and be in satsang (company of saints or spiritual persons). Until there is specific instruction from the Guru, at least spend some time in 24 hours sitting steadfastly with an empty mind, for the realization of God, who is in the form of truth.

Keep in mind that He is in the form of all actions. He is the Yantra (instrument) as well as the Yantri (player). Act like an instrument as He plays.

Karma

96

Only that action which brightens divine feelings is action, the rest is non-action. The path that does not give rise to divine feelings, even though pleasant, is to be discarded. The path which inspires Godly feelings should be accepted, in spite of its being unpleasant. It is man's duty to take up the direction towards attainment of truth. The propitious path is in the direction of immortality. Pleasant, is that which is apparently alluring and the result is poisonous, inauspicious and troublesome – the direction towards death.

97

Neither the unpleasant action should be thought of nor should there be effort to become favorite to others.

98

Only that action which leads to God is action, the rest is non-action – action that leads to death. Man should be in Swakriya (the self movement by itself, in itself as undifferentiated actor-action).

The actions of ordinary men are for the fulfillment of want.
The actions of the aspirant are to reach his innate nature.

Kriya-Yoga is the direction to the ultimate objective and kriya-bhog (enjoyment of the fruits of action) is the way of the world. One who follows the path of Kriya-Yoga is in the direction of salvation. Whatever direction one gets, he should be ever engaged in such action that leads to freedom from action. In the perpetual union (with the ultimate reality) there arises no question of past and transcendence of past. First be in action in whatever path you are in, with single-minded devotion. Then only you will become free from action. Yogi means one who is ever in union with the ultimate reality and salvation is in the perpetual union with the ultimate reality.

Whatever action is done with a sense of doership is painful.

102

There is such a thing as prarabhda (a part of the past action which is bound to fructify and causes birth and death) and there is also a stage beyond prarabhda where there is no question of eligibility and non-eligibility. When the flood comes everything is washed away.

103

Nobody has to renounce anything deliberately – with the final oblation of karma, renunciation takes place on its own.

104

Man is born to enjoy or suffer what is destined.

So long as one cannot rise above destiny where is the way out of God's ordain? The fruit of karma goes in accordance with your actions. Where do you have the power to decide whether He can do and undo His own dispensation?

Everything is possible in His kingdom. He can do everything. You do not have the right to think about what He is doing and for what. Why should He always act as you wish? He is the

supreme Lord. Whatever He does is for your good – that should be remembered.

105

Perform action with good intent. Try to rise up stepwise through actions. Hold on to Him in all work, then nothing has to be left aside. The quest for the Lord of the goal will also be easy. Your work will also be completed perfectly. Whenever you do any work, do it with your mind, body and speech, simply and with contentment. Then perfection in action will be there. In due time the dry leaves will fall off automatically and new leaves will appear.

106

Where there is the continuum of pure thought, there definitely is a path to the diminution of karmas.

As long as the goal is not attained, the fruit of action, non-action and wrong action has to be experienced.

107

Man is born for the fulfillment of his karma and for the fulfillment of his turns of birth. A strong man or in whom God's power manifests, can change his own karma.

108

There are many actions that lead to miserable condition after death— these do not lead to a happy ending. One has to go from darkness to deeper darkness. It is not possible to say why this happens. It is His playful will. As the karma is, the results are likewise.

109

Whenever one is vested with a particular work and if he does not perform it cheerfully keeping God as the goal, the work goes to waste in spite of hard labor.

Man should do worldly service cheerfully as service to God.

110

In worldly activities transient joy and anguish at the back of it follows like a shadow. One has to be a traveler towards the

attainment of the Self. With the progressive move towards God, the pains of action will gradually diminish - this has to be remembered.

111

The veil (of ignorance) disappears by strong action.

112

The objective should be given the upper hand in all actions.

113

Right action cannot be futile. One has to reap the fruit of previous actions. As long as there is no union with God through Karma Yoga, He does not leave man without giving him the fruits of his sanchit karma (accumulated actions during in previous births).

114

Do whatever God makes you do. In some auspicious moment He will shower grace. With single-minded devotion engage in action. Most of the time the guru advises some spiritual practice to make one eligible.

Wait for the auspicious moment. One should sit with the aim to have God's touch. Keep on trying for eligibility till the response is received.

115

Once the right action starts there is no fall.

116

The purer the mind, the more beautiful will be the action pertaining to God. He is also in the form of karma. Action should reflect pure and simple attitude.

‘Someone should treat me with love or respect’ or ‘someone should work for me’ – on this path, one should not expect all such things at all. At all times take resort to patience and restraint. Just as a drop of curd transforms a whole lot of milk into curds, likewise the appearance of the slightest anger in action is most harmful – remember this.

117

Whatever you do, do it well. You will feel the taste of doing while work is in progress.

118

For the manifestation of the objectives of action it is necessary to observe the correct rites and rituals – the manifestation which dispels darkness. Try to convert extrovert action into introvert one. Always, effort should be made to keep the physical body engaged in spiritual action. Mental distress is the way of thinking that keeps God at a distance. Man should try to establish himself in his innate nature being freed from the chase of want.

119

Man suffers and enjoys as a consequence of his karma. There is karma yoga (action that leads to union with the ultimate reality) and karma bhog (suffering and enjoyment of fruits of action) as well. For salvation always keep the mind immersed in God-remembrance, japa, meditation and contemplation, which are the ways to peace.

120

When there is awakening of honest desire, God verily fulfills it. Good and benefaction are there when the honest desire is always kept awakened. Right action yields result when

performed deliberately or reluctantly. Fortune opens up in right action and observance of spiritual rites, misfortune gradually goes away.

121

Life in the world is a journey. With a sense of duty and according to the capability try to do faultlessly whatever comes in the way of the world. It is in the innate nature of God to reveal His omnipotence where there is God's contemplation and chanting of God's name.

Kripa

122

God is merciful and compassionate. His causeless compassion and mercy, is ever pouring in. Extend your hand with eagerness. Shop keeping attitude should not be there. (Think that) “I tried but couldn’t achieve. This is the result of my karma. Oh Lord! You are showering grace and I am receiving it.” A sentient being can expect good only by remembering this.

123

God's mercy is always showering in everywhere. His light will be received only when one looks upwards in that direction. Man should always pray for gaining His mercy.

124

His mercy cannot be understood unless one attains the eligibility.

125

Even the longing for Him arises because of His mercy, remember this. When the result of action is not seen it should be understood that the act has not been performed properly,

nevertheless, the journey is on progressively. In this context, firm and steadfast faith should be maintained.

126

That something (mercy) is beyond comprehension yet the longing for it still persists— this also is God's grace. Good and honest desire leads to end of desire. Verily, man does not know when His light will be there as the result of constant engagement in honest action with true and pious wish. That is why until illumination takes place, engagement in the journey towards the ultimate goal should continue willfully or reluctantly.

127

God's grace goes in accordance with the result of karma as long as ego exists. Grace is there as long as there is karma.

128

The kind Lord, in His kingdom, has indeed made the arrangement for showing His mercy. He is constantly pouring (kindness) like incessant rain. If the vessel is kept upright it fills up, if kept inverted things spill away or get trapped.

129

He is always being merciful. Just to be able to understand that, looking at Him one should wait. Kripa (Grace) is understood when Chitta (mind) is purified.

130

To destroy the veil (of ignorance) action is needed. Work with the intelligence you have been provided with. His grace is causeless. Why is He not showing grace? It is His playful will – everything is His – whatever He wills. When there is a reason, there is the desire to achieve and reap the fruit. “I am experiencing the result of my action.” Result of what? Own action – own experience.

131

He who puts blemishes in the fruit of action washes it away with right action. See His grace and kindness in everything. One who always dwells in the thought of himself being an instrument in His hand; it is impossible for him to perform any action that causes pain. His is the straight and honest path.

Misery goes away only in the shelter of the Lord. It is God's grace only that Man suffers as a result of his karma. If this (suffering) be taken as His grace it will lead to ultimate good.)

Guru

133

The Guru principle is very deep. Guru should be thought of as God. Guru can never be discarded. If Guru has been forsaken, then Guru has never been embraced. Indecent or unjust acts can never be done by a Guru. When relation with the Guru is considered to be of births together, the power of the Guru and devotion to the Guru never get loosened. God who is truth itself arranges for the fulfillment of the quest for truth.

134

Your Guru is also the Guru of the world, Guru of the world is your Guru as well. One should not go to such a place where disrespect for one's own Guru arises.

135

Remember that Guru is only That One Himself.

136

Guru indeed is within. When the real quest starts there is revelation. It is not possible to stay without illumination. In the

form of Guru He comes and reveals Himself or His manifestation comes to light.

137

The way to God is straight and easy. Whatever the Guru utters is the best mantra. There cannot but be illumination if the japa of the mantra given by Guru is done in its exactness. If the Guru's power is manifested, should it not come to fruition? Surely there will be burning if one enters fire. (He is in) All names and forms and again (He is) nameless and formless. If one likes names, indeed He is there in all names and all forms. Again, if formlessness is preferred, then He is nameless and formless.

138

God Himself manifests as Guru. Believe this and call Him.

139

In the context of Guru, as the image should not be taken as the stone, likewise Guru should not be considered as human being. Guru should be thought of as God. If you think of Him as a human being, it means you have not accepted him as Guru.

Reason is that, can a human being ever become a Guru? Guru means Jagat-Guru (World Teacher). Jagat-Guru means one who reverts the movement towards death into movement towards immortality. The one who causes such movement is indeed your inner Guru. Once the Guru gives shelter, He never departs till the time the aim of the disciple is fulfilled. The question of the Guru's departure does not even arise. Where will He go? Is there any question of His coming or going? Don't you understand! That is why in the case of Guru the question of physical body never arises, because body cannot exist there.

The next point to consider is that even if the Guru departs and you don't see Him in His physical body, still, at every moment at all times, so long as your aim is not fulfilled, He will give you the necessary (guidance) to make you hold on to your path. What is the meaning of His giving? Where will He go? There is no question of His going. He will reveal Himself.

140

In presence of your “I-ness” where is Guru? Where the duality of mine and thine ceases, may it be Guru or Ishta – Guru is in Ishta and Ishta is in Guru. Ishta is in Mantra also – He is equally in everything.

141

When Guru is accepted properly then Guru can never be disowned. Guru is ever present with the disciple. God indeed is Guru of man. He should always be depended upon. Kriya (procedure in a particular form of sadhana), yoga-practice, etc. are not possible without Guru’s presence, but in case of japa and meditation it is possible (in His absence).

For the quietitude of mind, try to meditate unwaveringly sitting in a firm asana. Effort should be made to keep the mind focused in the supreme spiritual goal, then only there is hope of opening up of the way to peace.

142

As study in a university is not possible without a professor, similarly Brahavidya (knowledge of Brahman the ultimate

reality) is not possible without the Guru. This much indeed is the problem for spiritual upliftment, salvation, and all this.

143

Guru has endless forms, endless manifestations, and endless unmanifestations. He is indeed in the form of Guru, Ishta and mantra. In the context of mind and soul there is only one all-pervading Atman. He is in Himself, with Himself. For the revelation of His swarup (true existence) there are different ways and means in this world. Again, he is holding himself. But there is no question of holding or unholding, what is wanted is His revelation.

