

MAHAPURNA — AKHANDA
SVAKRIYA SVARASAMRITA
PARAM MAHABHAGVAT

Self-Movement by Itself in Itself as
Undifferentiated Actor-Action,
Sweetness in Identity with the Self, and
Innate Immutability of the Supreme

(This Portion has been taken from the English
Translation of I, II & III Volume for your information only.)

SIXTH VOLUME
English Version of the original in Bengali

The specific important role of the sixth volume on the basis of
previous volumes — a majestic unique supra-mundane
mansion — all parts all complete.

Brahmacharini Kumari Chandan Puranacharya

All rights reserved. No part of this publication may be reprinted or reproduced in any form without the prior permission of the publisher.

First published Dol Purnima 17th March, 1995

Publisher

Shree Shree Ma Anandamayi Sangha
Kankhal, Hardwar (U.P.) 249 408

Printer

Dip Enterprise
8, Mangoe Lane,
Kolkata - 700 001
Phone : 2243-0262

**Book Available from
All Shree Shree Ma Anandamayi Ashrams**

Price Rs. 125.00

**A few words about
Swami Virajanandaji Maharaj**

Swami Virajanandaji Maharaj was a Mahapurusha. The way Swamiji by his tireless effort and single minded devotion towards Shree Shree Ma Anandamayee, Purna Bhramha Narayana in disguise, discussed and brought out from Her own lips Her (that is, Purna Bhramha Narayana's) own Swarupa. Infinite ways and means of progress towards realization of Self and God- the ultimate goal of a human being, preparing ones self for the task, importance of immense power and help of Guru, various paths and means of Sadhanas, the difficulties encountered on the way and innumerable other associated and connected subjects which culminated in the form of the 'Param Maha Bhagavat' of the century - 'Svakriya Svarasamrita' - (the names came out of Ma's lips), can only be written by a person of his exalted state and insight comparable to that of a rishi only.

Swamiji's ancestral home was in the village of Medimandal in Vikrampur parganas of the district of Dhaka, at the present in Bangladesh. His father Kali Prasanna Bhattacharya was a very religious and also an amiable person. In his own words and in the language of a poet Kalidasa his father was a 'Shalaprangshu Mahabhuja'. His mother was a devoted, religious and an accomplished lady. Virajanandaji looked like his mother. Swamiji spent his college years in his maternal uncle's house - Prof. Atal Behari Bhattacharya of Rajshahi College in Bangladesh. His uncle was a great devotee of Shree Shree Ma. Swamiji used to come for darshan of Ma with his uncle. His first darshan of Ma was in 1925. In 1936, he even accompanied Ma for sometimes during her incognito travels. He was sent back to Calcutta after that.

Swamiji was a highly accomplished engineer with an inventive mind. He served as an engineer in the Tatas. At that time, and before that his name was Kamal Prasanna Bhattacharya. In 1942, he resigned from the Tatas and sent his mother, wife, two daughters and the son to his maternal uncle's house. He himself came to stay with

Ma. Sometimes afterwards due to widely known unusual incident, his mother who came to Varanasi to take her son back to a householder's life, had to go back leaving Swamiji under Ma's care.

Swamiji was an extremely efficient person and was therefore placed in charge of Shree Shree Ma Anandamayee Sangha, when it was established in 1950. His contributions to the completion of the Gayatri Mahayagna and the diamond jubilee celebration of Shree Shree Ma's appearance in this world were enormous. After many years of tirelessly and efficiently running the affairs of the Sangha and the Ashram, he with the permission of Ma left the work and proceeded to acquire knowledge on subjects like Vedanta and concentrated on meditation and sadhana. During his stay in Varanasi he came in contact with the famous scholar Maha Mahopadhyay Padma Bibhushan Dr. Gopinath Kaviraj and this helped him in his aspiration for knowledge and sadhana.

During his quest for knowledge and sadhana he spent many days in the holy places including Rajgir and on the bank of Narmada in Gujarat. There were some incidents during this period when he faced life threatening situations and was saved by the grace of Ma. Later Swamiji was wonderstruck when Ma discussed the very same situations with him.

After joining the Ashram, during satsangs with Ma together with other devotees he used to note down in a diary all whatever Ma uttered through Her divine lips. Once during an occasion he gave a volume of his diary to the great Maha Mahopadhyay Kaviraj Mahashaya who was so enamored by the great tattvas of Ma's utterings that he volunteered to publish them. He of his own initiative wrote the commentary on the abstruse matters and those were serially published in the quarterly journal 'Anandavarta' of the Sangha. Later these were compiled by Swamiji in a book form, the well known and widely acclaimed 'Amarvani'

During later years under the divine inspiration and direct guidance

of Ma Herself Swamiji was able to bring out the great and holy volumes of Svakriya Svarasamrita about which details are given earlier. More about these volumes can be found in the prelude and introduction written by Swamiji himself. The original volumes were written and published in Bengali. He spent his final years in translating them particularly the sixth volume into English which was his last offering to Ma.

During his final years he was physically unfit and off and on in a state of Samadhi. When he was not, he seemed to be always in the company of Ma. Even during his last moment when he was under oxygen therapy, he said (when asked) I am not in any agony. Sometimes he used to utter joyfully 'Jai Ma Jai Ma, I am in Mothers lap'.

This great soul merged in Ma in the holy place of Kankhal, Haridwar, on Monday the 1st of August 2005, at 6:25 pm on Krishna dwadashi Thithi.

Acknowledgement :

Many facts and subject matters not widely known have been taken from the writings in respectful remembrance of Swami Virajanandaji by Brahmacharini Chandan and Sri Somesh Bondopadhyay, published in No., Vol IX and No. of Vol X of the Journal — Ma Anandamayee Amritavarta, Mata Anandamayee Ashram, Vadaini Varanasi. This life sketch also include some matters which came out of discussion between Swamaji Mrs. Gouri Chatterjee during their long association in writing the Bengali version and as well as the English translation.

(Mrs.) Gouri Chatterjee

Postscript

When Swami Virajanandaji Maharaj was about hundred years of age, he told me and also Mrs. Gouri Chatterjee on several occasions that his physical body was present only to complete this work viz. the translation of the Bengali version of the sixth volume of Svakriya Svarasamrita - the Param Maha Bhagavat of the twentieth century - into English. Immediately before, during and after the completion of the work, he went into various stages of Samadhi, as perceived by some of his close devotees. The manuscript was handed over to Gouridi for safe custody with the instruction that it should not be handed over to anyone without his expressed permission. After this many attempts were made by Gouridi and others to obtain his permission to publish the book. Once during a brief period of his return to the worldly state, Gouridi managed to obtain his permission by the help of Brahmacharini Chandandi to publish the book on the condition that the manuscript could be handed over to Dipankar Chatterjee only and nobody else. Before the year 2000 and later, many people were associated with this work. Finally Gouridi and Mrs. Chandan Swaroop helped Swamiji to complete the translation. The manuscript was handed over to me by Gouridi in June, 2005.

Throughout the final years of his existence, Swamiji spent each and every moment of his life meditating on Ma and ruminating about this book. It may be mentioned here that before leaving Her physical body, Shree Shree Ma told Swamiji to complete the work of the book as early as possible.

Swamiji intended to publish the book during his lifetime with some more commentary and a glossary, but that was not to be. The book is therefore incomplete in that sense, but the main body of the Param Maha Bhagavat is complete. Swamiji often said during the writing of the Bengali version that this book is 'Grantharupe Ma Herself' that is the book is Ma incarnate. He probably meant that those who do not fully realize the contents but possess this holy book, will be in touch with Her.

Readers will pardon me for this postscript - poor both in language and content, in comparison to the text of this book. I am however grateful to Swamiji and fortunate enough for the faith reposed on me to complete this very difficult task. With the blessings of Shree Shree Ma and Swamiji, I hope that I have been able to fulfill my duty to the satisfaction of the readers this wonderful presentation of Ma's unfathomable Swarupa as unfolded by Her to Swamiji.

Once I asked Swamiji *"what would happen to me and others when he would leave the world ?"* He said that he would be closer to us and we would feel him more intimately whenever wanted. Through this publication may the prophetic saying become a reality to his thousands of devotees.

Dipankar Chatterjee

PRELUDE

In connection with writing this book when, in Ma's *kheyal* I got linked with this writing, She spoke on Her own, in Her own words, at a certain time - "who had been a cause in the act of preparing this form of book, and what is his objective, under a deep craving to realize the same, in the particular form of *bhavas* as sustained and sprang out from the core of his heart, He is as this form."

In the great fortune to write Ma's words directly, the aspect of Ma's *Svarupa*, more the same is heard, under a spell of wonder and amazement, as unfolded from my within - I do not know, in my effort to read this book in Ma's presence for Her to listen, a strange flood of *bhava* issues forth from my within. Ma, however, keeping the aspect of revealing Her *Svarupa* a secret, using *bhava* and language in a suppressed manner, but I, the little of my *bhava* and language as expressed to Ma, have my view, and as Ma replies a little, it repeatedly occurs in mind - the infinite fathomless supreme ultimate great ocean, and the entire body of the same got covered and retained in Her own Self. In my place to grasp in response to my craving, did She grant a faintest of a faint touch of Her in the context of any aspect!

The word about Ma's *Svarupa*, what Ma really is, who is She - in fact - from my boyhood I am used to hear about so many versions pertaining to so many aspects and accepted what appealed to my mind and heart. There are those unmanifest, self-revealed, letters sound, metric rhythms etc., and idea and language in the context of aspects and courses pertaining to infiniteness of all these aspects, as received from Ma, sometimes on a query - without this, besides these undifferentiated idea and language, - how 'That' only could be?

As Ma says, all indeed abide in all. So it arises in the mind, if



Shree Shree Ma Anandamayi

there could have a little touch! - in Viswa Brahmanda there is one Atman, She says of course, Sva-kal (self the machine), sakaler madhaye (in all) there is that one kal (machine) only. In infinity there is one only that Svarupa (reality) Sva-kaley (in Self the machine). Keeping that objective in view, within His expansiveness, being overwhelmed and united, under the current of bhava and language - what is not in imagination, neither heard about nor within knowledge - 'That' only indeed.

In that union - it is not to be lost in the one - however, there is that *Parapar* (superior - inferior) *Brahman*, one *Brahman* without a second - in the attainment of what is unattainable, what it is in this attainment - it remained positively beyond expression. I, speaking about that one by endless expression, would have received the grace of *seva* to the great touch. Besides, the *jagat* on the unfoldment of that supreme touch and we being travellers in the common journey while sustaining individual objectives and that there is (one) without form, with form in *Viswa* beyond *Viswa*, and allowing that touch grants the particular revelation.

Sometimes I fail to express in language, observing such bhava of mine, on occasions when Ma expresses the *Svarupa bhasha* (language of the reality) of any *bhava*, my heart gets attuned in vibration of joy. No language to express it.

Ma, however, says this as well - in a journey in the kingdom of mind, one gains in keeping with *bhava* sustained. At this time in this small receptacle, the *bhava* as gifted by Ma only, the language as gifted only by Ma - She makes one gainer in the context of a particular aspect of *bhava*. In so many particular places and time, besides one who had to accompany Ma, thus united, and the aspect of revealing deep serious *Tattwa Svarupa* (Reality of Truth) spontaneously, a circumstance so created by *bhava* and language, - this also we have been observing.

It occurs constantly in the mind and heart all the time - unfathomable, indivisible ocean, like a shadow as if it flashes within. It occurs in mind, I may attain, a craving sustained - 'That' only indeed, to obtain the Self wealth of *Mahamool*. Ma, make a gift by your grace, making this small entity an indivisible receptacle - and making you of yours a whole, get it filled up. The self-whole, you reveal, you do exist, you reveal! - in this small receptacle of mine, in the darkness - this is my deep sincere prayer from the heart.

When I was made a cause and as much got written by me - nothing comes out of me excepting using language of Ma and nothing else. That is why, in writing this book, Ma's language as much could be available.

Virajanand.

(In Her extreme compassion, on this most insignificant self, Ma dictated above prelude on my behalf. My sincere prayer at Her feet - may in this revelation this infinitesimal self ever abide.)

Virajanand.

INTRODUCTION

IN THE CONTEXT OF A TOUCH OF THE REFLECTION OF *SVAMOOL*
THE SUPREME GREAT *BHAGAVAT*, *SVAKRIYA SVARASAMRITA* -
VOLUMES IN SERIES

AND
THE GREAT INDIVISIBLE WHOLE - SELF REVEALED
THE SELF - ITSELF - MA

Svakriya Svarasamrita, this supreme auspicious great book, and this particular name which is indicative of the *Svarupa* (Reality) of Ma, has come to light as the recording of words that fell directly from Her lips. The series of this great book has been named by Ma as the Supreme great *Bhagavat* (*Param Maha Bhagavat*) and its subject matter is a depiction of *Maha Purna Akhanda*. *Sva-Svarupa* (the great indivisible whole, the reality in the self). In the beginning of the book while initiating the depiction of this Reality through signs and indications, gradually through volume after volume, as if, in the form of a stream flowing as Self in the Self, it blossomed and unfolded itself in its vast expanse. In this final sixth volume, this vastness transcended the jurisdiction of the kingdom of mind and speech and indicating the Reality of the Self (*Sva Svarupa*) as the unknown in its fathomless depth, as the endless in its infinite expanse, ever remained beyond any comprehension yet, at the same time, as if unfolded an unique charm and beauty of a comprehension too. In the words of Ma - it is, as if, the source itself is in the form of a stream flowing with undulating waves, a manifestation of the unmanifest, an unique pattern of unfolding the self speaking unto self, in fact, revealing the self unto the Self only. He who is the speaker, (is also the) listener, and the knower too - no question of one or two.

While deliberating over the subject matter of this volume, following the series from the beginning, it will be clearly evident that centering Ma, there is a portrayal of Her birth, childhood adolescence, marriage and entering of a householder's life, *sadhana* through Her own *kheyal* and revelation of Herself by

itself in the society and in the circle of devotees - all these form the background and in every stage of this background there is an unique way of unfolding a touch of the Supreme ultimate pertaining to the spiritual objective. That which relates to a particular stage - such as a small girl, housewife etc., - with a complete depiction of respective form in keeping with that distinctive stage at its right place, She, as if, appeared in identification with that stage only. On the other hand, although revealing in complete identification with those particular stages, all the same, each one of these stages are held together in the form of a connecting thread at the same time. That is to say, She remained in identity with all separately, nevertheless being all in all aspects, She simultaneously reveals in transcending all too, unfolding the self as that connecting thread at the same time -where the question of time and absence of time has no place.

That which remaining beyond the concept of time, all the same accepting the limitation of time, it is the Reality depicting a birthless birth, where there is no question of birth and rebirth, no place of birth and death at all. Being free from subjection to reaping the fruits of *karma* under *prarabdha* (the consequences of the activities of a previous birth which have begun to take effect), here is a reality in the form of a body, but how can such body be? With the freedom from the idea of body and identification with the same, it is the source in the gross form, just like the root of a tree is in the form of its trunk, branches, flowers and fruits. Any action here is free from the concept of a doer, action and result of action. - It is *Svakriya* i.e. the self is in the form of action taking place by itself - the Self in the Self.

Her *sadhana* - it is a play only. The particular lines of *sadhana* such as *gyana*, *bhakti*, *yoga*, *kriya* and all the rest and those without any set line of *sadhana* and the respective realities as objectives pertaining to each, are but the self as perfection -itself, the self as joy itself in the reality of the self. The general talks behaviours and the like, Her *sadhana tapasya* as well are but identical indeed -it is

the one only, where is the second besides the one, where can be question of one and the second?

**THE SPECIFIC IMPORTANT ROLE OF THE SIXTH VOLUME
ON THE BASIS OF PREVIOUS VOLUMES - A MAJESTIC UNIQUE
SUPRA-MUNDANE MANSION - ALL PARTS ALL COMPLETE**

The final sixth part of this series has an important specific role. In the previous volumes the depiction of the advent of Ma and related various incidents, ideas and activities -those unique specific aspects pertaining to the reality of Ma, as observed from a historical standpoint -is an attempt to grasp within the limitation of mind and intellect through mundane light related to the extra-mundane. But all these accumulated incidents-wherever narrated through the words of Ma, in the stream of such narration, all these incidents, as if, being equally illuminated by the light of Ma's reality, appear to be the pleasure movement of the same one in various aspects and ways, and transcending the same too. It is because, the reality of Ma being in the form of the supreme linking cord, She is all in all aspects, transcends all at the same time. It is that where the question of beyond, not beyond, time and absence of time, relative non-relative - such division and sub-division have no place. The distinctiveness of those words of Ma reveals on the bearing of the one only -it is that one where the possibility of an idea of one and the other exists yet such possibility is denied too at the same time. It is the Self in the Self, revealing in the Self too. Therefore, what has been said in a filiform (threadlike form) in previous volumes, it was as if laying a foundation only. That filiform itself now bearing infinite colours and shapes, transcending the limitations of a boundary and non boundary -there is the style of manifestation of the Self in the Self in the form of a majestic unique supra-mundane mansion on this edifice, the sixth volume, with all parts, all complete. Ma the source of compassion (*karuna*), unfolding and manifesting Herself in the form of the sea of compassion as if, allowed a comprehension of the Self in the Self in the context of question and answer, in a bountiful and flawless manner, in this volume.

THE MANUSCRIPT OF THIS SERIES AND
THE ROLE OF THE AUTHOR AND PUBLISHER

The publisher through Ma's *kheyal* joined in the preparation of the manuscript and compilation in book form of this series and compiling it in book form and his selection as a publisher had also been in that *kheyal* only -all these accounts have already been published in the introduction of the fifth volume in detail. In this connection, the publisher may be allowed to say a few words here about the name of the author of this series which has created great confusion in the circle of devotees and certainly needs clarification. In short, the name of author (Brahmacharini Kumari Chandan Puranacharya) also came in print through Ma's *kheyal* despite the fact that she (author) had practically played no part in her published role. Then how did her name creep in as the author of the series? On enquiring about the matter from Ma, what we got directly from Her is given below:

Chandan Puranacharya got the inspiration in Naimisharanya, at the time of the ritual of Gayatri Purushcharan, to write a book on the life of her Gurudev Muktananda Giriji Maharaj (mother of Ma). This was sometime in the seventies and the details of the same are given in Volume II. When the book was completed, after taking advantage of Ma's presence at various places and after getting anecdotes, observations etc. from people closely connected and known to Giriji Maharaj, it was presented to Ma by Chandan Puranacharya and later the present compiler was also called into the room. Acting under Ma's *kheyal*, Chandan Puranacharya then handed over the book to the compiler/publisher of this present series. At that time Ma said that had the book on Giriji Maharaj not been written, the present series on the Svarupa of Ma could not have taken shape. Since it contained the accounts of not only Ma's advent and childhood but also those connected with Her i.e. Thakurma (Ma's grandmother), Ma's father, Ma's mother (Giriji Maharaj) and Bholanathji, the book on Giriji Maharaj served as the background for the series. But as far as the authorship is concerned, this series

has been collected and written according to Ma's own words by the present compiler.

One must be reminded that *Svakriya Svarasamrita*, this series is Ma Herself in Her own words. The entire book is a direct recording of Her words only. How the publisher had the unique good fortune of asking questions which She answered, throughout the book, in the course of writing the manuscript in Her presence, has been clarified in Volume III (English version) page 99, 100 and 101. In those pages it has been clearly said how, in Ma's *kheyal*, the efforts of the publisher, particularly with his questions and answers from Ma, was instrumental for the compilation and publication of these series in the present book form in different languages. This report is in the language of Ma Herself. Therefore hope that this short account will clarify the role of the author of the book dispelling all doubts and confusion.

THE COMPETENCY OF THE INQUIRER
IN THE CONTEXT OF QUESTION AND ANSWER IN THE BOOK.

In the previous volumes too, in the role of the inquirer, all the questions put, reflected and endeavour to dive in the spiritual realm striving with a quest for a touch of the reflection of the *Svarupa* of Ma. It is Ma only in Her words, an identification of speaker and one who listens. In all actions, absence of actions, in speaking or not - it is Ma only in Her Svarupa, all aspects remaining unimpaired. (Therefore) in Ma's own words it is Ma Herself only - it is impossible to make a query in keeping with that level, while stationed in the state of a jiva. But in all levels it is Ma, the same entity. Her deviation from Her Self- now high then low -there is no possibility of such assertion. High and low, in all states Ma, in the form of transformation of the Self in the Self, is ever the same self in Her reality. Therefore, even in a reply in keeping with a query from the state of jiva, it is Ma only in Her reality. However, Ma is in the form of all stages and states nevertheless, being in states and absence of states as transformation of Self in Self only -it is Ma alone in Ma. Therefore, even if Ma may appear to be a common one as viewed from the

state of a jiva when replying a general question - Ma is that only what She is. There is a different aspect too in the context of such questions and answers - someone is made to make questions and in the form of question and answer, it is She alone. In whatever manner it might have been brought about, this is the way of revealing Ma Herself, through *Herkheyal*, in the context of questions and answers.

IN THE QUEST OF A TOUCH OF THE REFLECTION
OF THE SVARUPA OF MA- IN THE CONTEXT OF QUESTIONS
AND ANSWERS.

In this sixth part, with an intense desire to grasp Ma's words and Her *Svarupa* in the context of questions and answers, all these questions were made in a personal capacity. From his early youth, the publisher had been asking questions of this nature to Ma. But Ma responded with a brief answer, sometimes did not reply at all - long time sometimes, year after year, passed away in this manner, perhaps awaiting for the right time. An urgency for receiving answer remained alive within the heart with growing intensity. In this sixth part, as a fountain of compassion, Ma's reply sometimes very clearly too, came out as a spontaneous bountiful stream of nectar. Although the questions were of personal nature, the reply is meant for all - a flow of the Self as a stream of benediction. It is to be particularly noted that the questions and answers as printed in the particular chapters were with the approval of Ma as the publisher felt within.

THE GREAT INDIVISIBLE WHOLE - THE SVARUPA OF MA
THROUGH QUESTIONS AND ANSWERS
AN UNFOLDMENT IN THE SELF OF AN UNVEILED SELF- ITSELF

This sixth part is the open door itself in the form of elucidation of *Svarupa* of Ma as Great Indivisible Whole, as revealed by Herself in Her own *kheyal* and as viewed from different angles in the light of spiritual discrimination. In the previous volumes what remained under the cover of incidents revealing as if, in a flash of obscure reflection. When deliberating with a little attention, it is hoped that the heart of

a devotee/inquirer will be filled up competently on receiving this nectar as the self itself. It is as if an unfoldment in the Self of an unveiled Self itself in the light of those answers. One may as much comprehend the stream of light pertaining to the self-revealed *Svarupa* of Ma, as much as his competency, as conferred by Ma.

In the words of Ma -He is not subject to any *kriya* particularly to *sadhana*. When He unfolds Himself in the form of *sadhana kriya*, it is, where *sadhana* takes place by itself and at a certain stage in the course, He reveals as perfection itself. There is allowed a comprehension of the Self in the Self, in revealing an identification with the *Ishta*. There is an elaborate explanation of the above fact in various places of this volume. Simultaneously, another fact has also been brought to the notice that when one remains devoted to *sadhana kriya* without break, under the guidance of Shri Guru and in course of such *Abhyas-yoga* when there happens to be a complete awakening of a want for His revelation and here with the touch of *Svabhava*, now *sadhana* takes place with an one-pointed movement, abiding in a steady stream of the *Svakriya*.

ALL INDEED ARE MA 'S PLAY IN HER KHEYAL
HER BIRTH, ACTION, SADHANA, SADHANA WITHOUT END
REVELATION OF THE BODY -
THE SVAKRIYA PERTAINING TO SVAMOOL -
IN THE GROSS WORLD

The moment of the advent of Ma - what She was at that moment the same She is even now. It is the play of Ma with *Mahamool* that abides in the supreme ultimate *Svamool*. The play in the manifestation of Her physical form is also in Her *kheyal*. Similarly, the activities of Ma, Her *sadhana*, conversation, behaviour and all that whatever happens to be within our view and behind too, all indeed, is She in Her own play. Each play has its own *Mool*, and She plays with a particular one at the right time, revealing *Svakriya* pertaining to each as self-revealed. Therefore, anything concerning Ma within our observation in gross form, are accepted in our mind and thinking

but surely all these can never be perceived within the purview of our mental kingdom.

All indeed are play of Ma, in fact the same is Ma only. There are infinite *Maha - Mool* abiding in *Svamool* and She plays with any of them as appearing at a particular time, in a particular form. Therefore, the moment when Ma appeared in Her physical form, in this play, when the supreme ultimate *Mool (Svamool)* - (the Reality of Ma) allowed itself to be revealed in a particular *Mool*, this is the revelation in the physical form when Ma is in our direct perception.

Regarding physical development, the *Svakriya* by stages, as sustained through childlike movements and activities abiding in truthfulness and spirit of equality - all those aspects unfolding stage by stage as Self in the Self, underlying the idea of growth in age as covered by moments and counted in terms of days, months in the span of time - all in Her unrestricted freedom - were definitely within the purview of the supreme ultimate *Mool*.

Here is the gross physical form of Ma, raising the question of its Reality. This is not the body resulting out of reaping the fruits of *karma* under the consequences of *prarabdha* as in the case of a *jiva*. It has already been mentioned, it is the *Svakriya* pertaining to the principle of grossness. The concept of this *kriya* is shaping in the form of a body, the body of Ma.

But the question arises, the time and the moment of appearance of the body is also in evidence. Ma says - "In the counting of time by you, infinite moments of time are sustained. And in those infinite moments in time there is only one moment (*kshan*) - the infinity in one and the one in infinity."

The Supreme objective, the reality as He, is indivisible with unrestricted unlimited freedom of the Self-revealed as *Svakriya*, that is to say, Ma is shaped in the form of a physical body. To explain this fact - the supreme objective, the reality as He. In fact it is He

only, i.e. who is self-revealed, not subject to revelation by a second entity. Therefore, remaining beyond the concept of time, nevertheless in the context of the eternal cord (*Nityasutra*) it is within the limitation of the notion of time too. Pertaining to the idea of time, there is the moment (*kshan*) where infinite moments (*kshans*) are contained - here is the self-revealed one, manifested in the gross form as the body. This is *Svakriya* related to *Svamool* in the gross field. It is He only in the form of *kriya* manifesting the body as birth in gross form - an exposition of *kriya* pertaining to the principle of grossness. The particular moment (*kshan*) too, exists in all moments. The one moment occurs in all time, woven together in the context of the eternal cord (*Nityasutra*). Therefore, this revelation cannot be the subject of any concept of mind.

**SADHANA - THE SELF IN THE SELF ONLY
GURU-SISHYA - ISHTA**

In *sadhan-tapasya* - it is the Self in the Self only, taking place in the self by itself. The role of *Guru* and *sishtya* is also a play in Her *kheyal*, as Self in the Self, *Guru-sishtya-Ishta* in identity - here only it is an eternal union. Here *Guru-sishtya-Ishta* are, of course, the *Svamool* itself. It was heard from the mouth of Ma - "a play of infinite *sadhana*". Therefore, the question arises, how it was feasible to perform infinite *sadhana* within the span of a limited time. There is reference of *Svakriya* by stages. All those aspects and lines of *sadhana* pertained to respective *Mahamools*, within *Viswa* and transcending *Viswa* too. And with those *Mahamools*, Ma had played as Self in the Self, abiding in those *kriyas (Svakriya by stages)*. That is why there was no question of acceptance of a *Guru* by Ma, She was the *Guru* Herself - as Self in the Self.

**KRIYA PERTAINING TO MOOL - THE PARTICULAR MOOL
IN THE CONTEXT OF A SPECIFIC OBJECTIVE
THE ACT OF COVERING BY AND
UNCOVERING OF (IGNORANCE) - IT IS SELF IN THE SELF ONLY**

There are different aspects of *sadhana* such as *dvaita* (duality), *advaita* (non-duality) and the rest. Also, in each aspect there are

different lines as well. When each line of *sadhana* attains perfection, there reveals the respective *Ishta*. This is the *Mool* of each line of *sadhana*. When this *Mool* abides in *Svamool*, the former is called *Mahamool*. Here reveals the infinity in one, and the one in infinity. The particular *Mahamool* pertaining to concerned infinity, at a particular state and stage, attains total accomplishment, a perfection where reveals the *Svamool*, the Great Indivisible Whole. *Sadhana Tapasya* etc., of Ma were sustained in the context of particular *Mool* as the Self in the Self. In a spiritual journey the objective is for Self-revelation following the individual path. When moving ahead with this objective in view there is the veil of ignorance imposed upon the self-knowledge, the self being the veil in the self, there being infinite veils, all the same, there is absence of veil as well. At the instant of *kalpana*, the world came into creation. Abiding in self-*kalpana*, the self being the curtain of the self and under the cover of this curtain what *sadhana tapasya* it was -a play under that *kheyal* as based on strange lines of *rupa* and *arupa* (form and formless) within the kingdom of mind.

PLAY OF SADHANA -NOT A DRAMA LIKE PERFORMANCE

Then it was a drama like performance -a question to Ma.

MA:- No no no -no question at all of a drama like performance. It is because, there originates. what is appropriate to a particular place. You utter *Tatsutra* (Supreme cord) too consciously or unconsciously. It is there at that moment too, (during specific *sadhana*). That is, the form of ignorance too is 'That'. It is in the form of ignorance of Self by Self as well. On the other hand, the drama like performance is carried out consciously while projecting an ignorance of the same, here there is duality, that is to say, while remaining conscious that one is not a king in fact, nevertheless, acts in posing as a king. This is to remain in ignorance consciously -one is aware of his true self, yet posing ignorance or acting differently -a dual action in the behaviour.

Nitya lila (eternal play of *Bhagavan*) is definitely there. If it

had no reality, how a traveller aiming at this objective would undertake his journey. Therefore, while descending as an avatar and performing *lila* within a specified period, nevertheless, there continues *Nitya lila* too at the same time. Therefore in the play of *sadhana*, the self being the veiling ignorance of the self in identity, all the same, there is sustained the unveiled form of reality of the self at that very moment. On the attainment of perfection following different lines of *sadhana*, the *Svamool* being equally permeated and perfect in each (*Mool*) and in every such *Mahamool* (thus formed) that supreme ultimate *Svamool* abiding eternally (*Nitya*), constitute the one (particular) *Mool*. How this latter allows itself to be comprehended? It is the play of Ma with that *Svamool* which is equally permeated in that *Mahamool* too. It is to be visualized thus -there is *Mahamool* too in the supreme ultimate *Svamool* and again in the supreme ultimate *Svamool* there is *Mahamool* and here is the play of Ma with that only. Thus the *sadhana tapasya* of Ma would give rise to hope in us, as we feel in the heart. It constantly occurs in mind that Ma is providing us with a way for our self realization in the context of Her *sadhana tapasya*. She has already bestowed it upon us, not only that, She is continuing the same as now and will do the same in future too.

In case of Ma, it is the *Svamool* where there is no question of absence of *Mool* (*Amool*), (and) *Mahamool*- in fact there is a negation affirmation (too, and) what is there and not. (It is) uniform and equally permeated by Him only. What could be expressed and what would be the appropriate language for the same here?

THE PLACE OF INFINITE SADHANA IN THE CONTEXT OF SADHANA BY A JIVA

In *sadhana* by a *jiva*, a *sadhaka*, when initiated his journey aiming at the realization of the Self, when the particular line of *sadhana* is followed and the aspect permeated by Him is undulated for the completion of the same: here he (*sadhaka*) is on the way for the fulfillment of the journey through his own *kriya*.

There reveals the reality of that objective, complete in all aspects, when so gifted. Similarly, it is common for all lines of *sadhana*. There what is told as undulating, meaning the course of movement under *Svabhava*, if in the context of that undulation the revelation of the great supreme undulation takes place, there unfolds absence of line of *sadhana* when following a particular line and again, following a line of *sadhana* there is the absence of the same. If that great touch (*Mahapurna Akhanda*) is there, then it will be a different matter. However, such revelation is relevant in the course of journey by a *jiva*. That is to say, if there is the touch of *Mahapurna Akhanda* at any stage of the line of *sadhana* or, on the realisation of the objective, then the fact of infinite *sadhana* would have a bearing in such context.

INFINITE SADHANA IN THE CONTEXT OF SVAMOOL SVAKRIYA

In the course of journey for the revelation of the Self- there reveals the respective objectives. This indeed is the case on the perfection of any objective pertaining to a particular line of *sadhana*. Sometimes, Ma designates the same as the revelation of *Lakshyapati* (the Lord aimed at). The revelation of this *Lakshyapati*, complete in all respects, would take place when so gifted -here is the reference of the touch of the *Mahapurna Akhanda*. With this touch there takes place unfoldment of the absence of any line of *sadhana*, in the context of a line the *sadhana* being pursued and vice-versa. If there be that great touch then only (this fact holds good) that is, on the revelation of the *Mahapurna Akhanda* there takes place infinite *sadhana* -infinity in one and one in infinity This fact has relevance only in the context of the course of *sadhana* pursued by a *jiva*.

On the other hand, how it was possible to have infinite *sadhana* by Ma within a limited time, it poses a question. Here it is *Svakriya* pertaining to *Svamool*, the aspect of taking place

by itself. The fact is, all the *Mools* abide in all *Mools*. Since there is *Svakriya*, all complete pertaining to any *kriya*, the principle of infinity being *Nitya*, (transcending limits of time, space and causation), it is but natural for the revelation of the same. It is because, there is *Svakriya* pertaining to *Mool*, taking place both in and out and also occurring in the causal, subtle and gross planes where reveal infinite principles of movement pertaining to infinite *sadhana*, all possibilities are there.

Again, there are infinite *yogis* in one *yogi*, *rishi*, *muni*. There it is the infinity in one -in the infinity there is one *sadhaka*, infinite *sadhakas*. Again, in infinite *sadhakas* there is one *sadhaka* and in one *sadhaka* there are infinite *sadhakas* too -it is that particular state. It means Ma being *Svamool* there abides *Mahamool* which is the *Mool* of all lines of *sadhana*. In the *Svamool* there is the *Svamool kriya*, *Svakriya* -here *Svakriya* is complete in all respects. Therefore, it is but natural to unfold the principle of infinite movement pertaining to infinite *sadhana*, and there is infinity in one and one in infinity- one *sadhaka* infinite *sadhakas* as well. This is what relates to infinite *sadhana* by Ma.