144

Its true that if a Guru is not competent enough, there can be serious harm.

145

Many repent “initiation has taken from a satguru (preceptor) but alas nothing remarkable has happened.” It takes quite some time to remove a black stain from cloth. Is it possible to purify the deep stain from the chitta (the inner consciousness) in a

matter of two to five days? Keeping firm faith and respect in Guru's advice with devotion if one be mindful in upasana (spiritual practice) etc., the result will surely yield results.

146

The Guru Himself is in the mantra of initiation. You notice the leaving of the physical body but Guru never leaves. For whom (Guru) there is so much of weeping from the heart, why then should there be obstacles to proceed on the path along with His advice and instruction? Verily Guru is one.

147

The way to self-realization is to proceed with Guru's directives. Where the actions related to awakening of Kundalini (a distinct shakti that lies folded up in three and a half folds in the lowest chakra – Muladhara) occur for God-realization, it cannot be that He does not respond. Would it ever happen that God is really sought for and He will not reveal Himself?

148

In search of Inner Guru a preceptor is accepted. The path should be tread with one-pointed devotion. Every situation

related to God is to be accepted. He who seeks for God with singular aim finds his way. He reveals Himself.

149

The greatest of services is to follow the Guru's directives indiscriminately from the state where you are. Sometimes the Guru Himself makes way for His instructions to be followed. It may so happen that through endeavor, the power to follow the instruction appears. Full devotion should be there on the instruction.

150

The Guru-disciple bond becomes perpetual when the relationship is genuine. In the case of a powerful Guru, even if there appears a temporary lapse of faith, it is probable that Gurushakti (power of the Guru) will pull him (disciple) towards faith.

151

One who really respects the Guru cannot hate anyone. If someone is being hated it amounts to hating the Guru. Because

Guru is indeed all pervading and is within everyone - it is necessary to have this faith.

152

Whatever instructions Guru gives to one should be observed indiscriminately. Always read spiritual texts and keep satsang (company of spiritual persons or discourses). For the revelation of God, the truth, sit firmly with empty mind. One who is engrossed in yoga is for THAT revelation only.

153

In context of whether initiation is necessary or not, Ma said, “Initiation occurs when necessary at proper time. Try to dwell in God’s contemplation. He will do whatever is needed at the right time, believe this.”

154

Even on this thorny path, Guru is always pulling (you) towards Him holding (your) hand – remember this truth. It is possible for one to consider will-o’-the-wisp as light. But He is in all forms.

Try to keep firmly established, at every moment and according to your capacity, in the direction where revelation free from all obstacles takes place.

155

It is He who is in the form of desire for Guru and also in the form of attaining realization. But it is necessary to have a sincere desire. Remember Him constantly to experience Him.

156

For the success of the journey of the traveler to enlightenment, the Guru's instructions should be observed. But in the absence of the Guru's instructions, call Him as your heart desires. Keep yourself engaged in prayer and meditation.

157

Try to remain engaged in japa and meditation of the mantra of initiation all the time. Once He holds your hand He never forsakes. Constant remembrance of His feet should be done. (Everyone is) His children, if there is true yearning He will never refuse.

158

Try to make yourself a disciple. Only then will you find a Guru, the way to grace will open up and you will discover the stream of compassion.

There is a probability of getting things when sought for. At least become a seeker (through prayer).

159

When there is the experience of Gurukripa (Guru's grace) what else is needed? Indeed the Guru's grace fulfills one's own desires. Guru's instructions should be observed exactly.

160

By all means Guru's grace is to be obtained. So long as a Guru is not found, it is man's sole duty to call Him and to try to reach Him with the attitude that all forms are His, all names are His and all bhavas are His.

161

Where there is a true disciple, the Satguru's (preceptor's) appearance is evident. Guru's appearance is natural when He

(Guru) is needed. Till the Guru is embraced, the duty is to read spiritual texts, to do japa, to meditate and to do kirtan of the name of God of liking. To reach the state of a devotee, one should be engaged in right action.

162

For one who is on the journey to the ultimate spiritual goal what is there to be afraid of? He is all pervading for whom the journey is on. He is bound to reveal Himself, but there has to be true yearning. If He comes in the form of yearning, He also reveals Himself in the form of fulfillment. Whatever comes from within is good. Depend on Guru in all respects considering yourself as a witness. Remember that Guru is very near.

163

When the Guru spells out to someone the ideal and sets it as a target, the relevant actions are prescribed (to the disciple) to have that target in view only. When the disciple proceeds on towards that one aim with single-minded devotion, aren't the ideal and goal there? Moving towards fulfillment keeping the

attention fixed on the Guru's instructions – that is what is called Nishtha (devotion).

164

Good advice, part of scriptural decree in writing and experiences (of Guru lineage) published in book form for unfastening the knots (of primal ignorance) is called Guru Granth (the scripture of Sikh religion). There the Guru manifests Himself as book.

165

Mantra is that akshara (letter/letters of alphabet or syllable), by which the mind is liberated. The akshara is permeated with consciousness. (it is) Shabda-Brahman (sound as ultimate reality), Nama-Brahma (name as ultimate reality). One must bear in mind that He is attainable in the form of name. Hold on to the belief that the seed that has been sown in me will certainly grow into a tree. Again, just as the seed being sown should be watered and manured, likewise the mantra as a seed should be watered and manured in the form of satsang for its germination. As you sow so shall you reap.

Japa, Dhyan

166

The meditation, which will bring in Godly understanding, should be done.

167

By recitation of Gayatri, offering of oblations (in Yagna), japa and meditation and other appropriate actions, the state of impurities of previous births, present birth and whatever accumulated karmas are there, should be washed and wiped out. The aim, to unveil and open up the innate lamp within which is vigorously blazing by itself, should be served.

168

(To be) Without thought is the ultimate meditation.

169

Just as regular 2 to 3 meals a day (are necessary) similarly Trisandhya (obligatory observance of the rites and rituals of an initiate at dawn, midday and dusk) should be done with clean clothes on, in a sanctified way as far as practicable, in a fixed asana and fixed place with devotion. This is the scriptural

ordain. Through this, the ever-present purity that is within wakes up. Then (after this awakening), there remains no question of purity and impurity.

170

It is a rule that only japa which is counted should be offered to God. Constant remembrance of mool-bija (the seed mantra of initiation) and doing japa are a must. In this case, the japa need not be offered. The rule is there to do japa any time at will, even with overnight unclean mouth and overnight soiled clothes. More japa can be done in this way. God is within, it's good enough if He could be called from within.

171

In all action and in kirtan, Ma is near you. Sit quietly in a peaceful mode and think that Ma is with me in the void. You will find happiness in this. Lying still, meditate. Think Ma is with me always.

172

The one whom you know as your Ishta (most beloved form of God) - do mental japa, remember (Him) and meditate on the

Ishta from His feet to the tip of His hair. If you wish to spend more time in japa, then do japa focusing attention on the sound (of mantra). It is God in the form of the akshara and God in the form of the sound (Shabda) as well.

173

Spiritual practices for Him should not be left out till His experience – remember this. He is attainable through japa and meditation. The way you are doing japa and meditation now, try to make it continuous. It would never happen that He would not respond to your call. It takes time. When your practice is intensive, this will be favorable for (His) revelation.

174

Meditate on Chidananda (the ultimate reality which is bliss and consciousness) who is in the form of self itself.

175

Try to pour out the mind and spirit in japa and meditation to the best of your capability. Try to keep yourself in divine surroundings and spiritual engagement as long as possible. The speed of the journey to the spiritual goal of a traveler should be

accelerated. May it be of liking or not, japa, meditation and remembrance should be carried on.

176

If the asana is firm and the focus is fixed and japa be taken as the support, then only is there hope of feeling the taste.

Knowledge, Primal Ignorance, Maya, Illusion

177

God has covered the jiva (empirical self with conditionality) with the veil of primal ignorance; nevertheless, He has kept a door to knowledge as well. He (the jiva) can attain liberation through this door. But it will have to be remembered that to attain the ultimate objective, to attain God, both knowledge and primal limitation of ignorance should be transcended. As long as knowledge and ignorance exist, that means there is existence of perception of differentiation, Brahman is not attainable. When that (ultimate) state is attained, then all ideas of differentiation cease. One gets established in one's innate nature.

178

Being within Maya, it is hard to conceive where it comes from. Try to know Him. To know oneself is to know Him. Consummation of all questions is in realizing the self. So long as there is Maya it is hard to know Maya.

179

Ever since there is God so also is Maya. When God is not? That is why Maya is also beginning less. One should try to realize oneself either in the form of a servant of God or in the form of the Atma.

180

One is known as Mahamaya, and the other is delusion of the senses – experience of sense objects. You are a traveler towards immortality; you will encounter difficulties if you do not progress towards Him. Do not get entangled in the vibhuti (supernatural powers). This is merely a state. The ultimate and the absolute (goal) will not be attained through vibhuti. The power attained should not be exhausted. Try for the revelation of the self, otherwise you will face difficulties and fall (from the state attained).

Darshan

181

Have you seen God? In reply to this question Ma's answer: "You said it! He is seen all the time. Look, who sees whom? Every thing is He. There is nothing but God.

182

What is meant by self-realization or direct realization? (It is) where seer, scene, and seeing, these three are in one. Existence in self and self-realization is where there is no context of action (kriya) or non-action (akriya) and if you consider in terms of form, then He is omnipresent. Is not the way the saying goes? - "Wherever the eyes fall, Krishna appears forth." Whatever you see except Krishna is not the real darshan. Revelation of Ishta is indeed in comprehensive darshan.

183

Will there be self-realization? It is there, only the veil has to be destroyed. What is the meaning of destruction? Whatever is to be destroyed is destroyed. What remains after the veil is

destroyed is His light, which is ever present. This is the revelation of Himself in Himself.

184

Unhappiness is there in the background of happiness. The experience of the ultimate reality is a state beyond happiness and unhappiness. You consider a wet pitcher to be full of water when seen from a distance because usually a pitcher full of water looks wet. Likewise in the gesture and posture of a self-realized person, there appears an apparent state of happiness but this is not happiness. What that state is cannot be expressed in language. After seeing which the longing for seeing goes away forever is real seeing. After hearing which the desire for further hearing never appears is real hearing. Verily, real darshan (witnessing the ultimate reality) is that after which the question of witnessing, not witnessing and proof of witnessing does not arise. (There is) Unveiled, pure and unquestioned darshan everywhere.

Unhappiness, Happiness

185

Acceptance of anything else in the mind except God is unhappiness.

186

Happiness and unhappiness are in admittance (of something) and non-admittance. If you want to go beyond this admittance and non-admittance, accept Him.

If you want to cross over,

Only ask for Him.

187

Whose (is) suffering? What (is) suffering? Who gives (suffering) to whom? Where (is) suffering? It is the self with the self. If the teeth bite one's own tongue who feels it? It's one's own (body) organs – itself in itself.

188

Bearing the body is for experiencing worldly pleasure and pain. To go beyond this happiness and unhappiness is to take refuge only in Him.

189

He is the remover of all miseries. Try to call Him all the time. Meditate only on Him and pray to Him. Pay obeisance to Him pouring out your heart. He is permeated with benediction, peace and bliss. The Heart of hearts and He is the Atma (the Supreme Soul).

190

Whatever God does is for the good. As the doctor operates on a boil and removing the poisonous matter in it cures the ailment, likewise God gives you pain, washes and wipes you and pulls you in His lap. God rectifies all faults and says: "give me all thy impurities – and accept immortality in return". He causes pain and gives unhappiness to the devotee to intensify his eagerness and yearning. God accepts his worship through pain and tears.

191

Unhappiness does not leave till God is realized. There is no other beneficial way to realize Him except doing His japa, His meditation, His worship and singing His name (Naam Kirtan).

The company of saints (satsang) and reading of spiritual books are also of help on this path. This body very often says one thing: "vishay (sense object) mane (means) vish (poison) hoi (becomes)". The enjoyment of sense objects leads slowly towards death – "slow poison". That is why try to spend as much time as possible with Him.

192

To find protection from the trio of heat (afflictions) you have to take the assistance of another type of heat (taap). It is with heat that one overcomes heat. This is called tapasya (austerity). To tolerate the heat is tapasya, that's what this body says. Just as one feels pain in experiencing the heat of the world, likewise one may feel similar pain at first while taking God's name. But in spite of this painful feeling, freedom from the heat comes through this pain only. For this, endeavor is necessary, practice is necessary and action is necessary. Among the birds and animals, there is no interest to get rid of this pain in this manner, for the realization of ever graceful and ever-blissful God. This happens only in man.

Dharma

193

The action that helps in the attainment of that which everyone longs for is dharma (righteousness). That is why it is the natural action and the rest, which brings in restlessness and pain, is the action of want – this is adharma (unrighteousness).

194

The way to self-realization, which cannot be forsaken, is dharma. Every individual has different path to self-enlightenment. Walk on from where you are. Verily only He exists. He is holding on everything. He never leaves. Again, the action leading to revelation of God is called dharma. Inaction is non-righteousness. Verily dharma is one.

195

One must pay attention to dharma. Dharma indeed is vitality for the breath of life. It is the Self and it holds on to that which is the eternal truth. What that self is has to be known. How long should one continue to stay in the wayside inn as a traveler in peril in a wrong path? It is necessary to tread one's own path

and take up one's own journey leaving aside the pleasurable and accepting the adorable.

196

God is in all forms. One should stay fixed with heart and soul. Everyone should be told that it is forbidden in Hindu Sanatan (Eternal) Dharma to utter anything that brings disrepute and pain to others. God indeed is manifested in all forms. To oppose others means to oppose God. All of us have the One soul. The surroundings should be maintained safe, peaceful and friendly.

197

Patience is the mainstay in the domain of karma (action) and dharma.

198

All dharmas have the same end. All the paths lead to the same (end). All of us are the same.

199

Everything is possible through pure and exclusive state of mind.

200

Remember that in the path of righteousness, even the shadow of concealed ego covers the goal.

Name, Named

201

Name and the named are indistinguishable. He Himself is as the name. The akshara (letter of alphabet) indeed is the form of God. Just as by sowing the seed the tree comes forth, likewise, the name is made potent by repeating it. That all names are His names and all forms are His forms will be revealed with the progressive repetition of the name of liking. Again, gradually there will be revelation that He is nameless and formless.

202

Take (His) name only. I know everything is possible by taking His name. Spare as much time as you can for Him. If you cannot spare much time in chanting His name, discuss about Him or sing His name or read spiritual books. Try to keep the mind inclined to Him by whatever means possible.

203

With progressive repetition of the name the mind (chitta) gets purified. After that, with the arousal of reverence and devotion,

the mental state being purified, semblance of various elevated states are felt in the heart and these start working.

204

Always chant the name of Thakur (God). From the chanting of the name, devotion, liberation and peace – everything will blossom forth. Be with the name with firm faith, reverence and devotion, leaving aside your pride. You will see that all your work gets done all by itself. As such things happened during the course of play of sadhana of this body, this is being said so emphatically. Don't keep aside anything to test God. In that case there is no hope of anything happening towards His revelation. Surrender all your belongings to Him. He Himself sustains and is sustaining your burden and the burden of the universe, remember this.

205

Always try to be immersed in and engrossed with the name. Remember that taking God's name is for God's sake.

206

God's name wears away karmas as well as sins and desires which have accumulated over several yugas. As the kindling of a lamp illumines a room in darkness for thousands of years, likewise the name of God dispels the darkness of crores of births.

207

When any work is performed perfectly then the appropriate result of that action will surely come to light. One can dive into the ocean of divine beauty only by being preoccupied with the name. Because of the non-differentiation of the name and the named, for the time being the attitude toward the outside world vanishes and the self-illuminating power of the name comes forth on its own.

208

Tender aged children do not like to study because they prefer playing to studying. To make the children study, force has to be applied, likewise, initially chanting the name has to be done compulsively. What one requires is practice. As you see, to remove the stains from the utensils, scrubbing is needed. The stain cannot be removed by scrubbing once. Rubbing is

required to light a matchstick. It cannot be said at what point it will catch fire suddenly. Same is the case with chanting the name. Accomplishment comes through practice. Be engaged in the yoga of practice.

209

Firm faith is required, but that is the great lacking. There is no end of desires through action. Endless desires appear one after another. All other desires are abolished when one dwells only in the desire for God. If, day after day, one waters at the root of a tree without caring for its branches and leaves, then it will be seen that all the old leaves of the tree will fall and new leaves will appear; likewise, without paying heed to anything else, if man chants the name only, then he will be liberated from the past sanskars (impressions of past karma) and will get a new life.

Revelation

210

So long as He only is not revealed in all respects, in forms or in formlessness, till then single-pointed devotion is necessary. For the enlightenment that there exists only the Ishta, one should dwell in single-pointed devotion. He is in everyone, work for all with a sense of service to Him.

211

When the yearning of the heart really awakens there is revelation.

212

The mind has to be kept in divine surrounding all the 24 hours. Only then is there a hope of His revelation. He can be revealed any moment. That is why vigilance should be kept all the time.

213

For the revelation of the God who is within, man should become a dweller in the inner cave of the heart.

214

His innate nature and His real state of existence cannot be expressed. Because, when one speaks of swabhava, abhava comes in automatically. When He is brought in the domain of language, there is revelation of Him in part. Nevertheless, He is defined as Sat Chit Ananda for the sake of expression. He exists that is why He is Sat. He is the form of Knowledge, that is why He is Chit. The knowledge of this existence is Bliss. Bliss is there in the knowledge of the Truth that is why He is Sat-Chit-Ananda. But in fact He is above bliss and not-bliss.

215

God reveals Himself in the form one loves Him. He gives what is to be given. One should try to remember himself as an instrument in His hand. The activities that reflect the ascetic life should only be undertaken.

216

As seeds are noticed by opening up the pod of the flower, and the tree is in the seed, likewise He is also within you. If through spiritual practice, you open up yourself, that means when the veil (of ignorance) is destroyed, His self-illuminating revelation

could be experienced. Just as the whole tree is there in the seed, similarly He indeed is in you in His fullness.

217

Because only He alone exists, for His revelation He asks Himself. He who is in the form of motion and stability is also in the form of akshara – which never wears out. He alone is on the surface as well as in the depth of language. In motion, He is the natural movement. He moves in spite of being motionless all the time.

218

Where is your existence without God? This flash of feeling is revealed some way or the other and in some form.

219

All manifestations are God's vibhuti (revelation of divine quality). He Himself is in the form of vibhuti. (If the self is non-dual, then again who is in the form of duality? He Himself is. Nobody can stick to the path (spirituality) without having some experience.

220

The power of Mahayoga (the ultimate yoga) is innate in everything. Till there is Mahaprakash (the great revelation) where is constant and unimpeded Mahadarshan (the great vision).

221

Where the Self is, how can there remain the ego? Renunciation (worldly) and attraction (divine) are simultaneous. He Himself is in the form of change and unchangeable. The self is within the self. Proceed for His revelation. Who does not proceed destroys himself. Try to uncover the veil on divine thought.

222

Revelation of the Self is in relinquishing the intellect.

Prayer, Worship

223

Prayer is an indispensable part of sadhana. The power of prayer is infallible and in prayer lies the life force of the sentient being and the world. Let Him know whatever comes in the mind and pray for His shelter with simplicity and eagerness.

224

THAT Superpower itself is in all pitchers, pictures and temples. Call Him only. The seat of the presiding force of Mahamaya (the ultimate goddess of creation) moves by the crying of Her children. As She strikes hard at the heart on the other hand she gives solace through embrace.

225

He, from whom creation, existence and dissolution arise, should always be remembered. Prayer, offering and submission of the heart and soul should be made to God as far as possible.

226

Try to attain him by attaining whom everything is attained. Call Him alone. Make Him know of your pains, prayers and

submission, whatever it is, by opening up the heart. As He is full, He brings about fulfillment in all directions. He is the reliever of all sorrows. Mind should always be kept at His feet. Meditate on Him and pray to Him only. Offer obeisance to Him by pouring out your heart. He is all good, all blissful and all peaceful. What is He not? He is the heart of heart – the Self.

227

It would never happen that your calling for God will not yield result. He receives His children after washing and wiping. Call out to Him with heart and soul. Make effort with full energy to remain with Him to the best of your ability. Engage yourself to His feet. He Himself prescribes actions and makes a spiritual traveler attain the state beyond action. That is why, try to think in the direction which will help in pouring out your mind and soul. Dwelling in such thoughts try to pour out your heart and soul – time is passing away.

228

As the child continues to annoy the mother in spite of being slapped and never gives up his demand similarly, this attitude is

exhibited in a devoted child of God. Pray again and again and this may come to fruition any moment.

229

Ego subsides by pranam.

230

The extent to which one can bow down with single minded devotion, going beyond the ego (one) gains energy and happiness accordingly. If you cannot do anything else, pay one obeisance each in the morning and evening, submitting your mind and body and with a repentant heart. Like inverting a pitcher full of water and pouring it out, offer all the feelings of your mind and heart to the revered one.

231

Self is permeated in the Self. He exists as permeated in Himself. When one calls Him in the proper way, He reveals Himself. A Mother understands a child's real cry, for which she comes hurriedly, leaving aside all her work.

232

Mental eagerness is the essence of Puja and adoration. The fountain of the Great Power is within and in all your efforts the cause of creation, existence and dissolution is present.

233

For the traveler on the spiritual path, very often many hurdles appear. At those moments pray, “God give me the strength to withstand these so that Oh God! I could remain in the path leading to you”. With these hurdles and difficulties my karma is decreasing. Thinking thus, retain a happy state of mind. As God will pull you towards Him. He washes and wipes (you) – remember this.

234

God appears to some in the form of their liking. You are provided with mind and energy. In case you have not received the mantra in the form of syllable, do japa, meditate and contemplate on the form of your liking, and pray “Oh! God appear to me in the form which is auspicious for me.”

235

Because He is all pervading, He is reachable everywhere. Call with all your heart to the Lord of the heart. All calls reach Him.