THE STREAM IN THE COURSE OF SADHANA THERE IS ABHAVA PERTAINING TO SVABHAVA - FULFILLMENT OF ABHAVA ALL THE TIME

There is intensity in the stream when favourable and again there is a gentle course, gentle and unruffled too. In the gentle stream, there is ecstasy and overflow of sweetness (*rasa*) in the context of a particular objective appropriate to a particular place. Because this *rasa* is He (*Svarasa*) as *Svabhava*, there is sustained one and infinity in every shape and form. Again, that stream rushes on with intense sharp movement like the flow of a bondage free course. These entire *kriyas*, movements and rest, and whatsoever may be concerning different places -these all indeed are 'That alone is'. The union of *Guru-sishya*, *Ishta* too is in fact, that reality only. The union of *Guru-sishya*, *Ishta*- here it is *Nitya*. However, *Guru-sishya* are *Svamool* here, He only. There arises *abhava* pertaining to *Svabhava* and this

abhava is repleted here all the time. How is that? The moment the *abhava* crops up it is repleted then and there. There it is the pure stream concerning the two or three -the act of showering is He Himself, the receptacle is He too, and thus the filling up of the vessel. The downpour for filling up the vessel is in keeping with the proper place. He being the vessel, He is not a vessel too -in the absence of vessel indeed, He Himself is the vessel and again there is an absence of vessel, in Him the vessel -it is the one only in fact. According to the awakening in the context of self-filling and the pattern thus formed, the showering process underlies filling up in the same way. With the awakening and the formation of the pattern, filling up follows simultaneously in keeping the proper place. The reality of awakening of a *bhava* pertaining to *Svabhava* is based on a longing for fulfillment. Here is the one in three and the three in one. In the context of *Svakriya* pertaining to *Svarupa*, the recipient, giver and what is received -are exuberant and elated. How is that? The craving for receiving, the giver and one who is in both -it is He only as the revelation of *Ishta* -leading to the unfoldment of receiving, giving a vigorous success. It is because, the same one objective as He Himself (*Sva-Svarupa*) abides in both, for the reason that He Himself will reveal as the *Ishta*.

THE PLAY OF GURU AND SISHYA PERFECT RECIPIENT -THE SELF -PERFECT GIVER

Just observe, how beautiful it is the play of *Guru* and *sishya* -the giver, recipient and that which will reveal (all three), as being permeated by the one *Ishta* only- the three in one, one in the three. Mother is the measure -as much the capacity to receive is there, that much is fully served. Here there is perfect recipient and the giver being self-perfect -there is perfect revelation, He the Reality (*Sva-Svarupa*). Since the child is He as the Reality (*Svayam Svarupa*). Her own and deserving one too, it is therefore, affectionate to mother and there can be no room for neglect. He who is mother the same is the child, He who is *Guru* the same is *sishya*, the same is *Ishta* too here -you are the mother, you are the father, you are the friend, companion and master -it is I alone. Therefore, here is

affection and a deep profound joy too on full receipt and full gift. 'Tat' -it is that *sishya* (in identity), meaning the self (*Sva*) when it reveals as He the reality (*Sva Svarupa*), then he who reveals in the course of giving, in the course of receiving, there all abiding in all in He as the reality (*Svayam Svarupa*). That He alone is, it is a self-revelation of the same. In the converse and inverse order when there arises want (*abhava*) in *sishya* the journey is to the *Guru*. Again in the course of receipt from *Guru*, the journey is complete- (the revelation of) *Ishta*, the perfect self (*Sva Purna*). At places where there is union of the three *yugas*, that is to say being fused to one, there is He Himself as He the reality (*Sva Svarupa*) -one in three, three in one. There it is -who is *Guru*, who is *sishya*, where is the *Ishta*? The *sishya* when offering respect to *Guru* (Sanman -respect) i.e. saman *Svaman* (equal on the recognition of self), then who is this Sanman (respect)? It is He alone. At this stage only, if there be an offering of respect to *Guru*, nevertheless, both are unified, equality, the truth (*Tattwa*) of permeation by He only. The show of respect too is He the reality (*Svayam Svarupa*), the principle of eternity (*Nityatwa*). Now it is to be sorted out who is that *sishya* and who is *Guru Ishta*.

THE FORM OF THE ENTIRE KRIYA THE PLAY OF THE SELF WITH THE SELF ALONE

Of what sort are all the *kriyas* of Ma, where from are all these, who are they? Here is the effort to trace out the untraceable. Long time has elapsed. Now it struck in the mind that in the context of topic related to *Guru* and *sishya*, just a little touch of Her *Svarupa* that might have been granted -it is Ma's own play indeed, the Self with the Self, Her own Self, the reality She is. The *kriya* and the rest pertaining to *Harinam*, the asanas etc., mudra related to dhyana, as many *kriyas* related to *yoga*, etc., mudra etc., *puja* with mudra as related to particular state, the philosophy of *Deva*, the principles of *Mahamuni*, the principle of *Mahayogi*, whatsoever about *Mahayogi*, the philosophy of more and more various aspects, the diversity of *Mahayogis*, there are *Avataras* as He in as many realities (*Sva Svarupa*). Various

patterns in the form of *Mahabhava*, unfoldment of alphabet (*akshar*), sound, *mantra* etc., those that pertain to the principle of *Nitya*, the way of formation as well in regard to such aspects etc., and as many *Svarupas* pertaining to above all aspects. What He Himself is in *Mool*, all these diverse and many are concerning Him only.

Within *Viswa Brahmanda*, beyond *Viswa*, beyond and not beyond, in the unmanifest, where the question of all these too does not arise, where He Himself being all those in entirety as Self revealed *Nitya* -exist, not exist, negation of existence, negation of non-existence and transcending these as well, in the great expanse on one and infinity pertaining to this and there making indications with all the above aspects, as it occurs to our mind, whole great indivisible self-revealed as He the Reality (*Svayam Svarupa*). On questioning Ma, as we have been hearing so long, about the whole indivisible on the perfection of innumerable infinite lines of *sadhana* in the great whole indivisible, She is that great, great, great ocean -it is She Herself, lifting Herself in Herself, is the *Mahamudra* in the form of *Svakriya Niskriya* (absence of *kriyas*), as little it may be befitting a particular place.

Mahamudra, that is, on going through this Supreme *Bhagavat*, the great book (*Param Bhagavat Mahagranth*), the supreme great wealth, being He the reality (*Maha Param Dhan Svayam Svarupa*) there will take place the self-revelation of individual objective. Those that are referred to in particular places as the ultimate indications with the supreme sign, there is this ultimate supreme, He, the great reality (*Maha Svayam Svarupa*).

Where is a shower of this great nectar, the conqueror of death and self-revealed? Is it not the flood of an unaccountable kindness and compassion upon an unworthy claimant? It occurs in mind that here is a liberal manifestation for a bath in the unfolded form of this great flood.

THE DISTINCTIVENESS OF THE PLAY OF SADHANA

Ma' s *sadhana*, it is not any *kriya* aiming at the realization of the Self as it is by a *jiva* in ignorance. In such journey, there is realization of what was not realized. In the march there unfolds different stages, a movement on revelation of one following the other. On the awakening of *abhava* pertaining to *Svabhava*, and with the touch of the latter, in the course of journey related to *Svakriya* by stages, a gift from the *Guru*, there reveals the reality aimed at (*Lakshya-Svarupa*). This is the *Mool* of *dhara* (line of a *sadhana*), the *Mahamool* in *Svamool* and in *sadhana* by *ajiva* 'it is the objective aimed at, in keeping with respective *dharas*. Infinite *dharas* have infinite *Mools*, which as *Mahamool*, abides in *Svamool*. Ma, the *Svamool* itself (*Svamool Svarupa*) and with that only, there is the play of *sadhana* by Her. Since She Herself is the *Mool* itself in the *Svamool*, the *sadhana* takes place by itself in the self. In this play, in the identity of *Guru*, *sisya*, *Ishta*, the three abide in the three. Just like the *Mool* itself (root) of a tree appears as its trunk, branches, sub-branches, leaves, flowers and fruits, shape and bearing, appearance and formation and the rest, in fact it is its entire part. For this reason, there is no question of acceptance of *Guru* by Ma -She Herself is Her *Guru*.

In this play of *sadhana* the veil of ignorance underlies the consciousness, that is, the self is the veil and no-veil of the self. The cord as *Tat* (*Tat-sutra*) i.e. the form of ignorance too is *Tat*, the form of self-ignorance by self as well. Therefore, it is not an act like drama.

There is the statement of infinite *sadhana* by Ma within a limited time -this is *Svakriya* pertaining to *Svamool*, the fact of taking place by itself. It is because, the play pertains to *Svamool*, -in the *Svamool* She Herself is the *Mool*, all *Mools* too. The *Svakriya*, here, it is the *kriya* pertaining to infinite *Mools*, as Self in the Self- so the statement of revelation of infinite *sadhana*.

In the context of Ma's play of *sadhana* as stated above, there is a question again about its distinctiveness. Every *kriya* of *sadhana* by Ma -beginning, abidance and perfection- is completed within two days only.

In the *sadhana* by a *jiva*, one remains devoted to *abhyas yoga* as directed by *Guru*, nevertheless, a great effort is involved for the perfection of a single *kriya*. All the same, as the outcome of sustained endeavour and perseverance over a long number of days almost in each case, it leads to failure, frustration and depression. In view of a circumstance like this when questioned:

MA:- Where it is an achievement that was not achieved before, in view of the same being within the span of time, the act of longing is sustained aiming at the realization transcending time. Where does the habit, non-habit for realization or not, would stand? - It is He Himself in the *Mool Tattwa* (the truth of *Mool*), as He. There, that longing and realization are there in the Self. Know it precisely, what is in *Mool*, the same is in the *sthul* too. Since this is not *kriya* within the concept of time, the question of near and far, beginning and after related to time, has no place here. In the context underlying your question, this is the fact, always. What is within the concept of your time, that which is through your study (*vidya*), your effort to comprehend is with the help of the same only. That is why you remain deprived of the touch.

Concerning *asana pranayam*, that related to *dhyana* itself all these that took place, all in perfection. Of course, *asanas* in sitting posture were not alone, there had been in more diverse aspects at that time -all of them shaped with the pattern of infinity. Therefore, the same pattern would take shape at that time too.

IN THE CONTEXT OF DIVERSE WAYS AND ASPECTS RELATED TO PLAY OF *SADHANA*

Regarding *dhyana* by Ma, where there is no question of having

any object of *dhyana*, apart from Her, then what is the objective aimed at in such *dhyana*? Obviously, it has to be realized -what is in *Mool* the same is in *sthul* here, in fact. Therefore, it is Ma only in the *Kriya* by Ma. The related shape and form, all in entirety, are the *Mool* itself shaping in the form of *sthul*. The current related to that pattern, all indeed, as one following the other, it is He only. Here He only, the form and shape. It has already been explained, the play of *sadhana* by Ma -it is the play of awareness of ignorance of the Self in the Self only. It is because all *Mools* of *sadhana* as *Mahamool* abide in *Svamool*, Ma's play is with any *Mool* of any line of *sadhana*. Since it is the play of *Svamool*, it is He the object of *dhyana*, He Himself is *dhyana*, He Himself is one who performs *dhyana*. Obviously, this is *Svakriya*, so it is taking place by itself, in keeping with what is appropriate to a place, it is not doing -the Self in the Self- this is the play of *sadhana*. On the other hand, in the *sadhana* by *jiva*, it is doing, the *kriya* to realize what remained unrealized, the forms of decay and growth too, it is to make *karma* decayed by enhancing the process of decay and growth as well.

SAMADHI

On the query about the subject of *samadhi*, on one occasion, Ma had replied - The aspects of *kriyas* pertaining to a distinct aspect, are in perfection by themselves, the movement is sustained on allowing a comprehension of inner linking cause (*Antarsutra*). The nature of *kriyas* as such, being perfected by itself, through *shunya* in the context of inner linking cause (*An tarsutra*), there is that universal basic support itself (*satta*), on getting a touch being in identity with the Supreme (an unfoldment follows, such as) -self-composed, motionless unruffled (a strange phenomenon) beyond expression. That is, when the *kriya* is in perfection *shunya* unfolds and here only the linking cause being the universal basic support itself reveals identity with *Tat* (the Supreme) - this is *samadhi* (*sabi kalpa*).

SABIKALPA SAMADHI

Where there reveals identity with the entity (*satta*) it is the fulfillment of attainment. Under the situation, how can there be diverse forms of *samadhi* -question.

MA:- It has to be realized that so long one is subject to *kriya*, subject to degrees of progress, the fulfillment of *kriya* is based on relative aspects, till then, where there may be perfection of *kriya* by stages, related to respective ways, there it is that indication (*samadhi*) pertaining to those places. Just like you place a zero in a sum, that zero continues moving in the company, Baba. The perfection of *kriya* is like that- as the *kriya* is perfect, meaning there is void. Moreover there is that cord as entity (*Sutra Satta*) being in identity, leads to *samadhi*, as you designate it. But bear this in mind that indivisible entity (*akhanda satta*) which abides equally in all circumstances, nevertheless, there is diversity in the manifestation of perfection related to each *kriya*. Because there is *kriya* by stages, the revelations of the same being distinctive, there cannot be the unbroken unfoldment at this place. That is why, it cannot be termed as the unbroken *samadhi*. The reason for this is that the perfection of *kriya* is in the context of diverse course of ideated concept (*bhava*) related to particular places, sustained in different stages. As a result of that, the revelation that leads to unbroken, *Maha samadhi*, the fact about that place is -be it when following a line, without a line, in stages without stages - the moment, from a particular place, where one is established in the form of that indivisible great entity, (*Maha-satta*) as emerged through the indivisible *shunya* (void), this is *Sabikalpa samadhi*.

MAHASATTA, THE ONE ONLY

Where it is that unbroken unfoldment -where broken unbroken, that those *dharas* no-*dharas*, by stages and without stages, nothing is excluded, if this is the fact, what will happen then, do you know? -There it is, that *Maha-satta* (the great entity) -the one only -the *Para Brahman Param Atman* as conceived,

you should understand in the context of right place.

BRAHMAN, ATMASATTA

Here is the perfect in all respect (*Purnangi*), in that, infinite aspects, infinite *Tattwas* are there. In the particular state within the infinite *Tattwas* and through stages of a distinctive *sadhana*, there reveals the *Mool-sutra* of that as to be attained by the self. There is the accomplishment too (*shantatwa*) of *sadhana*, the journey of the traveler is complete and the state pertaining to the objective itself of the self, aimed at, is attained. In the context of entity (*satta*) there it is designated as *Brahman* too in the appropriate place. Where it is *Atma-satta* too -He Himself the *Param Atman*, the *Brahman*. This is the fact through the support within the purview of the aspects by stages in the context of self-knowledge, self attainment. Where there is no question of support and no-support, it is that, the self revealed.

IN THE VAISHNAV TATTWA - UPASANA OF THE DIVINE PAIR PRABHU DAS (MASTER AND DEVOTED FOLLOWER) - A PERPETUAL RELATION

In the *Vaishnav Tattwa* there is *Sita Rama, Radha Krishna*. Here is a traveler to complete the journey following the respective paths under the direction of your *Gurudev*. In this journey too, there is no *Shri Rama* with the exclusion of *Sita*, no *Sita* with the exclusion of *Shri Rama*. There is no *Shri Krishna* with the exclusion of *Sri Radha*, no *Radha* too with the exclusion of *Shri Krishna* -this is what you speak about also. Therefore, in a single *vigraha* etc., pertaining to *upasaka* of this line, the two, indeed the both are there, complete in all respects, the non-dual. Those who are travelers under the resort of such *vigraha* etc., when does that journey conclude? As the self is (revealed) in the form of a *das* (devoted follower), a *sevak* (an attendant) - complete in all aspects. Who is the master, (who is the) *sevak* of whom, attendant of whom? -when there reveals in the self, as He Himself the master, He Himself the perfect truth (*Purna Tattwa*). If

it is not Self-revealed in the Self, if this particular state is not attained, then where is the identification of the master, who is called a devotee, where is the identification of both? The attainment of the self, is then only -when there is revelation of the state of an attendant on the revelation of the master in the self, complete in all respects.

THE PERPETUAL ATTENDANT OF KRISHNA
(NITYA KRISHNA DAS) -
THE REALITY OF JIVA

In the journey of *sadhana* related to *saguna* (with attribute) *sakara* (with form), according to a state, there are various *Tat* twas, diverse aspects and different stages and it is but natural for a manifestation of various ideated concepts (*bhava*) and aspects (there) concerning diverse aspects of *rupa* (forms) and *guna* (qualities). According to *samaskar* (impression of mind) too, there are unfoldments as well in respective persons.

Whatever way one may follow, when that self-revealed is the form as He, the shape as He -then the *bhakti* of a devotee is fulfilled, a complete manifestation of the reality of the love-permeated in the field of love. Then also in the matter as gifted by *Guru* there is the revelation of the matter itself, the reality of *sadhaka*, the reality of *bhakta* as *Nitya*. The principle of a *sadhaka* having a bearing on the principle of *Mool-sadhaka* as *Nitya*, there is the revelation of *Svamool* pertaining to that. There it is called as *Nitya das* (perpetual devoted follower), *Nitya sevak* (perpetual attendant) etc., and here only reveals that particular state of the self. The principle of *Nitya* that reveals here (it is) the reality of *jiva* (which) in fact, is the perpetual *das* (devoted follower) of *Krishna*.

PURNA (WHOLE) AMSA (PART)
THE FIRE AND THE SPARK
THE SPARK IS INDEED OUT OF THE FIRE

Where there is the (doctrine of) *Purna Amsa* (whole and part), you may observe here too, so long as that state in perfection is not unfolded in the self, how can the *Amsa* (part) be there? So, you can understand -the fire and its spark, the burning

capacity of the fire, as much it can burn, so also it is in the burning power of a spark, it can burn that much too. Nevertheless, it is the fire and spark is only out of that. It is the attainment of that which was not attained and self-revelation of the same in the state unfolded by stages. This is why it is called the *Purna Amsa* too (the whole and the part).

SHUNYA (VOID) MAHA-SHUNYA (THE GREAT VOID)
APRAKRITA (BEYOND THE PRIMORDIAL ENERGY)
CHINMAYA SHUNYA

If I do not unfold myself as *shunya*, how could you be comprehended as *shunya*? How to comprehend the *shunya*? You possess a physical body that is why you can understand one possessing the same. Similarly this is the fact, in case of all that is observed from a worldly point of view and also all that transcending the world as well. In the kingdom of *shunya*, which is related to *Prakriti* (Primordial *shakti* according to the philosophy of *Sankhya*) and beyond the *Prakriti*, how can there be a course of movement and the state of rest indeed? No question of movement and rest - how can there be a possibility of the same too? All these *dharas* pertain to whom, who are they, who it is the knowledge, knowledge of what? - (it is) the reality as He (*Svayam Svarupa*).

Where it is *sadhana* concerning *shunya*, within infinite *shunyas* there may be unfoldment at any place - there it is the *Maha-shunya* (the great void) as it is so termed. A revelation of that *Maha-shunya* is possible to take place. *Shunya* has in fact infinite *dharas*. Where the *Maha-shunya* reveals as the perfect indivisible, there only the comprehension of the *Nitya Chinmay shunya* is allowed, where the *Nitya aprakrita Lila-khela* (play of *Bhagavan*) takes place. The *vigraha* etc., pertaining to a place, this too is infinite. Regarding the *rupa* of *Bhagavan* Himself as mentioned, no matter in whatever forms these could be, as it is related to *Bhagavan* -they are infinite and again one. The diverse revelation of the one only -a direct and lifelike revelation of the

same must have to take place.

When Ma had a deep *bhava* related to *dhyana*, before that there unfolded *shunya*. Again, after the state before *mantrasphuran* (unfoldment of *mantra*) a *shunya bhava* was there. In every case, as each *kriya* attained perfection, it was followed by a *shunya*. What is in *Maha-shunya* that is a different matter.

Q:- Why these *shunyas* are at different places?

MA:- Look here, what is the mental state that is sustained after any *kriya* by you is complete? Places for infinite *shunyas* are there in that situation. There are infinite *bindus* too (dot) and these infinite *bindus* are pierced through by a particular *bindu*. So the infinite *shunyas* too are there and the unfoldment of the *Maha-shunya* takes place when a particular *shunya* is pierced through. Where the *Maha-shunya* is concerned, there the question of any aspect and the absence of the same has no place - it is that what you may say. One moving on the path pertaining to *shunya* that unfolds *kriya*, this *shunya* is not the *Maha-shunya*. That *shunya*, pertains to nature (*Prakriti*) and when pierced through there is unfoldment of supernatural power. This, as well, is the path followed in stages by *sadhakas* and *yogis* holding the doctrine of *shunya*. There in this path too, as followed by stages, when attained perfection will lead to *shunya* only. Where the aspect about the secret of creation, the principle of infinite *yogis*, principle of infinite *sadhakas* are excluded, there it is not an unrestricted and unlimited revelation. The unrestricted, unlimited revelation, it is then only, where there is no question of exclusion and non exclusion. In case of *Maha-shunya*, it is the Self in perfection, the Self in the Self. There no aspect can remain excluded, it is unrestricted and unlimited. Where the aspects of exclusion non exclusion exist, how can *Maha-shunya* be there? It is because, if in the context of *shunya*, only a creation of *kriyas* take place, then one is under *kriya* only, *Maha-shunya* is *shunya* only but in perfection of that. Where there is that *shunya* as *asana*, if there reveals *Maha-shunya* when following the particular *dhara*,

even if the indivisibility of the same be there, there only reveals the *ParamAtman Maha-Atman*, whatever may be termed. If this is the case, then only that *Maha Akhanda* (the great indivisible) will allow itself to be comprehended. Where it is the *Maha-Akhanda*, no question of divisible or indivisible can be there.

INFINITY IN THE FINITE, FINITE IN THE INFINITY
PERFECT IN ALL RESPECT,
COMPLETE WITH ALL ASPECTS- THE SELF REVEALED

MA:- In the course of journey by stages too, as undertaken by a *sadhaka*, there unfolds infinite forms of states and stages, *rupa*, *guna* (form, quality) etc., innumerable *bhava abhava* (ideas and no-ideas) in infinite patterns. The moment there reveals the infinite and one, this is the place where He allows Himself to be comprehended. There is a description of the *rupa* according to the stage pertaining to it and related to a specific *sadhana*. There follows distinctive revelations in the context of diverse *bhavas* (ideation) and states. There is infinity in the finite, the finite in infinity and allowing a comprehension of the same here, will lead to the self-revelation — perfect in all respects, complete with all aspects. There is perfection in all aspects and *kriyas*. When those concerned *rupa* and *guna* being He Himself the reality (*Svayam Svarupa*) is self-revealed, then only, the journey of the traveler is complete. This can reveal in any state. On account of this fact, what may be the direction of respective *Gurus* in regard to respective *dharas*, with an infallible effort to observe the same, one must attain the perfection of his *kriyas* -(leading to) where the question of perfection and imperfection has no place.

WHATEVER YOU MAY SAY - IT IS THAT ONLY
IT IS, WHAT IT IS

MA:- Where the question of *sabikalpa* too does not arise, where there is no question of *satta* and no-*satta*, there is that *nirvikalpa* (without distinction between the cognizer and cognizable) with the touch of the *Maha-shunya*. Where there is no question of *sabikalpa* too — (there) who will reveal whom and what, by expressing the

same must have to take place.

When Ma had a deep *bhava* related to *dhyana*, before that there unfolded *shunya*. Again, after the state before *mantrasphuran* (unfoldment of *mantra*) a *shunya bhava* was there. In every case, as each *kriya* attained perfection, it was followed by a *shunya*. What is in *Maha-shunya* that is a different matter.

Q:- Why these *shunyas* are at different places?

MA:- Look here, what is the mental state that is sustained after any *kriya* by you is complete? Places for infinite *shunyas* are there in that situation. There are infinite *bindus* too (dot) and these infinite *bindus* are pierced through by a particular *bindu*. So the infinite *shunyas* too are there and the unfoldment of the *Maha-shunya* takes place when a particular *shunya* is pierced through. Where the *Maha-shunya* is concerned, there the question of any aspect and the absence of the same has no place - it is that what you may say. One moving on the path pertaining to *shunya* that unfolds *kriya*, this *shunya* is not the *Maha-shunya*. That *shunya*, pertains to nature (*Prakriti*) and when pierced through there is unfoldment of supernatural power. This, as well, is the path followed in stages by *sadhakas* and *yogis* holding the doctrine of *shunya*. There in this path too, as followed by stages, when attained perfection will lead to *shunya* only. Where the aspect about the secret of creation, the principle of infinite *yogis*, principle of infinite *sadhakas* are excluded, there it is not an unrestricted and unlimited revelation. The unrestricted, unlimited revelation, it is then only, where there is no question of exclusion and non exclusion. In case of *Maha-shunya*, it is the Self in perfection, the Self in the Self. There no aspect can remain excluded, it is unrestricted and unlimited. Where the aspects of exclusion non exclusion exist, how can *Maha-shunya* be there? It is because, if in the context of *shunya*, only a creation of *kriyas* take place, then one is under *kriya* only, *Maha-shunya* is *shunya* only but in perfection of that. Where there is that *shunya* as *asana*, if there reveals *Maha-shunya* when following the particular *dhara*,

even if the indivisibility of the same be there, there only reveals the *ParamAtman Maha-Atman*, whatever may be termed. If this is the case, then only that *Maha Akhanda* (the great indivisible) will allow itself to be comprehended. Where it is the *Maha-Akhanda*, no question of divisible or indivisible can be there.

INFINITY IN THE FINITE, FINITE IN THE INFINITY
PERFECT IN ALL RESPECT,
COMPLETE WITH ALL ASPECTS- THE SELF REVEALED

MA:- In the course of journey by stages too, as undertaken by a *sadhaka*, there unfolds infinite forms of states and stages, *rupa*, *guna* (form, quality) etc., innumerable *bhava abhava* (ideas and no-ideas) in infinite patterns. The moment there reveals the infinite and one, this is the place where He allows Himself to be comprehended. There is a description of the *rupa* according to the stage pertaining to it and related to a specific *sadhana*. There follows distinctive revelations in the context of diverse *bhavas* (ideation) and states. There is infinity in the finite, the finite in infinity and allowing a comprehension of the same here, will lead to the self-revelation — perfect in all respects, complete with all aspects. There is perfection in all aspects and *kriyas*. When those concerned *rupa* and *guna* being He Himself the reality (*Svayam Svarupa*) is self-revealed, then only, the journey of the traveler is complete. This can reveal in any state. On account of this fact, what may be the direction of respective *Gurus* in regard to respective *dharas*, with an infallible effort to observe the same, one must attain the perfection of his *kriyas* -(leading to) where the question of perfection and imperfection has no place.

WHATEVER YOU MAY SAY - IT IS THAT ONLY
IT IS, WHAT IT IS

MA:- Where the question of *sabikalpa* too does not arise, where there is no question of *satta* and no-*satta*, there is that *nirvikalpa* (without distinction between the cognizer and cognizable) with the touch of the *Maha-shunya*. Where there is no question of *sabikalpa* too — (there) who will reveal whom and what, by expressing the

same with what terminology in respect of which aspect? Here is a revelation even if it is termed as revelation, the expression is not complete. It is not possible through the medium of any expression. It is because, to whom it is revealed, who is revealed, what is revealed? There is no question of any indication of *dhara* no-*dhara*, state no-state, stage no-stage, etc., —a negation of negation too, negation affirmation, negation of affirmation too, negation of negation as well -where the question of this question too has no place, how are you going to understand by means of what expression, you are to decide. That is why this body (Ma) refers, it is that what you may say, it is that what it is, what else!

**THE REALITY OF THE PLAY OF SADHANA -
THE SELF WITH THE SELF- THE SOURCE ITSELF
IN THE FORM OF A STREAM WITH UNDULATING FORM**

In connection with the play of *sadhana* by Ma, it was initially started with *Harinam*, which She made Her father to utter (an incident in Her very childhood). The play was initiated at Astagram in the context of *Nam* taking place by itself.

Father asked Ma to do *Harinam*. So while doing that, as the outcome of *Nam*," the course of *kriya* and *bhava* unfolded in Her body, in keeping with the appropriate place and time. *Hari* revealed -*Viswa Brahmanda*, beyond and not beyond, all are *Hari* indeed, it is *Hari* alone -in revelation no-revelation, as manifest unmanifest.

Thereafter Ma moved to Bajitpore. The aspect of *Nam* by Ma was not particularly in evidence here. She had Her full *kheyal* here for perfect *sadhana* in all respects. Various *sadhan-kriya* as *asana pranayam*, all took place by itself. Gradually an unfoldment of *asana* taking place by itself accompanied by the various aspects of breathing in and out, perfect in all respects, followed. In connection with *diksha* there was the play of *mantra-sphuran*, *kriya* and performance of *puja* -the articles for *puja* with all the rest indeed revealed as created by itself. There followed various *pujas* etc., pertaining to the play of *diksha*.

**SELF IDENTIFICATION DISCLOSED -
PURNA BRAHMAN NARAYANA**

What is to reveal in the context of the course of *Nam*, it was there and again infinite *dharas* related to *asana*, *mudra*, *kriya* and the rest, followed. Since all abides in all and with an unbroken continued objective aimed at, there in the infinite and that the great one journey, all indeed was possible related to all ways (of *sadhana*).

What is in *Mool* the same is in *sthul*. The play of *sadhana* by Ma was in the context of all concerning the ways and no-ways related to *Mool* and took place by itself. It was *Svakriya* pertaining to *Svamool* and (the play was) with all *Mools*.

In the series of this great book, the reality (*Svarupa*) that revealed in the form of word, language and ideas (*bhava*), there it is the *Nitya*, where the terms of revelation non-revelation has no place, a negation of negation too. Then to whom this revelation takes place and in what manner? MA says -it is the Self unto the Self, where I is you, you too is I alone. In this event, who is the speaker here, who he is to listen and interpret about whom and to whom -who it is in fact?

Here is the inseparable manifestation of the speaker and one who listens, the query and reply. Again from here only a speech and listening too, reply as well on a query, interpretation too. Out of great compassion it is He (Ma) only, revealed through His own words, through interpretation and in the context of query and answer as well. Surely, this is the great resort for awakening of a *jiva* under bondage from life after life and from the slumber covered by the great great length of time (*Yuga Yugantara*). There is the caution -who can comprehend unless it is so allowed? Is this the touch of a flash of that *Svarupa* (Ma) through the series of this book -the source itself is in the form of a stream flowing with undulating waves?

Regarding Her play in Her *kheyal*, in the context of

anything related to a place—it is unrestricted and unlimited. That is why it will be observed that even after the play of *sadhana* was complete - what a form it was, so strange and beyond description, in the context of *Mahabhava* (state caused by profundity of love for the Supreme) at Shahbag.

That the indivisible whole, He the reality itself (*Akhanda*), *Purna Svayam Svarupa* appearing as the *rupa* (form), *guna* (quality), non-dual, beyond not-beyond, etc., — it is this particular revelation in the context of such aspects (in Shahbag). Is not this too a fact, that there is no question of *saguna* (with attribute), *nirguna* (with no attribute), beyond not beyond, as one following the other where that indivisible whole He Himself (Ma) to be — should it be so? Here is the division, in this division all divisions abide. In all divisions, this division too abides - no question of division and no-division as well, in this play. It is 'Tar' i.e. as all forms, in whatever form the revelation may be. Concerning *arupa* (without form) there are aspects of anama (without name) beyond, not-beyond and in *Svabhava*, *bhava*, beyond *bhava*, not beyond too — where there is no question of (all these) as well— there it is 'That' indeed (Ma).

IN PLAYFUL SMILES, *SADHANA*,
YOGABHYAS (PRACTICE OF YOGA) -
 THE SAME ONE *SADHANA* BY ALL,
 ALL BEHAVIOUR -IN THE ONE
 IN THE CONTEXT OF QUESTION AND
 ANSWER CONCERNING ALL ASPECTS-MA

Just as the form of the self, and the related sound, speech, behaviour and dealings may be, again there are alphabets, figures and also animals and birds -all these with forms and complexion are in infinite patterns, as appearing to one who is observing and listening. Just as the play concerning *vigraha* etc., is in a specific way, so the play of *sadhana*, the state of a *yogi* too are similarly there. Since worldly behaviour and doing of *sadhana* are identical, doing of *sadhana* by all being the same, the *sadhana* by all abides in that one only. The behaviour by all too

abide in that one only. The behaviour of one and that of all are completely identical. Playful smiles, *sadhana*, the practice of yoga are one and the same. The appearance of the self and the form of the *vigraha* are but one only. There is He, in whom abide all (*Sarva*) and He who abides in all - a behaviour by Him and that by a *jiva*, apparently being identical, it is not the same. *Jiva* and *jagat* (world) being ephemeral, by means of what you can express that which is *Nitya*? Where He who is shaping as ephemeral there He abides as imperishable. In the place of division too, it is He only who is playing by dividing Himself, the Self in the Self. That is why it is called *lila* and *khela* (play). In the context of *murti* (form), sound (*shabda*), *jyoti* (light) and *kriya*, it is explained -*rupa arupa* it is He only, beyond not beyond, it is He only. Where will He be born -it is He only the unborn where the question of born and not born has no place. There only— whatever you may say, He is that.

The question of *samskars* (impression of past life), related to *jiva jagat* cannot arise here. The reason for this is thus - He who abides in all and all abide in whom, all *kriyas* by Him is *Chinmoy* (alive) and *Nitya*. The *kriya* there is not the effect of *samskars*, it is not the *kriya* under abandonment and enjoyment (*tyaga bhoga*) as continued in birth after birth. An object is there which has a reflection (*pratibimba*). On this account, the creation of *jagat* takes place instantly with the *kalpana* (resolve by *Bhagavan*). Because He is *Chinmoy* -it is infinite and one, ephemeral imperishable, mobile, eternal, and further where it is beyond not beyond (there again), no question of beyond not beyond as well.

THE TRUE NATURE OF MA'S *KHEYAL*

In the kingdom of *jiva*, the desire for earthly enjoyment lying imperceptibly within, is expressed externally by liking or disliking. This is an unbroken continuity of the flow of mind under desire and doubt. About any desire or no desire the same was never heard from the mouth of Ma. At all times She would say "*kheyal*". What is the true nature of this *kheyal*, free from desire and no desire? — Ma was asked.

MA:- In the realm of mind what is retained in memory, the same you try to recollect under pleasure. As it occurred in mind -a recollection of the same and then forgotten again. The act to admit -this is what relates to all, without exception, pertaining to the kingdom of mind. This body however talks incoherently (*elomelo*), what are you going to listen, tell me. From where the manifestation takes place, it becomes unmanifest again there only, it is not a case of preserving in memory. Where there is a birth and action, it is the movement as a result of accumulated *kriya* and there is the fixed code of conduct and rules based on connected course.