236

The two great obstacles on the path leading to the highest goal are sluggishness and greed. Only mental eagerness is the heart of puja and adoration. Service to God and repetition of mantra are the ways of sadhana for the householder. Observance of vow of silence is indeed the great austerity. Only think that whatever He does is for the good.

237

The object of puja (worship) is the revelation of Ishta. Worship Him by worshipping whom there arises no question of duality or non-duality. Worship of God is unselfish worship.

238

Man should yearn for Him where there arises no question of form, formless, beyond form, beyond qualification, and transcending the beyond.

At a fixed time pray: "Oh God, be revealed in me. Please make me yours, show me the way."

Friend

240

Who is the friend? He who turns your mind towards the Ishta is the ultimate friend. One who diverts the way to Ishta towards death is an enemy, not a friend. Try to rectify your self. One who doesn't kills himself.

241

To a traveler in the journey to the ultimate goal, God is the only friend. The actions which are favorable (to that journey) is your treasure - acknowledge this. If you do not have one single aim, there will be obstacles at every step.

Desire, Expectations

242

Desire is the cause of misery. The wish to attain Him is happiness. God takes one on His lap after washing and wiping you, does He not? This pain (at present) is for (future) happiness. Always remember Him.

243

Destruction of desire is total destruction (of sorrow). Where is that total destruction? Desire is ever active in expectation. This is quite natural as it is the innate nature of sentient being. Dependence on God is the most pleasurable. That refuge has to be taken. Whatever He does at any time, everything is for the good – if this could be remembered there is peace.

244

Why do you wish to be a child of the world? Be such a child that no further transformation can take place. The cause of transformation from infancy is desire.

245

Remember – demand and fulfillment are at the same place.

246

One should not desire anything for himself but THAT. Be content with whatever His will is.

247

Acknowledge the truth that even in pain, hindrance and difficulties, which are the outcome of desire, His merciful hand is there. It won't do to be restless. No response is received yet from Him – (such) restlessness should be there for God. Invaluable time is passing by in futility. The mind and body should not be allowed to be afflicted by being restless with desire for objects.

248

Your subtle body is with greed and desire, (it comes and goes) like the fragrance of flowers. Births and deaths are yours. Again nothing happens like births and deaths. After death, the subtle body with greed and desire remains supportless in air (space). Man takes birth according to his own karma (fruit of action of previous birth). The 'I' or the ego wrought with desire comes and goes. There is no question of the soul's coming and going. Gross, subtle and causal (are the bodies). The cause of the

causal is Atma (Self). Coming and going are there as long as It is not revealed. Atma is self-revealing. Coming and going are for the jiva (sentient being). For the revelation of one's self only the curtain has to be removed.

Distress

249

Distress falls on man only. Take resort to patience and valor like a hero. Everything is His ordain. Thinking thus, try to take refuge in Him.

250

There is alarming distress and black clouds of darkness and hopelessness in all directions. It is natural that the mind is directed towards various thoughts and becomes panicky. What is the way out? Only God is the refuge of the helpless one. Do not break down. The ground whereon one falls and gets hurt, with the help of that same ground one tries to get up. Everything is in accordance with the rules and injunctions of God. Everyone is His instrument and belongs to Him – He Himself is. Think as if you are in Mother's lap. Stay on as you are kept. Keep the mind and body fit. Do not surrender yourself like one being paralyzed by the funeral pyre of worries. Everything is happening at His will. Always try to keep this thought alive. His contemplation is the only path.

251

One should keep patience during times of adversity. Troubles and distress fall on man only. Only he who is patient and brave can win. The time doesn't remain the same. At this time one should be especially dependent on Him. Who knows what distress He neutralizes by giving distress. Sometimes by giving distress He removes distress. That is why He is called "Remover of Distress".

252

Do not think of distress as distress. It is a sin to think so. Whose distress? Whatever He does is only for the good. A man should not break down under any circumstances. Always bear in mind: "Oh! Gurudev, you are doing whatever you think good for me." All this happens in this world only.

Devotion

253

Narad has said that ultimate affinity to God is known as the best devotion (bhakti). The action to attain God alone is known as bhajan.

254

There is no question of worldly love. Respect, devotion and love towards God come naturally on divine contemplation.

255

If one can love God, this is the consummation of all love.

256

Remember God from where you are. Everything belongs to God, remember that. For the awakening of divine love, try to immerse the mind in constant japa, meditation and divine thinking. Man should have strong yearning for the arousal of divine love.

257

What man wants is divine love. From whom you are created, from whom are manifested mother, father, brother, friend,

husband and everything, who has nourished you with breast milk, whatever word you use to address Him, that very word should be remembered with your heart and soul all the time.

Fear, Fearlessness

258

Take shelter in fearlessness. The world indeed is fearsome. If you take refuge in fear, will you not be afraid? To expect fearlessness there, is useless. To get protection from all misery, it is one's duty to take shelter only with God.

259

He is there. Where am 'I' if He is not. If you dwell in the feeling: "He is touching me", you will see – it is He alone. "If I exists, let it be like a servant or maidservant. In that case I am not far from him." For the arousal of this attitude constant japa is necessary. The more one is mindful of the Ishta the more there will be devotion. Be one-pointed without allowing the mind to wander in all directions. Why is there the thought of fear? "He is not near me" – indeed because of this feeling. Why fear? He is holding you. Holding on to fearlessness where is the question of fear?

260

What are you afraid of? He is there all the time; let Him do as He wills. Whatever He does is for the good – remember this.

261

Fear and pain are due to desire.

Mind

262

In the realm of mind, the body is a limitation. In spite of the mind wanting to turn inwards, does it (the body) let go of its sovereignty? Mind wanders again and again where there is dichotomy. ‘Thou art within and without, in need, in this form and in all circumstances’ – only remember this. To destroy the harmful, keep the mind engaged in remembrance of the Ishta.

263

The mind has been engaged so far in (sense) objects. Now, engage it towards God. You’ll see the path will gradually open up. Thoughts of (sense) objects will leave. Thoughts of sense objects are sure to leave, the veil will also gradually disappear. What is impermanent will certainly be destroyed.

264

One can apply the mind to both tying and untying the knots. Mind creates knots only on thinking of (sense) objects. The thought of God works for untying the knots.

265

You had enough in the domain of karma. Now try to engage your mind towards God. Invaluable time should not be spent away. Those who do not think of God and do not go for self-realization are self-killers. Accept the adorable and leave the pleasurable.

266

One should try to keep the mind in God, even reluctantly. To achieve God should be the only target. There is no co-traveler to be in the company of God. Nothing else is there. That which is there is the way to God only.

267

It is natural for the mind to become restless unless it is kept on God. Try to keep the mind immersed in the feet of God by doing japa, meditation, reading spiritual texts, either deliberately or reluctantly.

268

Why repent for the mind not being fixed in God's name and it's wandering? Instead, think this way – “the mind is not under my

control. So shall I not be in its control and shall keep on chanting the name of God.” Don’t you see children flying kites in the sky? The kite flies and flutters at great height but remains joined to the reel by the thread. The mind is like the kite and the sense objects is the wind. Keep the mind tied with the thread of God’s name. Some day it will come under control.

269

Give the mind pure food. By sparing more time towards Him, there is hope of the intellect to be in the direction of God. When the mirror of consciousness is clean, God reveals Himself. The state at the last breath is achieved in accordance with that state where you are now.

270

The thoughts in the mind of the company around and behavioral confusion are caused by the surroundings. This confusion arises when one has to mix with those who are not introvert. One has to go above the waves after having a dip in the ocean. Man should take such an attitude. It is suggested to take pure food, to have the right mindset, to be well behaved

and to read spiritual texts so that confusion cannot arise. From whom the creation came forth, move in the way and direction towards THAT. You can manage everything if the power comes from that source.

271

It is hard to become a traveler on this path without God's grace. But after becoming a traveler, one should not have a vacillating mind, which is not propitious. Lead the austere life with a strong resolve. The ultimate Lord on this way is God Himself.

272

To understand that God is in everyone, japa and meditation are to be practiced. Practice to keep the mind on God is a must. The mind gets absorbed the way it is directed. If one tries to direct the mind towards God, who is ever in union (with one), with the intention to get His touch, then only there is hope of feeling His touch.

273

It is by His grace indeed that one travels the long way with the yearning to get His vision. Only take resort to patience, one should not lose heart. Wherever one is and in whatever way, mind should be kept in His direction.

274

God fulfills the wish of a seeker of truth. He manifests Himself in the way one wants Him and He does whatever He wills. He awakens as well as fulfills the longing of the mind. It is the duty of man to keep the mind in God's remembrance, japa, meditation and daily rituals regularly and wholeheartedly. On the path of sadhana, there should be no accumulation of exhaustion in the mind. The more the mind is kept clean, the more it will be helpful to proceed in that (spiritual) path. If anger comes in the mind, try to remove it.

275

As restlessness is characteristic of the mind, to be peaceful is also its nature. Support has to be taken for quietening the mind. For a job you depend on a particular person at a particular

place. Similarly for salvation, you have to depend on God's name.

276

Do not keep the mind away from His feet. Then only is there hope to be saved from the temptations from all sides. It is man's duty to awaken humanity and renounce animal instinct. Accept the adorable and discard the pleasurable. Maintain the mind like a beautiful flower which can be offered in worshipping God. It is the truest of the truths that the only duty of a man is to search for the way to self-revelation.

277

To pacify restlessness, it is necessary to have a one-pointed refuge. The more one is in satsang, which is the nature of the divine state, to that extent desires will be fulfilled and pacified.

278

Thought that distracts man and keeps him away from God is anxious thought. Try not to give anxiety a place in the mind. All your burden is on God – with this confidence try to remain with a simple and agile mind.

279

If you want to be a mauni (to be in vow of silence), then keeping the heart and soul together and concentrating it on a single thought, be like a stone inside out.

280

When you see a cinema show or the mind is attracted to outside enjoyment you don't feel sleepy. The exhaustion that occurs in the wakeful state has its rest in sleep. In sleep the jiva enters into its innate nature within the veil of ignorance. Where there is the open revelation of the self there is no question of sleep. The more the action and speed in that uncovered state of self-revelation the less will be the need for sleep.

Ma

281

I am the same as I was before and as I shall be after. Whenever and whatever you call me and whatever you think of me, I am that. This body was not born to reap the fruit of action of previous karma. Why don't you think this body as a toy of your emotions? You wanted it and got it.

282

As this body always speaks of the single self, where is the question of separation and distance?

283

To know Ma, is to achieve Ma, and to become Ma. Ma means Atma (the Self) – Ma means permeated. Self permeated in Self – the Self-principle. Verily THAT what it is. To attain the form of Knowledge, Self and Shiva, that means (to become) that which is ever existent. The Atma of this body is everybody's Atma. Ma cannot do without anybody.

284

The Atma of this body is everyone's Atma. It will not do for Ma if somebody is absent.

285

Ma means one who (fulfills the need) of her children in perfect measure. Because she can assess the children that is why she is mother.