In the kingdom of the reality (*Tattwa*) as the eternal truth (*Nitya Satya*), the word of the Self, it is the Self itself the word -a manifest unmanifest of the Self only in the Self. The Self itself moulding in a pattern unfolds in the Self the rule an order of alphabets and again turn out in the form of no alphabet. It is like camphor, just observe and it is vanished and again shaping the Self in the Self, it itself is the same as before. All are possible there. There is no place for recollection and contemplation and as such there is no question of the same. There it is the splitting up and reconstruction of the Self. Where there is unrestricted and unlimited freedom, every thing is possible here.

IN THE CONTEXT OF A QUERY
THE TRUE NATURE OF THE REPLY BY MA

MA:- In the context of your query, sometimes there comes out a reply in an unintelligible manner (as you feel) and sometimes it is not that. As you make a particular question at a specific time and come with an urge to listen and you may observe (a reply may be coming out) as it takes place at that time. As there cannot be any feeling of difference while moving hands or legs, similarly, when a *kheyal* may be for a reply in response to your query, then too, it is free from any shyness in making movement of hand leg mouth etc.

According to the demand of a situation at any time, it is just to

make an expression only with the help of sound etc., by the movement of the mouth. However, just as this body may speak about others at any time in a different pattern bearing no feeling of difference, all the same, in regard to talk by the body about it, the same it is exactly, in the context of whatever you may say about anything. Again, there is no question to bear a feeling of difference or, no-difference, mine and thine. It is difficult to make one understand -it is that whatever you may say.

There is absolutely no question of a feeling of difference, no-difference, nevertheless, you may observe a form of diffidence no-diffidence in appropriate places. It is that as you make it to play, as you beat the drum so it makes the sound. Again, it does not make sound even if you play on it, nevertheless, it does make sound even when you do not play upon -it is that whatever you may say.

MA- IN THE CONTEXT OF QUERY AND ANSWERS, -
AN UNBROKEN CONTINUED MOVEMENT OF TIME -
FREE FROM THE CONCEPT OF CONNECTING LINE OF EVENTS

A question was made to Ma, perhaps the question made was left over as it is. At that time, Ma did not make any answer, all the same, it did not appear too whether She had heard the question at all. Moments in days, months, and years had glided past, when it was (the question was made), nothing at all about the same has been retained in the memory. The question under reference, where it was, what its contents were, all these too had gone out of memory. Without any reference as it may be on a rare occasion, perhaps while moving about or in the state of lying or sitting, Ma spoke out, just listen - with an incessant flow She continued talking. No connecting link with anything could be noticed. It occurred in mind -for what are all these. Very well, in any case, these were words from Ma, we received. It is our good luck, let these be preserved with care. Later, when it was recollected, it could be understood well, the question that was made so many years ago, now comes out the reply!

On another occasion, perhaps Ma continued talking by

Herself, we could not notice any connecting link in the contents. However, we wrote it down. Quite some time had passed and it could be over six months even, when a question was made to Ma. In reply Ma said, why, I explained the other day, you had noted down the same too! It meant what Ma had said by Herself long before, it was in fact the reply of the question that is being made today- the reply had already been given and question followed in later time.

According to our point of view there is division in time -today, tomorrow, a month, an year, before and after etc. In case of Ma, it is indivisible — the intervening gap between today and the year, it is in fact a stream of time in an unbroken continuity. As if, the moment a question is made the reply comes forth instantly, like a constant flow of time, free of any breach in it. There is no question of intervention or before and after, in the continuity of time as viewed by us. As if when it is (the moment the question was made) it is then only (immediately the answer) despite this intervention too. There is the cord eternal (*Nitya Sutra*) existing beyond time, the same is continuing within the time too. All time abide in all time -all moments are sustained in one moment and one moment continues in all moments. In the context of any in any place there is the supreme indication with the ultimate sign of this supreme ultimate the great reality as He (*Param Charam Maha Svayam Svarupa*).

THE WORDS OF MA - MA HERSELF IN FACT IDENTICAL MANIFESTATION OF SPEAKER AND LISTENER

In the context of question to Ma, the words received from Her, as noted above and from this, it will be evident that the indivisible supreme ultimate *yoga*, the objective of all ways and aspects and without (*dharas*), pertaining to *Viswa jagat* and transcending the same, it is the *Atman* the immortality (*Amaratwa*) and allowing a comprehension of the same through signs and indications in the context of question and answer, She in fact, is allowing a comprehension of Herself- could not thus be reflected in our mind?

Here is Ma amongst us, in fact in all -no question of liberated or not. By means of simple plain course sustained in all *kriyas*, *bhava* and dealings and with a pattern related to the principle of *Nitya* underlying, She is revealed in the comprehension of the incomprehensible (*Adhar dhara*), in a *dhara*, no-*dhara*, beyond not-beyond. There it is, as Ma says -He Himself, the supreme ultimate and the word from there is He in fact.

In reality, the words of Ma are Ma alone, a manifestation of the speaker and listener in identity- there is He Himself the reality (*Svayam Svarupa*). The stream of words as we receive through our hearing is however, denoted by Ma as piecemeal (*tuti phuti*) language. This is the language with isolated words, used here and there with an unrestricted movement in a haphazard manner, ignoring the order of beginning and end. But as a spark is really the vehicle of an indivisible fire, this spark is the fire in fact. Similarly, all those words and languages too in piecemeal order, sustained in different forms and in various ways and aspects, are indeed an offering of themselves (words and languages) in 'That' only -that supreme ultimate *Svamool*, perfect in the piece and whole.

Where there is no question of free, not-free of all kinds of *samskars* related to any place, time and *kriya* -there it is that basic source, the place of the self (source) and the same through its own movement in order to reveal unreveal the self, abides in the stream as self, sustaining the cheerful enthusiasm as self. This is what is in *Svamool*, a revelation of the unrevealed within the purview of the gross kingdom -in what form this gross itself could be?

These scattered words in a disorderly manner are self-illuminated indeed, with the light as self related to *Tattwa* as He. Being strung in a style as self, the same unfolds itself in rhythmic permeation. Here through a lack of understanding, there is, as if, the charm and beauty of an understanding -that which is beyond word, is resounding with word, as if. With indistinct indication and

inexpressible sign what sort of a language is this that binds the one beyond language.

The statements as made through limited expressions and having a free style in the use of words, unfold in a concrete form. Being free from the rigid rule of syntax, each word enjoys an independent place of its own. Few sentences too as if, are incomplete in some place. Nevertheless, here is the language by signs and indications and without making a complete statement, the expression is complete. It is not only complete but thoroughly expressed, though remaining obscure.

THE STATE OF A JIVA

The state of jiva is a forgetfulness of the reality of the self and subjects itself to the stream of endless birth and death under the current of proneness to worldly enjoyments. Ma terms it -change of clothes. There is suffering too under *prarabdha* through a craving for enjoyment of worldly pleasures -a 'return ticket'. It is to do *karma* under the false shelter of the authority of ego (*aham*) leading to enjoyment or sorrow — in fact it is suffering from sorrow only while sustaining a hope for pleasure. This is the bondage under the state of a *jiva*, being subject to the extrovert course.

THE TATTWA (FUNDAMENTAL TRUTH) RELATED TO THE (ONE BEING) SAME AND EQUAL IN ALL OBJECTIVES (SAMAGRA)

On the other hand, where the journey is undertaken to attain the self-objective -a *sadhaka*, *upasaka*, *tapasvi* - the respective objectives being as received from *Guru*, there unfolds the movement as *Svakriya* abiding in the course of (*sadhana*) taking place by itself after initiating the role of doing the same. There is the awakening of *abhava* with the touch of *Svabhava* and continuing the journey through stages, the revelation of *Svayam-Svarupa*, related to respective *dharas*, follows-a self-revelation of the objective itself pertaining to individual *dharas*. However, the revelation of the objective is that which is basically eternal (*Nitya*).

MA says - The attainment of the Self is the realization of *Bhagavan* and the realization of the *Bhagavan* is the attainment of the Self. Therefore, in the course of journey following the respective ways, a comprehension of the *Tattwa* (fundamental truth) may be allowed which is the same and equal in all objectives.

Here, a question arises in the context of the revelation of this *sama-agra Tattwa*. There is revelation of *Svayam Svarupa* on the attainment of what was aimed at, related to a particular *dhara*. Also, there is infinity in one and one in infinity -he who is same (*sama*) and equal in the objectives of infinite *dharas* i.e. *sama-agra*, an unfoldment of this *Tattwa* which is abiding there as *Nitya* essentially, perfect in all respects, must take place. This is the revelation of the *Svayam Svarupa*.

THE WHOLE OBJECTIVE - THE GREAT WHOLE INDIVISIBLE

However, that which is the whole objective (*Purna Lakshya*) -(there) all names, without name, all forms without forms, with attributes beyond attributes, all *bhavas abhava*, in fact as many related to so many aspects and (where) beyond not beyond, no question of beyond not beyond too -there it is, He Himself alone, the great whole indivisible. Again, the particular form that reveals at a particular state and expressed through distinct language, idea and mode -this indeed as well (the great whole indivisible). Moreover, according to state as conceived by mind, the emotional outburst of the mental joy denoting that state etc., in all these forms too, are allowed for a comprehension. Since it is self-revealed, the reality of the Truth makes a revelation according to particular aspect and the specific state and in specific manner — this fact too is there, definitely.

SADHANA -DOING AND TAKING PLACE BY ITSELF THE SVAKRIYA MOVEMENT-IN THE COURSE BY STAGES

There is doing and taking place by itself in the context of the worldly *kriyas* as well, pertaining to *jiva jagat* -(just as) the seed is united with earth (doing) and there is the *Tattwa* related to

manifestation (of the tree-taking place by itself). In this aspect too, there is the manifestation of the intrinsic form (of the tree). Nevertheless, the seed is transformed. The entire form of this manifestation (of the tree) is inherently in it. All the same, all these aspects are in the seed alone.

In the journey aiming at the revelation of the reality of the self (*Svarupa*), when the seed of the course as *Svakriya*, related to a particular way (of *sadhana*), as received from *Guru* bearing a specific yoga, and through onward movement by stages, there is the unfoldment of the *Tattva* related to the reality (*Svarupa Tattva*). This is the aspect of revealing the reality of the self (*Svarupa*) by allowing a comprehension of the particular forms in appropriate places.

In the course of the journey, depending on the degree of the grip of mind as slackening, a moulding in the spiritual pattern, a reflection of the touch of the awakening of the Reality, aimed at, a transformation in the mode and expression -all these will come to notice. A spirit of alertness, a sense of equality, absorbingly engaged in the 'Tar' (Supreme) in view, appreciative of the talk about 'Tar' — all these indications would reflect in the real nature of the traveler on the unfoldment of *Svabhava*.

When there is the revelation of the objectives related to individual ways, it will unfold (in *sadhaka*) a shaping in a specific mode, expression and manner, complying with the rhythm concerned. This shaping is there as *Nitya*, nevertheless, there is 'shaping' not shaping -self-revealed. Where the way of a *yogi* is concerned, it is an effort to unfold the state of union by yoga, existing as *Nitya*. A realization of the objectives in respect of different ways, different objectives, would be there -a gaining of the yogic power too. But where is the perfection (*purnata*)? Separate lines of *sadhana* including that of a *yogi* have their respective objectives, therefore lacking total perfection in any of them.

THIS GREAT INDIVISIBLE WHOLE (MAHAPURNA AKHANDA) - THE OBJECTIVE

There are as many ways and aspects (of *sadhana*) as could be, as could have a possibility (too) absence of possibility (as well) -a negation, negation of negation too, negation of affirmation as well, no question of relative, absence of relative. In respect of all of these (states), there is one in infinity and infinity in one. If the unfoldment of reality that brings about the above (state), allows comprehension (leading to) the moment when there is an unfoldment of- unliberated, liberated, relative non-relative pertaining to all ways -a touch of *Mahapurna Akhanda* will be there, where there could not be any question of state and stages related to beyond, beyond not beyond, vision no-vision, substantiation or not. Regarding *Mool*, *Amool* (absence of *Mool*) -which is the place denoting *Mool* as *Amool*? If that great touch (is allowed) — what is the language, word, no-word to express (the same)?

Para Brahman Param Atman — it is in the context of *Nitya anitya* (ephemeral) — (*Para Brahman* is *Nitya*, world is *anitya*). Again according to state and stage, there is *nam* itself, (*nam Svarupa*), with shape and attribute (*sakar saguna*), without form without quality (*nirakar nirguna*) with form without form (*sarupa arupa*) self-revealed non-revealed -all these (aspects) indeed are 'That' only — the great whole indivisible (*Mahapurna Akhanda*).

A TRUE JOURNEY IN SADHANA A TRANSFORMATION IN THE BODY ACCORDING TO STATE AND STAGE

The acceptance of a physical body is under the bondage of a desire for worldly enjoyment, leading to birth and death. The assumption of the body is due to the longing for that which was not attained. The worldly desire that remained unsatiated is the cause for this return ticket -a change of clothes and daily putting on a new one. When undertaking a journey with a view to realize the self then

also, progressing by stages, there is new and ever new unfoldment of movement and rest - a moulding in a fresh body over and over again. In this aspect too, there is specific change of clothes and putting on indeed, in this manner - for a traveler as well, with a view to remove veil, it is change of clothes, no doubt.

In the context of fulfillment of what remained unsatiated, one has to subject oneself to the cycle of birth and death - a change of clothes, the old one rejected and putting on another afresh. Concerning this rejection and acceptance - who am I, where to come from where to return — being in identity with this aspect and attaining the self again and over again and thus through revelations by stages, the Truth eternal that abides in all, permeating all (world manifest), a comprehension of all these ways, no-ways should come to light.

The attainment of what was not attained - here is a change every now and then, this too, is a particular change of clothes and may be looked upon this aspect as of rejection and acceptance. So long as the revelation of the supreme ultimate, the self-perfect and abiding as *Nitya*, does not take place, any other statement would relate to places subject to change. In respect of whatever aspect it may be (referred to) (it will be termed) as super, medium or lowest as you may say.

ON THE INITIATION OF JOURNEY THE ROLE OF GURU-SHAKTI

In the journey where the self is revealed by stages and the moment the objective aimed at, is self-revealed, it is the moment when the journey begins, in fact. Of course, under the direction by *Guru*, this is the particular form of initiating the journey. The way of bestowing upon *sishtya* by *Guru* may be in infinite forms, all the same, it is one form as well.

Since, the objective is the one and the same, the bestowal by *Guru* should be at one time only, once for all - on such statement the competency of the *sishtya* has also to be taken into account. There

is a place for discrimination between the competency and incompetency nevertheless, there is the state too, where no discrimination is necessary - such place is definitely there. Regarding unfoldments, appropriate to a place, under direction of a *Guru*, it is but natural to take place the same for a traveler moving by stages. There are states and stages subject to change, nevertheless there are states and stages as well which no doubt, are there in the context of the eternal cord (*Nitya Sutra*).

THE ETERNAL CORD (*NITYA SUTRA*) WITHIN THE SPAN OF TIME - A COMPREHENSION ALLOWED IN MAHAKAL AND BEYOND TIME

When a traveller is on the move with a longing for realizing a state (like the state of *Brahmi sthiti* etc.) this is, of course, the stage to initiate with the discrimination by rejection (of ephemeral) and acceptance (of the Real). Here there is a new and ever new unfoldment of various moulds and patterns related to those aspects - these are infinite, in fact. Where, the mind is concerned, and the grip by the object of senses over it is on the wane, here, with the realization of the self by stages, it may lead to the revelation of what is *Nitya*. The abiding cord (*Nitya sutra*) which was sustained in the span of time as well, that cord, would allow a comprehension in that state (*Nitya*), beyond time and in *Mahakala* (eternity) in fact it is to transcend all *kalas* (time-present, past and future). What is the nature of this comprehension? - He is equal and permeated by Him, no matter who the traveler may be and follow any path. That is to say, it would lead to death of the death. The physical body remains in direct perception, nevertheless, it is the revelation of a body unfolding the *Maha mrityu* (the great death, i.e. the death of all deaths, in other words, a complete cessation of birth and death). (In case of) unfoldment of *Maha mrityu*, nay, the *Maha mrityu* as such (there is) no question of a physical body too. The *Nitya Mahasutra* (the eternal great cord) which abides in *Nitya* as the great splendor-itself (*Mahasatej Svarupa*), the self as cord (*Sva sutra*), the union as self (*Sva yoga*) - this Svayoga, an absence of yoga (a yoga) in fact. When each and every united *Mool* corresponding to each and

every *kriya*, becomes active in the context of a particular yoga, in such event, that one (*Nitya sutra*), as self itself abiding in the self, reveals in the perfection (*Purnangi*) of a particular yoga related to a specific aspect.

(In case of) *Abhyas yoga* -it is, through a course of practice, to have a touch of the *Mool* of the reality (*Svarupa*) that is in eternal union (*Nitya yukta*). (On the other hand) as regards *Svamool kriya* -there is *Mahamool* (*Mool* of all *dharas*) abiding in *Svamool* and in the context of *Svakriya*, all *kriyas* in entirety attain fulfillment. There is the clear unfoldment of the great whole indivisible, the reality as He (*Sva Svarupa*) revealing in an unbroken continuity as unrestricted self-revealed and *Svakriya*. It is because, all times abide in a single time, and a single time abiding in all times as strung together in a perpetual cord.

In our presence the *Mahapurna Akhanda* (the great whole indivisible) appears as the physical body of Ma in the gross form. We are *jiva* bound by limitations and therefore that *Maha-Akhanda* (the great indivisible) as considered by us is through that limitation. All the same, there cannot be any question of divisible indivisible and with an unrestricted self-revelation in the context of that exist not exist, in respect of all aspects, no aspect, pertaining to *Viswa* and transcending *Viswa*, there is that *Mahamool* self-revealed as *Svakriya* -as it is viewed by our indistinct mind.

To us this revelation (of Ma) bearing a limited form is beyond any fragmentation, in fact. It cannot be realized with the touch of this mind of ours. That great indivisible, is complete indivisible, it is unrestricted and unimpaired -what is the language of expression?

A PORTRAYAL OF VIVEK AND VAIRAGYA
THROUGH STAGES -IN THE CONTEXT OF PLAY
OF SADHANA (BY MA)

Ma added further -so long one, after making himself free from the periphery of that which proves to be the unreal ephemeral, be established in the truth by taking resort to truth, having a firm faith in

truth, and devoted to truth -whenever this state unfolds, it is then only, the way leading to *vivek* and *vairagya* open out. When the *vivek* and *vairagya* are in evidence, at that time indeed, that which is to be rejected makes a move for rejection. On the other hand, what is to be accepted, unfolds a way for allowing a self-comprehension. In order that the traveler may be successful by pursuing this way, an effort to keep himself devoted daily, continues to be a natural concern. This is the moment when the movement by a traveler under the impulse of mental whim and understanding is relaxed and an attraction for completion of journey persists, moving ahead towards success. The longing for worldly enjoyment, a bondage under all these, makes way for giving up itself. So long as all these aspects are not in evidence, the various ways and means as conceived by mind do not loosen their grip.

Baba! As long as the *vivek* transcending the *vivek*, the *vairagya* transcending the *vairagya* do not unfold, till then, where could be that great revelation (*Maha prakash*)? What it is called truth, what it is called false, which is the state where the question of truth and false has no place -when the journey of a traveler is successful? It is that moment when (there is unfoldment of) where is the journey to, who is the traveler, who is manifest unmanifest? This is Baba in fact -*Sva, Sva, Sva* (He).

AN AWAKENING FOR THE INWARD WAY
RENOUNCEMENT TOO A KIND OF ENJOYMENT

How *vivek* and *vairagya* may prove to be an enjoyment in the light of renunciation -suppose it is like sleeping on a simple bed, nothing is there like a bedding etc. to be acceptable by the body. As if, standing, sitting, lying down, all these acts seem to be dried up a dull affair. A withdrawal from the course of this nature, seems to help nourish the inner *kriya*. On account of that, what could be any room for indulgence to lethargy there, you should appreciate. Therefore, the idea of sleeping in a worldly manner loses (its attraction). The liking for putting on clean clothes too would follow the same course.

A further development too takes place -the clothes that are put on daily and what are eatables -all these are subject to change and the body refuses to accept them as such and sometimes feels like an electric shock (by a touch of them).

Garments of silk and the like, considered to be pure, could be put on. The bark of a tree hessian clothes etc. were acceptable (for putting on). Lying or sitting on grass and leaves (for rest etc.). At this stage an inward awakening takes place -well, this is also an enjoyment in the context of abandonment of things, the act of giving up, in fact, is an enjoyment in away.

THE BODY REFUSES TO ACCEPT,
NEITHER INCLINED TO -THIS IS ALSO BONDAGE

Applying oil (for massage) on head, combing of hair etc., had lost attention. This is the state for growth of matted hair, where is the disposition and leisure for cutting nails. About taking food -no question of a desire nor, not for it. The little food that was to be taken during the period of a night and end of the day- it is once only. It was to manage the daily routine somehow. The body may be sitting motionless or lying down for hour after hour. Again, when back to dealings in work, an attention was drawn -this particular thing is acceptable to the body, the other one is not -this fact too bears a specific desire for enjoyment. Moreover, when the motionless sitting continued for a longer period -it came under consideration -the fact that the body refuses to accept a particular object, in fact repelled from it -this too is a bondage, no doubt. Under this circumstance, an act of abandonment is in fact an enjoyment of a desire -one is acceptable the other is not.

THE STATE OF A SANNYASIN- FREE OF VEIL OF IGNORANCE

Then again, whether exposed to sun or on water and mud during rain, subject to heat and cold state -in whatever condition at anytime it may be a motionless state for long time, either sitting or lying down (could be noticed). It was an act of pulling and holding back through inward *kriya*. No matter whether exposed to sun,

lying on mud and thorns in the jungle, over the holes of snakes and rats, over the place of ants -whether a snake or scorpion was there -who would pay attention to? Sitting or lying down motionless here and there (which continued) for a long time, hour after hour, day after day.

Perhaps, this is the state where praise and censure, excrement, paste of *chandan* were equal. It was as if, the clothes put on could not be retained over the body. Here is the *sanyasin* -free of external covering (but) covered with the smearing of ashes. Here, however, it means inner (spiritual) wealth (*vibhuti*). A symbolic expression of it is observed in the worldly way of smearing with ashes.

VIVEK VAIRAGYA -ABLAZED

When the acceptance of any cover from the worldly point of view is on the wane, what is the resort for inner and other (behaviour) then? Here it is the state of total renunciation. The meaning of *vibhuti* means what remains when the longing for worldly enjoyments, through *vivek* and *vairagya*, are burnt to ashes. The spiritual power (*vibhuti*) gained through sadhan *bhajan*, that too is rejectable. Where it is *Nitya vibhuti* (the eternal power) there is no question of acceptance and rejection. On the other hand, where it is burnt to ashes, who is he there smeared with ashes? It is He, whose clothes are the quarters...of the globe whose object to sit upon is earth (*Ma-ti*, mother only) and the void around is his covering. Who is this liberated person? Wherefrom is this way of *sanyasin*, having no covering? What is in *Mool* the same is in *stul*, in all places.

IN ABHAVA AND SVABHAVA -IT IS 'THAT' ALONE

Again, well, this too is also a state. Why should an enjoyment underlie renunciation? Where again can there be a distinction between you and me? At any time, in any place in whatever manner -in *abhava* and *Svabhava* -it is 'That' indeed. Then it is -what it is, it is That only, what else.

THROUGH *DHYANA* THROUGH DISCRIMINATION (*VICHARA*) -
(IT WOULD LEAD TO) ONE *DHYANA* ONE *VICHARA*
ALL ABIDE IN ALL -WHEN A COMPREHENSION OF THE
SAME IS ALLOWED AS HE- THE JOURNEY IS COMPLETE

Dhyana does not lead to *gyana* (selfknowledge), the mind only becomes identical with that (the object of *dhyana*) -on this question.

MA :- Yes, here it becomes identical, no doubt. In *vichara* (discrimination between real and ephemeral) too, there are infinite *vicharas*. Regarding discrimination, is it not an acceptance by you in mind only? Just like in *dhyana* the identity is only revealed, as you contend, through *vichara* it is a deliberation on *gyana* (knowledge about the Supreme) and *vichara* within the mind only. It is in the mind only (one could have) infinite *vicharas*.

Vichara too is in fact infinite, where is the revelation of infinite *Tattwas* there? However, what you never heard of, what you were not aware of, it is a revelation of the same in the mind. Certainly, you are gainer through *vichara* of that *gyana Tattwa* (fundamental truth of non-duality). One can have various knowledge about worldly matter but better it would be, longer the time, one may devote in satsang through discourse, *vichara* etc., over matters spiritual (*paramartha*), more it would unfold the way for self-attainment in the journey. Similarly, through discourses on matters spiritual, there is unfoldment of the spiritual way. This is what should be acceptable -desire of the worldly enjoyment should be discarded and what is beneficial (leading to liberation) should be accepted.

However, *dhyana* leads to identity, does not unfold self-knowledge as you contend, nevertheless, you should not give up *dhyana*. *Dhyana* too is infinity and again one. When *dhyana* leads to the revelation of the objective, it means that one *dhyana*. Again, when *vichara* too helps revealing the objective, it means that one *vichara*. The unfoldment of that one *dhyana*, one *vichara* -this is

what the traveler is waiting for. There abides infinite *dhyana* in that one great *dhyana*, infinite *vicharas* abide in that supreme ultimate one *vichara* and again in one *vichara* only there is that infinite supreme ultimate. *Japa, kriya, yoga, karmakanda* etc., in whatever way one would proceed, when He Himself (*Svayam*) would allow comprehensions as all abiding in all, it is then only the journey of the great traveler (*Maha yatri*) is complete (revelation of *Mahapurna Akhanda*).

THROUGH *DHYANA* -LAYING OF A FOUNDATION TOO

It is however, the laying too of a foundation through *dhyana*. Otherwise, where will you sit upon while longing for self-attainment? It is incumbent one to do *dhyana* on *Tat* (Supreme) -either by *vichara* or by pursuing the direction of *Guru* as the case may be. He who moves following the course of *Atma-dhyana* (meditation on *Atman*), this (*vichara*) would be helpful to him with the hope sustained, that a touch may be granted in an appointed time.

Either *dhyana* or *vichara*, in fact (He) is not subject to any *kriya* definitely, the *Svarupa* (objective) reveals by Himself only. On account of this, he who has inclination for *dhyana* under the direction of *Guru*, he has to move ahead with that only. On the other hand, he who has an aptitude for the line of *Tattwa-vichara* (deliberation on the fundamental truth on non-duality) he should engage himself in that *Tattwa-vichara* only. Here too, a hope is sustained that at any moment (unknown) that *Param Tattwa*, the *Svayam Svarupa* would allow a comprehension. Just as *dhyana* leads to the unfoldment of a stage, *Tattwa-vichara* too, helps unfolding path for a traveler aiming at the revelation of the *Svarupa* (Self). It is not known, at what moment, He will allow a comprehension. It is for this, one with *dhyana* or with *gyana vichara* (deliberation of self-knowledge) sustained by remembrance and contemplation, all the time, under direction as received, should move with an undiverted attention.

THE PATH TO SAMADHI- A COMPLETE ACCOMPLISHMENT -
THAT GREAT WHOLE INDIVISIBLE HIMSELF

One has to be established in the *satta* (entity) pertaining to *Svayam Svarupa*. But in that course of *samadhi*, when would complete accomplishment be attained? When there is self-revelation of *gyana-svarupa* (the self-knowledge itself), Self itself of the self (*Nij Atma Svarupa*), the one *Brahman* without a second (and the revelation be) without any conflict and absence of conflict. Where there is no place for accomplishment, no-accomplishment-(there) it is Himself (*Svayam*). Where there cannot be any place for covered uncovered, a state no-state-it is that revelation which should take place (the great whole indivisible).

Vichara too is of course a *kriya-dhyana* as well is a *kriya*. In course of *vichara dhyana* should be a spontaneous one. On the unfoldment of *dhyana*, the *vichara Tattwa* (the truth pertaining to *vichara*) through *Svakriya* pertaining to *Svayam Svarupa* should be self revealed. On the same revelation only - about whom the *vichara* is concerned, who it is performing such *vichara*, what it is the *vichara* as such-here only the particular *Svarupa* should reveal on the specific perfect touch. In case He Himself only allows a comprehension, then only this statement is relevant. Make a search where is the place pertaining to *vichara*, no *vichara*.

THE GREAT DHYANA (MAHADHYANA) -IN THE RESORT
OF THE INNER LIGHT PIERCING THROUGH IMPEDIMENTS -
A REVELATION OF THE GREAT PATH (MAHAPATH) HIDING
BEHIND THE SCREEN

Regarding the aspect of *dhyana*, in every case, it must aim at the one-pointedness. Without this how could there be an unfoldment? Since the *Tattwa* related to *vichara* is self-revealed, an one-pointedness must have a bearing in a *Kriya yoga* too. If that *Mahadhyana* takes place through one-pointedness on a single objective, in that event, in the resort of that inner light when the impediments are pierced through by lights pertaining to respective

luminosity, there unfolds that great path hiding behind. This is the path for this great traveler. This is the place which is free from many distractions and forcible draggings by *samskars* (impressions of past actions).

Here are travelers following their own respective paths. There is also a movement on the path, a transformation of the Self in the Self, leading to the Self, the *Svayam Svarupa*. There are as many *sadhakas* of various sorts (such as) *Bhajanandi* (enjoys *bhajans* only), *Japi* (devoted to *japa*), *Dhyani*, *Karmi* (following rituals) *Kriyayogi*, *Vicharamargi* (follower of discrimination) and more and more travelers following their own paths to lead to their objectives, as you may speak about. But so long as that unfoldment (movement as referred above) is not taking place, how one can have the touch that leads to knowing of and attaining the self in the context of their respective objectives?

The journey by an honest traveler, taking resort to truth, is sure to be completed. With a forceful movement, as the darkness (of ignorance) continues fading more and more, the moment that course of *kriya* attains perfection, at that very moment, there takes place a revelation of ever-burning light, the *Atmajyoti* (the Self as light). *Atmaram* (the self as joy) the one *Brahman* without a second, as self revealed, that *Nitya Sva Svarupa*.

THE BRAHMAN, ATMAN, BHAGAVAN -
THE GREAT WHOLE INDIVISIBLE - UNRESTRICTED

MA:- Where there is *Purna Brahman* there indeed is that *ParamAtman*, as *vigrahas* etc., that you may speak of, are also there and a way non-way (of *sadhana*)-(all these) have unrestricted self-revelation. Moreover according to state and stage, according to ideation and absence of it (*bhava abhava*), there are *jivatman*, *ParamAtman*, *Brahmabhava*, one *Brahman* without a second. In fact, in the context of the state of infinity, the particular *bhavas*

bearing the infinite aspects of *rupa arupa* related to particular places are there and a description of those *bhavas* is positively there, it will no doubt be there. On that account, there is the one *Brahman* without a second, the great state (*Mahasthiti*), in it, the *Mahapurna Akhanda* (the great whole indivisible) will not be excluded. Again where the supreme ultimate, that *ParamAtman* may be, the *Mahapurna Akhanda* is not to be excluded. Where you say *Shri Bhagavan*, the *Svayam Svarupa*, there too, the *Mahapurna Akhanda* is not to be excluded. Because, due to the fact that the revelation of *Mahapurna Akhanda* as *Nitya* is there, one who is a traveler following particular aspect of specific lines (of *sadhana*) under direction by *Guru*, if there be the revelation of the whole indivisible (*Purna Akhanda*) pertaining to that aspect, an unfoldment of that state and stage, then in the context of all abiding in all, the *Mahapurna Akhanda* too abides there.

In respect of all such *dharas*, pertaining to *Viswa* and transcending *Viswa*, if there be an unfoldment of that supreme ultimate great state (*Mahasthiti*) in any *dhara* at any time, there is (the revelation of) *Mahapurna Akhanda* at that time, definitely. Here, you should particularly bear in mind that a *sampradaya*, non-*sampradaya* would not pose any impediment. At any stage, at any time, if that revelation (of that great state) takes place, then only That, That, That, That, That, That, That, That, That, - you should know.

ALL PARTS (COMPLETE) WITH ALL PARTS -
WHERE CAN BE THE COMPREHENSION UNLESS SO ALLOWED

If all abides in all, then why are those separate entities - a question may arise. The reason for this is, in order to allow a comprehension in *jiva jagat*, some aspects are given prominence. On account of that there are separate names too, and all else that could be in regard to this aspect as well.

Here are *kriyas* to reveal *Svarupa* (the real self). In the context of such *kriya yoga*, when there is a touch of *Nitya Svakriya Mool*

Svarupa (the *Mool* itself pertaining to *Svakriya* as *Nitya*), then only, there is unfoldment of *vichara Tattwa* (the fundamental truth related to discrimination of Real from ephemeral), and the *Svayam Svarupa Tattwa* related to *dhyana yoga*. As it is so, in the context of the self-revealed which is *Nitya* (in connection) with the *Akshar Brahman*, with *dhyana*, with *kriya* as discrimination of Real and ephemeral, when it is to comprehend a complete solution of the same (that all the above aspects are self-revealed). Only on the quest of a whole truth (*Purna Satya*), (there is unfoldment) of the self as perfect (*Sva Purna*, it is He-perfect in all aspects).

No aspect can get on without the other. Moreover, if one is more or less, that also would not do. All parts are complete with all parts. Just to find out where *Hari* and *jagat* are in identity - it is (through) the great touch. All these whatsoever as may be your query and as you listen too - it is as you play upon. Unless He Himself allows a comprehension, where could it be? That is why, it is called self-revealed.

THE KRIYA THAT LEADS DHYANA TO COMPLETION
THE RESPECTIVE PATH AS RECEIVED FROM THE GURU

Then what is to be done? On query, MA :- well, can you pass a day without work? Day and night you are keeping yourself engaged in the activities by your body and in the mind. You are, of course, on a move placing on your head the piled up hill of perishable *karma*, all the time. What is that, who it is (the *karma*) - in order to comprehend the same, it is He who Himself is in the form of the great path (as *sadhana* itself). He is that great *Guru*. The *Akshar* which is immutable, with an unification of the same there is that great *mantra* itself, with which you are continuing to move ahead in the worldly way of remembrances and contemplation. That is why, you should resort to the remembrance of *Bhagavan* all the time. You abide in name and form, therefore, should resort to name and form too (of *Bhagavan*). You are extremely worried, take recourse to remember Him, in the remembrance of whom, there will reveal *Chintamani* (wishing gem, God *Narayana*). Take resort to the

contemplation of that place, have *dhyana* on Him in order to realize Him with form or without form. Abide in the *kriya* that will lead to complete *dhyana* following the individual path as directed by *Guru*.