286

You are created from Ma. Father indeed exists in mother. Don't you call God "Thou art mother, Thou art father, Thou art brother, friend and master." – that means I myself. Everything indeed is He who is in everything – THAT is Ma, remember this.

287

Many a person says to Ma "you are my Guru". Ma replies, it is whatever you say. God, who is called as all-pervading ultimate Brahman and the highest self, is verily mother to all.

288

One can realize Ma only by trying to know oneself.

289

Nothing should be kept in mind except Ma who is Chidananda (consciousness and bliss incarnate).

290

The relation with Ma is eternal – (She is) the One eternally familiar self.

291

There is no question of acceptance and rejection in Ma. In Ma's rejection there is acceptance so also in acceptance there is rejection. Ma indeed remains and will remain in all the moments in both bhava and in abhava (plenty and want).

292

This indeed is the way of this body. Whenever She talks on a subject, She continues keeping the same context in view. Unlike you it does not happen that she speaks by keeping the sequence all the time. All the mental states of everybody always float in front of (this body's) eyes.

293

You invoked this body for your own purpose.

294

Everything is perfectly arranged. In fact everything is manifested from within this body. The images of the Gods and Goddesses were taken out of this body, placed and worshipped. Again, at the end of Puja everything was taken within this body to the same place where they were. Know that everything is possible.

295

The state in which I am talking to you, laughing and lying down; and again, the state during kirtan where there is rolling and so many other manifestations of this body, are definitely the same state. Everything is happening from that one state.

Again during Puja etc. where a particular God or Goddess was worshipped, the likeness of that God or Goddess, the posture, the mudra (orientation of fingers), the energy etc. and all other things, manifested in this body in their exactness. Not that it is imagination. It is like you are evident (before me).

296

There is no coming and going for this body. What it is now is the same as it was before. What is death and birth? What to speak about THAT which indeed exists in spite of being dead?

297

Most of the time this body conceals itself by the way of behavior and speech. This in fact is the truth. Maybe it is necessary. That is why it is happening.

298

Who is Anandmayee Ma? Who indeed is the bliss permeated one? He is ever present in the pitcher, picture and everyone's heart. His abode is everywhere. By seeing Him and obtaining Him, everything is seen and everything is obtained. That means being fearless, definite, doubtless, constant and impershible.

299

Do you know what this body says? She does not go to anyone's house, does not eat anyone's food, does not talk to anybody or does not look at anyone. There is no question of whose and who. Do you know what this means? She is always near Her

mother, father, and friends enjoying freedom. She does not come or go. Do you understand?

300

It is in your view that something is natural or unnatural. There is nothing like karma or desire here. Here, there is only one saying: “let it happen as it will.”

301

An aspirant’s movement is aimed at a particular state of existence. Nevertheless, here (in the case of Ma), there is no such question like state, non-state, goal and non-goal. It is as if with a lamp in hand one after another, everything is clearly seen in a dark room. It is just like that. However, during the course of an aspirant it is impossible to witness all this. He has to proceed by overcoming various obstacles. One is the movement outside another is the movement within. Here (in Ma) indeed stands no such question. Here verily, I am the nerves, I am the arteries, I am the movement and I am the observer. Of course, if anything like the word ‘I’, could be used.

This body has no predetermination. That is why there is no tendency towards things like (giving) initiation etc. However, it may have happened that this body was sitting on its own, and many a time, all of a sudden bija mantras or the mantra of sanyas spurt out from the mouth. Someone might have heard these at that time. Again, perhaps some other might have got (mantra) in different ways and took it (as initiation). Many such incidents are occurring by which a common man has the conviction that surely all those were predetermined. But, in fact, there was nothing like this. What had to happen is happening. Do you want to know how? The soil is there. A fruit fell from the tree and a (new) tree grew out of it. But nobody planted the seed. Just as a tree may grow from planting a seed, a similar tree can also grow from a seed that dropped by itself, and this tree will bear similar flowers and fruits. But this was not due to anyone's intention or resolve. It is like that.

303

This body does not apply any mantra-tantra. What is called tantric activities and how they are being done have never been considered here (by this body). Here, indeed, the spiritual relation exists with everyone. Here, there are no separate houses and rooms. Again, if you speak of rooms, it is only that infinite one.

304

This body does not have differential outlook between man to man and sect to sect. In many ashrams it is said, “if you can observe the rules and disciplines, you can stay. Otherwise go somewhere else.” There is no such question with this body. Everybody comes here to give satsang; yes, satsang indeed, He, the God alone is in all forms. This body is with trees and birds and all. Nowhere is there anything separate from this body.

305

The speech, movements, activities and roaming about, whatever are there in this body are for you. You make this body do the ways you want.

306

There is no second except One for this body. Who will inflict pain to whom? The question of pain comes only when there is a second one.

307

A Mother without any external showing of affection is the true mother who remains and will remain. She never moves away, even if it is wished for.

308

As such, you and I are two. Again, you and I are one. The void that is between these two is in fact I.

309

Wherever they are present this body is always with them. Service to all does not happen with this body (always), whenever it happens, it is by itself. One makes it do as much (as one needs). Considering (this body) as one of their own, they offer satsang affectionately. Here the door is open. Come without hesitation whenever you wish.

310

Your suffering, your pain, your afflictions are my sorrow. This body understands everything.

311

Nobody is at fault with this body. So, there is nothing like asking for forgiveness from this body. But you will have to bear the fruit of whatever you are doing. There is no such thing as anger in this body for this.

312

Know that your remembrance is ever in my mind.

313

You may want to remove this body from your mind. But never will this body go away, goes away and had gone away. One who loved this body once cannot wipe out the remembrance of this body even if he tries a hundred times. This body is ever in his memory and will remain as well.

314

They think of distance, but (in fact) this body is near. Where is the way to leave? Nearness and distance are in their outlook.

315

There is no difference between the earth and this body. I can even eat by placing (the food) on the ground or anywhere. The rules of conduct, devotion, cleanliness, dutifulness etc. are needed for your learning; that is why things like these happen in me.

316

There is nothing called unknown or mistakes for this body. What has to be is happening, whether in front or far away, be it within the view or out of view.

317

Ma speaks for all round welfare. Even if it (spiritual practice) is done unwillingly and forcefully, He will surely grant the energy to go towards Him and the fruit as well. Remember that action yields result and mindfulness also gives result. It cannot be said that there is no result after doing for a few days. (The sense of business) does not apply here. Make efforts to be ever connected (to Him) so that it (effort) transforms into habit.

318

Sometimes it seems that the images of diseases have their target on this body and they enter into this body, play for some days and go away. The way of this body is not to invite or drive away anyone. As you all exist, so are the diseases. As this body does not drive you away, why should it drive them away?

319

Who is there in the form of suffering? To take away someone's suffering is a different issue. All actions are not possible with everything. For this body laughing or playing and stopping of breathing are that (state) only. Here there is no sharing of suffering, no sharing of pains – (only) equanimity.

320

I can see which disease assumes what image. When they want to come to this body, I don't obstruct them. When only I exist where is acceptance and rejection? Know that, as I am happy with you, likewise with them also.

Where is this body separated from you? Where is the difference between this body and that friend (pointing to a young one)? Two are intermixed and become one – remember these words. If you eat anything bad, know that you are giving the same to this body to eat. You are asking whether the thought of each one of you reaches this body (the answer is)

Yes, yes, yes.

Man

322

The difference between man and lower animals is that in man there is a special power by which he can attain perfection. To speak of man this body says – he who has conscious mind is a man. Can one, whose mind is not conscious and engrossed in sense objects, be called a man?

323

You have this rare human birth. Let not a single moment be futile. Vegetations and animals and birds live in this world for some days, reproduce new vegetations and animals and birds and take leave of the world. Where is the difference if you also do the same? Try in the way so that you don't have to make a return ticket.

324

Hundreds of karmas of births together are unknown and unfathomable. It is fortunate to have human birth. This birth should be made fruitful. The human birth is due to His grace and the fruit of good actions in the past. Human birth is rare.

That is why in this human birth the course for the awakening of humanity should be undertaken.

325

There are 24 hours for sadhana and worship. There should be the special urge to attain God. Every man should have the prime intention to attain humanity. Spare as much time for worldly service as required, rest of the time should be kept for divine contemplation. Japa, meditation, reading of spiritual texts, puja, prayer and surrendering the self are for Him only. Ask for Him and cry (for Him).

Traveler and Way to Divinity

326

For a traveler in search of truth, some discipline and ideal lifestyle are obligatory. If someone wishes to donate clothes and money etc., then tell them directly: “It is forbidden for us to accept anything in this way. Our aim of life is to achieve God’s grace only.”

327

In whatever state you are in, remember God and pray for God’s grace to the best of your ability. It is only the beginning of the journey for Him who is really aiming at God-realization. Try to perform the routine daily practice to the best of your capability.

328

God cannot do without granting the enlightenment which one really wants. The routine daily spiritual activity should be performed as best as one can. The more time one can remain in japa, meditation, His remembrance, spiritual study, the more

one progresses on the path of enlightenment. Read the Gita regularly and try to understand it again and again.

329

Endless are the directions of flow of various types of failures in this world. If one gets entangled and floats himself along that flow, it is natural to receive exhaustion and disturbance in life as the fruit of failure. But the mind should not be kept there. The mind should be kept directed to high ideals, aiming at self-fulfillment unnoticed by anyone in this world and the next. Who knows through what His summon comes. Don't get stuck up. You are the truth, the pure, the enlightened, the liberated and the eternal. For self-advancement towards that direction, one should take the course with fresh attitude on one's own. God is indeed within in the form of knowledge and right intelligence. Taking this advantage one should undertake the journey along the way to the revelation of the self. Time indeed is passing by. The ultimate father, the ultimate mother, the ultimate brother, the friend, the master is He – all in one. His feet are to be remembered.

330

One who is a traveler towards God-realization should work himself for unveiling the curtain. The energy to go in that direction has also been provided by Him. But His revelation is not due to His own action. He provides with the key to open the door. He is self illumined and can be seen on opening the door.

331

Wherever God keeps one at any time, one should start the journey from that stage only. He Himself indeed is in all forms, action and non-action. One should tie oneself up with the work in hand and japa with heart and soul, and His remembrance. In the kingdom of God, it is not propitious to forget Him. The way to peace is His remembrance only.

332

Within the domain of representation of the whole universe, God is in all forms indeed. One should proceed towards self-revelation.

333

If you are to think, think of him; if you are to work, work with a sense of service to Him. The travelers need to continue the journey. Time should be spent with a spiritual bent of mind. That's what a spiritual journey is – keep going along the way.

334

Every traveler should take up a fresh, healthy, unwavering and speedy course. He should not ride a broken-down cart. All the time, strength and freshness of mind are necessary. One should build up ones life oneself.

335

Who belongs to whom in the world? Everyone tries to fulfill his own task and complete the journey. Such a state is natural in the journey through the world. One should not become anxious. How can it be possible that one's own spiritual journey will yield good result, if there are obstacles due to pain and misery caused by bondage with whom one unites during the course of visits and revisits (birth and rebirths). Effort should be made for the revelation of the self in an unimpeded course. Isn't it? Travelers along the great path should try to make their

journey successful. The success of the journey is in self-revelation.