The *kriya* itself is He Himself, the '*Tat*', in fact and when *vicharaTattwa* is self-revealed, there is that *Svayam Svarupa*, *Nitya*. On the revelation of Him (*Svayam Svarupa*), all abides in all. Those who may have this one (*Svayam Svarupa*) as their objective, on the bestowal of *Mahashakti* by that *Maha-Guru* turned towards *Brahman* (*Brahmamukhi*) the journey of the traveler will be complete. That is why, it is told that the word of a *Guru* is inviolable. To have the path, (it means) to have one's own path leading to the completion of the journey of the self. Now find out where is that path-it is He only (in the form of the path). Again you may observe-there may be discrimination in the light of a taste and absence of it (but) one has to realize Truth with form or no-form. In the quest of the Truth, one has to resort to the company of *Sat* (enlightened person) in order to listen to a discourse about *Sat* (supreme). It is that discourse (*alochana*) by means of which a blind regains eyesight (*lochana*) i.e. an awakening of the power of light (*Jyoti Shakti*) to show the way to tread upon. There are great souls (*Mahatmas*) to serve a traveler heading for a great revelation of *Mahamandal* (the great orbit -*Mahapurna Akhanda*) for his supreme realization. It is the *Mahabhog* (the great offering to the Lord) that has to be served -where the question of satisfaction or not has no place, question of contentment or not does not arise. When one is contented, this too is a bondage. One has to transcend all crossing over, and has to realize. It is the gift of the shadow by the form of a great tree in the great orbit of *Mahatmas* and allowing a gift of self which was not received before, it is He Himself only in the form of self revelation of Self in the Self. Therefore, look for the path where it may be (the supreme Himself is in the form of the path).

THE PATH THAT LEADS TO ALL PATHS

MA:- Look, further there are travelers who follow (*sadhana* of)

nam rupa (the Lord with name and form) taking recourse to all names, all forms. And those who do not have *nam rupa* as their objective, those travelers too, have their great auspicious (*Maha Mangal*) path as well, definitely. But the objective should be to move to a path that leads to all paths in order to transcend all paths. Presently, those who have not attained, it is necessary that they should undertake the journey for realisation of self-objective. One may meet travelers on the way and receive help. At places there are beautiful arrangements made by Him and these are delightful. You have undertaken a forceful journey to attain the self and you will fail to realize, can it be so? It is you yourself in you. He Himself is in all, in fact. On account of this the journey cannot prove to be abortive. Moreover, the truth that has to reveal, makes itself comprehend in every step. A traveller's joy, it is there in so many aspects with form and without form.

MAHAPURNA AKHANDA ALL OF ALL ASPECTS, IN PERFECTION

MA:- Here are infinite aspects sustaining infinite *samadhi* (a self absorbed meditation). One following a particular *dhara* realizes the respective objective and in such case, he is in *samadhi* at that place- each such place is a state. When absorbed in a particular *samadhi*, that is, (one is) beyond, not beyond, of all *karma* and *akarma* (absence of *karma*), where the question of state no-state, stage by stage, has no place, there it is that whole accomplishment (*akhanda samadhan*). Do you know what is *samadhi*? Where there can be no more word of accomplishment non-accomplishment, *samadhi* no-*samadhi*- it is that only, what you may say. This is the place indeed, where there is finite in infinity and infinity in finite. In the context of being absorbed (*samahita*) in *Mahapurna Akhanda*, that is however, an accomplishment of the *dhara*, one may be following. One may be absorbed in *samadhi* too, bearing on *rupa arupa* (form and without form) and each one (*samadhi*), pertaining to all aspects (may lead to perfection) and is definitely there. In that event, of course, there is that indivisible (*Akhanda*) where there

can no more be any word for divisible indivisible. Further, where the question of negation affirmation has no more place -there is that *Mahapurna Akhanda*. The *Mahapurna Akhanda*, as spoken in language, is only to convey an idea. No language can ever be fanned there with the application of any word of alphabets. The negation too is negated positively -could it be grasped any more by mind? Even after realizing a bit, how can you express the same in your intelligence through how many words?

Well, you desire to listen about the state of self-absorbed meditation (*samahita*), just listen a bit (of *samadhi*) in variation. One may be in a state of absorption and be remaining there. Here he is confined in absorption and gaining a state of coming (entering to *samadhi*) and going (a break in it). This is the state of entrance and breakup, ascending and descending. All these are also infinite. With a movement in keeping with a state, it is to be established in that state.

Q:- Regarding this descent, does it mean back to the worldly level entirely?

MA:- No, no, no. It is because this act of ascending and descending is taking place after receiving a touch, here as little a touch has been received, it must bear an unfoldment accordingly. Further, an earnest expectancy is sustained to regain that state. If this state of affair abides in the course of *Svabhava*, then the real nature of the movement, by entering and breakup, allows a comprehension by stages. On this very comprehension, as allowed, the infinity and one reveal in perfection, as He Himself. The fact of, all abiding in all, and all the rest (reveal) in appropriate status, definitely.

BHAVA SAMADHI- BHAVA BEING SVAYAM SVARUPA

On the query in regard to *Bhava samadhi*, MA:- Alright, as little as may be taken into consideration. The place of *Bhava samadhi* too is a distinct one, *samadhi* too is of infinite variety and can be

observed by its special trait. In the context of the aspect of *Bhava samadhi* too, when one is in the state of such *samadhi*, he is a traveler to realize the state of *Svarupa* (self -reality). At that time, when abiding in some aspects (of *bhava*) a flood with respect to *Bhava Svarupa* (reality in the form of a *bhava*), may be released. This is the way to *Bhava samadhi*. The nature of flood is of infinite varieties, so the *Bhava samadhi* too is of infinite variation. When the *bhava* is *Svayam Svarupa* and, if one be a traveler to realize that state, there however, the *Bhava Svarupa* (revealed), is modeled with a particular *bhava*. The *Vigraha Svarupa* too abiding in a *bhava*, with a touch of Him who is *Nitya*, takes a shape, makes an appearance.

**MAKING AN APPEARANCE, NOT MAKING, WILL BE MAKING -
HE HIMSELF ONLY, THE NITYA, HE ALONE IS**

Q:- He is in (eternal) existence, still He will make an appearance?

MA:- well, this is your contention? Yes, there is *Hari* indeed as *jagat*, surely *jagat* is *Hari*. In a journey for realization of the objective, it is the place (objective) so achieved in the form of a traveler. One more word you should bear in mind.

Surely, He Himself is ever revealed, uncovered, indeed, (still He) takes a shape does not take a shape, He reveals does not reveal -He is definitely there as *Nitya*. The particular form appropriate to a place, is a transformation of the Self in the Self and it is *Nitya*. That is how He makes an appearance, does not make, will make -(in every phase) it is He only. In such forms too, as *Nitya*, it is He only is there, He Himself in Himself. There is cover, a curtain. Do you consider this veiling curtain as something separate from Him? In the context of revelation of that *Svarupa*, who is He being covered and uncovered, (try to) apprehend!

One more word, one is in an absorbed state (*samhita*) in *bhava*, this state is also of infinite variations and the particular state he may be in, can be comprehended from signs and indications.

In this context too, when it is that, one may transcend a state or no-state, do you know? There is that *Mahapurna Akhanda* and when a touch of the same (is allowed), it is then only, *nam* form (*nam rupa*), *vigraha* and all are transcended. All the same, *nam* form and *vigraha* too (will be there at the same time). As many *vigrahas* i.e. *vigrahas* with *bhavas* (to be taken into account). As many names of so many *vigrahas*, in entirety, inherent with respective *bhavas* -*Svabhava, abhava, rupa, arupa* are there. The *bhava* transcending a *vigraha* too and further, all *bhava, Svabhava, abhava* pertaining to *Viswa jagat* and transcending *jagat* are abiding (in *Mahapurna Akhanda*).

SHRI VIGRAHA AND THE REST
IN THOSE BHAVA AS TOO -THE SVAYAM SVARUPA,
MAHAPURNA AKHANDA

Limited, unlimited, not transcending -whatever may be (conceived) as in identity, separate, in fact anything that may happen to be in respective places -it is not your *Shri Vigraha* and the rest alone, but men, beasts and birds, trees and creepers, the atmosphere, the void sky, etc. as many as all these could be perceived in *Viswa*, (all that) transcending *Viswa* (too) -as a supreme culmination of fulfillment pertaining to all those, there it is that self transformed in the self. It (self transformed) is there, all the same, it (transformation) does take place, does not take place (as well) -it is that *Mahapurna Akhanda*, that *bhava* too is *Svayam Svarupa*.

So long as this is not the case (self-revelation of *Mahapurna Akhanda*), it will only reveal the reality (*Svarupa*) in the context of a *bhava* related to a specific aspect pertaining to a definite state (of that aspect). The *bhava* itself related to a particular aspect (as mentioned) can be perceived, not perceived through signs and indications. (*Abhava* will bear its own indications). Because there is *Bhava samadhi* sometimes, sometimes it is normal. However, if there is touch of *samahita* (state of absorption), once, there indeed at a certain stage in the context of *samadhi*, there as if an indifferent

behaviour in respect of worldly affairs (could be noticed), since it (*samadhi*) is relative. Relative, non-relative, beyond not-beyond, aspect, non-aspect, finite, infinite -when there can no more be any question at all, of all these then there is that *Mahapurna Akhanda* (reveals) as *Svarupa* (reality) of *Bhava samahita* (absorbed in *bhava*). Now you should realize, why it is mentioned as one in ten million (i.e. very very few could realize *Mahapurna Akhanda*). Here too, it is 'That' only, what it is -where 'That' is what is.

There is infinity and one-infinity in one, one in infinity, all these aspects and one *Brahman* without a second, the one *Atman* -so long as the touch of all these is not complete, till then, where could be that *samadhi* sustaining whole accomplishment (*Purna Samadhan Samadhi*). When this supreme ultimate state of being in *samadhi* (*samahita*) perfect in all respects -which is stated as *Brahmi sthiti, Atma sthiti* -it is then only (reveals), where the question of a state no-state, beyond not-beyond, relative not- relative has no more any place. This is the place where, it is what it is.

In the context of *Japa yoga* there is the *yogi* to attain a state sustained by *dhyana*. In *Kriya yoga*, one is a traveler aiming at the realization of his own self with *vichara* (discrimination) on the aspect of non-duality. In all these aspects, so long as the completion of *japa*, the objective is not realized and on the perfection of *dhyana* so long as the objective of one is not attained, till then, that particular *Svakriya* will not take place. On the other hand, there is a *vichara* where the question of *vichara* no-*vichara* has no place -(so long as it is not revealed), till then the particular state of a specific aspect as revealed through a definite touch, bearing predominance of whatever aspect it may be, can appear to be a state in perfection. But in fact, it is in a stage pertaining to that infinity. It is because, the state you may be in, that state will expose itself through signs as you will bear. Certainly, you will talk about it, and of course explain to others about as many aspects there can be related to that state.

However, in consideration of different aspects, there may be

all, complete with all parts and bearing infinite such aspects and yet one aspect. All these aspects again are sustained by a stage having infinity in one and one in infinity. There is that sharp long pin by means of which collyrium (conceived here as knowledge) is applied i.e. an eye-opener, as you say, do you not? When all aspects no-aspects, a stage no-stage as consistent with a particular place are subject to the great piercing, no piercing by an arrow from a bow, there reveals that *Mool kriya* too, beyond *kriya* pertaining to half bow arrow (*ardha dhanu bir*), when there cannot be any question of beyond not beyond.

In the course of doing *japa* it leads to *dhyana*, a *dhyana* of Him who is the object of *japa*. In the course of resorting to *dhyana* a revelation of the *kriya* itself as He (*Svayam Kriya Svarupa*) should take place. When the *vichara* is all completed (*Purnangi*), the objective is pierced through. Yes, if there be completion of *japa* (*purna*) with regard to any aspect, then there may be an unfoldment of all through *japa*. Similarly, all these may happen on the perfection of *dhyana*. Similar result may follow on the perfection of *kriya*. On the perfection of *vichara* too, there may reveal one's own *Svarupa*.

You are, however, listening as you play upon!

IN PERFECT (PURNANGI) REVELATION
THE SELF TRANSFORMED IN THE SELF,
NOT THAT ALLOWING COMPREHENSION -IT IS UNFAILING

The *Janardan* (Lord) abides in *jana* (*jiva*) and in all, there abides He Himself (*Svayam*). Where *Svayam* may be, there all abides in all. Therefore, whoever may follow any path, (say), if it happened to be the line of *japa* and there is *Akshar Brahman* which is immutable, and if a touch of the same happened to take place, again, one who is a traveler to realize the objective of *dhyana* and there is that *Svayam Svarupa*, the objective of *dhyana* and if a touch of the same be had, in fact in whatever aspect it may happen, be it *rupa* or *arupa*, the realization of the objective aimed at must be complete.

When *kriya* is *Svakriya* it is *Svayam Svarupa* as such. Moreover when discrimination and self discrimination as well, is *kriya* (in the form of) *Svayam Svarupa*, then in the context of the same discrimination where the Self Reality is under consideration, there reveals the *Svayam Nij Svarupa* (He as His own Reality). Through that touch (for) a traveler following individual path, it is but natural for a perfect revelation (of the objective). It is because He, a transformation of Self in the Self, is the one and only entity, and when a *jiva* is a traveler aiming at the complete realization of the objective, and when he is on the path under the direction of *Guru* and a traveler remaining awake for realization of the self (*Svarupa*), in such case, it is not only to allow a comprehension, the comprehension is a must.

Yes, He is not subject to any *karma*. Here, in the nature of *jiva* when he is under a *kriya* through mental imagination, at that time where can be a touch of Him. When one resorts to do *Bhagavat kriya* (*kriya* pertaining to *Bhagavan*) and it (*kriya*) leads to taking place by itself, moreover, when He as *akshar* itself, *dhyana* itself, *kriya* itself, discrimination itself, through a gift of *shakti*, shows the way to open the path, at that time He Himself alone appearing as a matter of fact. Unfolding the path itself to Himself by holding the hand of the self, and by showing the light, He (reveals) in His own *Svarupa*!

BHAVA SVARUPA -HE HIMSELF ONLY
TRANSCENDING BHAVA TOO- HE HIMSELF ALONE

When that touch is there, it is then only; the unfoldment of the reality (*Svarupa*) of *Bhava samadhi*, (would take place). In that state, as many *rupa* (forms) of *Bhagavan* that may take shape, would reveal in the manifested form. When a touch of this could be had -that the *Bhava Svarupa* is *Bhagavan* Himself, a touch of the same would follow. When the *Mool* of a particular aspect is unfolded, in that event that He Himself in *Bhava Svarupa* (abiding both) in *Mool* and gross, after allowing such a comprehension, He would reveal Himself. That (can take place) as manifest unmanifest. The

fact that *Bhava Svarupa* is He Himself and *Bhavatita* (transcending *bhava* as unmanifest) too, is He Himself- such a comprehension is allowed as well. That is to say, he who is *Bhava Svarupa*, it is the same He only as transcending *Bhava* too.

CRAITANYA SAMADHI THAT — NO QUESTION OF ABSENCE OF MOVEMENT (ACHAL) WITH MOVEMENT (SACHAL) AS WELL

On the other hand, there is *Chaitanya samadhi* in the awakened state, where one is instated in *samadhi* and in absence of state of *samadhi*, the external indication cannot be apprehended unless it is so allowed. One may be instated in *samadhi* in the eternal state, any question of an emergence and absence of the same should not arise at all. At any time in any mood, under whatever state he may be noticed -stationary or in movement -all are identical. In case of any indication -who can comprehend that unless so allowed too?

Again, movement and stationary -there is room for both the aspects. According to a state, a movement may take place too and again as if, he is being drawn to immobility. Regarding the *Nitya Chaitanya samadhi* (the perpetual state of *Chaitanya samadhi*), as already mentioned, there is no question of *achal* (stationary) or *sachal* (with movement). In the perfect state (*Purna Sthiti*) only, in a natural way, this act of moving to *achal* or staying in *sachal* would come under control, since it is His own *Svarupa*.

Q:- What do *achal sachal* mean?

MA:- The purport of the same is, the particular immobility in which it had been drawn in, in the calm deep and deeper, in the innermost of the inner and inner state -there is the *Mool* Himself, as *Svayam*. It is because there the self as *Mool*, being the self itself, He will be transformed in Himself (as *sachal*). It is the place where He permeating all, being in all, in the absence of all- will be self-revealed. He who is in the static state, the same one is in the state of movement.

That which is ice, the same is water, that which is water the same is ice - He Himself only. It is the complete perfection in

attainment in the *Svayam Svarupa* by a *jiva*.

In the *Svayam Svarupa*, He who is as the reality without attribute, without form as unmanifest itself, it is only He, with form with attribute there. Because it is He only as one and undivided there is that indivisibility in fact. In the perfection of the state without form, without attribute and unmanifest the *Svayam Svarupa* would allow a comprehension. On the other hand, on the perfection of the state with form, with attribute, He who the reality is without form and unmanifest itself, allows comprehension. Because it is undivided, such as ice in water and water in ice -a revelation dissolving contradiction.

**IN ALL INDEED, IT IS HE ONLY —
MAHA AKHANDA PURNA (THE SUPREME
INDIVISIBLE PERFECT)**

Ma:- Do you know, what is *Viswa-bij* (the seed of *Viswa*). However, that which transcends *Viswa*, it is the Supreme Self (*Maha Svayam*). Here, you mentioned numbers in regard to the states where the objective is realized i.e. the individual states in the context of realizing individual objectives in perfection. In that state where the *Viswa-bija*, the particular *shakti* reveals in the self in identity, then the door opening for beyond *Viswa* is unlocked. To define that *Maha-Viswa*, (the great *Viswa*) how far it will be limited, let me know.

That *Maha-Akhanda-Pranava* advents in full revelation. Just then, the *Mahamool* of that (is unfolded). (There are) separate lights, *mantra*, *akshar* (alphabets) *shabda* (sound), in concrete or inconcrete form. Encompassing all, with each one in the respective place of *Viswa*, it (*Mahamool*) transcends into the unmanifest. Just see, it is like *nad*, *bindu* as revealed in right manner appropriate to particular places, there too, is that *Maha Akhanda*, transcending on penetration through *Mahanad*, *bindu* - a question of which never arises any more. It is that which is -beyond, not beyond. Because in all indeed there abides *Maha Akhanda*

Purna. On account of that, one in any state on undertaking a journey related to a particular line (of *sadhana*), there indeed in the context of your query, abides the manifest unmanifest in perfection (*Maha Akhanda Purna*). In the individual kingdoms (states), there also indeed are the Emperors, *Maharaj* (*Maha Purna Akhanda*). Therefore, at all places, with all, that *Maha yoga* (the great union) does exist positively.

Here is your pertinent question -(regarding) the unmanifest, who can speak about it? Nobody speaks to anyone. All that enjoined in the *Shastras*, are these lies? You do carry your worldly affairs on the basis of the *Shastras*. In the manifest unmanifest, in that indivisible, that unmanifest is sustained complete with all components, (*sarbangi*). The subject matter of your query -Who speaks about? Whom to speak to, who it is to speak? You may speak in terms of, I, you, he -He Himself only, the Self in the Self. What is *Tattwa* (Reality), beyond *Tattwa*, *Tattwa* of own -the Self in the Self only.

WHO CAN COMPREHEND -IF NOT SO ALLOWED

Q:- You do say, there is specific name for a particular state?

MA:- Yes, where the *Nitya* is concerned it is Self revealed, it will reveal in keeping with the distinctive form.

Q:- As stated -who can comprehend if not so allowed, -where are those states?

MA:- These states are, as in *jiva jagat*, in the context of distinctive states, these have revealed names, such as *yogi*, *rishi*, *muni*, *upasak*, *sadhak* etc., as infinite. Again the state *siddha* is infinite. Moreover, there are *Mahasiddha*, *Mahayogi* and these too are in infinite categories. Bear in mind, in all of them, there are infinity and one. Where this oneness is revealed, it is the place where indeed the revelation of *Mahayogitwa* (the state of *Mahayogi*), *sadhakatwa* (the state of a *sadhaka*) reveals in eternal union (*Nitya-yukta*).

This revelation takes place in a particular course within *jiva jagat*. On the other hand, in that great state in all these, the absolute nature of infinity pertaining to *vibhuti* (spiritual power) as inherent there, do unfold as well, (there is) that *Maha* (great) *Vibhuti* itself. When there are particular states on attainment of Self in a gradual process, these are of course there. When (again) the comprehension of the incomprehensible takes place through a particular touch, it is as well there. Transcending this as well, there is fulfillment in realizing the objective aimed at when following a particular course.

However, when the *Bhagavan* Himself (is concerned) that *Svarupa* is self-revealed as you also say. (All the same) He makes advent in every age too (a long length of time in mythology), this you contend too. (Therefore), who can comprehend unless so allowed-a possibility of the same is there only, you should know. In the context of any aspect, what can be the means in *jiva jagat* to comprehend unless so allowed?

Q:- The question arises again too, (if this is so) why then, all do not speak in the same vein, covering all aspects? There are separate paths, distinct states -that is what we hear about.

MA:- All abide in this *Akhanda*, that *Akhanda* abides in all. Here it is, who speaks? Why are you making such a query? (You will continue doing so) so long as the light of the *Purna Maha Akhanda* is not revealed. It is His light of course, as the particular object in a particular place.

Q:- I wonder, here, I am listening so much and that too is direct from your mouth. As if, it is understood, all the same it seems not to have followed precisely, why it is so?

MA:- (with a smile) Oh, it is the comprehension of the incomprehensible indeed. There is a crying from within with a longing to comprehend, an abode is being given shape to (thereby).

MAHAPURNA AKHANDA -
THE CREATOR OF ALL LILAS (DIVINE PLAY),
IN THE LILA TOO

Q:- Here is the group of *ripus* (enemies -the cardinal passions of man) constituting entirely the essential nature of a physical body. What is the end of all these?

MA:- What is the end, do you not know? Take one by one as they are. Suppose, *Agni Tattwa*, *Vayu Tattwa*, *Jal Tattwa* (essential nature of fire, air, water) meaning entire *Tattwa* absolutely. Whenever the *Mool Tattwa* (original *Tattwa*) of any is unfolded, immediately you would transcend the same. Therefore, you should judge on deliberation -in the *Tattwa* beyond you were led to, where did it come from? This is worthy of discrimination. Great persons, *rishis*, *munis* are created from the *Tattwa*. On the other hand, one stationed in the particular *Tattwa* on attainment of the Self through gradual unfoldment (all these aspects abide in *Maha Purna Akhanda*).

Therefore, it is the *Maha Purna Akhanda* which is the creator in all *lilas*, it is in the *lila* too, also in the *prakrita* (related to mundane), in the growth and manifestation, in unmanifestation, in the self-revelation (therefore, when *Maha Purna Akhanda* reveals, who is in *prakrita* too, there is the end of all cardinal passions (*ripus*).

Incidentally one day, Ma spoke -Sometimes you read something in presence of this body. If you could know how this body listens to such reading, then your enthusiasm (to read would have blown away) -what is listening to a reading, the same is not listening too! All, however, listens too, definitely and since this body is in your proximity, there it is, how this body listens to.

THE MAHA PURNA AKHANDA
(ANY) NAM, MANTRA, BIJ ETC.?

Q:- The *Maha Purna Akhanda*, has it any particular *nam* (name) *mantra*, *bij* etc.?

MA:- What is not, what is (there)? Whatever you may say in any context, it is there. There is no question of a question of query, no query. Where a negation and affirmation may be (co-exist) there should be a search for the same.

Alright, (let it be) as you make this body speak. A *mantra* means a liberation as well of the mind. Whatever is contained within the kingdom of mind, these alone should not be taken into account. Transcending them (contents of mind) there are hundreds and hundreds (revealing) as one and infinity. When you say this, such as -*Shri Krishna*, *Shri Hari*, *Shiva Durga*, also more and more all others, bearing distinct *namas* etc., without *nam* too, in fact, all forms in appropriate places, sustain *bij* etc., *mantra* etc. There are particular *Tattwas* and the like related to distinct *nam*, *mantra* and *bij*. All these have their own *Shri vigrahas* too, with distinct forms having distinct moulds. *Nam*, *rupa*, *bij*, *mantra*, *Shri Vighraha* and the like (all these reveal as) one and infinity, appropriate to a state, absence of state (as well). There are *anam*, *arupa*, *nirguna nirakara*, void, no-void, relative absolute -in all such aspects that can, cannot manifest -it is He Himself- the Great (*Maha Purna Akhanda*) is self-revealed as individual *Svarupas* (Realities). In appropriate places. (All the same) He Himself (alone) is in perfection with all aspects (*Purnangi*) (i.e. the *Maha Purna Akhanda* revealing as individual objectives, all the same, it is He Himself alone is in *Purnangi* -being all without all -He is complete in all components (*Purnang*).

IN THE REALM OF MIND -IN THE LIGHT OF MIND

Just as *kriyas* pertaining to the realm of mind are infinite and the light sustaining those limited projections (*kriyas*) of mind, also help you remembering and speak about a familiar place, in the similar way the lights in different levels of mind are of infinite varieties. In that light of the Self, in the expanse of the same, here one may conceive his own *Ishta* in mind and the same is accepted by him. However, since this is only an imagined light within the purview of mind, any particular change for (aversion from) the desire of worldly enjoyment,

is not noticed, it cannot be so here, of course. According to the state of mind, there is corresponding change to that extent only. Sometimes on a change to somewhat higher level in mind, if a little one-pointedness follows, it is a temporary experience related to a particular idea sustained in the mind and assigning a special significance to the same, it is accepted in the mind. Holding such an idea, one may pass the whole life even. It is a temporary affair since it takes shape in mind and breaks up again in the realm of mind. The idea temporary means, it may cover more than a life, if the cover (of ignorance) is not pierced through. Yes, of course, the little one may live with (the thought of) *Bhagavan* in the realm of mind too, again is there to that little extent.

MOMENTARY ONE-POINTEDNESS IN THE REALM OF MIND

As a proof for the same, such as you are in a particular room and remain unaware of the affairs in other room, like that being confined within mind, you are under the cover of a curtain. At times, there may be momentary one-pointedness, where the experience too, would take place in the mind only. Moreover, it is only a little aspect sustaining an effect of the breeze from Him, while remaining within the realm of mind. For this reason, remaining in that realm only, and being elated with a concept given shape to and (thereby) considering with joy to have realized (the objective), holds for himself a little superiority complex over all others. The personal jubilation etc., all these without any exception, having drawn in the kingdom of mind, would find an expression like this there. While maintaining a link with words related to *Bhagavan*, attended with a little study too, there it is the breeze of mind flowing in the mind only. If there is no unfoldment of a touch of the reflection even, then only such conclusion holds.

With a claim for miracle under the influence of mind in its kingdom, one remains proud with his egoistic understanding -this is what finds a little in the expression here in the current of mind. On the other hand, if it be a swinging of mind in the mind, in fact (just it

is), a different state of mind only, (in that case) to sustain a hankering for name and fame in the mind is but natural here.

MAD UNDER AN EGOISTIC IMPULSE AND MAD UNDER A BREEZE (INFLUENCE) FROM HIM

MA:- It is so, because it is *Maniram* (mind). Just see, how beautiful it is the provision of *Bhagavan*, -allowing a little flow of breeze even, where again, one contemplating *Bhagavan* sometimes a little in mind, (such) a man is made to be beside himself. One may be mad under egoistic impulse, and another may be, beside himself, in the breeze from Him. The one who is mad in the breeze from Him, it is like awaiting a revelation in solitude in the deep of night keeping open the door of mind by him. This traveler, for him, an inner experience is aimed at. An outer indication (of this) is there, one competent can comprehend the same. On the other hand, one who is inclined to give predominance to his egoistic impulse, he is after an external publicity. Averting madness for worldly enjoyment where one may be with Him (in contemplation), it is hoped sometimes or other, there may be an unfoldment.

Sometimes again, aiming He as the objective alone, there is a sustained longing for His revelation -a calm, steady deep mood too! In His kingdom everything is possible. It is the duty of the traveler to be on the track to transcend mind after penetrating through the levels of mind. Look, there may be one possibility -the curtain as conceived by mind, may be removed and second possibility is to pierce through the curtain. Again in the third possibility, the curtain is to be oscillated a little, nevertheless, the curtain is neither removed nor pierced through.

AN EFFORT TO KEEP THE SECRET STORE FULL

Q:- That it is an oscillation, what is the indication?

MA:- (Regarding) its indication, it seems, as if, some words are received from Him, being in identity with self. However, I do not

know, neither understand, where it is from and how. That the curtain of mind is not being removed -if this is the word as felt in the heart, then these are words from *Bhagavan* in the like way and as such, taking place in concurrence of mind and heart only. One who is soliciting for an empire in the kingdom of *Bhagavan*, i.e. soliciting for the (revelation) of the objective-he is a traveler for unfoldment in stages, sustaining a craving, prayer and ardency. In response to the prayer with a wailing from the depths of the heart for liberation from the cover (of ignorance) the *Maha prana* may (the great Life force), while remaining out of view, (makes) the curtain oscillate. Where a feeling of *abhava* (want) is maintained for the revelation 'of the *Tattwa* as He Himself, the desired *Tattwa* complete with all parts (*Purnangi*), in this context too! He would not make one disappointed. Therefore, in keeping with the feeling of *abhava*, in a measure that may be maintained in the curtain, there would be that *shantibari* (holy water used in pujas etc. sprinkling of which brings peace and solace) - (holding), He is there, will reveal too, -in the form of such a feeling, He does manifest. He moulds in that *rasavas* (a reflection of *rasa* -the Supreme Joy) as little it may be. This is indeed to have a knowledge, in the small measure as it may be, while remaining in ignorance. Therefore, it is only normal to linger on His *abhava* definitely here. Remaining under the curtain of mind, it is but natural for the travelers to have (experience) of such nature. There are infinite levels in mind in connection with that *Paramartha* (the Supreme objective), you should know. When a traveler undertaking journey is stationed in a state under the imagined light in conjunction with mind, (then) all in entirety, are viewed in that light.

Q:- As a good luck for one, if the curtain be shifted a little through the breeze from Him, would there be any possibility for the curtain to be back in place?

MA:- If the curtain is not dislodged, nor torn as well and it is there where it was -yes, it is as little (experience) that one may have, (remains confined to) that little only through His breeze, for the required period. That is why, you should observe, it is only a

tiny bit of a momentary particular talk for the time being, as experienced in the realm of mind. It behoves a *sadhaka* to make an effort to keep the secret store full.

It may be, in one case, the curtain is only removed, again in a second case, the curtain is pierced through, further in a third case, the curtain is torn to pieces, moreover the curtain may be melted away, burnt out. Further still, who is the curtain? -it is my curtain, myself and again, where the question of curtain does not arise -(there is self- revealed) one *Brahman* with second none.

Where the question of any one of them (as stated above) does not arise -(there is) That, one alone. Call it- cover, a curtain, piercing, cover, without cover (in any such terms) -that which leads to convey one alone, as is spoken of, is it not? -That is there as *Nitya* (nevertheless), it does manifest, will manifest, will not manifest, a negation of existence, a negation of non-existence too - it is That what it is- (there is) in that *Maha Purna Akhanda* only.

Q:- Someone in the course of movement aiming at the spiritual objective, from him, a word, (about) an incident (as foretold) suddenly proved true and came to notice as well.

MA:- Oh! This of course what (happens in) a dream too, you may see and on many occasions it proves true, comes to light in direct perception. This of course, you experience yourself, speak about too -(there are) so many (instances of this nature) as heard of. You had observed so many cases and refer (the person with such experience) as successful in attaining a desired end. In a dream while sleeping, there are all sorts of things as experienced by so many. This may be a case due to the effect of accumulated impressions of past life. Further, here is the awakened state. This too, you infer as a dream. A dream is false too, you say. In these, as the effect of impressions of past actions, many (instances) like this would take place as well. Whereas, due to special luck in a particular

case, if for a moment, through the breeze, the water of a pond is uncovered when the water starwort is removed, as may be the case, it is just like that. Again, in that very case, the water starwort may multiply and fill up in a crammed manner. Everything is possible in His kingdom.

ON THE ATTAINMENT OF WHOM ALL ARE ATTAINED

On the other hand, in the case of a traveller aiming at realizing the supreme objective, what (he may experience) it is but natural indeed to happen like that, according to the state of an individual mind. What would you consider here to marvel at, let there be a tit bit of experience, what does it matter?

On the attainment of which, all is attained -no room for a question of attainment or not -that is what should be aimed at, where is the plain union with Him here? Being beside yourself under egoistic impulse in it and undertaking useless labour you should not waste time. A *sadhaka* should not be a captive in the intriguing trap of *vibhuti*. A feeling of want for *vibhuti* should not be sustained at all. *Bhagavan* as the indivisible, is *Vibhuti* Himself-*Nitya*. Why should one be restless to suspend, and tie a sack of *vibhuti* in the kingdom of mind, encircling himself within the limit of egoistic understanding? With such understanding one remains confined there only. Well, on the realization of Him, who is *Vibhuti* essentially, in Him, you must be self-revealed. It is that what is *Nitya*.

UNDER THE GUIDANCE OF GURU - THE JOURNEY TO BE UNDERTAKEN

Q:- What is the way for liberation from these? What is the path to advance upon?

MA:- (For) liberation, advance as sustained in your mind -with the guidance of *Guru*, one should bind himself intensely under a rigid discipline -(there is that one beyond perception) -*Alakh*. With that perfect objective (aimed at), a traveler should undertake his journey. Who the mind is? (real nature of mind) -it should unfold.

Otherwise, *Maniramji* (mind) will carry you exhibiting so many beautiful kingdoms with multicolours and charms and keeping you lodged under the cover of greed, illusion, anger etc. Would it like to leave you? Now, catch hold of the *Brahma-Astra* (a divine missile which can never be warded off) (i.e.) -obey the words of *Guru*. The distinct style sustained in a particular passage of movement should be such so that *Maniramji* may accept discipleship and unfold its own reality. It is incumbent to render a little *seva* to *Maniramji*. (Look at) the distinct form of beauty of *Maniram* -such a great number of items for worldly enjoyment (were collected) and desiring to make you happy with these (*Maniramji*) took your company. Now offering the company as gifted by *Guru*, it should be made supremely happy with Supreme *Ananda* (Joy) - '*Brahmanandam Parama Sukhadam Kevalam Gyana Murtim*' (bliss related to *Brahman* contributes Supreme happiness, being personified *gyana* (knowledge) only).