Shakti

336

THAT Superpower itself is in all pitchers, pictures and temples. Call Him only. The seat of the presiding force of Mahamaya (the ultimate goddess of creation) moves by the crying of Her children. As She strikes hard at the heart on the other hand she gives solace through embrace.

337

Think of Him in all your activities. The self will reveal from all actions. Do not think of any action, separate (from Him) – verily He Himself is. Who is that power of action? You yourself are. Who is that energy? He Himself is.

338

The more one can stay calm and silent, the more the energy will increase inside when (during the course of sadhana) one feels energy within and experiences that something new is created inside. There is a possibility of its (energy) spilling out even through a small loophole. Be cautious. He will do everything that is required including guidance, initiation, etc.

339

When rice boils in the pot a pressure is created inside as a result of which the lid opens up and falls down on its own. No force has to be applied to open it. Similarly, put as much energy as you have into action. He does the rest by Himself. Eagerness comes from attitude and want, and that (eagerness) opens up the way to self-revelation.

340

On special power achieved by sadhana and miracles:
To use the power (attained by sadhana) is one thing and for a thing to happen naturally is something else. In the use of power the ego remains and there may be a fall (from the state attained). But where it is natural there is no such thing (as fall).

341

Unless tranquility is established the uneasiness of the body works on the nerves and incapacitates a person. Unless the energy is conserved, the (result of) the beautiful action of this energy does not manifest in a stable form. With a divine attitude, the search for truth naturally brings about a state of peace.

342

If the Divine energy is applied in worldly activities instead of using it for God's work, energy gets diminished. The flow of energy gets interrupted if the Divine energy is applied for worldly purposes. If special power appears during the course of sadhana let it not be wasted away.

343

Keep doing as your energy allows. By repeated application of a particular power, action results. The way of speaking of a person who continuously studies is quite different. Similarly, a new faculty is created on the way, in him who travels towards divinity. During that journey what is to move away, moves away and gradually there is revelation of THAT - the eternal, true, enlightened and free one. Always keep your aim to hit the target.

344

In the likings of anything worldly, energy is wasted away.

Peace

345

It is useless to expect peace in the world. Try to be only with Him. Perform all service as duty. The world is not a place of happiness. Take shelter only at the feet of God for peace.

346

Effort should always be made to remember the name and form of the God of liking. The only way to peace is to keep the mind always directed towards God.

347

The way to salvation and peace is to remain in the path congenial to meditation on God. The body is in accordance with karma, as a result it is natural to suffer from misery and various diseases. It's a must to always think of Him by contemplation of whom all miseries are removed.

348

All prayers and offerings of man should be made to God. Always pray routinely to Him who makes creation, existence and dissolution happen – everything is in Him. When

something troublesome turns up in the way of the world, man should take God's name, be engaged in action favorable to that and try to cry at His feet. God Himself is all peaceful and permeated with peace. Only way to attain peace is to place Him in the heart.

349

Solace to a person in distress:

All this is the result of karma. He removes pain by inflicting pains and He destroys difficulty by causing difficulties. Always remember that He will not give such a thing any more. The truth is – the children of immortality, should always think of Him. For the attainment of tranquility, destruction of the veil and revelation of the remover of distress there is no other way to peace, none, none, none. Shri Madhusudan (God, the killer of the demon Madhu) the remover of distress is indeed ones only treasure in the heart.

350

Ma's advice to the survivors after someone's demise:

Visits and revisits are only to Him who causes and sustains the creation. Providence is He and the injunctions are His. It is His creation, remain with Him. That is why when He is obtained through His remembrance, everything is obtained – the absolute peace and ultimate bliss.

351

Ma's advice to an attendant of a terminally sick person: That you are trying to give medicine, is by His will only. He is one and He indeed is all. (Think) "Thou art in the form of disease, in the form of medicine, in the form of treatment and verily thou art in all forms."

352

In this world, there is no hope for peace, except taking God's name and remembering God. Duty should be of prime importance. He takes away all sufferings – where there is Ram, there is ease, where Ram is not; there is byaram (indisposition).

353

For the attainment of peace of mind, the thought and form (of God) that seems to be of liking (should be there). One should

follow such path and method which favors the way to divinity.
As long as the inner Guru is not revealed, where is the ultimate
state?

Consolation During Grief

354

If someone could understand from within that no one belongs to anyone, why would they suffer so much misery? Yes, every time when one is in the grip of delusion, it is not possible to understand this. Some people get well with bitter medicine or an injection given against their wishes.

355

It is the world, is it not? It is natural that there is motion. It is not one type of time that passes. The word 'time' (in the sense of a period of time) is intertwined with 'time' (as time in which everything is contained). Is it possible to save oneself from the hands of time unless one can go beyond time? In the moment in which you see pain and unhappiness, if time did not swallow you, would it be possible to take on the physical body? The world is like that. In each home, in some form or the other, this sort of incident is taking place. This is the form of the world. You yourself have to console yourself. How is it possible that while staying in a foreign place, you will not experience the trouble of a foreign place? It is in your own place that there is

no question of grief, unhappiness, destruction, hatred and enmity. Again, there is no question of light or darkness. It is man's sole duty to try to realize himself in the place that is his own.

356

On the death of a devotee's wife, Ma said: Write to Pitaji (father). It will not do for Pitaji to break down. Who will look after the children now? Pitaji will have look after them in all ways, becoming mother and father. Like the brave man with a bhava that is patient, steady and grave, he will have to do whatever duty is before him. Only patience, patience, patience. This is the way of the world. Where is the destruction of the Atma? It is that prana, the Atma, which is in everyone. It is the body that changes, the body that slides away. It does not stay eternally. It is true that the mind will not believe this at this time. It is the nature of the mind to do “hu, hu”, to be restless and create an uproar. But, one will have to look after oneself. What else can you do?

357

He is with Him whose creation this is, it is His arrangement. In whatever state He keeps somebody – everything is for the good. Everything is His arrangement, is it not? It is all in Him. Whenever happiness is experienced due to some expectation, it always results in unhappiness. It is man's sole duty to meditate on God who is the form of peace. When you do not take a path conducive to the remembrance of God, it is not possible in any way to gain peace.

358

Everything is God's. He has given it to you to perform service. Perform your duty to your ability. Try to depend on Him to whom everything belongs. Nothing gets done well by becoming frightened. When one is frightened it means that there is no peace in the mind. It is natural that there is worry. It is your mother and father, is it not? But one should try to think. Everything is His – it is His arrangement. If it was possible to do something by making an effort on your own, everybody would do what they wished to. That is why you should try to

totally depend upon Him to whom everything belongs. Try to perform your duty as well as you are able.

359

All jivas (human beings) have taken birth to fulfill the reason of their birth. It is God's desire that is being fulfilled. Think of this as service to God, do not get covered by delusion. Give back to Him what He has given. He has taken, does take, and is taking. In the form of the Atma, He is eternally in everything. Try to hold onto peace and patience.

360

In God's realm, in this universal creation, where there is creation, preservation and destruction, this coming and going is endless. There is unbearable misery due to the beloved one. There is no remedy besides taking recourse to patience. It is His providence. Pray for the beloved one's salvation. You have to get across the sea of misery. Even though the mind does not wish it, you have to try. You should not make the loved ones miserable due to the tears from your eyes and your attraction (towards those who have gone). Except for shelter with the

Lord, there is no other way of peace. It is He Himself who is there in the one who has been taken away.

361

Due to the death of a devotee's mother, Ma said: write to my friend – Lakshmi, the fortunate one has left the husband, son and daughter and has gone on towards salvation to the home of peace. It is not correct to cry for the physical body, even though it is natural to cry. You will have to have patience. Just as it is the parent's aim that the children live in happiness and peace, the children also have a similar duty. Those who have gone but not reached the highest state remain in a state of progress. To make a symbol out of their body and to cry and become restless in this world, gives them pain. They cannot see anything, but they can feel the pain. You should not give pain to those whom you love. You should think and remember that my mother, my Atma, has given me birth, her peace is my peace. This course is by God's provision. I am His person. He will keep me in that way, on that path and in that state that He wishes, wherever and however it may be.

Do not appear with a mind full of grief in front of Pitaji. Perform service to anyone with a beautiful bhava. Think that God has given us the burden of service. Do not allow your father's mind to fall into despair. On seeing the shadow of grief on your faces, your father's grief will be heightened. Remember this always – hold yourself together in front of your father.

World

362

The world is a place of war. Try to be victorious in this war by becoming rich with the greatest wealth.

363

Those who think that the world is of utmost importance are worldly beings. In the world, there is constant movement and the need for correction. The eternal coming and going is the swing of happiness and misery. Those who only act out different parts do not forget their true being. You people are children of immortality. Your own form is that of truth, auspiciousness and beauty (satyam, shivam, sundaram).

364

Call to the One who has given you the world – wealth, respect, and youth – call to Him for His own sake. Why can you not do that? You will have to do so. Man can do everything. Who knows what He can give you and through whom? Everything is His. What were you born with? You came empty-handed. Did

you acquire all this for yourself? Everything is His. Try to always remain with this bhava – whatever He wills.

365

This is the form of the world. All the normal births are for experience (bhog). You have to come to this world to experience the desires that still remained unfulfilled. The happiness and enjoyment of the world are not lasting – that is why different types of miseries accompany them. They delude the mind. The great warriors, great people, great souls who are without desire show you the way towards eternal bliss. Man's duty is to be in search of the eternal. It is desirable to attain the state where there is no place for worldly misery.

For as many days as one is meant to stay in the guesthouse (dharmashala), only for that length of time will one stay. It is His universal form. You are serving Him in this way. Keep the mind alert – where there is jiva, there is Shiva, where there is a woman, there is Gauri. Only service in the form of 'That'. It is natural that the mind goes towards the loss of the loved ones, but you will have to keep the mind at the Lord's feet. Only by

this happening is there a way for peace, for the loved ones and for one's own self – remember this.

366

You have held onto everything thinking this is mine. This way you only try to court sorrow. Everything is His; that is why you should call to Him. This is the greatest call. What happens when you acquire all these worldly things? For a long time you have seen the result of all this. Where there are riches, people, youth, there is also old age, death, illness and poverty. All this is also in His storehouse. You will have to experience all this. This is not a place for happiness and peace. Have you not seen that there is misery at each step? Do you still not think – who belongs to whom?

367

Why should you become mad with the worries of the world? You will have to become crazy after the highest good. It is not possible for a special current to be present at all times; but it is necessary for the flow to be present. Together with the flow, it is natural for the current to be there. Why do you want to enter

the flow of worldly affairs that cause confusion and restlessness? If you want to flow, flow with the deluge of the highest good (Paramartha).

368

In this world do not become an owner, become a gardener. All problems occur when you become an owner. There are no fights if you can become a mere gardener. The world belongs to the Lord; I am only the servant, that is all. I will keep on serving according to His orders. If you can always live the life of a householder with this emotion, no new bonds will be forged. You are only experiencing the karmas for which you have taken birth (prarabdha). If one can live life always remembering this, where is the question of any fear? He will put everything right.

369

Life is not eternal – why should you make the mind miserable thinking about it so much? Keep on doing your duty, be brave and steady. Just remember that He alone does everything. Whatever He makes one do, He makes one do the right thing.