ACCEPTANCE OF GURU - A GURU CAN NEVER BE DISOWNED

Q:- The distress one is subject to under the clutches of a fake *Guru*, this, of course, comes to notice very often.

MA:- When accepting a *Guru*, to the best of one's ability, he should accept after proper scrutiny. One should not be forgetful under an external big glamour through dealings in the realm of mind. When (a *Guru*) so accepted after selection with a judicious, serious and steady understanding to the best of his capability -there is that *Moolmantra* (principal *Mantra*, a esoteric word), the liberator of mind, -as received from *Guru*, in order that the inner *Guru* may reveal in that -i.e., there in that *Maha Tattwa*, in that (i.e. after a *Guru* is accepted, the *mantra*, the liberator of mind, as received from him, will lead to unfold the inner *Guru* related to the great *Tattwa* -*Maha Tattwa*).

Q:- Ma, one who has not received education to pass Matriculation, what test he can have for one who has passed M.A. ? Here is one

with direct experience, -perhaps there may be so many instances like this, -(who held that after maintaining) undiverted faith and devotion to *Guru*, and later being subject to a great deception, commented -“this *Guru* must have to be forsaken.”

However, the *Mantra* received from him had been to his liking. In some case a greed to have sishya is very much in evidence. So you do tell Ma, *Guru* is one to show the path, what would be the remedy in such a situation?

MA:- Where a *Guru* has been accepted, there the *Guru* cannot be disowned. What can be rejected, could there be a *Guru* in the fullest sense? Moreover, *mantra* that liberates mind, revealed to a *rishi*, that one (*mantra*) with *japa* etc. without break, when carried with devotion from heart, may lead to open the path revealing *antar* (inner) *Guru*. Another important word you should bear in mind, when there is an ardent prayer for finding *Guru*, the *Guru Ishta* reveals Himself. (In response) to ardent and intent desire to find a *Guru*, the *Guru* himself allows to be detected and does not disappoint any. You will seek for *Bhagavan*, all the same, you will be disappointed, this cannot be!

Q:- So it is heard, -this (particular *kriya*) took place in him by itself?

MA:- This is not *Mool Kriya* (*kriya* pertaining to *Mool*) Himself, Baba. Within the parameter of this gross, this is the reflection of infinite reflections in the context of infinite waves pertaining to Him. A reflection too, is infinite of course. A reflection of that reflection, (in case) if a touch of the same be allowed to any, a little, in this mental kingdom (which is a rare case). Only in *Mool Tattwa* it is He, the Self in the Self (as the *kriya* itself).

ON A QUERY OF IMPEDIMENT ON THE WAY TO UNFOLD THE STATE REVEALING THE OBJECTIVE

MA:- Here is the *Viswa jagat* (and a *jiva* here) being subject to *kama*, anger, greed, within the six (cardinal passions) holds on a

desire for enjoying objects of senses and a lust for worldly enjoyment. There is the *Vedanta* philosophy of yours, according to which, on the discrimination sustaining *Neti, Neti* (not this, not this i.e. rejecting all those that are ephemeral, being false), when there is that burning fire of *viveka* (discrimination of *Nitya* from ephemeral) *vairagya* (apathy from worldly matters), in that fire, the fuel *Neti Neti* is offered as oblation. In the case of a traveler undertaking journey based on all such aspects as *Neti Neti* leads to offering the latter as oblation. Nevertheless, as a result of this so long as the grip of anger, lust etc., is not relaxed, so long as the knot (of ignorance) is not pierced through, till then, the journey under *vivek* and *vairagya* (should be maintained) with a powerful drive (when) in the burning fire thereof, the fuel- (as) all that on the attainment of which contributes peace and happiness (apparently) nevertheless, make loss of peace and harm lingering at the back -all such articles are offered as oblation. In this context, all such articles (for offering as oblation) have to be taken into account with understanding.

SO LONG AS THE PARTY OF *RIPUS* IS NOT OFFERED AS OBLATION -THE JOURNEY OF A TRAVELLER MAINTAINED WITH A POWERFUL DRIVE

So long as that party of *ripus* is not offered as oblation, the journey of a traveler should be continued with a powerful drive, maintaining discrimination, the *kriyas* received from *Guru*, keeping in view the realization of the objective. On account of that a traveler following this path, a state related to *nam, rupa, guna* etc., may unfold to him. (Nevertheless), it is that state where the traveler is awakened (that has got to be taken into account here). In the context of *anam* there would invariably be *rupa, guna* associated with it, including the *kriya* of movement pertaining to *bhava, abhava* and *Svabhava*. So in the context of *nam rupa* related to mundane, it will be observed, all (these) are perishable. What is observed, that is not there (but) changed. The particular *guna* too is changed. Where *nam rupa guna* being subject to change, all (these) are transformed - (so) perishable, (therefore, it is) not *Ishta* (desired objective) b. t *Nashtamoy* (subject to destruction totally).

When (one is on the query of) -who is the Self? There is a movement for self-knowledge following the initiation of a strong current thereof. In that state, his physical body may remain self-protected. That little food is taken as would be required to help remain devoted to *kriya* aiming at the attainment of the Self. The body has to be well protected too, with clothes etc., (as little required for the same purpose). Such words (only are) spoken as would be conducive to self-realisation, so also the observation by eye (has to be disciplined), movements (would bear a spirit of) unattachment without any company (too). Words sustaining interest for external world should be discarded. Exchange of articles to be given up- a state of equipoise (should be maintained).

AN EFFORT TO DEVOTE TWENTY FOUR HOURS WITH THE QUERY OF THE SELF

(An effort should be maintained so that) one can devote to his query of self as long as it is possible. It should be for twenty four hours, (however), remaining careful for preserving a good health. Talks should be restricted to the need as warranted, attended with study of religious books too. The mind is to be kept fixed aiming at *Tat*, all the time. Absorbed in that only, would remain expressed (outwardly too). When such movement gains intensity, the mind remains awakened all the time (with the thought) -that which appealed to the sight and hearing would pose an hindrance to my inner *kriya*. Till now, I am enjoying a tasty food, (happy with) praise, external merriment -(all these are) impediments against attainment of the Self. Any word of name and fame, as heard from the mouth of some, should not be relished. Till now I am not on the track to realize the Self -an *abhava* remaining alive, holding worldly name and fame a hindrance. Only *satya* affords a protection when one is on the quest of *satya* alone. To visit a place, to supervise anything -nothing in the least, would please him except keeping himself engaged in the enquiry of his own *Tattwa* (reality). A minute after minute, a day after day, an year after year -how these pass away -for one who is engaged in the above investigation, loses interest in such information.

All such developments may follow such as, when visiting for *darshan* of various *vigrahas*, he would do *pranam* with the prayer sustained -you do reveal. Under a fixed routine and time, a pilgrimage may be initiated and to all *Tirtha-Devata* (presiding deities of any place of pilgrimage), he would pray for their blessings.

But such a state should unfold -(when) all these are not satisfying the mind, a query is cropping up even in respect of *vigraha* and others, -after all, there is *kriya* and *kriya* alone in all such too. When engaged in the investigation of *Tattwa*, through a gradual upliftment by stages, there may follow a development revealing a *vigraha* in the self. But since the investigation sustained a secret *Tattwa* and as such any manifestation in the aspects of *rupa guna* would be displeasing. Due to gradual upliftment of mind following a self-development coming to light, when in the investigation of (such) a traveler for transcending mind, if there be particular unfoldment in the development that may be brought about at places according to states -these too are, of course, manifestations unmanifestations of the aspects of *rupa, guna* (as conceived by him). Slowly and slowly, on the unfoldment of appearances and bearings conducive to the revelation of self-knowledge, self-attainment: an attraction for these (aspects of *rupa guna*) gets relaxed.

A DIVE IN THE MOVEMENT FOR ATTAINMENT OF THE SELF

Such a state too, may unfold when abiding in one aspect or other, that may make one as if motionless. At that time with a mood for investigation, meditation and through any *bhava* related to forms of *vigraha* etc., it is but natural for one to get absorbed. In order to have a dive there in the movement for Self-attainment, in the context of the attraction, all the time, for any objective -in keeping with a state, he is dragged in there. On this account, one remaining devoted to *kriya* as received from *Guru* and aiming at that, it is necessary for a traveler to endeavour maintaining a movement for twenty four hours. The personal

meditative mood, as received from *Guru*, is already there bearing on this aspect, (moreover) keeping in view any *bhava* related to a *vigraha* if there follows an urge to dive into, (then as a result), there would follow a complete change by itself in respect of supervision of properties, manner of conversation and all these. So long as the *Tattwa* pertaining to Self in not being unfolded, till then, a traveler (should move) on with this particular aspect sustained.

Q:- Could there be any power that can be derived by us through our prayer to *Bhagavan*?

MA:- Certainly, (a response to) the prayer of one is, of course, there (bearing result) in the appropriate place.

THE JOURNEY OF A TRAVELER NOT TO BE
BROUGHT TO A HALT- SO LONG AS THE WAITING
FOR NON-ATTAINMENT PERSISTS -
THE COURSE OF *SVABHAVA* NOT UNFOLDED

MA:- With a mind happily resigned, abiding in the attraction of happiness out of freedom (for enjoyment), one may occasionally indulge in regretting deeply (saying) my journey is not complete yet. What is the depth, a worth of such regret, you yourself should understand!

When this journey is initiated holding on the hope to realize the indivisible whole, the hankering of the self for attainment should also be maintained in a stream without break and as that (hankering) allows itself to be identified in the stream of *Svabhava*, then only a hope be there to attain that which is (ever) attained as *Nitya*. Out of thirst for what is not attained (yet) when an awakening of *Svabhava* takes place, the journey becomes a non-stop one. When the mind may be at a higher level, nevertheless, there too one should try to be aware of the shortcomings of the self. How much the stream sustaining the feeling of non-attainment of the self remains awakened in mind, one should be aware of it. Where is that wailing (from the heart) -getting the *Thakur* of my own heart in oblivion I had remained so long -without being permeated by Him that soul-

permeated one, the journey for Him came to a halt and thus time had elapsed away! Holding worldly happiness and affluence in mind (a crying for) -the time passed away without attaining -where can that wailing be here by the traveler! Therefore, are not all these a movement in the play of mind?

ON THE JOURNEY TO UNFOLD THE REALITY OF SELF -
DORMANT CONCEALED LONGING FOR REPUTATION -
A HINDRANCE TO JOURNEY

In order that an act of forsaking may take place by itself, in the context of giving up any worldly attachment, one may avoid talking and listening to any matter bearing idea, language and sentiment expressed in words related to external world. All the same, as long as the reality of self is not unfolded, where an *abhava* in mind is well preserved, there the particular attachment in talking and explaining on matter about religion only leads to a claim for egoistic reputation and that keeps the way open for encroachment, to that extent, in the journey of a traveler. It is because while living in the kingdom of mind, the little success attained in the journey, if that much be distributed with delight, there too, one remains a captive in that concealed intrigue. In order that the secret store related to the supreme objective of a traveler may remain a full store, one must remain alert all the time. How much competency one might have gained to make one follow matters on spirituality -in fact, if a genuine competency to make one understand had been earned, it would be indicated in his talk. Yes, the little that issues forth as words from heart, it is good if that much be made to listen and explained. A discourse on matters about religion confers a benediction on both sides. In the absence of the same, so long one is not stated in his own *Svarupa* (reality), till then, if one indulges in speaking and explaining with delight, under a touch of ego, within the kingdom of mind, it will of course pose a curb on the attainment of the Self. The little gain that may be derived on discourse on words related to *Bhagavan*, it is definitely there, but the little bearing on the aspect of ego that may be had, (a suffering from) the consequences of the same too, would (inevitably) remain complete.

One who is a traveler for union of that great separation, his journey should not be brought to a halt. Never to look back here - where the stream is carrying me to? (However), one has to look back (here to ascertain), "Where I am here? (keeping in mind that) I shall have to be a traveler to reach my own home". A movement sustaining a high and low tide is evident at all places. If remained anchored in the same place, how it would go! To move forward, that is what should be kept in view. When a little current directed towards Him is detected in the realm of mind, one has to continue moving, keeping the same current in attention -(this is maintained) as long one may hold, - "I can move". This (movement) should be maintained till one is not in the fold of *Svabhava*. When the hold of *Svabhava* becomes perceptible, the same itself will drag (one) in, like the attraction of an electric current, in order to lead this movement to fullness. In the particular form He may be, in any place, He is self-revealed (there) indeed. This account is related to the present topic.

THE MOVEMENT AND STATE UNDER MIND, INTELLECT AND EGO -A BONDAGE OF THE SELF IN THE SELF

When one is subject to the (working of the) impressions of mind, the latter breaks and moulds itself all the time, as propelled by hopes and aspirations. In the working of this impression if the *kriyas* of the senses are active fully, then the mind, intellect and ego would be subject to. While abiding in mind intellect and ego under a particular movement, in a specific time, in the like manner, a distinct *bhava* may be given rise to at a definite place, according to states related to those times. Under this *bhava*, it is but natural to have the bondage of the self in the self. It is because, one moves on while sustaining a *bhava* in mind and the former is subject to a movement by stages while creating (something) and destroying (the same). There, when a *bhava* gains predominance in mind even a little, in the context of the supreme objective, all (these are) accepting the same to mind, in a level of mind, there may be a manifestation as well of appearance and disappearance of various figures -a shaping of the wrong ideas of his own.

The particular pattern of *bhava*, the mind, intellect and ego are shaped ill, based on the same, a form of *bhava* may make appearance. Just consider a dream -what is there in mind, in a dream too, innumerable forms are painted (accordingly). You are used to comment -what you had observed (while awake) the same is perceived, in this dream. On many an occasion, a dream is of similar nature.

Sometimes if the mind is shaped in a *Deva-bhava* (form of deity), in a dream, the same comes in view (*darshan*) -that particular figure assuming the same form in the same manner (while awake). You may observe further, a particular idea and its manner of expression, taking a distinct shape, bear its own speciality according to a country. A tree and creeper, an animal and bird, in all, a distinctiveness is sustained in different countries.

The state in which a *sadhaka* is in 'unmani' i.e. his mind that was (previously) engaged in attending worldly matters and that it is He who alone is in the form of infinite varieties -a fact that was accepted by mind only, nevertheless now in this 'unmani', its (mind) own *Svarupa* as assumed the form of *kriya* permeated by Tat. Here is *kriya* that is taking place in the acceptance by mind, all the same, it is now observed as in identity with Tat.

This is only a little talk bearing on a particular aspect. However, on the unfoldment indicating 'unmani', it can be detected. It is like a fruit that changes its colour when ripe -*rupa*, *rasa*, *gandha*, *sparsha*, *shabda*- all are changed.

Q:- How is *shabda* changed (sound changed)?

MA:- One competent can detect a sound too there: it is because a state and (the corresponding) unfoldment of change is sustained in a *shabda* too. Unless there is an awakening of a way to detect, how it can be so?

When you say *Shri Bhagavan* and the word conveying His advent in every yuga for *jivakalyan* -when it is a topic in terms of advent disappearance, coming and going - you should try to comprehend this. Could there be any state no state for a question no question?

-Virajanand



Shree Virajanandji Maharaj

CHAPTER I

THE ONE AND THE SAME FUNDAMENTAL PRINCIPLE
(MOOL SUTRA) -THE INDIVISIBLE GREAT WHOLE
(AKHANDA MAHA PURNA)
IN THE ESSENCE OF BEING- THE CORD OF ONENESS

Birth and rebirth -the Self the abiding cord in the self and *Nitya*

Unmanifest, manifest, reflection of manifest -in all, the abiding fundamental principle

All these indeed are *Brahman* -He the essence of being and *Brahman* in the form of *kriya* -an inseparable relation

Dhyana, *Upasana* and investigation of *Maha-vakya* -the objective being same -why refutation -a query, -the state where no question arises. (answer)

In the context of the preaching of *Bhagvat bhava*

FIRST AND SECOND PART

In the form of introduction of this series of volumes:

Ma's advent, the *Lila* as a child, parents, Ma's entry in *Grihastha ashram*. In the context of Ma's *kheyal* for Her play of *sadhana* in future -a query to father- who is *Hari*? Answer- carry on doing *Nam*, you will realize when He would appear.

THIRD PART

In the play of *sadhana*, -*Svarupa*, the basic principle:

Initiation of the play of *sadhana* with *Harinam* at *Astagram* -the all complete *Svamoool kriya* related to the indivisible: father asked to do *Nam*, initiation of doing *Nam*, *Hari* revealed -the *Viswa jagat* itself is He: in various forms, in *bhava* (ideations), in movement, in states, in manifestation unmanifestation, in the form of *Viswa*, transcending *Viswa*, not transcending *Viswa*, as manifest unmanifest.

FOURTH PART

The play with the kheyal of *sadhana* in all completion :

A *kheyal* to play an all-complete *sadhana* at Bajitpore, Asana (a posture of sitting in *yoga* practice), *pranayam* (exercise for breath control), play with various life-breaths -the *Svayam Svarupa* (Reality itself) pertaining to the movement of life-breath, play of emergence of mantra, the aspects of *yagna*, *puja*, *bij mantra* etc., *puja* of various *vigrahas*. The identification of *Svarupa* - *Purna Brahman Narayana*.

FIFTH PART

Termination of the play of *sadhana* -the indivisible great whole, the Self itself, being the fundamental great principle (*Maha Sutra*) :

In the context of the entire *Viswa Brahmanda*, the manifest unmanifest, the truth eternal (beyond time space and causation), the immortal- reveals. A query -who is the Self? -a complete revelation with actor, act, action (all three) in identity. (An emergence of) the sun free from cloud, certainly. That supreme state, that indivisible revelation, in and out in identity- the *Brahman*, the consciousness pure (*Shuddha Chit Brahman*).

After this revelation, there followed again a play with a course of (*sadhana*) at *Shahbag* (in *Dhaka, Bangladesh*). Covering the self by self, a play again in *kheyal*. This is not a *kriya* subject to *jiva jagat*, in the freedom of *Svakriya* only, this is possible. This is *kriya* pertaining to the private chamber of a private estate. All these courses belong to the kingdom of indivisible *Mahamool*. A concrete form of a current without break related to *bhava* and beyond *bhava* -the source itself is in the form of an undulating stream. The indivisible whole, the Self itself -a revelation bearing the same.

SIXTH PART :

In the discourse on *Tattwa*, in the eighth chapter of the fifth volume (it is recorded) -that ultimate, (as) all contained in all, the unimpaired connecting cord, *Parabrahman*, *Paramatman*, *Shri Bhagavan* - in all there abides that Himself - 'That' only. In the perspective of this *Tattwa*, Ma's own words have been closed, saying- "besides that nothing of course is there, He only, Himself all. The hope of a seeker in *jiva jagat* is to realize that. What is there and not ? - it is that indeed whatever one may say."

A WOUND VISIBLE IN THE BODY OF A YOGI - A TOUCH OF ONENESS IN THE ESSENCE OF BEING

In the context of discourse in the fifth part as stated above, (now) in the beginning of this sixth part, a question (is raised):

Q:- In various aspects and courses, in ideations and forms, in rejection and acceptance, in divisions related to mundane, in me and you, in affirmation and negation -(there is the abiding) principle of oneness -how to conceive such a phenomenon?

MA:- In this mundane world, in connection too, of the journey of a traveler in *jiva jagat*, here is (an instance of) oneness coming to light beautifully in case of a yogi, in this particular aspect - the form of wound too became visible. You did hear the other day- some particular one inflicted on you an injury, and one whom you accepted as a yogi, on the body of that yogi, the effect of that injury became visible. The aspect of oneness (can be taken into account) here too, in this particular manner.

You, He, I -as you express in a particular language in a specific manner - you are, of course, the form as moulded by you, as held by you. In any manifestation in the context of a form, without form, at any place, every where indeed, it is (you) the Self with the Self only.

COMMENTARY:

A physical body is for reaping the fruits of *akarma*. Therefore, a *jiva karma* (*karma* by a *jiva*) is in form of individual physical body. As a form of vessel to reap the fruit of your *karma*, there is your physical body - this is the form as moulded by you. Further, in this physical body the sense of I, the sense of ego, is sustained - this is the form as held by you. Enjoyment by sense too, is the form of that *karma*. That is, in the state of a *jiva*, it is the *chitta* (mind) subject to the fruits of *karma* and under its own faculties is shaping in the form of joy and sorrow. Therefore, the mind (*chitta*) shaped in the form of object, this too, is the form you hold upon. Therefore, you who is in the form of reaping the fruits of *karma*, the same you is also in the form of objects of enjoyment too.

Atman in reality as the essence of being, is the one alone abiding in all. This essence of oneness is the substratum of *jiva jagat* and infinite *bhava*, forms, without forms. In reality this one is *Nitya*, which is the reality of yourself. All the same, in identifying with physical body and mental faculties, you yourself are in those respective forms, that is to say, what is unchangeable, in that, there are infinite changes and in all those (changed) forms it is you only. This, in fact, is the form you are moulded with, the form you hold upon. Where there is no question of *jiva jagat*, the Reality is self-revealed, you the one alone. So as you are in moulding and holding, nevertheless, where there is no question of moulding and holding, that too, it is you indeed, the one alone. Therefore, at all places, it is you with yourself, that is, revealed in a specific form, without form. In the reality of *Atman*, this is the principle of oneness.

IN PREFERENCE-BEARING A RELATIVE ENTITY
A REJECTION AND ACCEPTANCE SUSTAINED ON THE
OBJECTIVE - THAT WHICH REJECTED THE SAME ACCEPTED -
THAT ONLY

MA:- You he -cannot be I, I you -cannot be he, -he I- cannot be you -(this is what) you do contend in the context of a particular object in appropriate place laying stress on preference.

Moreover, where you lay emphasis on I- (i.e.) where I am, you cannot be there, where you are, I cannot be there. In this context too holding a preference, you yourself carry out all activities pertaining to *jiva jagat*. This bears relative outlook but a rejection and acceptance sustained.

Whereas, following the particular course and way, what you reject as *Neti, Neti*, (not this, not this) the same is accepted as *Iti, Iti*, (it is that, it is that,) - 'That' only, this is what has to be realized, bear in mind. In and out, (both) it is 'That' indeed - grasp and comprehend, (i.e. 'That' only - the *Akhanda Maha Purna* abides in both the objectives pertaining to *Neti* and *Iti* in fact it is all). In the 'I' (egotism) where a vain-glory (*ahamkar*) is imposed, what is rejectable, that very 'I' is the *Svayam Svarupa* (Himself the reality). Fundamentally, I am He only, you are 'That' only, this is the fact which exists as *Nitya* definitely (which) has to be realized, of course. This ego indeed, that I alone - the very I is He, He indeed is I. That is to say, as you contend, the very I is you, the very you is I - there is that what is *Nitya*.

The place (where it is considered) ephemeral and perishable (it is that) I only, the ego indeed. Whatever exists anywhere, according to a state, there the same is in the ephemeral form as considered in your dealings. (However), there is that *Nitya* imperishable, the *Svayam Rupa*, for a revelation (of That), a traveler undertakes his journey, of course.

This, as it is, appropriate to a place - all these subsist within the limited barrier of 'exist' 'not exist'. All these are subject to acceptance and rejection pertaining to the kingdom of mind and (there) crops up all sorts of questions like these as are put over here. These questions too, are in keeping with a particular state appropriate to time and place.. All these bear an aspect of doing (followed by) a taking place by itself in a course of *sadhana* - an action under *abhava* in a journey. That is to say, a result itself out of action, that is what a traveler would earn at particular places. This is

the fact here (however), who it is in these forms too, what it is and from whom -all these aspects have got to be pondered upon. With a desire to realize the Truth, while undertaking a journey for revelation of the self reality, queries may crop up. (However), when beyond any query (there) -the 'Tat' alone.

IN THE KINGDOM OF *PRAKRITI* (MUNDANE WORLD) -
SEPARATE ENTITIES -IN ONE FORM TOO, IN THAT
FUNDAMENTAL PRINCIPLE -*MAYA NETI NETI* -ONE
BRAHMAN: YOGA MAYA-ITI ITI ACCEPTANCE AS 'TAT'

MA:- Here is another (form) pertaining to Him indeed and it is the form related to *prakrita* (the external world). (In this form of *prakrita*), you He, I -in whatever (terms) you may say -(these all are entities appearing) in succession and these are not '*Ishta*' (desired objective) but *nashta* (perishable), subject to destruction, annihilation, ephemeral and exterminable. (But) which is the place indestructible, and how it can be (so) -you are to comprehend here as well, since it is in the context of a place. Further, look, how beautiful it is here too! Since the idea of comprehension incomprehension is sustained, it is not that He Himself as (revealed) with the touch of incomprehension. However, a comprehension of the incomprehensible is possible, certainly -bear this at least in the mind too. (This possibility is there) in the context of a touch in particular states in specific courses., Where the question of comprehension incomprehension has no place, a touch and no-touch have no room (for consideration), there of course it is Himself, that indeed the incomprehensible form as related to a course. However, where there is question too, in the context of the aspect of beyond not beyond, you should ponder over, where that could be.

In *prakrita jagat* too, there are trees, animals and birds, creatures, men etc., all those are accountable, in all, there are separate entities. Nevertheless, (all these) subsist in one form too, in the context of that fundamental principle. In all these abide you, He, I, of course.

Inflicting and counter inflicting an injury, attachment and love,

this dual form belongs to *jiva jagat*. 'That' only -in all (there is) everything entirely- where it is, make a search for. In the context of movement sustaining rejectable and acceptable -there reveals (He) without form, unmanifest *Nitya* and with attribute, with form (as well) -it is He only (in both these aspects too), the Self- revealed indeed (the indivisible great whole).

Just see, here in the *prakrita jagat* too, is not an indication of His eternal essence of being, allowed to be perceived, even through the sun and moon, light and darkness? A tree appears, disappeared too. It did not exist, came into existence, no more existed. Here are momentary appearance and disappearance. In this context too, is not the one and the infinite changed forms at different states, are being allowed to be comprehended, even through what is perishable?

The state under an investigation too, where it is rejectable, to be discarded -just observe this aspect as well, where and how (it) allows comprehension. Further, what remains here unknown, in order that the known form (of the same) will be allowed for comprehension, in this context too, all those (were rejected) are again, of course, attributed too on that *Svarupa* (indivisible great whole).

Therefore, where it is under *Neti Neti*, there is one *Brahman* without a second, (and again), under *Iti Iti* (all are) accepted as 'Tat'. *Maya* is of course there nevertheless, there is *Yogamaya* in union with *Yogeshwar* Himself. Under that *Yogashakti* there reveals the reality of movement pertaining to *aprakrita* (*Supra-mundane*). Where is *Ishwar Pranidhan*, now search for it too.

COMMENTARY :

In the kingdom of *jiva*, it is a moving state of various dissimilar factions. *Rupa, bhava, kriya* etc., all comprising endless forms and being subject to a movement without break, constitute the form of an endless bondage to a *jiva*. From this realm of *jiva* when a journey is undertaken for the realization of his own *Svarupa*, and in these infinite diverse factions, that principle of oneness which is

Nitya, unfolds in the self, -it is the revelation of *Svarupa* of a *jiva*. In case of *jiva*, a state in ignorance, there, I am not you, you are not I. In the course of *sadhana* under investigation, sustaining *Neti Neti*, all that is unreal are rejected -an eternal Truth self-revealed. On the other hand, in the course where, in all forms, it is He only, sustaining *Iti, Iti*, it is to comprehend the same one - 'That' only, that is what is to be realized. That is to say the objective in both the aspects will abide revealing as 'That' only, (the indivisible great whole). What is rejected considering as *Maya*, all these are 'Tat', it is He only, in this form -a form of *Supra-prakriti* movement under *Yoga-shakti* pertaining to *Yogamaya*. He who transcends all the same He is in all forms - 'That' only (*Akhanda Mahapurna*) being the principle of oneness.

Under ignorance there is a feeling of identity of self with the physical body which is not the self. Here is sustained *ahamkar* (ego), - I and this (*Aham* and *Idam*). When this identification with body is removed, there is only one *Atman* indeed- the *Aham* (self ego) in that *ahamkar* (the egoistic self) is but the *Svayam-Svarupa* only. Fundamentally I am He only, you are 'That' only (the indivisible great whole).

One being subject to ignorance, when under the agency of ego initiates *sadhana*, it is doing of *sadhana* with the objective of a revelation of what is *Nitya Satya* (the truth beyond time, space and causation). The objective varies according to a specific line of *sadhana*. In a distinctive case, *jiva* and *jagat* are false the truth eternal (*Nitya Satya*) is the only Reality, the Self-revealed. On the other hand, in a different case, (it is held) -*Hari* indeed is the *jagat*. *Jagat* indeed is *Hari* (in identity), a *jiva* is in fact the *Shiva*, -in the form of *jiva jagat* too, it is the One only (the objective), *jiva jagat* as false -He who is in this form (objective) the same He is in the form of *jiva jagat* as real (objective). If the idea is limited within the barrier of false (does not exist) and real (does exist) -there will crop up a question (to solve this contradiction) in a mental kingdom.

Fundamentally, where it exists, there only it exists not- (it is in the reality of) 'That' only (indivisible great whole, in the form of affirmation and negation too) -beyond question.

In a line of *sadhana*, the course of *sadhana* is sustained by doing, to be followed by taking place by itself. The revelations (are experienced) according to state. The course under *abhava* is a movement by attaining what was not attained before. A result of *kriyas* is experienced by the traveler at respective places. In such forms (as experienced) too -who, what and where from (all these are) -a query crops up in the course of journey. Where these manifestations at respective places reveal as the Reality of self -all questions cease, it is only *Tat*- 'That' only is the abiding fundamental principle (the indivisible great whole).

In the domain of unreality, all are viewed as separate entities. The objective remains apart from the self. On the completion of *sadhana* -the *Ishta* reveals in identity with the *sadhaka*, *sadhana* and object of *sadhana*. This is the revelation on the completion of a particular course of *sadhana*. However, this revelation which is the *Mool* of a course of *sadhana* i.e. *Ishta*. This *Ishta* can also reveal from any stage of *sadhana* too. This, as explained by Ma, is the comprehension of the incomprehensible. Further, what transcends comprehension of the incomprehensible, this, of course, is the principle of *Svamool* where is all *Mool*, all *Ishtas* of all *dharas*. This is 'That' only (indivisible great whole).

In the kingdom of *prakriti*, comprising all such divisions and subdivisions of entities, all these, in the context of that fundamental principle, abide in Oneness. In fact, it is He only, Himself in the discriminating poise of eternal and ephemeral.

HE HIMSELF -ACTOR ACT ACTION -IN IDENTITY,
THE REALITY OF THE SELF WHO TO WHOM INFLECTS
INJURY, RECEIVES FROM WHOM?

MA:- Again, you draw your attention to this aspect -with reference to what was explained before i.e. he cannot know the fact of what is

to your knowledge, similarly, you are unaware of the fact of what is to his knowledge too. But here, in the present context, this is not the case. Here, since the self is He (in identity) and He Himself is to be the Self (in identity) -it is that which abides as *Nitya*.

On the other hand, he who caused infliction of injury to the *yogi* (concerned) and the injury too -these as well is He (i.e. actor act and action in identity). To inflict injury, receive injury and injury itself- if all those are He Himself only, then who causes injury to whom, who receives injury from whom as well here, you should decide. It should be unrestricted.

WHERE IT IS THAT WHAT IT IS -
AFFIRMATION NEGATION IN ONENESS
HE, ON WHOM INJURY VISIBLE, THE SAME HE
INJURY NOT VISIBLE

MA:- The (injury) becoming visible is one aspect again remaining invisible is a different aspect. If this fact is properly understood, both these aspects, however, are in oneness. Yes, of course, the states are different.

Q:- Visible and invisible, this affirmation and negation, how can both be conceived in oneness?

MA:- In all aspects, as unfoldment takes place according to a state. This concerns a particular aspect -so you got the reply, no doubt.

Q:- How this too can be (the answer) -you only referred to a particular aspect?

MA:- Oh! A single aspect, however, is infinite. In *prakrita jagat* under ignorance, the real nature of *kriya* pertaining to the essence of being (*Satta*) is not evident. Whereas, when (on a journey) keeping the revelation of *Svarupa* (Self) in view, where there is union with the essence of being accrued out of *Svakriya* here (the injury) becomes visible. It is because, in the present case, your body and the body on which (the injury) is visible are in identity. This too,

has infinite (aspects) and can be comprehended through indications. Therefore, all these extending over the entire *Viswa* are only initiating to be travelers with a journey towards Him to realize the Oneness. Here all *kriyas*, complete with all parts, are not being unfolded. The touch through which all *kriyas* are manifested, this is the case with a traveller on move with *Svakriya*. But, this little revelation (in the present case) is only the effect of a little touch of oneness in the essence of being. However, keeping in view, -what is termed as entire *Viswa* -gross, subtle causal, all without exception, beyond *Viswa* too, in manifest unmanifest to attain all, the traveler sets on a journey.

On account of that, there is that unmanifest too, in the appropriate state. Where it is subject to *kriya*, a relative *kriya* too exists. Whereas where the question of relative non-relative does not arise, there it is that what it is. In that state indeed, could there be a question any more regarding to be visible, not visible? Be sure, you understand here. That it can be visible, and not, as conceived under ignorance, this is not the case indeed, in respect of all states here.

A YOGI- EXTREMELY HARD UNPIERCEABLE BODY
(VAJRA DEHA) AND A PHYSIQUE OF VOID
(SHUNYA DEHA) -THE PRINCIPLE OF ONENESS.
(BOTH BEING INSEPARABLE)

MA:- Again, the body of a *yogi* is of infinite forms. Out of that, here is another distinct form -where the result of action by inflicting and counter inflicting of injury that had its own effect, but here in the present case, it would work in a different manner. Moreover, in this aspect too, there is division of states, definitely, -where it is infinite. (In the earlier case) the *yogi* on whom the effect of *kriya* became evident. Whereas in a different state, the effect (of *kriya*) is not of this nature. There is the *vajra deha* (extremely hard unpierceable body), did not you hear about that? As it appears in the same manner a *shunya deha* (body of void) too appears, where the *vajra deha* too cannot be cut, so also the *shunya deha* too remains undivided, according to a state (i.e. an oneness is here in the context of *vajra*

and *shunya deha*, as both are not subject to any division). Where there is no question of a state or no state, (there) whatever you may say, (it is that). Just search out a place here sustaining inflicting and counter inflicting injury!