Try to become an instrument in His hands. Do not worry so much.

370

Hearing about somebody's illness, Ma said: Depend only on Him. Remember only Him, whatever state you are in. Lord, it is you, in the form of the disease. Give me the strength to bear it, the patience. Pray to the Lord: "Lord, let me understand this – that it is you who are in this form".

371

You have to quickly take the direction that opens the path towards self-realization. The direction of life's journey should not be the one that leads to the world of form, taste, words, touch and smell. This environment in the midst of the universe has been quite well known. It is right only to take the direction in which the mind is not placed in all of this.

The world is worthless.

Constant coming and going, nobody belongs to anybody, and you still crave for it again and again?

372

In their travels through the world, nobody can be happy. The path leading to the highest good can be the only path that leads to the greatest happiness. Always try to get ahead on that path which is really your path. Where there is no question of happiness or unhappiness – that is the direction towards the greatest bliss, where there is no ego.

373

In life's journey there are several afflictions that different people suffer in different forms. Whatever the amount of pain you have in life, think – I will not have to go through this suffering again. I am performing penance. I am getting closer to God.

374

During one's lifetime, at one time or another, the mind suffers great pain. Even then, at this time, always remember God who always does what is good (mangal).

375

You think that the round thing (gol) is the most worthy thing (maal). That is why there is so much disturbance (golmaal). What is the round thing? Money. Try only to hold onto that one thing which is whole (purna). There, there is no question of form or formlessness; there are no disturbances.

376

In the world, everybody's mad about something or the other; some more, some to a lesser extent. See, God's play (lila) is so enjoyable. He has created a madhouse. Try to find yourself through yourself.

377

The world is a place of doubt. Those who think that a sham is the real thing are creating the very sham. That is why it is known as the world.

378

It is man's duty to take the path of faith and devotion and to go forward. It is natural to feel the knocks of the world. It teaches

you about the world, about what it is in reality. After this, there is a lessening of desires that lead to enjoyment.

379

If you stay in your own house, with your own people, there is joy. Staying in a foreign place causes unhappiness. That is why you should look for your own house and your own people. How much longer do you wish to stay in a foreign place and remain unhappy?

380

You should work with your hands and carry on japa of the Ishta in your mind. By doing this, your work will be done well and there is the hope of something beneficial for the world. If you live a life without dharma, you have to live in the sea of unhappiness. If you want to live in the world, it is your duty to live a life of dharma.

381

Call out to Him, depend totally upon Him. Wherever you are, stay in His lap. If you desire happiness in this world you should want to realize Him. You have seen this is what the world is

like. There is unhappiness every day. This is what is known as the world.

Satsang

382

Man's duty is to be in the company of all that is good and true (satsang), the company of God. It will be beneficial for you to have as much satsang as possible – satsang that is favorable to having an intellect that is drawn towards God.

383

Try to keep yourself in a condition that is favorable to satsang. If you cannot find satsang try to keep your heart bound by the ties of good bhava (sadbhava) every moment.

384

If you have had even a touch of that fun (joy), you will never desire the happiness of this world. It is the absolute truth. The company of saints, satsang, reading the scriptures, etc attract you towards 'That' (that bliss). You will not have to leave anything, only try to hold onto Him. What has to be left, leaves you of its own accord.

385

Keep yourself safe by surrounding yourself with ‘That’ (all that is true and good). Try to keep your mind always immersed in good actions, whereby you can always be in a state of satsang and in surroundings that are beneficial to you.

386

Performing japa of His name for as long as you can is to keep company with Him. Just as in the company of your earthly friend, he tells you everything about himself, if you keep company with the greatest of friends, He will reveal His essential nature to you. Do you stop bathing in the sea just because you see the waves of the sea? You finish your bath with a dip in the waves. Similarly in the storms and turmoil of life try to live doing His japa and remembrance.

387

Have the mahatmas (great souls) as companions. That means, put into practice whatever you have learnt from them as much as possible.

388

It is necessary to keep the mind within a pure environment and in discussion and talks of God. An opportunity is all that is required to be drawn into the mud – a human being should remember this at all times.

389

The meaning of satsang is to keep company with God who is the form of truth. Take refuge only with Him whose shelter rids you of all your faults. He is father, mother, relative, friend, everything – you should always keep this knowledge in mind. Is it possible that He cannot give you something? If you have a very intense desire, it is not possible that you do not get self-realization. Is the path long or short? Do not allow this thought to cross the mind. Always keep this idea in mind: "I have to attain this." Apply all your strength; only then will you attain anything. There is no coming and going. Always live with this bhava: "I am the Atma." You have to take refuge in the Guru to gain freedom from coming and going. From where do you come? Where do you go? He, who is your refuge for salvation, is everywhere.

390

If you keep coming to a mahapurush, there is no question of a downfall. If you go close to the fire, will you not feel the heat? Keep going to the mahatmas to free yourself from the comings and goings in the world. It is because there is coming that there is going, and because there is going that you have to return.

391

Your faith is according to the company you keep. That is why you should have satsang. Faith means belief in yourself. Disbelief means belief in others. That bhava or faith which is there in Man, that faith itself makes you have faith in God. That is why human birth is very difficult to attain. It is not to be said that one has no faith or belief in anything. There is always some sort of faith.

392

The duty of a householder is satsang. Go only where there is discussion of God, His stories, bhajan and kirtan. Do not discriminate. Receive with an open mind and heart. Your Guru is the Guru of the world; everybody's Guru is your Guru. Neither is your Guru or Ishta lesser (than anyone else's). It is

He who is everywhere and in all forms. Pray in your mind: "Oh Lord, Oh my Ishta! You are everything. This revelation is so very beautiful, let me understand it."

393

When one has doubts there are discussions (reviews) so that there are no further doubts. That is why it is beneficial to have discussions. Who knows when your veil will be lifted?

Discussion – meaning to make your eye distant. This seeing is not real seeing. This is to reach where there is no question of sight or creation. That sight where there are no eyes, where there is sight without the presence of eyes – the eye of knowledge (gyan chakshu).

Truth, Quest of Truth

394

Truth itself protects truth. There are various obstacles in various activities. If one pays no attention to the difficulties and tries to be truthful always, then it is not necessary to pay any attention to who has said what, since one is vowed to the truth. For those who speak the truth and live in an atmosphere of truth, God Himself is the protector.

395

Be truthful in every way. Without purity it is not possible to progress towards God.

396

For truth to be perceived you have to be alert. Keep the doors and windows of your house open – it is possible that at some moment, in the pranas, there might be a touch of His breeze.

397

Where there is the real quest for truth it is not possible that there is no result. To keep the mind and body pure you should remember God, perform japa, meditation, keep satsang and

read the scriptures. For this, instructions of a special Guru are necessary.

398

Bring about a complete change in your life. Go forward like an illustrious sadhak towards the highest path. Remember that He is always there to help you. He, whom you serve with devotion, Himself protects you. For an experience within yourself, try to purify yourself, your mind, body and prana. It is said that if you can live correctly for one year, speaking the truth, with sincere faith and feeling, then as a result, a glimpse of truth can be seen in a small way. Even in gesture or form there should not be any untruth.

399

Priceless time is passing by. Why should one waste time thinking of this and that? Try to complete your journey successfully. There is no other way by which the obstacles can be destroyed than by the quest for truth. Is it not your duty to go into the quest for your own self?

400

Man can progress (towards God) if he goes in search of truth.

401

To gain immortality it is always beneficial to have the intellect turned towards God. In order to go towards immortality, it is man's duty to go in quest of truth.

Samadhi

402

Samadhi is the complete coming together of all types of karmas and bhavas. It is the state that is beyond ignorance and knowledge. What you people call 'savikalpa' is also sadhana to reach the very last state.

Firstly, when one tattwa (essential element), thing, or thought, of the five tanmatras (essential qualities) of form, taste, smell, touch and sound becomes clearly observed, then, by taking that, the body becomes firmly established. Later, this very aim, by becoming all encompassing, progressively immerses the ego-knowledge into 'one' and establishes it in one (all pervading) existence. When this state attains its culmination, in the final result, where that one existence also becomes absorbed, it is not possible to understand what remains and what does not, through the medium of language or perceptual experience.

403

In the state of complete reconciliation (concentration), the sadhak's perception of duality, in the form of Saguna and Nirguna, disappears.

404

You will see everything properly when you attain that state.

Sadhana, Sadhak

405

Sadhana is the effort made to acquire your own wealth (swadhan). Everything is His. There is no other way but to be at His feet. If you want to think about something, think about Him.

406

Sadhana is the desire to acquire your own wealth. Keep telling Him, "take me, take me." This indeed is sadhana. In the forms of sadhana, He is infinite. You need inner strength to return to your own home, you need the grace of the Guru. Gradual revelation is one thing and quite another is revelation due to grace. Like a dark house being suddenly full of splendor. Again, the sadhana for gradual revelation is also unending. Gradual grace keeps occurring in actions (karmas). By continuing to rub, fire is lit. The direction of revelation opens up. Then again there is grace, without any reason (ahaituki kripa). This is not the same as gradual revelation. That is why it is said, what do you know about attaining Him? That is why you should pray for mercy and grace.

407

The plant is in a pot and the plant is united with the mud. Just as you change the place of the plant by shifting the pot, place the Lord on asana of your heart. Even if you go to different place the Lord is always seated in the asana of the heart – remember this.

408

Whatever state you have to exist in, make that state favorable for self-reflection. This should be man's duty at every moment.

409

For innumerable yugas you have experienced the joy of food and sleep and other joys of the world. This gradually keeps increasing. Do not go on that path, man cannot know at which moment that peace will be revealed. Think – till I achieve that, I will not stop karmas leading to that. Keep the mind immersed in Him every moment of the 24 hours. For as long as you are able to keep the mind immersed, to that extent the power (shakti) grows. It is that shakti that is your companion along the highest path – remember that.

410

It is the pure and undefiled flower that finds a place at the Lord's feet. Try to always maintain a pure and holy bhava so that you may be able to offer yourself at His feet. He, the Atma, the prana of the pranas, talk only about Him, discuss His virtues, try to see Him in everything. Alone? Where are you alone? Are you without the greatest friend when you are in a foreign place?

411

Do whatever this body tells you to do; do not hesitate. Know that it is for your good. The only way to inhibit the mental processes is to follow only one thought. The inner activities will not go unless that one thought awakens.

412

Nothing goes to waste. Everything is necessary. Suppose you are going somewhere by train. To catch the train you come to Dhaka by boat from the village. You get off the boat and with the help of a stick you get onto a horse wagon to go to the station. Even though your aim is to go by train you cannot think that the boat, the stick, the horse wagon, etc is worthless.

In the same way, to attain to God, remember that whatever you have to do is necessary. Nothing is worthless.

413

Regular practice of acts leading to God should be continuous – there should be no break. God gives unbroken and unending light.

414

Remembrance of God in the peace of one's inner being – Stay with the thought of God. With that same stream of bhava stay for every moment in the outer world. Remember the Lord of the pranas within the pranas themselves.