COMMENTARY :

In the context of a wound inflicted on the body of some, and the same (wound) appearing on the body of a *yogi*, considering this union, Ma is saying -keeping the revelation of the objective in view, where there is an union with the essence of being accrued out of *Svakriya*, there it (injury) becomes visible.

But the fact is, this oneness may permeate the entire *Viswa*. Nevertheless, this does not lead to the perfection. That is to say, a revelation of oneness in the essence of being does not contribute perfection in realizing the objective. It is because in the present case all *kriyas* complete with all aspects are not being unfolded. Only the aspect of the touch of oneness with the essence of being, results in the revelation to this small extent.

All *kriyas* have a perfection, In this perfection the revelation of the objective takes place without break. An objective differs individually such as *nam* without break, *pranayam* without break, *dhyana* without break, *karma* without break etc, As a result *Svabhava Shakti* (*Shakti* pertaining to *Svabhava*) unfolds, Here it is taking place by itself, that is on the perfection of respective *kriyas* there is unfoldment without break, this in fact, is taking place by itself. Here *sadhana* initiated with effort leads to taking place by itself.

When these objectives related to all aspects unfold without break, these, infinite as they are, In all, abides the eternal united principle and the self (*sadhaka*) too (revealing) in union with that - this self-revelation will follow without fail. Then only infinity, finite, One- will reveal resolving ambiguity, the self is attained in all places, i.e. all places are the self only. He who is in the form of infinity, finite-

it is He in the form of One.

The touch which leads to the unfoldment of all these *kriyas*, this is the case with a traveler, (with movement) abiding in *Svakriya*, In this journey under *Svakriya*, all *kriyas* are himself i.e, the Self. On this revelation only the entire *viswa* -the gross, subtle, causal, manifest unmanifest -all of course are attained i.e. in the reality of the Self.

All *kriyas* at all places are the self definitely -in the journey of *sadhaka* keeping the revelation of the objective in view, where such unfoldment takes place, Ma says, this is the instance of one in ten millions (very very rare indeed).

On the other hand, what may be concerning *Svamool* (Ma's *Svarupa*) *kriyas* pertaining to that, is unique. In the kingdom of *Bhagavan*, enfolding *Viswa*, beyond *Viswa*, form of *Viswa* -within these, whatever is there in respective places -exist, do not exist, come to existence, do not come into existence a negation of affirmation too, a negation of negation as well -no component is excluded, unrestricted - uniform, permeated by Him only. (When this revelation) then only it is -that indivisible, Self the perfect.

That is, there is that unimpaired principle of union, all abide in all -it is this revelation. Where, -a state no-state, aspect course, predominance, non predominance, *sampradaya* (religious sect) no *sampradaya* -no such question arises. Nevertheless all these abide in all, there. Anything anywhere remaining unimpaired, all the same no question of anything -all aspects are unrestricted. Himself only with form, without form -unrestricted.

One *Brahman* without a second, *Paramatman*, *Shri Bhagavan* -as expressed in a particular name and *kriya*, in all these, it is that Himself - 'That' only, the supreme ultimate Self, in *Svamool*-He Himself the *Mool* itself.

In the context of *kriya*, there is *kriya* too as relative. All the same where there is no question at all about relative non-relative,

there of course, it is that what it is. Where is the question of being visible non visible of injury here? Where the Self alone is he (the *yogi*) i.e. the Self is in identity with him (*yogi*). What abides as *Nitya*, to receive injury, inflict injury and the injury -if all these are the self, He only as *Svakriya* pertaining to *Svamoool*, then who it is to receive from and inflict injury to whom here? He is with injury visible nevertheless, he is not with injury visible. This is the *Svarupa* of Ma. In ignorance without knowledge there is assertion of yes or no, (something) can cannot take place.

**BIRTH REBIRTH -THE ENTIRE THEORY
OF BIRTH TOO -THE SELF IN THE SELF**

Q:- Yes Ma, now in the context of the pros and cons of the birth and rebirth of all, do please tell about this aspect, a little.

MA:- Those who tell about rebirth, from the view point of a *yogi*, there is before and after. According to a state, it is but natural for one to tell about many births. However, this is just a talk about birth only, a narration of what is about an intervening break too, between coming and going, between state and no-state. Look this way too, if the world and no-world is in you, the supreme Lord is in a human being (*Jana Janardan*), as you refer too, the one who permeated all, definitely abides in all, then you may say about as many births, nevertheless, how are you going to make an end of infinite births? The entire births related to One who is abiding uniformly in the objectives of all aspects, the theory of birth itself has, of course, got to be realized by the Self in the Self. Uniform means permeated by Him only, the Self-permeated. Here it is in the form of *Atman*, in the form of that great fundamental principle, *Nitya*.

**BIRTH REBIRTH -IN THE LIGHT OF MEMORY -
BIRTH DEATH, CREATION PRESERVATION
DISSOLUTION -THE PRINCIPLE OF SELF IN SELF,
NITYA**

MA:- Where this All is, which turn to be a corpse perishable -in what form they are, ponder over. With without form transitory diverse in character as they are, and the distinct created revelation of all

these with specific forms at particular places - 'That' only, in all these, in the corpse too. Now realize the forms of the selves -movements and states, birth and death, again and again, creation preservation dissolution -in these forms too, all these turn to be corpses (subject to change perishable) in the self only. There is that principle of Self, *Nitya* in the self only. *Janardana* (the Lord) in *jana* too (the individual self). If all these aspects are not attained by Self in the Self, if not in identity with these (unfolded), how then Himself, the one reality of Self, can be self-revealed? If only the aspect of unfoldment in the context of birth and rebirth is taken into account -is not the memory coming to light in separate distinctive forms here? With a momentary awakening only of the memory of memory, it is possible to describe more than one limited birth and rebirth. It may be that too, as may come to light, with the touch of a place in the state, unfolded in the course of movement pertaining to pure *Sattvik* mind.

**THE MEMORY PERTAINING TO MAHAMOOL:
'THAT' ONLY -ON THE TOUCH OF MOOL -
WHO IT IS THE BIRTH, WHOSE BIRTH IT IS,
WHO IT IS WITH FORM, WITHOUT FORM?**

Ma:- Yes, however, on the particular revelation in a specific place there, it is a self-revelation, a revelation of Himself -this is what should take place. What is there or not? Only from there alone, in *jiva jagat*, an attainment of what was not attained, is possible under *Svakriya* in completeness and whatever a little, in this context, you may make to talk about. Memories too are infinite. Regarding memory related to *Mahamoool*, it is a different matter. In the infinite, at different places when the awakening of a particular *Mool* takes place according to a state and there follows awakening of the primary memory related to it (*Mool*), there it is the (revelation of) individual *Svayam Svarupa* (*Ishta*). It is the particular state here, where takes place the uncovered revelation of *Svayam Svarupa* related to this aspect (*Ishta* pertaining to this course). If there is the touch 'That' in this *Mool*- who is the birth, whose birth it is, who is with form without form? Could anything be excluded there? Make sure to understand all these. This is the case here for one in ten millions, and it is only on that touch, of course.

All those *kriyas* as are basically in a *jiva*, in the ordinary state, a total unfoldment of these cannot take place, definitely not. It cannot be too, because this aspect sustains an attainment what was not attained before. For this reason, one takes recourse to a line of *sadhana* in order to be on the way to realize *Bhagavan* and on account of that, one takes resort to a specific aspect in the path.

In order to allow a comprehension also in a course too, it is 'That' only, Himself, of course. On account of this, to a traveler, the revelation that leads to the unwaning unfoldment (*Akshaya Prakash*) this is what should take place, in fact, it does happen too. In this revelation, which is an attainment that was not attained before, it is due to *kriya* within indeed, that those all unfolded. It is the revelation that causes an identification of in and out. It is because in the gross, subtle and causal form, in all, there abides Himself in fact. That is why, a gross is infinite, subtle is infinite and in causal too is that. In the context of the gross, subtle and causal bodies there are infinite covers (of ignorance), no doubt. Who is in the form of cover, that form too, should unfold in the right place.

COMMENTARY:

In the context of oneness everywhere, it has already been mentioned -what is considered as the entire *Viswa* - a gross, subtle and causal, all -what not, beyond *Viswa* too, in manifest and unmanifest- in fact, keeping in view to attain these all, however, a traveler sets on a journey. To attain all i.e. to attain in the form of self, to realize the Self in the Self in all such forms, without forms.

In the background of such statement, a question is raised - birth and rebirth bear an endless movement, how that principle of *Mahamool* is unfolded here, in what manner?

Birth rebirth, these are the separate forms of bodies a *jiva* identifies with. Infinite births are covered in the darkness of forgetfulness. The same I identifying with these bodies receptacles

as well for carrying infinite *karmas* and reaping their fruits too -a fact which is forgotten. According to the state of a *yogi*, he can narrate about many births. All the same, it is just a narration of births in fact. Infinite births are there, how an account can exhaust them all. However, where the birth of all is permeated by Him (*Svamoy*) the theory of birth too, is realized in the self i.e. to realize in the form of Self. That is, in the principle of one *Atman*, infinite births are strung together in the Self by Self, in fact it is the Self alone.

How this great principle (*Maha Sutra*) can unfold in a *jiva*? In *jiva-sadhana*, one attains what was not attained before, the fulfillment of such *sadhana* can only be realized through *Svakriya*, complete in all respects (*Svakriya Sampurnata*). What is the real truth about this *Svakriya* complete in all parts? One moving along a definite course under the directive of *Guru*, when *sadhana* carrying on with effort, through *Guru-Shakti*, it leads to the movement of taking place by itself, there unfolds the stream of *svabhava*. In this stream in the form of this *kriya* too, it is the Self in the Self- the actor, act and action, appears in identity. This is *Svakriya*. On the perfection of this *Svakriya* in the context of a *dhara* (line of *sadhana*) there reveals its *Mool*, the *Ishta* reveals individual *Ishtas* pertaining to respective *dhara*s. This *Mool* of *dhara* i.e. on the revelation of *Ishta*, the entire *kriya* pertaining to this *dhara* is realized as Self in identity with the reality of this *Ishta*, i.e. *Svakriya* in respect of a *dhara* is complete here.

If in this *Mool* (of *dhara*) a touch of 'That' (indivisible great whole *Svarupa* of Ma) is allowed, this is, in the words of Ma- in the infinity, at various places according to states, on the awakening of the particular *Mool*, the *Mool-Smriti* (the recollection of *Mool*) is awakened i.e. the *Mool* of the *dhara* (*Ishta*) is revealed. If in this *Mool* there is the touch of 'That' only, in that case, any room for exclusion non-exclusion of all *kriyas*, no-*kriyas*, pertaining to all, has no place. This is *Mahamool Smriti* (recollection pertaining to *MahaMool*) i.e., that great fundamental principle.

That is, it has been stated earlier that only an unfoldment of oneness in all, in the basis of the essence of being, is not the objective in view. Entirely all *kriyas* complete with all aspects, have got to be unfolded. But in case of *jiva* in his normal state, all those *kriyas* having an identical base with his *Svarupa* (reality) cannot reveal. It is because attainment of what was not attained before, the aspect of attainment by stages persisted. On account of this, a *jiva* under the shelter of *Guru*, has to move ahead following a course of *sadhana*. On the completion of this course, the *Mool* (of *dhara*), the *Ishta* reveals. However, in this revelation too, there is 'That' only He Himself and if He allows such comprehension, what is possible at any place of *dhara* or, on the perfection of the course, it is then only, reveals entirely all *kriyas*, complete with all component aspects, in identity with the Self. This is *Svakriya* in all completion. It is here indeed -who is the birth, whose birth it is, who it is, with without form? That is, on this revelation the birth of all entirely including the theory of birth, all with, without form, are realized by the Self in the Self. That is what is termed by Ma as unwaning revelation (*Akshaya Prakash*) in *jiva*. Considering such realization to be rare in *jiva*, it has been stated as one in ten millions. Here it is the attainment of a *jiva* what was not attained before and this revelation, however, is through inner *kriya*, in and out in identity. That is gross, subtle and causal, in the form of such infinite cover of ignorance, it is He only- this is to be unfolded.

IN THE SVAKRIYA MOVEMENT -
THE SELF IN THE SELF, THE SELF BY SELF
THE SELF REVELATION OF SVARUPA -THE SELF ONLY

MA:- The Self in the Self- that which is in distinctive forms at particular places, -this form as well, should unfold as Self in the Self. All these *kriyas* as they are, - Self -revealed, no doubt. Through the grace of *Bhagavan*, with the *Shakti* as received from *Shri Guru*, in a *jiva* indeed, these are unfolded. A *jiva*, what he is in reality -the reality of *Atman*. You also contend, *Shri Bhagavan* is whole (*Purna*) and *jiva* is part itself, (*amsa*), you add further- *Shri Bhagavan* is *Prabhu* (Master) and a *jiva* is the reality of a *Nitya das* (an eternal

inseparable relation of attendant and master). (A realization) through a course, absence of course, a comprehension of the incomprehensible -(all these) should reveal in the form of unwaning whole (*Akshaya Purna rupa*), and this is the attainment what was not attained before, through *sadhana* by a *jiva* indeed, (*sadhana*, that is) devotion to a specific *kriya* to dispel ignorance. That is why a prayer, a spirit of extreme earnestness are sustained and accept a bondage too, in the form of all those *kriyas*, in the effort to dispel the various countless distracting forces.

In order to dispel the barrier of *jivatwa* (essence of *jiva*) that is, in view of the objective for unfoldment of the self-revelation of the *Jiva-Svarupa* (the reality of a *jiva*) a traveler (as endowed) with his own *Svakriya* and through the state and movements pertaining to it, leads himself to the way of unveiling (of ignorance) and this (revelation) is achieved through the *shakti* as received from *Guru*. One who is following a line of *sadhana* or a course of *kriyas*, in the process of movement, (with *Svakriya*) the ignorance is bound to be dispelled. However, the knowledge of Self is not subject to any *kriya*. On the unfoldment of the reality of *kriya* (*Svakriya*), according to *kriya* of individual *dharas* (there reveals individual *Ishtas*, such as *AtmaSvarupa* [self the *Atman*], reality of *Atman*), reality of part and whole, (*Purna amsa Svarupa*), reality of master and eternal inseparable attendant (*Prabhu* and *Nityadas Svarupa*) -as realized in the journey, following a particular aspect. If there be a revelation of *Svakriya* itself (*Svarupata Svakriya*) -(in that event) - *Paramatma Parabrahman*, *Shri Bhagavan* Himself of yours - according to aspect as individually accepted, then there is hope to allow a comprehension by Himself, as the Self in the Self. This in fact, is the revelation of what is related to *Svarupa* of a *jiva* -the revelation as in keeping with the individual aspects. However, with the *kriya* pertaining to the Self only, there is revelation of that Himself the Self, in the context of the respective aspects.

Q:- Surely, He cannot reveal subject to my *kriya*?

MA:- Oh Baba, is not it already, explained that it is the kriya of the Self. A *jiva* is endowed with *Svakriya*, basically inherent (*Svarupata Svakriya*) and, it is the course of *kriya* as Himself, the 'Tat'. In such *Svakriya* only, there is reference of revelation of Self in the Self. Yes, it is a gift in this aspect, nothing would accrue otherwise in any aspect, unless a comprehension is allowed. In order to attain *Bhagavan* by a *jiva*, that is to attain and know Self, He Himself remains revealed in the form of *Guru*, in and out and comes to revelation (as well). In the course of movement, natural with a *jiva*, under the precept of *Guru*, with the *Gurushakti* - there it is that *Abhyas yoga* - and through that *Abhyas yoga*, on the touch of the real nature of a *sadhaka yogi*, inherent in the self in that state, when an initiation of *Mool kriya* pertaining to Himself the reality of a *jiva*, follows, it is there only - the Self in the Self, Self by Self - this is the reality as self-revealed, He alone. It is here only, the aspect of knowing, attaining the Self is unfolded. Who it is in the form of attainment of what was not attained before - this is the place, where it is complete with all components.

**HARI HIMSELF INDEED IN JAGAT -
THE JAGAT ITSELF INDEED IS HARI**

Ma:- It is *jiva* where there is bondage, *jagat* where it is movement. Well, here are *jiva jagat* bondage and movement - where from they are, do you know? There it is pertaining to that aspect - the *jagat* is (created) instantly with the *kalpana* (resolve of the Supreme), this is what (is heard) from your mouth. Further you add - *Hari* Himself is *jagat jagat* itself is *Hari*. Moreover, wherever a *jiva* is it is *Shiva* (in identity), wherever a woman may be, she is *Gauri* (Supreme *Shakti* in identity). There is that *Gauri*, and where this *Gauri* is, it is *Atman* in essence, the *Atman* itself. Further, where it is *Shiva - Param* (Supreme) *Shiva, Para Brahman* - you speak in terms of all those indeed. Therefore, where from you are admitting this *kalpana*? Where He is not in all these, just find out. This aspect is of course there. Again, in the context of other aspects, you will infer as the mystery of creation, these too are contained here. Where the creation follows instantly on *kalpana*, infinite *kalpana* of yours,

where from these are? This *sankalpa* (resolve), *kalpa* (a mythological very very long period), *vikalpa* (alternate resolve), where these are and beyond, not beyond of these, in whom, who is the *Mool Svarupa* (origin itself) of it? I am permeating all, all abide in me, I do not abide in anything - just consider this statement. Therefore, (that statement) of *Hari* indeed is *jagat, jagat* indeed is *Hari* - (they are) not separate. (However), *jiva* is *Shiva*, a woman is *Gauri* - these too, relate to a particular aspect you should know.

**UNCREATED - WHAT IS IN MOOL -
IT IS HE INDEED HIMSELF NITYA**

MA:- Where there has been no creation at all, the doctrine of non-creation, (nothing) has not come to creation. Who, what it is created, where it is to take place? What is in *Mool*, it is He indeed, this, creation Himself, - abiding definitely, *Nitya*. Be sure, you understand all these aspects too.

**THE DOCTRINE OF ONE SINGLE JIVA
THE BASIC NATURE OF A JIVA (JIVATWA) -
A MOVEMENT IN BONDAGE - LIBERATION.
WHERE OF- REVELATION OF JIVA AND BRAHMAN
IN IDENTITY**

MA:- There is only one *jiva* as you contend, observe there too - where it is the bondage itself, this *jiva jagat*. Where a bondage exists, there a movement too persists. Therefore, the form of bondage (bondage itself) is one and the same. Where it is termed a *jiva*, there too, it is one and the same *jiva* in basic nature (*jivatwa*). Here it is infinity in one, in that infinity too, there is the one and the same *jiva*, the basic nature of a *jiva*. A liberation from that bondage movement related to the basic nature of a *jiva* - where it is, make a search for. In that case, in the context of a particular aspect, it is stated, a *jiva* sets on a journey with a view to attain what was not attained - (the objective being) a duality, non duality, again duality non duality, further, duality non duality cannot be differentiated by signs. There are more and more, so many aspects related to a *jiva*, and little of it is only spoken.

Because, where there is nothing relative -where *ajiva* is, there it is *Shiva*, where there is a woman she is *Gauri*, *Hari* indeed is *jagat*, surely *jagat* is *Hari* - *Hari* and *jiva* are not separate, *jiva* and *Brahman* are in identity -this indeed is termed self-revealed.

Where it is one *Brahman* without a second -you say it is one *Atman*, also say one *Hari* alone, say whatever you may- (all are) 'That' only definitely. On account of that, in case of a *jiva*, one takes resort to *dhyana*, one follows discrimination for self knowledge, one accepts *kriyas* pertaining to *Hatha* and *Raja yoga*, and another takes recourse to *Mantra*, *Nam* etc. There are so many other aspects pertaining to respective *dharas* as received from individual *Gurus*. (With the help of these), it is only for a fortunate one, in order to realize the Self in the Self, (makes an effort) to swim across the ocean of the world (world conceived as an ocean), so that the boat of the Self as (lying hidden) within the Self, may come to light.

The ocean of world too is -'That' only, one who swims, swimming - 'That' only. The boat too is 'That' only. The place where from one attempts to swim across, and the shore where to reach after crossing, these too -'That' only- This is the fact that has to come to revelation.

RELIGIOUS FESTIVAL -KRIYAS IN PERFORMING
RITUAL ETC. -TO REALISE BHAGAVAN
BHAGAVAN, ATMAN, BRAHMAN- THREE IN THREE
WHOLLY- 'THAT' ONLY SVAYAM SVARUPA —
ALL ABIDING IN ALL — HE HIMSELF THE SELF, THE
WHOLE -WITH ALL COMPONENTS AS SELF

Ma:- As you say *Shri Bhagavan*, in whatever name you accept (Him) this *Bhagavan* alone is. For a revelation of Him a *jiva* performs such festivals -and *kriyas* to observe ritual etc., to realize *Bhagavan*. What is the outcome of a festival ? It helps making progress in a journey by a traveler to realize *Bhagavan* infusing encouragement and joy to attain the objective. Moreover, in those cases where there is no inclination at all to initiate a journey, neither initiated the journey too, for such a person as well, the path for

journey unfolds. A desire for a journey is awakened in the *satsang* (a religious spiritual assembly). This is what is received in a festival by a fortunate one. In a *satsang* the encouragement for a traveler is augmented.

What should be the objective in a festival? It is an attainment of the individual objectives related to respective journeys. There is *Maha-utsav-Svarupa*, (the great festival itself), the festival which is *Svayam Svarupa*, a touch of it, of course, should be had. That is, the *satya* itself as well, there is that Himself, the great whole indivisible and in order to realize Him, the *Nitya*, a festival is definitely there, in the context of individual aspects of *sadhana* in realizing individual objectives. To have a touch of Him, it is necessary to observe festival (*sadhana*) following various courses under different techniques.

Who is that festival itself (*utsav Svarupa*)? The touch unfolding festival no festival (as) *Nitya*, *Svayam Svarupa*, 'That' only the one alone the festival - Himself only. (It is that *utsav Svarupa*). Here the question of relative *ananda*, absence of *ananda* does not arise at all, *kriya* and absence of *kriya* in appropriate places are, of course, there and following the respective courses with distinctive aspects (there reveals) -'That' only indeed, the Supreme Ultimate - (abiding in) the *Ananda* of *Brahman* conducive to supreme joy, the absolute the knowledge incorporate, besides *Paramatman*, *Shri Bhagavan* Himself -in the context of whatever course you may attribute to, (it is 'That' only, the One alone).

Bhagavan, *Atman*, *Brahman* in whatever name it may be denoted, in all the three (abides) the reality of self (*Apan Svarupa*), the three (abiding) in three wholly (*Purnarupa*). The *Atman* is whole where the *Brahman* and *Bhagavan* reveal wholly (*Purna prakash*). Where it is *Brahman*, there too, *Atman* and *Shri Bhagavan* revealing wholly, where it is *Shri Bhagavan*, there too, *Brahman*, *Atman*, *Ishwar*, in whatever name you may indicate any -it is ('That' only) unrestricted (in all aspects) -it is self the whole, the self, the reality (*Svayam Purna*, *Svayam Svarupa*). The higher than the

highest the Supreme *Atman* (*Parapar ParamAtman*) the *ParamAtman* Himself, (*ParamAtma Svarupa*). The *Parapar Para Brahman*, the *ParaparBrahmasvarupa*, Himself, *Svayam Shri Bhagavan*, as you say- (in fact all these aspects) -it is He only definitely, (the indivisible whole).

From the point of view of a *jiva*, where all are accepted according to individual outlook laying predominance to each - (just like) the aspects of voidness (*shunyata*), wholeness (*purnata*), as may be accepted by an individual. Where all abided in all -(there it is Himself). 'That' only, *Paramatman*, *Para Brahman Shri Bhagavan* -when (revealing) as manifest unmanifest, without form without name, with form, with different names different forms, whatever you may ascribe to (it is) 'That' only, *Svayam Svarupa*, all abiding in all. If it is not so, how otherwise it could be -Himself, Self the whole with all components as Self (*Svayam Svapurnangi*).

You say, *Shri Bhagavan*, in Him too, abiding all these entirely, that is, nothing is confined within a limit. Being beyond limit (He) Himself- the all - whole is there, nevertheless there is limit, -in the limit it is limitless. In the limit there is without limit, in the limitless there is limit -that He only, the whole. Separate realities of the same, of course, are revealed -(such as) without name, with form, without form, with *kriya*, without *kriya*, in the absence of *kriya*, according to the individual realities as well, -it is the form of the supreme indivisible whole (He) abides as all, in all (such aspects too).

**BHAGAVAN -THE SELF IN THE SELF
SVAKRIYA -THE SUPREME ULTIMATE LILA
PERTAINING SVAMOOL LILA SVARUPA, NITYA
LILA -MAHAPURNA AKHANDA -UNRESTRICTED**

MA:- Reverting to the previous topic, where you refer *lila*, (there too), that Himself *Shri Bhagavan* is no doubt, the One only. Moreover, in *Viswa Brahmanda*, (being) all, in all those (it is) Himself. What is *Svayam Svarupa*, in Him only abide *Viswa Brahmanda*. Nevertheless, in *Viswa Brahmanda* abides that

Himself only, in that *Bhagavan*, of course. The *Bhagavan* Himself, (in His) own Self, it is *Svakriya* too definitely, pertaining to *Mool*. On account of this, what may be *kriya* of *Bhagavan*, it is *Svayam Svarupa* no doubt. In the context of *Svakriya* pertaining to *Bhagavan*, there is no one as alternate doer, for this reason, He is without *kriya* too -(it is) the Self only in the Self.

That is why it is aforesaid -*Bhagavan* does not do anything, He is passive. That is notwithstanding this, (he is) *Svakriya* too, as Self in the Self (i.e. actor, act, action in identity). On account of this, it is spoken of here -(it is) the supreme ultimate *Svamool*.

Further, where (He) Himself is the *lila* itself (*Lila-Svarupa*), here He is in the form of *Nitya*. Whose *lila khela* (activities as pleasure itself) it is, the same He is the *lila* too. He abides in all, nevertheless all abide in Him. It is myself only abiding in all, all the same, all abiding in me -these all indeed abide in me, in fact it is I only, (all the same abiding) in Him, in fact it is He only. Nevertheless, it is I who abide in Him, He abides in me -this aspect too has its place, definitely. He, you, I- in these three, abide three basically no doubt. It is I who abides in all, all the same all abide in me -this is the place, where this statement is referred to. Where the question of divisible indivisible does not arise, there it is that great whole indivisible unrestricted. How can the question of restriction unrestricted have room any more there.

There it is that *Nitya lila* too (eternal pleasure play of *Bhagavan*), eternal play with a particular *kheyal*. Where it can take place, you must be sure to understand the same. There is that *Nitya Svayam Svarupa*. He does exist and will continue to be so (without fail). Relative absolute -I, you He -it is the Self with the Self in that reality of *Nitya*. What is spoken of as Himself *Svabhava Svakriya*, this fact too is there, where to talk about *kriya*, a *kriya* (absence of *kriya*) has no place definitely. Here I, you, He in the context of *khela lila*, (there too abides) that great whole indivisible

(Ma's *Svarupa*) in manifest unmanifest as well. In that reality of *Nitya* (*Nityatwa*) He Himself only as Self in the Self.

DUALITY, DUALITY -NON DUALITY,
QUALIFIED NONDUALITY, DUALITY
NONDUALITY BEYOND MIND -
ALL ABIDES IN ALL -
IN THE GREAT WHOLE INDIVISIBLE ONLY

Ma:- In the context of duality, and further more of duality nonduality, where it is told of qualified nonduality as well, the word about the inconceivable (beyond mind) and more and more as much of such aspects as are told of. In all these that duality nonduality, that is where the question of relative two or one has no place. In all these, all abide in all, in all there is absence of all, in the absence of all there is all, all indeed in all as well -where the talk of any question cannot arise, - (how to express the same) with what alphabet, with what language, with what *bhava* and metrical composition?

COMMENTARY:

In the context of the reality of the objective of a *jiva* and that the perfection of the same should be complete with all components, while commenting on this the aspect of *kriya* related is being explained.

A *jiva*, what he is in reality -a reality of *Atman*, a reality as part of the whole, a reality of *Nitya dasa* -the objective pertaining to an individual dhara one may follow, reveals. For a revelation of this objective in *jiva-sadhana*, one remains devoted to individual *kriyas* to dispel ignorance. But a knowledge of the self-reality is not subject to any action. With the *shakti* as received from *Shri Guru*, when *sadhana* initiated with effort leads to taking place by itself there, in that current reveals (this *Svarupa*). This is the movement pertaining to *Svakriya* of own the *kriya* as *Tat* i.e. in the form of *kriya*, it is He Himself. On the completion of this movement there would take place the unveiled revelation of objective as related to an individual.

When there is unfoldment of this *Svakriya* of one's own the movement of '*Tat*' *kriya*, in this current the *kriyas* at different places are self-revealed, of course, because in the form of *kriyas* it is Himself who is self-revealed. The distinctive *kriyas* in such forms it is the Self only. This is revelation of Self in the Self. But this cannot be achieved through an individual effort. It is only had on a gift when confirmed out of compassion. Nothing would accrue if a comprehension is not allowed.

He Himself exists as inner and outer *Guru* and reveals too. In the course of movement following the precepts of *Guru* through *Guru shakti* when egotism i.e. when the aspect of doing *sadhana* carried under the agency of a doer is dissolved, here unfolds the reality of a *sadhaka*, a *yogi* basically inherent in a *jiva*. This is the state where *sadhana* takes place by itself i.e. He reveals in the form of doing *sadhan kriya*. He reveals in His own *kriya* only, and not under any *kriya* pertaining to *jiva kriya* -He who is *sadhana* the same He is the object of *sadhana*. On the unfoldment of this *Svarupa Svakriya* of a *jiva Svakriya* pertaining to the reality there is initiated the *Mool kriya* inherent in the reality of *jiva*. Then only it is the Self in the Self, Self by the Self. Here indeed reveals the way of knowing and attaining the Self.

However, this form of attainment of the reality of a *jiva* (*Jiva Svarupa*) what was not attained before, the *Ishta* revealed as the individual objective, this revelation should be complete with all component parts (*Sarvangi*). *Sarvangi* means this -*Ishta* not remaining confined as the objective in a specific course only, what are the objectives of all *dharas*, no *dharas* including the comprehension of the incomprehensible too (*adhar dhara*) -in all these forms too (the individual objective) should be attained.

In the context of a reference is made here about a few *dharas* and respective objectives. Such as duality differentiation between *jiva* and *Brahman*, nonduality -*jiva Brahman* in identity. *Visistadwaita* (qualified nonduality) -*Brahman* qualified with *jiva*

jagat, duality nonduality -beyond conception. The duality here does not confirm with mental acceptance hence, beyond conception.

Different courses have distinctive objectives. Where in the form of such *Ishtas*, they are my *Ishta* only and in the *Ishta* of self reveals all *Ishtas*, in that situation, what has already been mentioned as *sarvangi* (complete with all components) a revelation of the same would take place. Further as many *sadhakas*, *sadhana* i.e. objectives bondage, liberation, *Guru shishya* as may be there and all - 'That' only. This truth has been explained as -there should be a touch of 'That' only in *Mool*. Commenting on this in the words of Ma:

Sadhana has infinite courses. In order to attain the Self in the Self following the course as received from *Guru*, it is for a fortunate one to strive swimming across the ocean of the world so that the best of the Self as (lying hidden) in the Self, that boat may come to light (i.e. revelation of *Svarupa Svakriya*).

As that boat reveals there is initiated the movement leading to the unfoldment of the objective. Again as the objective is unfolded, the entire *kriyas* reveal in the reality of *Ishta -sadhana* object of *sadhana*, *sadhaka* (all are) 'That'. Every component part of it is 'That'. All abide in all- Himself 'That' only.

Paramatman, *Para Brahman*, *Shri Bhagavan* -where as manifest unmanifest without form without name, nevertheless with form with various names, with various forms. Whatever you may assign it is 'That' only as the *Svayam Svarupa* all abide in all. This is *Svayam Svapurnangi* (Himself the whole with all components as Self the *Svarupa* of Ma).

Bhagavan is infinite, Himself the all whole nevertheless, there is finite -infinity in the finite. Within finite there is infinity all the same, within infinity there is finite -it is that He only, the whole. Notwithstanding this, there reveal as separate realities of the same. With name, with without form, with without *kriyas* in absence of

kriya -the respective realities too are in appropriate places. All the same, being all in all indeed, the Supreme ultimate indivisible is abiding wholly.

In the context of *Lila* of *Bhagavan*, the *kriya* here, it is *Svakriya* as well related to *Mool*: This is why *kriya* of *Bhagavan* is *Svayam Svarupa*, no doubt. The *Svakriya* of *Bhagavan*, in the absence of any alternate doer; it is absence of *kriya* too -the self only in the Self. That is why, it is asserted, *Bhagavan* does not do anything, He is without *kriya*, nevertheless it is Self in the Self, *Svakriya* as well. That is why it is denoted here, the Supreme ultimate *Svamool* (Ma's *Svarupa*).

Bhagavan Lila Svarupa (*Lila* itself), in the form of *Nitya*. It is I who abides in all, nevertheless it is all that abides in me, this is the statement which is applicable in the present context. Where the question of divisible indivisible does not arise, there is that Great Whole Indivisible unrestricted. Where could be room for a question of restricted unrestricted?

The *Nitya lila* pertaining to *Bhagavan*. It is eternal play in His *kheyal*. There is that *Nitya Svayam Svarupa* -He does exist, must remain of course. Relative absolute -I you, He -in that *Nitya* itself it is the Self with Self. Hereindeed it is *Svabhava Svakriya* where the terms of *kriya* no *kriya* do not have any place at all. I, you, he (constituted) the *lila khela*, there is that Great Whole indivisible in manifest unmanifest as well.

In the context of different aspects it is *Bhagavan* He alone only- in *lila*, *lila* itself *Nitya Lila*. All these aspects, where the question of divisible indivisible has no place -there is that Great Whole Indivisible unrestricted, no question restriction unrestricted.

ON THE TOUCH OF MAHASMRTI (GREAT RECOLLECTION)
IN ALL SMRTIS- (RECOLLECTION OF ALL PAST LIVES) -
DEATH IMMORTALITY IN APPROPRIATE PLACES -
REVELATION OF UNWANING WHOLENESS -
A PERFECTION OF SVAKRIYA PERTAINING TO SHAKTI
AS SELF IN THE ESSENTIAL PRINCIPLE OF JIVA AND SHIVA

Here are the accounts of a period, beginning from a fresh-

born child up to the full grown old age. All these are coming to light in *jiva jagat*, in association with them, there are innumerable past lives, as a natural depiction of birth and death bearing consequences of past *karmas*. There are the achievements of those past lives, and in a recollection of all these, when the great recollection (*Maha Smriti*) allows a touch, and through the touch of that *Maha Smriti*, the journey may be initiated by stages of *Svabhava*, here in the essence of a *jiva* (*jivatma*) in *jiva jagat*. As a consequence, all these *dharas* (lines of *sadhana*), inherently, as self the form (*Svarupa*), self the movement (*Svagati*) (as they are) all entirely, would reveal in the form, as if it was a pattern too, of an infinite light (*Jyoti*) enfolding the *Viswa*. The forms in varieties as revealing in respective courses, (including) all entirely as related to these, and all those *Svarupas* (realities) in the context of *Yoga-Sutra* (uniting principle) pertaining to beyond *Viswa* (i.e. what is beyond *Viswa* the same is abiding in *Viswa* too, as an uniting principle and *Svarupas* related to it), all unfold as death and deathless in individual places in keeping with respective inherent nature. The pattern of revelation in the context of forms and varieties of 'all', (with the all) accumulated aspects, pertaining to their collective qualities. Being uniform in all aspects the fundamental principle of beyond *Viswa* is abiding in all.

In all (to convey the idea of all), i.e. where it is *prakrita* (material world), extra *prakrita*, ephemeral and eternal, void and absence of void as revealing in the context of a particular pattern, and in infinity, in one -(in all these the principle of beyond *Viswa* abiding) -wholly. That unwaning wholeness, and where there can be had of a touch of that revelation, then only, (unfolds) the *kriyas* pertaining to respective paths and aspects (such as) with without attribute, as void etc. and in all these, (*kriyas*) He Himself abides in reality -a perfection of *Svakriya* pertaining to *shakti* as self in the essential principle of *jiva* and *Shiva*.

Further, beyond (*Viswa*), the great void (*Maha shunya*), also, there is that supreme ultimate *Atman*, *Brahman*, in their respective places. One that is accepted on rejection (of ephemeral) and rejection

follows an acceptance of one - in these all, abide all wholly without any restriction. The entire realities too, in the context of movement, absence of movement -be they with form, without form, with void and with all the rest -where the question of anything relative does not arise -if that great touch be here -it is (a very rare one) only possible in case of one out of ten millions.

Further, there are *Maha yogi*, *Maha Nityasiddha* in their respective places, as you contend. All these (states reveal) on undertaking the great journey by a supreme traveler and (if this may happen) as the outcome of that great touch - nevertheless this is the revelation in a journey undertaken by a *jiva* only. So you search for the distinction of the aspect of *Maha siddha*, when it can be. However, when there is that ultimate supreme touch conferred, there it is the importance of this *Maha yatri*, you should know.

**· PRAKRITA (MUNDANE), PRAKRITA -
· PARAMARTHA (SUPREME IN MUNDANE) -
· SHUDHA PARAMARTHA, - SUPREME PURE -
ALL SHAKTI COMPLETE IN ALL -THE PATTERN
OF MOVEMENT OF KRIYA IS ONLY VARYING.
PAST LIFE -ACCOUNT OF BIRTH -THE STATES
IN THE JOURNEY OF A JIVA**

MA:- Reverting to your query in the context of different aspects such as *prakrita*, *prakrita-Paramartha* (mixed), and *Paramartha* pure, and in regard to movements in all these, in each, one (movement) is opposed to other as you refer to. There are mutual opposition like this in all, nevertheless all *shakti* abide in all, wholly - only the patterns and movements of *kriya* vary. Here are three divisions, all the same, in all these, three indeed abide in three. These definitely exist where they are to be, however, holding each aspect leading to the supreme objective, and accepting superiority of any (out of them), the journey of a traveler is completed. This holds in case of traveler aiming the supreme as the objective, bear this definitely in mind. There is one and infinity, nevertheless regarding the respective states related to distinctive movements, each one has of course its *Mool*. There are divergent courses of movement

(in respect to particular states), and what is realized here, it is contained in different descriptions according to different revelation and states, in the context of a particular aspect. That is why you raise the question here as one is opposed to other.

Another word you should clearly bear in mind that there are movements holding superiority of particular aspects, and out of them again, some gain more superiority for leading to realize the objective. That is why it is mentioned about the touch, by which, an aspect, no aspect, in fact, nothing at all is excluded. Without such revelation, there follows what may. The state where He Himself allows a touch, that is what is desired. Otherwise there would be controversies, as you would resort to, would be the outcome here. A beautiful account in diverse manner of all states and courses as reveal are there and as heard of. The reality of such aspects is like this.

In the movement initiated as a child and leading to the old age, in every movement you are subject to change and rechange. Here are a *jiva* and movement i.e. *jagat* and in such a state, a *sadhaka* undertakes his journey. When aiming at completion of the same, a particular course is followed, and that too may be changed accepting another, a new one, giving up the former. This is the place where past lives etc. reveal clearly. There too it is the account of birth indeed in the context of organizing (*sangathan*) *karma* (new present *karma* to reap the fruit of past *karma*) on the basis of past *karma* enacted (*sanghatan*) as well. This is the case with *jiva jagat* only - a traveler initiates journey with the aspect of attaining what was not attained before.

COMMENTARY:

It has been explained earlier, the revelation of the reality of *jiva* (*jiva swarupa*) as the respective objectives, is an attainment of what was not attained before. However, this attainment should be complete with all components (*sarvangin*). For completion of this *sarvangin*, in this context, a discussion of *kriya* is considered incidentally. There should be a perfection of *Svakriya* related to all

kriyas in all places. Besides, perfection in the context of all contained in all -this aspect too is included.

When in the total recollection concerning all births and rebirths a touch by great recollection (*Maha smriti*) is conferred upon, in that situation, as a natural outcome, unfold all courses as movement Himself (*Svagati*), all forms as He (*Svarupa*) i.e. in the course of *Svabhava*, where a revelation of *Svarupa* takes place, the movements and forms revealed here, it is He Himself in those movements and forms. This is however true in the revelation of *Svarupas* pertaining to all courses. Here the revelation in the context of all *Svarupa Svagati dharas* i.e. in the context of all *dharas*, as many forms and movements that could be, all these indeed have got to be realized in the form of respective *Ishtas* in identity: Ma says, all these *Svabhava Svarupa Svagati dharas*, all entirely, would reveal a pattern as well of infinite light enfolding the entire *viswa*, as if, it were. That is, forms and movements in varieties in the context of all these *dharas*, entirely all of them, further there is the uniting principle pertaining to beyond *viswa* (i.e. what is beyond *viswa*, the same abiding in *viswa* too, as an uniting principle in identity) and all the realities thereof i.e. beyond *viswa*, in combination, unfold allowing a comprehension of death and deathless in appropriate places bearing respective self nature. This is the reality i.e. it is death, where it is to be perishable, that which is subject to destruction. It is deathless, where it is to be imperishable, -each one in its own place, unfolding as the Self. On the unfoldment of all these, (death and deathless) revealing as many shapes and patterns with the accumulated form of various qualities, pertaining to these i.e. a revelation of infinite forms and patterns and infinite qualities of these and, in all of them, abides uniformly the principle of beyond *viswa*.

Regarding this 'all', (in a detailed description of the same), it may be included -*prakrita aprakrita*, void no void, eternal ephemeral, infinity one. In this 'all', that principle of beyond *viswa* abides wholly, 'this is unwaning wholeness' (*Aksunna Sampurnata*) i.e. uniform in all (*samagre sama*). That beyond *viswa*, itself is

indivisible, nevertheless it abides in all divisible forms in *viswa*. Therefore, to denote the sense of touch of it i.e. unwaning wholeness, an account of *kriya* pertaining to different courses such as with, without attributes, void etc. aiming at individual objective is considered. The touch of it i.e. *Akhsunna Sampurnata*, signifies the revelation of the same as reality in all such *kriyas*. Therefore, *Svakriya* related to *shakti* as self (in identity with beyond *viswa*) is complete in the context of the reality of *jiva* and *Shiva* too. He who is *jiva* the same is *Shiva* in identity.

This is the touch of the great recollection (*Maha Smriti*) i.e. in all recollections, pertaining to birth and rebirth, all that is *viswa* as such, here the principle of beyond *viswa* (*Viswatit Sutra*) is in the form of 'Tat' (in identity) and this unfoldment should take place. However, *viswa* and *Viswatit* are relative terms.

Following above, the fact about the great touch is being narrated here. Regarding beyond i.e. beyond *viswa* -the great void, the Supreme Ultimate *Atman*, *Brahman* -and in all these, are abiding all wholly, unrestricted i.e. each one abiding in each, a question of relative does not arise -there is that great whole indivisible (*Maha Purna Akhanda* -Ma). Where this supreme ultimate touch (may be had) -there lies the distinction of a great traveler.

Therefore, all *kriyas* pertaining to all states unfold as the reality of the self, moreover, all abiding in all wholly, unrestricted (enfolding), entirely all realities pertaining to movement no movement. In the touch where aspects, no aspects, nothing at all are excluded, this is the revelation (aimed at). In the state where He Himself (*Maha Purna Akhanda* -Ma) confers a touch, that is the state desired.

MANIFEST, UNMANIFEST, FAINTLY MANIFEST
STATED WHOLLY IN ALL DIVISIONS -ATMA VAK
(SELF THE SPEECH) LIKE THE VEDA THE SRUTI, -UNSPOKEN

Q:- There is room as well for a division of manifest and unmanifest, Ma?

MA:- In the place of unmanifest that, of course, is there. Whereas in

the context of infinity, there are divisions. What is the nature of that division -totally unmanifest, a faint revelation of manifest, a specific pattern in the aspect of manifest -where is the fundamental great *spanda* (*Mool mahaspanda*), make a search of it. Where it is manifest, there is unfoldment of the movement of *kriyas*, related to Self in respect of individual courses, aiming at the Supreme objective and these are what you consider to be one separate from the other.

Q:- These are separate in respective forms, could there be no similarity of one with the other?

MA:- Regarding separate patterns, there is Himself, self-revealed too, one in its appropriate place. Regarding these divisions, (out of them) one such division may be considered by you as unmanifest. Further there are, faintly manifest and manifest in separated bodies. In all these divisions, if abided wholly, it is the *Atmavak* (word denoting 'Self'). Where is *Atmavak*, make a search of it. There, (whether) any creation has taken place or brought about this is, however, not the case. The *Veda*, the *Shruti* are not written by men (but Divine), you do contend, (it is like that)!

Now where from this *Atmavak* and the fundamental truth of the state (in respect to such revelations) could be, make a search of it here.

SVA-ATMAVAK- VAK (SPEECH) KRIYA ETC.-
ALL ARE COMPLETE WITH ALL COMPONENTS -
THAT ATMA -SVA-ATMAVAKYA

MA:- In some cases (the objective) may be without form and without attribute, a relative term in respect to with form and this too, is in its appropriate place. There are divisions here too (unmanifest). In a specific case, where it is unmanifest, not to reveal, this state is definitely there. However, where again it is *kriya shakti* pertaining to *Mool* (*Mool kriya shakti*), the same is unmanifest. It is just like, in a seed and in the root of a tree, you cannot notice any *kriya* externally. There is *Svakriya* inherently unmanifest (pertaining to *Mool kriya*

shakti). When that particular state is reached in a specific place, it is an attainment of what was not attained before, this is the state where the complete solution about *Akshar Brahman* and manifestation of *Shabda Brahman* -takes place. On the other hand, particular unfoldment of *Shabda Brahman* takes place according to its own state. Here too, on the whole, there are similar divisions. In fact infinite divisions are here too. Just bear in mind another fact - a comprehension of one and infinity should be there.

There is one feature sustaining an union with the external world and a second one, it is a mixture of inner and outer world. There is another, a third one, where the *Svakriya Nitya-shakti* pertaining to inner world exists. When this state is transcended, it is unmanifest. Where entirely all these states are unfolded, i.e. all those states in their absolute nature and the state where the latter are unfolded wholly, and as that continuous unbroken touch is received -where that *Atmavak* and the rest could be (try to) comprehend. It is not only *Atmavak*, where *kriya* etc., and all the rest are complete with all components -it is that self (*Atma*).

On account of that of course, there are those *rupa, rasa, gandha, sparsha, shabda* -revealing all forms with varieties, *nam* and *rupa* etc., pertaining to entire *Viswa* and beyond *Viswa* -all those can and cannot reveal -where? There is that *Svamool*.

Further, regarding *rasa* too, where it is self the *rasa* inherently the *rasa* itself- that too is in *Svamool* -in case of *gandha* too, it holds that perfection, in that *Svamool*, is Himself the *Mool*. The truth about *sparsa* it is in relation to Self. Moreover, what you would term as *Shabda Brahman*, it is that *shabda* in which there is that *akshar* which does not disintegrate, and that self-revealed *Shabda Brahman, Akshar Brahman* when revealed as Self, then the fact that in that five (*rupa, rasa, shabda, gandha* and *sparsa*), in each, the five are abiding wholly uniformly -if that *vakya* (word signifying this state) is revealed in the self that *Sva-Atman Vakya* (word denoting Self Himself the Supreme), where it can be make a search of its place of origin (*Mool sthan*)!

SHABDA BRAHMAN AKSHAR BRAHMAN -
PLACE OF ORIGIN (*MOOL STHAN*) PLACE
(OF REVEALING) WITH FORM WITHOUT
FORM, WHERE -COEXISTING TOO.

Ma:- Where (a query can be raised as to) where from this *Shabda Brahman, Akshar Brahman* are revealed, where are their places of origin (*Mool sthan*)? They are with form without form -where is that place? Also (about the place) where one is not without the other as well. However, what can be the *shabda* (sound), what can be the alphabet, what can be the idea and language with which that Truth (*Tattwa*) can be expressed? There is a current to drag to *Tattwa* in order to complete the journey of a traveler aiming at revealing the way leading to that great Truth (*Maha Tattwa*). You may talk about Supreme *Shiva*, Supreme *Brahman*, that nonduality. Here is reference to the word nonduality because there is no question of two. (There is a place) where it is the Divine pair too (*jugal*), there is two, meaning -one in two, two in one. Where is the state of *jugal*, where it can be? Further the state beyond *jugal*, it is independent unmanifest nondual unchangeable. The question of two and one is admitted in its proper place, nevertheless the same does not exist. Where can the question of a relative be there again? Could there be any language in terms of one two, in fact in terms of anything that would make a language (for expression)? -This is 'That' only, that Himself, the Self, He indeed. The question of construction of any language here can never arise at all.

Here are entire *rupa, rasa, gandha, sparsha, shabda* -where are they clearly revealed, unfolding as all abide in all (five in five)? Where you are and *jagat* (world), a changing phenomena -where is the *jiva jagat* movement, in whom? -make a search. A traveler undertakes his journey even accepting the aspect of all such rejectables too. Where it is unchangeable, undual- in that state, a word, language do not take shape (for expression). All (*sakal*) -He Himself only, the only one as machine (*kal*) and factory -for the revelation should take place. All -in Himself only abide all.

FORM, NO QUESTION OF FORM -
COMPLETE WITH ALL COURSES IN
THE PERFECTION OF ALL COURSES -
'THAT' ALONE

MA:- There are aspects with forms nevertheless, there is no question of form too. It is perfect whole with all -this is the fact to be comprehended. In the context of *kriya*, following that course, you should know, there are as many *upasaka*, *sadhaka* and there are paths to realize individual objectives with form. Let there be as many forms as may take shape -a depiction of beautiful *bhavas*, elegant and distinct. -(reflecting) self as intense desire (*svagraha*), self as spread out (*svaprasar*). Besides, there are doctrine of *Shiva-Shakti* and more and more other all those aspects and with inclusion exclusion, it is to make a complete whole. Where there is alphabet, a language conveying ideas is created, there are infinite movements pertaining to infinite forms, infinite *kriyas*, infinite languages, endless manifestations unmanifestations, infinite void endless rasa as self, infinite *spandan* -in fact He shapes Himself in the aspects with infinite movements.

On the right way there is a wrong one and in the wrong way there is the right one. There is the fundamental principle of *Shiva* (*Shivatwa*) as expressed in idea and language, negation of *Shivatwa* (a-*Shivatwa*), essence of *shakti* (*Shaktitwa*), invigoration weakness, vigorous weak -a revelation of individual forms related to respective aspects of *avidya*, (ignorance) as could take place, come into play. It is because the aspect which is subject to momentary existence and non-existence, that aspect is definitely perishable. Accepting *Ishta* (desired objective) and *Na-Ishta* (negation of desired objective), and as there is *Mool sutra* (fundamental linking cause) in all, on the basis of that, there is the description of manifest unmanifest as you resort to in respective places.

Further -He only, the One alone, (accepting this) there is the aspect of *Brahman* as without any *kriya* (*nishkriya*). Again considering He only, abiding everywhere, there is traveler following

a different course. There is still another. 'accepting manifest unmanifest both, a reality beyond conception -here too, it is He only. Where it is qualified *Brahman* there too it is He only.

There are more and more, so many, aspects and ways leading to perfection. In the states where there is perfection of all those forms and movements entirely, there is the seat (*asana*) of void (*shunya*).

Due to above fact, the pattern of courses related to movements and states of a traveler aiming at attainment of great void (*Maha shunya*) are strung in separate cords. However, where that supreme state (*Mahapurna Akhanda*) is aimed at, on the way, there are limited unlimited (factors) as may be (these are) eternally self revealed (*Nitya Sva-Prakashita*).

Now Baba, be a traveler (to realize) Self the wealth, then only, you can comprehend and understand all those. A traveler should aim for the revelation of the complete whole.

COMMENTRY:

A *sadhana* is followed in various aspects and courses with diverse movements and states having distinct objectives. Here a controversial issue may be raised even admitting (the fact of) one and infinity. It is due to holding superiority of the objective as realized in respect to a particular course. That is why, it is mentioned, the touch by means of which an aspect, no aspect -nothing at all, are excluded, in fact all are revealed as the reality of the Self (*Sva-Svarupa*) in identity. In the context of the above discussion, a question is raised again -in fact, the aspect of divisions in respect to manifest and unmanifest are there too. On this, often mentioning the unmanifest eternal (*Nitya aryakta*), in course of description about divisions within infinity, Ma says -there are totally unmanifest, faintly manifest and manifest. Where *sadhana* is with manifested form as objective, here the *kriya*, in individual courses in diverse aspects aiming at the Supreme, reveals as the movement of self. That is, the

objective of the *sadhana*, it is *Ishta*, and this *Ishta* reveals in the form of movement of *kriya* in the courses. Thus *Ishta* may reveal in various forms, the self revelations of *Svarupa*.

Regarding divisions as mentioned above, one division is unmanifest. Further there are faintly manifest and manifest, within a particular body. If one may be stated wholly in all these divisions, three in three, there it is *Atma-vak*. That is, on the unfoldment of the *Mool* of a *dhara* it is to realize the self as the reality of *Ishta* in identity with all divisions, where manifest, faintly manifest and unmanifest, three in three, abiding wholly. *Ma* denotes this revelation as *Atma-vak* i.e. it is the word signifying the revelation of self as the reality of *Ishta* in identity. Where there is three in three as explained, here anything that has been created or brought about, this is not the case. It is like the *Veda*, the *Shruti* which are not created by man, -Divine.

That is, in the reality of *Ishta* such as *Atman*, *Brahman*, *Rama*, *Krishna*, *Vishnu*, *Shiva*, *Durga* etc., these are not names of imagination, in fact these names signifying states of revelations in identity with the reality of *Ishta*, are self-revealed. So, one should understand why there are specific *shabda* as *nam* in the *Shastra*, appropriate to places and states.

Regarding the aspect of unmanifest, there are divisions too. In one case there it is unmanifest, never to be manifest. Another case is there, it is *Mool-kriya-shakti* (*kriya shakti* pertaining to *Mool*), it is unmanifest. It is like *kriya shakti* in a seed or in the root of a tree which cannot be perceived externally. There is that *Svakriya* inherently unmanifest (*Svakriya antarnihita avyakta* pertaining to *Mool Kriya Shakti*). When this state is reached, an attainment of what was not attained before, nevertheless, this is the state where, what is complete solution about *Akshar Brahman* and the revelation of *Shabda Brahman*, take place. Here too, on the whole, there are same divisions, in fact there are infinite divisions.

In the pattern of such divisions, in one case, there is union with the external world, in a second case, it is a mixture of inner and outer world. In a third one, there abides the *Svakriya Nitya-shakti* of the inner world. Transcending the latter it is unmanifest. Here unfolds all those states in their absolute nature.

At this state, it is not only *Atma-vak* where entire *kriya* etc. are complete with all components, it is that *Atman*. That is where *vak* (word), all *kriyas* and entire states in their absolute nature, complete in all respects, are revealed as the Reality of Self in an unbroken continuity. It is *Sva Atmavakya*.

So, in this *Sva Atmavakya* the three aspects are taken into consideration. These are *Satta*, *Kriya* and *Vakya*. *Satta*, it has been explained above as the absolute base of being of all states. Regarding *Kriya*, there are *rupa*, *rasa*, *gandha*, *sparsha*, *shabda*, objects of senses, and it is (*kriya*) in the revelation of all forms in various patterns in entire *viswa* i.e. names and forms revealing in *viswa*. Again, these objects of senses in their absolute nature such as *Rasa Svarupa*, *Rupa Svarupa* etc. revealing without form, pertaining to *viswa*, beyond *viswa* and both these aspects (*viswa*, *Viswatit*) are abiding in *Svamool*. So, *kriya* expressed in infinite patterns are related to both with form (*sarupa*) without form (*arupa*) - *Viswa*, *Viswatit*.

As regards *Vakya* - *Shabda Brahman*, *Akshar Brahman* - this *shabda* signifying the name of *Ishta* and *akshar* signifying the *shabda* are self-revealed in *Svamool*. In that event, there is unfoldment of five i.e. (*rupa*, *rasa* etc.) abiding in five wholly, each in equal measure. If this *vakya* is realized in the Self- it is *Sva-Atma Vakya*, meaning the word signifying the Supreme Self. So, the Supreme Self expressed as *Maha Puma Akhanda*, is the self-revealed word (*Sva Atma Vakya*). This Supreme Self is in the form of *Satta* and *Kriya* pertaining to entire *viswa* and beyond *viswa*.

This Supreme Self, the *Svamool*, cannot be expressed in

language. That is why Ma indicates it by signs -here (it is) one, two- what should be the language for expression? This is 'That' only. That Himself the Self, He it is. With the object of realizing this Supreme great *Tattwa* (objective) a traveler initiates his journey to lead the same to completion. For this journey he shall follow a course (course of *sadhana*) in order to lead himself to unfolding his objective. In this context, Ma is mentioning a few courses of *sadhana* and while referring to their respective objective, She concluded indicating by signs -all objectives are (contained) as the revelation of this supreme great objective.

Reverting to courses and their objectives, Ma refers to a few, such as -nonduality, no question of two. Divine pair, here it is two - two in one, one in two. Transcending this, it is independent, unmanifest, nondual and integral. The question of two, one, is in its own place, nevertheless it is not there too. Again, where the journey is initiated accepting the aspect of ephemeral, perishable. Further, where entire *rupa, rasu, gandha, shabda* -unfolded, as all abiding in all, wholly. *Jivajagat*- bondage and movement -all these rejectable aspects - where, in whom? Where it is nondual, integral, no word or language could take shape?

Here are these all aspects, in fact the objectives of all these, reveal as the Self indeed, the One alone. Regarding All (They are) the Self only, He alone is in all -here is this supreme great objective.

In the context of this supreme great objective, the aspect with form is considered too. It is with form nevertheless there is no question of with form too -it is all inclusive complete whole. Regarding the aspect of *kriya* -there are as many *sadhaka, upasaka* having various courses to realize (the objective) with form. All those forms as shaped (revealed as an objective) are in fact *Sva-agraha* (i.e. Supreme objective is in the form of intense craving) and *Sva-prasar* (i.e. supreme objective revealing in the form as expanded self). There are aspects of *Shiva-Shakti* and more and more others and with exclusion inclusion, i.e. with, without, it is to be the complete whole.

In the context of expression (with) word, language and idea pertaining to infinite forms, there are infinite states and movements, infinite *kriyas* languages, manifest, unmanifest, infinite void, *rasa* the self, *spandan* the self- in respect to such infinite movement itself (the Supreme Self) reveals as each one.

Accepting *Ishta*, no *Ishta*, i.e. acceptable or rejectable and with this consideration, since there is the fundamental cause (*Mool Sutra*) in all, there are descriptions and the rest as manifest, unmanifest, on the basis of this *Mool Sutra*.

Further -He alone is, (this is the objective) in case of the aspect of *Nishkriya* (without *kriya*) *Brahman*. Again, (accepting) He alone is everywhere, there is the traveler following a different aspect. Moreover, there is (simultaneous) revelation of duality nonduality - cannot be conceived by mind. Here too it is He only. Regarding the aspect of qualified *Brahman*, there too, it is He only.

SARVA (ALL) -ENTIRELY WHATSOEVER RELATED
TO WHAT IS VISWA AND BEYOND VISWA -IT IS 'TAT'
SELF THE WHOLE

Q:- *Sarvam Khalvidam Brahman* -all these are verily *Brahman*. How to explain the word *sarva* (all)?

MA:- When it is in the form of *Satta* (essential base of being) in all, it is that Reality. All verily are *Brahman* -you do express the same. Regarding the word '*Sarva*' (all) it is the *Mool*, as it may be, in regard to various aspects, and these unfold as corresponding forms, definitely. The pure form of Self-the- Whole, pertaining to this aspect reveals in perfection in this indeed. Otherwise, the revelation of self-the-Reality (*Svayam Svarupa*) pertaining to this aspect cannot take place.

On the other hand, where the aspect of *kriya* is accepted, the latter has infinite forms with particular patterns of the unfoldments in individual reality and this unfoldment is with form sometimes and sometimes without form too. In those 'all' it is Himself only.

Considering the aspect of form (*rupa*) too -*rupa, rasa, gandha, sparsha, shabda* -accepting' all' with these, if the Self is realized here too, all the same, in this 'all', infinite as these are, it is He only as *Tat* (in identity). This has to reveal as well. In that case, since 'all' is accepted as the form (reality) unknown, the knowledge of this 'all' in essence, is Self-the- Whole. It exists when not attained nevertheless, it is in identity on attainment. There are as many ways corresponding to so many doctrines. Initiating with one and leading up to the revelation of the objective as self-revealed- the movement unfolding each state in respective places as the self, transformed in the Self in perfection. It is like illumining the entire city, the complete spectacle of the city coming in view as the switch is put on -it is not like viewing as an objective, as such it is *Tat*, where it is Himself the whole (*Svayam Purna*).

(To illustrate further) in the realm of realities there it is the all-knowledge -itself (*Sarva Gyana Svarupa*). It is the objective -itself in respect to a particular path, it is direct perception -itself pertaining to a *sampradaya*, no-*sampradaya*.

In fact from initiation of a journey up to the revelation in completion of the same -it is He only, unrestricted -an arousing of that wakefulness (is called for). 'All' and no 'all' -this is material knowledge, knowledge of ignorance. (To survey the range of 'all' the fields of *prakrita* and a-*prakrita* are considered) all those travelers (in *prakrita*) following respective paths, in each of those aspects, there is one and infinity. Further, there is *aprakrita*, it too is infinite. In fact whatever 'there in' with respect to any aspect in the context of *Viswa* and beyond *Viswa* all entirely, (comprise this 'All').

Considering the form of *kriya* entirely -this *kriya* (the objective of) with form, without form, known unknown, light and darkness -in fact all in infinite colours, i.e. whatever it may be there pertaining to *Viswa jagat*, beyond *jagat*. (There is record of the *kriya*) in various sorts. In fact, whatever is there as published or unpublished, in entire

books, belonging to *sampradayas*, no *sampradayas*. Unpublished means, where there are possibilities of more that can be published in respect to some aspects, in fact those are already published, others are in the process and those to be published in future -known and unknown. Unknown means -where unknown fact too, are already published. However, these may be known or unknown.

Regarding *bhava, abhava* (these are) whatever as could be revealed and could not in *viswa* and beyond *Viswa*, where this 'all' is concerned -the realities as such are with quality, quality itself, with form itself as He and there is the particular touch causing this revelation. Minus this *kriya* completely, there is that pure *Satta* Himself. Where is that great state, (it is) One *Brahman* without a second. Regarding the reality of this, where is the room for two here?

There is one aspect with rejection and there is another with acceptance. He who is realized after rejection, the same He is realized on acceptance i.e. it is *Brahman* only as realized. There is *Brahman* in the form of *Satta*, if this is not realized, you cannot say that *Brahman* is in the form of *kriya* too. Therefore, whatever aspects one may be instated, you should say it is that state in *Atman* -one *Brahman* without a second. If all these aspects (*Satta* and *Kriya*) are complete wholly there, all the same, accepting *Satta* itself as one *Brahman* without a second, and considering superiority of the same, it is natural for one to move on accordingly. However, when it is self revealed in the form of *Satta* (it is) one *Brahman* without a second. Where is *Kriya Brahman* there, just look for.

Therefore, no aspect (*Satta* or *Kriya*) could be isolated with the exclusion of another. Regarding the perfection (*Purnata*) here, one has to comprehend after a search for it. If it is possible to accept wholly in all respects, where could be the place for controversy then, make a search for. This too (controversy) has its place where it is to be.

THE SELF STATED IN THIS 'ALL' -REVELATION
OF 'THAT' ONLY: MOVEMENT AND STATE -SO LONG AS
THE INFINITENESS, ONENESS CALMNESS -NOT
SELF-REVEALED

MA:- Further, where the traveler undertakes his journey following the aspect of *Maha shunya* (great Void) and the movement is directed in a particular course, the appropriate idea and language expressing the particular state (realized), should unfold. Otherwise, that -the journey of the traveler on that course is complete, that -experiencing direct vision in the course of a particular *kriya*, that -*kriya* idea and language holding a particular aspect and giving up another, that one is accepted the other is rejected -if this is not the case, how then the perfection of that aspect could be? On that account with that touch, when there is full revelation, for this traveler, it is attainment of what was not attained before -and on this basis, the journey is complete. At places that which has to be revealed to a particular form, in a particular place, this must take place. Why this is here, (if this query too), -this unfoldment must be there, otherwise the places for query, beyond query -a perfection with all components, where could it be?

In this 'all', so long the state of Self in identity does not unfold, till then where is the revelation of 'That' only?

In this context, you should remain alert over a matter i.e. there is reference over the word infinity, and in the realm of that infinity, no aspect whatsoever should come to an end in any case. It is the state in infinity which will unfold aspects. Moreover, there are more and more other aspects and in all those aspects too, there is infinity itself.

The touch, that unfolds infiniteness, oneness, calmness in respect to all aspects, so long as this all is not Self revealed, till then there the movements and states (are sustained).

COMMENTARY:

Sarvam Khalvidam Brahman -all these are verily *Brahman* -here 'all' means the essential basis of being in 'all' (*Satta*) and

Brahman is the reality in the form of *Satta* i.e. rejecting names and forms of 'all' the *Satta* of the same is only acceptable and this is *Brahman*.

Again, there is *Mool* of all *dharas* and that *Mool* reveals as the *Ishta* of all *dharas*. Therefore, here 'all' is *Ishta* in various forms of different *dharas*. This *Ishta* is the pure form of Self in perfection and in 'all' such perfections it is the *Svayam Svarupa* (the supreme ultimate reality).

Considering 'all' in the context of *Kriya*, the objectives in this aspect unfold in infinite patterns, both with form, without form and in this 'all' it is He only, the supreme ultimate.

Taking into account 'all' in respect to *rupa*, *rasa*, *gandha*, *sparsa*, *shabda*, the objects of senses and if these reveal as self, in that case, in this 'all', infinite as these are, it is He alone the supreme ultimate.

Therefore, accepting '*sarva*' as the form of Reality unknown, all the same. Knowledge of the essential nature of this 'all' is also the Self in perfection (*Svayam Purna*). It does exist even unattained nevertheless, on realization it reveals in identity.

That is, in ignorance the reality of this 'all' is unknown but when realized it is in identity i.e. to say that the reality did not exist and now only revealed, it would be wrong. It is self-revealed, Self the perfection.

Now, Ma with an analogy is describing the all-comprehensive nature of this 'all' in the context of as many *dharas* related to so many doctrines, and in this 'all' it is He only the Supreme. All these *dharas* have different objectives -self revealed. In the unfoldment of movements and states in each *dhara*, it is He transformed in the self i.e. He is in respective forms. So also as the form of different objectives, it is He only.

It is just like illumining an entire city, when the complete spectacle of the city comes in view as the switch is put on. In the present case in respect to illumining the city it is not only an observation but 'Tai' - Self the perfection (*Svayam Purna*).

In the analogy of lights in various colours and intensities, these are different *dharas* with distinct movements and states having their respective objectives -all is He, the Supreme (the same current illumining all different lights simultaneously, the same current as in these forms of lights too).

To illustrate further, in the kingdom of Realities, He is the reality as all-knowledge-itself. He is the objective itself of all *dharas*. He is the direct perception itself of all *sampradayas*, and no-*sampradayas*. In fact, in all such *dharas*, from initiating the journey and leading to complete self-revelation of the objective, it is He, without any restriction. (Therefore, it calls for) an arousing of the same wakefulness.

That is, in all *dharas*, no-*dharas* in the form of their movements and states and as objectives of each -it is He only as those respective forms revealing freely in a restricted manner. This is the great wakefulness in which one should arise.

To cover the all-comprehensive nature of 'all' Ma refers to *prakrita* and *aprakrita* (mundane, extra-mundane), infinite as these are, in fact, it is 'all' that is in entire *Viswa* and beyond *Viswa*.

Looking upon the aspect of *Kriya -dhyana, dharana, upasana*, and the rest, the entire objectives, with form without form, as are known unknown in respect to *Viswa* and beyond *Viswa* are taken into account as 'all'. There are descriptions in books of *sampradaya*, and no-*sampradayas*. Ma says -*bhava abhava* - that can and cannot be expressed in *Viswa*, beyond *Viswa*, where this 'all' (*bhava abhava*) is concerned - there is a touch revealing objectives with quality, quality itself (*saguna, nirguna*), with form,

form itself, (*sarupa, arupa*) that is, the respective objectives of this sadhana are in fact, the forms of *kriya* itself, and self-revealed. Where this *kriya* is completely eliminated, it is that pure *Satta* itself. There is that great state -one *Brahman* without a second.