415

In good health or in illness do not look at what is favorable or unfavorable.

416

A human birth is difficult to attain. If you do not spend time meditating on your Ishta, think – what am I doing? Is my whole life going to pass by like this? He who is able to go forward in

this direction will be benefited. If you do not follow this you are going towards death.

417

Look, to break off a rose, you have to put your hand forward through so many thorns. But when your aim is the rose, and you have the desire to break it off, you do not return due to fear of thorns. Mother indeed makes the arrangements that are necessary for someone. Only the Mother knows what arrangements are necessary and for whom. If you have this faith then there is no necessity for unhappiness.

418

Reading the scriptures, singing the Lords name – the essence of Kaliyuga – the way to cross the sea of life. The path of death is known well enough. Enough of happiness and unhappiness. Become a pilgrim to immortality, return to your home.

419

The pain you experience when you are unable to attain Him is the help towards His attainment.

420

Till you are unable to get external surroundings for satsang that are favorable for your bhava, Vasudeva, who resides in every heart, is worthy of your bhava (that is, you should remember Vasudeva). Make yourself ready by the companionship by which there is God's companionship (sadbhav). Perform actions in accordance with that.

421

Initially, bathe and eat naturally so that you have a good sleep. Only then is it easy to meditate on God. It is easier to keep your mind at God's feet if the body is healthy. As you progress, the amount of sleep and food will get automatically transformed.

422

There is no other way to free yourself from the distress of the world except by thinking of God. Try to perform acts that are favorable for the mind turning towards Him who is revealed in the form of creation, preservation and destruction. When one is unhappy and troubled in the mind, the mind is distressed and

harm is caused to the body. There is no other result. Think only of Him. He governs everything.

423

Always remember, satisfaction (complacency) should not come under any circumstance. Some people experience joy and some happiness on getting a darshan or due to some experience. Then they think that they are God themselves. On the spiritual path, before the highest revelation takes place, they get caught up in this way in the vibhuti (powers). That indeed is the obstacle.

424

Always have a joyous bhava; it is favorable for spiritual acts. A bhava of unhappiness creates obstacles on the highest path. When you have to stay with Him, you have to be without any bonds.

425

Transformation is that where the worldly bhavas get weak. As much as the worldly bhavas are weakened, that much indeed is the progress in the direction of bliss.

426

One cannot give up attachments by making an effort. Only by increasing the desire to attain Him can one give up attachments. One should give up worldly things. Bliss and peace, which are everyone's aim, are present in everyone. They cannot be given up.

427

For the revelation of your own true form, control the eleven indriyas (instruments of action and acquiring knowledge of the external world). Turn towards 'That'. It is to remember Him that one follows the ekadashi vow.

428

Try again and again to carry out your resolves. Keep this firm resolve in mind – "I am not able to experience (God), I will not stop making the effort."

429

By getting rid of the 'I' it is possible to attain to the 'You'. It is the aim of sadhana and prayers to crush the ego completely.

430

You will have to become restless. Restlessness is our own nature (swabhava). The restless desire to attain to Him comes of itself. Only by attaining to one's own wealth will the restlessness go.

431

One direction is that of the householder (Grihastha), another one is that of performing service with the knowledge that all is God. There is yet another direction, where, in order to know yourself, and with that aim, you go forward on an unbroken path.

432

Till Guru Shakti is not revealed, one has not really started on the special path leading to the knowledge of one's own real swarupa. That is why you have not found a path that carries you forward. The effort for self-realization (sadhana) flows in the flow of the Creation (Prakriti). That is why it is man's duty to make an effort, every moment, so that he proceeds quickly and in an illustrious manner.

What one hears about being established in the Atma, or about the light of the Atma, is merely what one hears. Means to grasp this are also there. The path that starts from the physical cause and helps us grasp all of this is the one we should make our own. Surely you see the breeze blowing. The breeze, without which our body cannot be – the very breeze that is for the trees, stones, insects, animals. What can be left out? You people talk of all this earth, water, fire, air, ether, do you not? Taking one of each of these and saying to help our understanding. Like, it is said that truth consciousness (satya chaitanya) is the form of sat, chit and anand, that is why there is anand (bliss). Really, in a mixed up way, that very truth consciousness, is eternally in what we people can see all the time, with our ordinary sight, as physically having the light of consciousness or unconsciousness. We cannot see it with our ordinary sight (for what it really is). Keeping that in mind, just as when we do deva puja we have to do pranapratishtha etc, similarly, in the form of our prana-vayu She is acting inside us at all moments. (The intellect is inside everything is it not? That is why 'inside' is

being said). Indeed, that is why I keep saying ‘I’, ‘you’, ‘with form’, ‘without form’. You have to keep this in mind all the time – who is this prana-vayu that is in us in unbroken form? This is one form of that consciousness of ours; illuminated in this form. If we can take the Guru given mantra and unite it with that prana, then even if the mantra is not there, and we can unite with the prana, it will be helpful to steady our mind and to aim at the eternal unbroken prana of pranas.

Whose self-form is Sacchidanand where there is eternal lila – it is not possible to have this darshan without the light due to conquering the indriyas and going beyond them. Unless this happens where is the darshan of the Atma and the light of the internal state? Light, in one who plays in His Atma (Atmaram) in the form of the eternal play (Nityaleela). Only then can there be the knowledge of the oneness of the Atma. Whatever we people do, wherever we put our mind, speedily like a restless person or slowly, He carries on working in one rhythm without rest, like the hands of a clock. In the same way try to concentrate the mind on the prana-vayu. By doing this, the

mind will keep inside a boundary instead of wandering in the heart. Do you not see, if you catch hold of a restless child, even if it is for sometime only, it will sit quietly. To steady whatever is restless, it is necessary to resort to one aim. The form of sadbhava is satsang. As much as you can be with Him, the mind's desires will be fulfilled and you will be at peace. With the help of the intellect and the ego, try to fix the mind in friendship with the prana. Actually, the thing is – the unbroken flow (akhand dhara) is indeed the revelation of the whole (akhand).

434

Sadhana is the effort to rid the obstacles on the path to Him; to get rid of them from their roots.

435

In the world of jivas, everyone has to go through various types of pleasure and pain. This is all God's play. Always think it is He, in different forms. Pray – please give me patience and endurance. Only by the mind being immersed in God, will it be favorable for you to go ahead on your own path. Perform work

with your hands and japa in your mind, talk only when it is necessary.

436

It is necessary for the aspirant (sadhak) to always remember Him, to stay away from all worldly attractions, even if one is unable to perform japa for a long period of time.

437

There should not be any other mental occupation except His remembrance.

438

It is not possible to free oneself from worldly desires if one does not surrender to God. Without freeing yourself from worldly desires it is not possible to have genuine attachment towards God.

439

Japa or meditation of Shri Krishna, love for Him and attraction towards Him should be such that all troubles become Ishta. That is why always meditate on Him, perform all actions

(kriyas) for Him, become an instrument in His hands. Keep your mind at His feet. Keep your body, which is His temple, always clean and neat. Try to make all actions of the body full of Krishna by performing His japa and by meditating on Him.

440

It is natural for the sense of lack to arise. It is his swabhava (nature). Possessor of everything means to accept everything. He who is merciful and compassionate; whenever and whatever He does is all for the good (mangal); but there is definitely pain from time to time. When He reveals Himself in the form of possessing everything, hope – everything will be revealed in various different forms. It is beneficial to feel the absence of He who upholds the splendor of truth, because He awakens the recollection of truth. He is everywhere, at all times. It is man's duty to try and awaken one's own true nature.

441

Just as the kite flies in the wind and is attached only by the string, yogis, by holding onto the thread of the breath and

sanskars, can perform all sorts of acts, like rising in the air, becoming subtle, becoming large, disappearing, etc.

442

In the realm of the body and mind, even on the negative shakti becoming greater, try to sit with a steadfast bhava becoming one with your consciousness; sit in a steady asana for a long time. In the monsoon season, in the unbounded sky, uncovered trees with fresh foliage show their own form by growing taller. Similarly in the aspirant's life, the Ishta strives to keep his mind fresh and eager by giving progress in the objective, a desire to void concern for the past and by giving the simple and straight direction for new experience and bhava. In their hurry to reach their destination as fast as possible, travelers do not turn back to see how far they have traveled or what they have seen or gained. In exactly the same way, in the life of the aspirant, it is better to relinquish past emotions and sentiment (bhavnas). Try to reach the goal. As long as you are in the realm of the mind, even though there is the conception of pleasure of the Ishta, it is better to stroll in the Ishta's realm.

443

Learn to play the game of anand with great beauty. By this happening, through the play itself you will see the end of the game. Understand?

444

Treat censure as if it is cow dung. If cow dung lies around without being used, it gets destroyed, but if it is mixed with soil and used as a fertilizer on the roots of trees, you get such beautiful fruits. In the same way, if an aspirant is able to bear censure, that is accept it into his body, the result will be beneficial. The soil becomes fertilized. See, censure is such a good thing. Censure is also 'that one'.

445

Depend only on God. You will have to believe that only His compassionate hand is the truth when you suffer miseries, troubles and obstacles that arise due to desires. It will not do to become restless. You should become restless for God. One has not yet received His answer; invaluable time is passing by in pain. You should not harm the body and mind by becoming unsteady due to desire for things.

446

Give everything. You will get everything, be completely dependent on Him.

447

When you turn towards God your inner shakti will grow to free you from desires for objects. Whether you want to or not, keep on trying. It is to be hoped that at some time or the other, the mind will get attracted to it. In fact the mind does do that.

Service

448

Perform service to all beings with God in mind. Whoever is able to keep God in mind all the time, day and night, for all 24 hours, is constantly doing great service (Mahaseva) to all beings. All their actions are to be revered by all human beings.

449

In all forms and without form, there is only God. With that knowledge and with your mind fixed on God, if you perform service, chittashuddhi (purification of the chitta) takes place. It is also propitious and auspicious for the human being. Patience is indeed the foundation for the highest good. For the traveler on the path of dharma, the direction should be towards the effortless revelation of his own nature.

450

When you perform service with the mind fixed on God, you are performing service for God Himself. Everything is God's creation. God is accepting service in this fashion.

451

Serve Jana-Janardan (Vishnu in the form of mankind) with God in mind. Service of mahatmas should be done with the sentiment that they are moving temples. Serve the vigrahas (idols of worship) of the temples as well as you can.

452

If someone's entire day of 24 hours passes by in remembering God, japa, meditation and thinking of God, then he is devoted to the service of Jana-Janardan. If you find that it is not possible to do japa and meditation etc all the time, then in whatever extra time there is, do service with the knowledge that your own Ishta, Janardan (Vishnu), is equally in everyone.

453

If one can live this life in a spirit of service, then life does not become a reason for bondage. That aim remains God Himself. But, to remain immersed in that feeling of service, just as you wind (a watch) once each day, try to wind yourself morning and evening. That is, sitting steadfastly for sometime, do His japa and meditation.

Some people think that service of guests is a waste of time, real service is only service to Ma. Then this body will say that performing service for these people, who have come here with a pure bhava, and are taking part in satsang, is similar to performing service for Jana-Janardan. This helps one in the achievement of the highest good.