That is, accepting in the form of *Satta* of all, it is one aspect. Further, when *kriya* is *Kriya* itself - as the objective with without forms -the *kriya* here is eliminated completely -this is another aspect.

He who is realized with acceptance (*Satta*) the same He is realized on elimination (*Kriya*) -that is realization of *Brahman*. Whoever may be in that specific state following a particular aspect it is that state of *Atman* -one *Brahman* without a second. That is, He who is in the form of all-inclusiveness on accepting this it is, this it is, the same He is in the form of all-exclusiveness on rejecting as -not this, not this. The self revelation in the form of *Satta* -one *Brahman* without a second and there is *Kriya* - one *Brahman* without a second, none is there in isolation with the exclusion of another, the perfection is complete with all components. Here is this perfection with all components, and if realized as Self, where is the room for controversy?

When in the context of the aspect of *Maha Shunya* (great void) a traveler initiates his journey, the perfection on this aspect too, is revealed on rejecting some and accepting others. There should be scope for a query in order to be beyond any query. In all these aspects (including states above) so long as one does not realize them as Self, where can be the revelation of 'That', till then?

The touch that unfolds the infiniteness, oneness and calmness (*shantatwa*) in respect to all aspects and so long all these are not Self-revealed in all respects, it is movements and states sustained, till then.

DHYANA UPASANA MAHAVAKYA VICHAR

Q:- *Dhyana, upasana* in stages, where each has non-duality as its

objective and *Mahavakya Vichara* too leads to the same state, all the same, how to account for a disagreement between them?

MA:- Here the matter stands like this i.e. initiating on an aspect, there is a perfection and eternity (*Nityata*) of all places in that movement too, pertaining to that aspect. That is, in case of *vichara* too, (discrimination of eternal and ephemeral), with a particular *vichara* not known, the objectives may unfold at any moment, similarly in regard to *dhyana upasana* as well, at any unknown moment, the revelation of the objective may take place, and you, in fact, are ignorant about it.

In this matter, you should bear a word in mind, i.e. the path followed in both the cases, leads to the self-revelation of the objective, holding the aspect of rejection. Where there is self-revelation, it is beyond question here. Sustaining a particular aspect, following a particular course as well, at any moment, a revelation of the objective may take place. However, this happens in a particular state, following the individual course.

THE TRUTH ABOUT KNOWLEDGE OF ALL (SARVA GYANA)
REALISING OBJECTIVE -THE SELF IN PERFECTION -SARVA
(ALL) REJECTABLES
ALL ASPECTS PERFECT WITH ALL PARTS -
WHERE ALL CONTAINED IN ALL- (THERE) ALL INDEED

Q:- Accepting *Mahavakya Vichara* and *dhyana upasana* by stages -the state (realized) is not different in fact. Could one recognize the path followed by another as his own, here? -(failing) that is why both resort to refutation and confirmation etc. one against the other?

MA:- Yes, according to your point of view, as you said here. There is the path followed by one, whether the same could be recognized by the other as his own, this is what you raise here again. However, the law of that kingdom is such that the states attained by following individual movements, in this perfect whole, even in a journey aiming at Him, there must have sense of superiority. That particular state where no question arises that has to be realized. Otherwise, (the

question of) why such expression (of a sense of superiority) is made here -you should understand. When following a particular course, one may take into account of a separate one, which is not the *dhara*, consistent with a particular revelation. Here lies the fact of a claim of superiority, and resorting to refutation and confirmation must take place. This is the form (indication) indeed of this state.

Look, here is another word (for your attention). The fact is, it is Himself only in reality in the form of revelation of His own Truth (*Tattwa*). (That is why) there is refutation and confirmation on such aspect as whatever you contend. If not, the fact that it is Himself the state on realization of the objective, changeless as that state itself, how it could be possible to initiate journey on that aspect? Here is one on a particular path and the states unfolded at respective places, these too, is the objective itself, a fact which is unquestionable. Also, the fact about the path as such, that too, is the same objective in this form too.

Q:- How then it is to account for the knowledge of 'all' here?

MA:- Regarding your query about the knowledge of 'all' considering indivisible-all-perfection pertaining to this aspect, there is the aspect which is rejectable and the objective aimed at.

Looking upon *kriya* which is active in the context of 'all' it is discrimination of *Neti, Neti* (not this, not this) and holding another aspect, there is an effort to realize a state resorting to *dhyana* and *upasana*. If the objective is the revelation of 'That', the particular state to unfold, all the same, 'all' in the context of *kriya* are rejectable.

In this connection you may refer to *prakrita* (related to *Prakriti*, the mundane world), also more and more all other aspects, nevertheless here all *kriyas* are rejectable.

Where it is unmanifest, without attribute, without *kriya*, without form - the supreme state, there any question can no more be raised about anything as the result of *kriya*. What can be the question about, all indeed are with *kriya*.

Yes, of course, in case of *dhyana upasana*, containing rejectable aspect termed as *sarva*, nevertheless where that '*sarva*' is excluded, there is that cause as pure *gyana* (*Shuddha Gyana Sutra*) sustained, the Truth as Himself the reality unfolded (*Svayam Svarupa Tattwa*), in that state, who it is there to say what? Further, where, 'you are That (truth person)', just on hearing that word, there is revelation of *Svarupa* (reality of Self), the knowledge Himself (*Svayam Gyana*). In such case of course, the question of controversy cannot arise.

Where one is moving with one-pointed attention, each one is a traveler with individual movement and the same is sustained as the states are attained one following the other. Here is the Supreme state, where can there be any controversy, just search for, if it is 'That' state. Considering a state different from another, on that account a raising of question is natural. Otherwise, why should you resort to making such questions?

Further, regarding this journey, -such as the road leading to Kailash and Gangotri, is not the same one as that to Hardwar and Badrinath. Conversely, the road leading to Hardwar and Badrinath is not the same one as that to Gangotri and Kailash -these too, you are maintaining. Here this must be the case. Otherwise, there is the *Svayam Svarupa* (Self the reality) on a particular path (the objective of individual path) -how can that revelation take place? That the particular state should be realized while moving on a distinct path - as you will assert, no doubt.

However, with a beautiful movement on a particular aspect leading to the unfoldment of a state, as state in that movement only. Here is the pure Self revelation as realized after refuting diverse patterns of opposition and confirming the same freed from loopholes. This is the aspect of realizing the objective in perfection in respect to a traveler for Hardwar Badrinath, as you may say. Therefore, here is controversy, refutation and confirmation to confirm the Self doctrine by refuting that of others -this must be the case when

following a particular path too. This is the state revealing the reality of the Self, in this form pertaining to this aspect. It is because the road leading to Hardwar Badrinath is of course, not the same as that to Kailash and Gangotri.

There must be all aspects perfect with all parts -otherwise, how it would do. However, where all is contained in all, a possibility in impossibility, there is all definitely.

ON REALISATION OF OBJECTIVE - THE SELF IN PERFECTION -THE TRAVELLER AIMING AT AN OBJECTIVE -IN PERFECTION

MA:- Alright, just consider, this aspect once again. There are particular states in the context of revelation of a specific *darshan* (revelation of an objective with form) sustaining *nam* (name) *rupa* (form) *bhava* (feeling) in case of a traveler for Hardwar and Badrinath. As you also hear about various descriptions of the religious places like Mathura Vrindaban and journey may undertaken for *darshan* of (the reality) *Nityadas Prabhu* (a reality as master and attendant in eternal relation). As the same takes place, there is instant revelation of Himself -the-manifestation (*Svayam sphuran*) at all places, wherever the eye may rest on. If the revelation of (the reality as) *Prabhu* and *das* is an eternal one, where can there be any question as such here the individual objective for each one is realized. You do speak about *sampradaya* (religious sect) and it is that (objective) which is in all perfection in all respects concerning that *sampradaya*. The objective aimed at for one undertaking a journey to Hardwar and Badrinath (gain) a *darshan* of the same -it is the *darshan* where the question of *darshan* and no *darshan* has no place -(it holds) in case it is that supreme state. Again, in the journey for Kailash and Gangotri, the particular movement sustaining this journey, that aspect too, gains complete perfection -a state having direct *darshan* as such is the *darshan* of Kailash and Gangotri (the objective of this journey). If one is stated in the aspect of the truth as the self (*Nij Tattwa*) -there is (the reality) without name, without form, without action (*nishkriya*)

and no question of duality, without quality without form -it is the state where the question of *darshan*, no *darshan* can no more have any place. So what are you going to comment here? Travellers have distinct objectives and each one reveals in perfection.

In this context, the fact that whether one could or could not know the aspect followed by another, this question should not arise at all. It is because, one who is stated in his own objective, the same one is realized in perfection. Taking perishable into account, when the journey is undertaken aiming at (realizing) the imperishable, how can there crop up any further question in that state (what realized)? You raise questions of various sorts. Alright just see, a parent has ten issues. Those issues too (possible) when there are parents. Had there been no fatherhood motherhood, could (children) there be? However, the state of father and mother is not two in fact, it is one and the same, you should say Further, in each, there are infinite fathers and mothers. There may be so many categories travelers, the movement sustaining name and form as the objective and realization thereof too, are states, one separate from another.

Again, there is the aspect (aiming at the realization of the Supreme as), Thou art mother, Thou art father, a friend, a companion, a husband and there are travelers to realize the same too. Consider also the (reality) without name without form having '*Satta*' as the base and a traveler on that aspect is also taken into account. One may accept any aspect, according to his liking -say, it is imperishable or perishable, also say, it is the boundary of '*Shunya*' and the rest, considering what may be individual objective and the same is accepted according to the aspect followed.

THE SELF ALONE WITH THE SELF AS
SELF THE TRUTH ITSELF -SELF REVEALED -
SAME HIMSELF TRANSFORMED IN THE SELF -
WHATEVER MAY BE MENTIONED -
ANYTHING IN ANY ASPECT

Q:- Yes, I could follow. However, to maintain that what I have realized is the only truth and the aspect attained by others is not right -how this could be tenable?

MA:- To move along this path -how it is, do you know? Here the question of anything other, a separate one, does not arise at all. Even on the path too, if one cannot move with earnest devotion, how the journey of a traveler could have its objectives fulfilled, while aiming at realizing a particular state.

This must be the conclusion consistent with a specific state. In fact, what is to conclude about -it is the Self only with the Self as the reality of self-the-truth (*Svayam Tattwa Svarupa*).

Yes, that which is attained at a particular place -with form, without form -as it may be appropriate to that place, it is Himself the Self the self-revealed. In the context of this self-revelation, this must be the nature of statement (i.e. earnest devotion to one's objective). Here, in this aspect, it is to be understood, that the fact as Himself transformed in the Self with form without form, and the same Himself indeed revealed in this form, (in respect to the particular form adhered to as above).

You would not mention the hand a leg, neither the leg a hand. You would not conform head to be the body, neither the body to be the head -hand in its own place is a complete limb, the brain in its own place is a complete brain. It is with all indeed you are and -minus any limb, you can no longer be, (similarly) that indivisible abides in all (without exception) all the same. In the context of 'all' the respective places and states are completely independent, since these have relative identities. In the form of *sutra* (linking cord) all abide in all in eternal existence. Further there is that He Himself (*Svayam*) and whatever one may maintain in respect to any aspect, there is this statement applicable (it is He Himself in all forms).

COMMENTARY:

A journey may be initiated on any aspect, nevertheless that movement too in that aspect, has its perfection and an eternal base at all places. That is, in the movement of each *dhara* of *sadhana*, at any place of the same, the objective may reveal. This is the case

when doing of *sadhana* turns to be an effortless one, in the movement of this *kriya*, it is the *Ishta* only in the form of this *kriya* and this (*kriya*) is *Svakriya*. Therefore, this *Ishta* can reveal at any place of the *dhara*. In both the aspects, *vichara* and *upasana*, the path followed leads to the self-revelation of the objective in the context of the aspect, rejectable. In this revelation, it is the self-revelation of the *Ishta* itself- the cause of revelation, the object revealed and the act of revealing are in identity. Therefore, this revelation (in both aspects) is beyond question. Who is there to make a question, to whom? That is, the revelation of objectives, in respect to both the aspects, *vichara* and *upasana*, being self-revealed, the both cannot but be one and the same.

Now the question arises, the objectives in respect to both the paths are one and the same, nevertheless, why one cannot recognize the path followed by another as his own? The states realized with individual movement, in this perfection, even on undertaking a journey aiming at Him, a sense of superiority in each case must prevail. That is, due to paths followed being separate, the state realized in the movement of each, should be distinct too and a sense of superiority of each *dhara* followed, must hold its sway and the same is maintained in respect to the objective of each *dhara* realized.

While moving on a path the different states unfolded, each one, is in the form of respective objectives, positively. The fact about that path as such, the same objective is in the form of path too. Therefore, the paths differ as the objectives are distinct too, and this fact leads resorting to refutation and confirmation. The *Mool* of a *dhara* is the objective itself of the same and each such *Mool* abides in *Svamool* in this form too. Therefore, distinctiveness of *Mool* of each *dhara*, individual truth, abide in *Svamool* in fact. There refutation and confirmation persist so long as the *Svamool* is not comprehended. There lies the distinctiveness of individual *Tattwas* (truth).

In respect to the query of knowledge of 'all' the discrimination

of 'not this', 'not this' -in the *kriya* of this form, 'all' is rejectable. Regarding *dhyana*, *upasana* -the state realized is in the form of *kriya* in dissolving *Triputi* (three aspects of doer of *dhyana*, act of *dhyana*, object of *dhyana*). In the form of this *kriya* too, 'all' is rejectable. In this situation whatever is active in the context of 'all', all these are rejectable in respect to *dhara* of *vichara*, *dhara* of *upasana* as well. Regarding the Supreme states, therefore, in the *dhara* resorting to discrimination of *Neti Neti*, it is that which is unmanifest, without quality, without *kriya*, without form. In *dhyana upasana*, on elimination of 'all' -it is the cause as pure knowledge - (*Shuddha gyana sutra*), the self Himself the Supreme Truth (*Svayam Svarupa Param Tattwa*). Immediately on listening the word (*Tat-Dasama Stamasi* -you are that tenth person), there is the revelation of the knowledge of self the reality (*Svayam Svarupa Gyana*).

Therefore, if the objective be the same Supreme in each case, there cannot be any room for controversy. A question arises when there is distinctiveness in objectives. That is, different paths unfold separate objectives. This is the state of revelation of the reality of the self in respect to such aspect. There is revelation of the path as such as Himself the reality (*Svayam Svarupa*). That is, one may move on a separate path having a distinct objective, all the same, it is Himself in fact (*Svarupa Svayam*). In absence (of this truth) a refutation and confirmation must persist. A traveler aiming at a particular objective, there is perfection also with respect to the same. Where paths are separate, the objectives too are distinct, just like the road leading to *Kailash Gangotri* is a separate one from that to *Hardwar Badrinath*. Otherwise, the fact that a path would lead to a distinct objective, (which in fact is *Svayam Svarupa* in this form too) -how that revelation could be?

Further, in the context of *dhara* introduced by *Mahaprabhu*, (there is the doctrine) i.e. a *jiva* in reality is the *dasa* (an attendant) of *Krishna* in eternal relation. So at any place wherever the eye is rested upon, every where in each place, *Shri Krishna* is manifested.

This is the objective of this path in perfection. In case of realizing the 'Self truth' (*Nij Tatwa*) related to non-duality, the objective here is without name, without form, without action, no question of duality - a traveler having a particular objective, there is perfection of the same.

Here, whether one could know or could not about the aspect followed by another, this question should not arise at all. On the perfection of the objective, the Self is in perfection. It is the perfection in the context of individual objectives i.e. the objective of each path is in perfection. This in fact, is the revelation of individual *Ishtas*. To realize the Self in identity with the perfection in the form of unfolding the *Ishta*, is (to realize) the Self in perfection (*Svayam Purnata*).

However, he who is in the perfection of this *sadhana*, in whom all these perfections are rested in fact -this indeed is. *Svayam Svarupa*, He only, the Self- *Maha Purna Akhanda* (indivisible the great perfection). It is He only, Self the cause every where, in the form of all objectives.

Where, in individual objectives, a sense of predominance is stressed upon, here the movement is sustained by an earnest devotion to the objective. But in the perfection of the objective -a feeling of another, a separate one (objective) should no longer be maintained. If the sense of predominance prevails here, it should be considered that it is Himself only (*Svayam*) transformed in the self- with, without form. It is He only, Himself alone reveals in this form.

There are hands, legs, etc. the various limbs and subsidiary limbs of the body, and each one is complete in its separate identification, nevertheless with all indeed, minus any limb, in any case, you can never be, certainly. (Similarly) that indivisible abides as all, is all, nevertheless the individual states of all, in all aspects, are in perfection too. In the form of *surra* (linking cord) all abide in all in eternal existence. Further, there is that Himself (*Svayam*), and whatever one may maintain in respect to any aspect, there only holds

the above statement (all abide in all as Himself). There is place for controversy all the same no question of controversy is there - 'That' only (*Ma's Svarupa*).

BE, BE-NOT- INDEPENDENT, RELATIVE AS WELL
INDIVIDUAL REALITY OF BOTH -
AT ALL TIMES PERMEATING ALL

The *vigraha* had not existed, nor exists (now). Just like this, the *vigraha* exists (now), has taken shape, this is also a fact in an appropriate place. The *vigraha* exists, not exist -both the statements are valid in relative identification, as if (the two remain) a pair in this place too. Whatever way one would move on one can be in isolation with the exclusion of another, (each one) exists independently, nevertheless, they are in relative existence too, at the appropriate place. It is the state unfolded which a language cannot express. Holding non existence of *vigraha* there is refutation, (of existence of *vigraha*), all the same, moving again on a different way, the existence of *vigraha* is sustained in refutation of its non existence. Just note the fact that it is unavoidable, in any case. When a *vigraha* reveals in direct perception you cannot admit that it does not exist. On the other hand where *vigraha* does not exist you cannot maintain the same as existing. Therefore, to be and not to be, both the aspects have independent realities at all times, permeating all.

SEED TREE, FLOWER FRUIT, LEAF BRANCH -
CAUSE FOR INFINITE PATTERNS -
IN RIGHT FORM RIGHT PLACE -
EXISTING ETERNALLY POSITIVELY -
IN PERISHABLE FORM -NON EXISTING TOO -
THERE ONLY

Q:- How all these are well preserved, Ma?

MA:- It is all that is to be and not to be in entire *viswa* and beyond *viswa*. Look at that great tree, beginning from its subtle aspect, in which part of its body, the seed is not preserved? There are infinite seeds, endless trees and such movements and states, appearance and disappearance thereof, each having distinct pattern in respect to separate trees. There is possibility for a tree to grow from a cutting

from another, a fact, which also comes to your notice. The same tree (form cutting) would have branches and leaves in various shapes. Consider another aspect i.e. a tree yields innumerable seeds, nevertheless, not a single seed is similar to another, each having a distinctiveness of its own. An aspect of infinity in the perishable form is thus sustained in its freedom. Patterns of leaves, shapes of branches are distinct, all the same, these are retained in one, the tree being one and the same.

Again, when a second tree issues forth (cutting) from the same tree, the former too sustains infiniteness, so also in respect to its fruits and seeds. However, there is distinctiveness in leaves and branches, so also in flowers in varieties, fruits too in various forms and shapes nevertheless, these are in eternal existence in it, (tree) in the perishable form, maintaining the material aspect well preserved in proper place. All the same, the cause (*sutra*) of the pattern of such appearance is inherent in it, in fact it is same in all (fruits, flowers etc.). The fact that it can shape in this manner, where such coincidence (*Yoga sutra*) could be, whose it is, who it is in fact, just comprehend Him. Which is the aspect ephemeral perishable, on the other hand, which is the aspect eternal imperishable where is that cause (*sutra*), make a search for it.

Look at this particular aspect too -a tree is with leaves, if the leaves did not appear, how then the aspect for appearance of flowers could be? Further, if there is absence of flowers, where is the possibility of unfolding the aspect of seed. All parts are well preserved in all part - the very same remaining same as such. Further, if bark enclosing a tree would not be well preserved how could a tree be well protected?

Moreover, the fact that the completeness of a tree is in the seed conversely, the completeness of a seed is in the tree -one permeating the other (tree or seed), of course. If a seed would not have its external skin, the covering enclosure, that the seed has its completeness, where could that indeed be? 'In that seed there is a

single tree and in the seeds out of it, each one has a distinct shape. Where is the useless mark in a seed, so consider the perishable too. Therefore, in the context of distinctiveness of a seed, you are in eternal existence in you, in fact, it is you are in you.

IN A SEED -ETERNAL UNMANIFEST FORM ALSO MANIFEST FORM

MA:- Where there is no question of development and unfoldment, such as on the appearance of a tree, at that time, you could not have any seed. Similarly in the final stage of appearance of a seed, you could no more have a chance for the tree to appear, that tree in fact, remained being one with the earth only. There is a cause (*sutra*) positively. Just search it out too.

Occasionally appearance of voidness takes place i.e. it is like the seed, when well ripe, it falls down on its own, passing through that void. There is no tree as such, just observe this fact too, everything is well preserved in the seed only. However, there does not exist any aspect any more, such as, movement, state, forms in different shapes. You may cut the seed into hundred and thousand pieces, all the same, you will not be able to trace any sign of the existence of a tree in it. Here, in the form of eternal unmanifest and manifest, both exist in fact, in that seed in the context of that linking cause (*Yoga sutra*). What is not to be manifest at any time, this fact too, subsists and the aspect to be manifest that too persists. All seeds -some are in the branch, some are in the root, some are in the fruit. That well preserved seed, as it may be produced from any of these at a particular time.

There is that *Pranava*, it is Self the all perfection (*Sva Sampurnata*) of all *bijas* (a mystic word, the objective of *sadhana* as such in seed form) -it is there only where it had originated from. It is the shelter where the state of supreme objective is to be realized. There is that *Atman* Himself, where, there is one *Brahman*, no room for a second. It is ephemeral what is perishable -there only (in the context), may it be *Visva jagat*, beyond *Viswa*, may it be

vigrahas and the rest -how any form, any appearance and bearing that may be unfolded there, in what manner -it is a matter to be judged. Here, all aspects are perishable ephemeral, subject to destruction. Then only (on the basis of the fact stated), there is (revelation of) one *Brahman* without a second, that supreme ultimate state of abiding in the *Atman*. When this (reality of *Atman*) is in perfection -what is there and not -(try) to comprehend. An analogy cannot cover all aspects, all the same, try to comprehend as little as is possible.

WHATEVER, ANYTHING IN ANY ASPECT -
HIMSELF ONLY, *NITYA*
NO ROOM FOR CONTROVERSY AT ALL -
UNIFORM IN ALL ASPECTS THE SELF IN
PERFECTION -THAT INDIVISIBLE GREAT PERFECTION

Q:- Yes, perhaps I could follow. However, the manifestation as perceived in the *Viswa*, what is this as well?

MA:- Here is *jiva jagat* as manifested, believing in individual forms, it is an unfoldment and development covering the mental kingdom according to individual paths followed.

Besides, what is beyond *Viswa*, the same in the form of a linking cord (*Sutra Akar*) is in the *Viswa* in appropriate place and state in that same form too, as you maintain. Without considering *Viswa*, the beyond cannot be tenable. Besides, if beyond is not taken into account, the *viswa* cannot be maintained as such. Both are maintained, (so) all these are in relative existence. Here, who is the creator, with what -all these have to be considered. On account of controversy in mental kingdom there crop up questions. Where is that Supreme, in that state, such question should not arise. Because, it is Himself in those different forms, Self revealed and *Nitya* (eternal). All entirely, pertaining to this aspect, it is He Himself. All these are of this state only.

Where it is *jiva jagat* in *Viswa jagat*, to crop up a question is but natural, since it is in the realm of mind. Where it is that Himself,

the reality of revelation of *Tat*, there are separate forms individually and in each form there are infinite forms. Concurrently, there are separate individual self-the-*Tattwa* (*Sva Tattwa*, realities), nevertheless it is one (*Tattwa*). Considering the rejectable aspect it is (the objective) without form, without quality, without action. '*Sarva*' is well preserved in the appropriate place, all the same, one remains in state in His own reality (non duality).

It is the Self only, as the Self in that form of one nam and infinite nam. The infiniteness is all comprehensive, nevertheless it is one. One, without name, without form, without quality, without *kriya* -this *Svayam Svarupa* positively abides in state eternally -in the form appropriate to a particular place. That is why, there are separate *Tattwas* (truths) in respect to separate forms. Besides, there is particular description of (the objective) without name, without form. Whatever it may be in the context of any aspect, all positively, -it is Himself only transformed in the self in the state eternal. For this reason, in any case, there is no room for controversy. The effort to realize this truth, is to initiate a journey to realize the humaneness of a man.

Where you maintain *Mahashunya* (great void) the similar fact holds good there as well. The movement of a particular *dhara* that leads to the revelation of *Mahashunya* in perfection -the same one is termed to be the state of *Mahashunya* and it is Himself as the reality of *shunya* (*Shunya Svarupa*). In infinite *shunyas*, as a linking cord, (in *sutra*), there is that one and the same *Mahashunya*. On the revelation of that *shunya* itself, it is *Mahashunya* -Himself only transformed in the self.

There is also refutation and confirmation as are resorted to and it is bound to be, in fact, it does happen so. In the journey of that great traveler, with intense movement in stages through that *shunya*, like a strong sharp current, this animated traveler aiming at the objective, realizes his perfection in that *shunya*. Ma replying on a query -about your question (the answer is there) according to you

beating (of the drum) in the context of listening to that (spiritual) aspect also. In *jiva jagat*, *sadhakas* and *yogis* continue moving on following individual courses, sustaining *nam*, *vigraha*, *rupa*, *bhava*, *kriya yoga*, without *nam*, without form as their objectives: and the attainment of the same is according to as individually held upon. Everyone does not realize the same one, that is what you maintain. In all forms, in all *bhavas* -there is the One, 'That' only. The distinct forms of *rupa*, *bhava* too, which in reality, are *rupa* itself, *bhava* itself, *kriya* itself, *gyana* itself etc. as realized in the characteristic *sadhana* followed by a *jiva*, in those *rupa* and *bhava* etc. too - 'That' only.

Where *Bhagavan* is concerned, He is self revealed, no doubt. For the good and wellbeing of a *jiva*, that revelation takes place in so many forms. That is why, there are separate religious sects (*sampradayas*), about whom you raise questions and queries. No one is in agreement with another, there is antipathy. Why it is so, do you know? In that state an antipathy too is a form (of Him). In the revelation at different places a disagreement persists nevertheless, there is no question of the same -it is He Himself only, 'That' alone reveals as the harmony and antipathy (both) -so long this is not the fact in the context of separate revelations, the same are in their appropriate places individually. In the entire revelation where it is Himself only, with without form, all the same, where again, that with without form too (possibly could there be?) -there only, it is that what it is. All these aspects are the Self-in-all-perfection (*Svayam Sampurna*), that revelation is Himself (*Svayam*) in fact, -there is that *Mahapurna Akhanda* (the indivisible great perfection). Therefore, what it is there or not -negation of negation, negation of affirmation too. It is only as you maintain -there indeed is that Himself (*Svayam*) positively.

COMMENTARY:

To be and not to be -anything may exist at a particular place and time nevertheless at the same place and time only, the same one is in the form of non-existing too. Therefore, to be and not to be -

both have separate realities of their own, at all times permeating all.

There is that great tree -in which part of its body, the seed is not well preserved? There are infinite seeds, infinite trees -the movements and states, manifestation, unmanifestation so sustained, are in various distinct patterns. But not a single seed is similar to another, any leaf is different from another - each exists independently. An aspect of infinity is thus being sustained freely, by each, in a perishable form. The separate forms and bearings in respect to branches, flowers, fruits etc. are maintained eternally, nevertheless, each one is in perishable form too. Therefore, leaves, flowers, fruits, branches, subsidiary branches etc., the diverse ways of appearance and disappearance are ever preserved, all the same, each one is in a perishable form too in the same tree, in fact it is that tree only - in eternal existence, perishable as well simultaneously.

So, imperishable and perishable, the cause of both, is one and the same tree. In infinite diverse forms it is the tree only notwithstanding the perishable form of these too is the same tree. So a tree sustaining both the aspects, perishable and imperishable, provides an analogy to comprehend the Supreme and Ultimate -Ma's *Svarupa*, -declaring that the death and deathless are the forms of the same Reality.

Considering a separate aspect in the analogy of the tree with leaves, fruits, flowers etc. -without leaf there cannot be any flower, and without flower a seed could not be and so are the rest. Therefore all parts of the tree are well preserved in all parts -just it is, as it is. So in Ma's words -where all abides in all- a possibility in impossibility, -there is all indeed.

The perfection of a tree is in the seed, conversely the perfection of a seed is in the tree -each permeating the other as such i.e. a seed is permeated by a tree and a tree is permeated by a seed (a seed can be had from any part of the tree). Therefore, the perfection of a seed and a tree is given effect to by permeation of one by another -

all aspects should be perfect with all components. A seed is distinct from another -not a single seed is similar to another. In the context of distinctiveness of a seed, you abide in you in eternal existence, in fact it is you in you only. All aspects contain all aspects, all the same, one may be in independent existence in Him only.

A seed preserved as a seed as such, and in it, a tree remains ever unmanifest notwithstanding it is manifest too, subsequently, both the aspects subsist in the same seed i.e. a tree is never to be manifest and the aspect of the manifest -both aspects persist. The Supreme is manifest, unmanifest.

The *Pranava* is self-the-all-perfection (*Sva Sampurnata*) in respect to all *bij* (a mystic word in seed form, the seed as the objective of a *sadhana* inherent in subtle form) providing the shelter for realising the supreme state -one *Brahman* without second, the supreme *Atman* in state.

The Supreme revelation is there when everything as *Viswa* and beyond *Viswa*, all aspects are perishable. Again, when this supreme state is in perfection -what is there and not -this is the perfection, which is to be comprehended. Keeping in view a *Brahman* without a second and the statement, *Purna Brahma Narayan*.

Regarding *jiva jagat* in *Viswa*, believing in individual self, it is an unfoldment permeating the kingdom of mind. *Viswa* and beyond *Viswa* are relative terms. But who is the creator after all and with what? It is Himself only in those respective forms, self-revealed, *Nitya* (in eternal existence). All these, without exception, in the context of *Viswa* and beyond *Viswa*, it is He alone. In the absence of this supreme and ultimate truth, in mental kingdom, a raising of question in doubt, it is but natural.

Here is a brief survey of aspects in the context of the statement -"all indeed, in respect to anything in any aspect, it is He only, transformed in the Self, in eternal existence."

Where it is He Himself only in the form of the reality of revelation of *Tat* (reality of individual aspect) -each aspect (its objective) has a distinct form and in each form there are infinite forms, concurrently, each one has its distinct *Sva Tattwa* (Self the truth), notwithstanding, they are one and the same. Considering the aspect with no form, no quality, no *kriya* -the rejectable aspect is maintained, nevertheless '*Sarva*' is well preserved in its appropriate place, even while abiding in his own reality (without form etc.). It is Himself only as the Self in the form of one *nam* and infinite *nams*. Infiniteness is all comprehensive, all the same, it is One. The reality without name, form, quality, -this *Svayam Svarupa* does exist in his state eternally. In fact, each reality abides in its appropriate place. On account of this fact, each separate form bears distinct *Tattwa* (objective), nevertheless indeed, whatever it may relate to any place in any aspect -it is Himself only, transformed in the 'Self eternally.

Regarding *Mahashunya* (great void), it is the *shunya* (void) in perfection as realized in the movement in the context of infinite *shunyas*. It is He Himself only transformed as Self in this form too. In the absence of the knowledge of this fact -in each aspect everywhere it is He Himself transformed in the Self -a refutation and confirmation is resorted to.

In the characteristic *sadhana* followed by a *jiva*, the revelation of the objective is in keeping with individual *bhava* and *rupa* etc. which, in fact, are *bhava* itself, *rupa* itself, *kriya* itself, *gyana* itself etc. In all forms, in all *bhavas* -it is One, 'That' only.

Individual religious sects hold separate views, no one is in agreement with another, there is confrontation. In any revelation a confrontation may be maintained at different places, nevertheless, there is no question of any confrontation -Himself only as confrontation, no confrontation. So long as this fact is not realized, each revelation maintains its own distinctiveness in respective places.

In entire all revelations it is Himself only -with form without

form, nevertheless where such form, without form could possibly be? -there only, it is that what it is. All these aspects are Self-the-all-perfection (*Svayam Sampurna*) -that particular revelation indeed is He Himself- there is that *Mahapurna Akhanda* (the indivisible great perfection). Therefore, what is there and not, (maintaining) negation of negation too, negation of affirmation as well -it is That, whatever you may maintain -there only That Himself, in fact.

VARIOUS STATES FOR PREACHING ABOUT BHAGAVAN

Q:- Well Ma, we also hear about various aspects of preaching too?

MA:- There is a stage (maintaining), after all, who am I to preach, He Himself would do well preaching, in fact Himself does the same, Himself will continue doing so. Another stage may be such, where from issues forth- this priceless preaching must be undertaken, more this preaching is continued, more it is for the good of all. Moreover, there is still another stage, when competency earned, it would be like making a gift in the role of a kind-hearted person, to the afflicted. When there is an unfolding in the form of awakening a very sincere urge for preaching about *Bhagavan* -this is what is meant by the above statement. On the other hand, a preaching about *Bhagavan* while maintaining a secret desire to gain self-admiration and reputation -of what sort it is, you should understand. Does it mean a preaching solely for *Bhagavan*? Yes of course, utterance of word about *Bhagavan*, as little it could be in the mouth, in the same measure no doubt, the result of such *kriya* must be obtained. However, He grants fruit of all *kriyas* as such (according to its merit), you should understand.

To enjoy a talk and listen about *Bhagavan*, a desire maintained to live in His thought, it is a joy indeed -this is worthwhile. You do mention about *Shri Bhagavan*, how He attracts pulling one through a situation unknown and guides him as a traveler to tread on a path leading to *kalyan* (good), -you, in fact, are not in a position to know. All these truths are unfolded in different stages. Further, where a

state is such, it is the revelation of alight and on observing the same, an impulse for offering self as an oblation in that, springs forth spontaneously, just like your moth.

Q:- A moth in fact (runs into the fire) out of fascination?

MA:- An analogy cannot cover all parts. It is attraction that has to be understood. How such a state happens? In all, that Himself abides in fact. If the light be such and if again the same be revealing in such a (unique extraordinary) manner, and since all entirely are existing there, it is like giving rise to a loud wailing under intense craving to realize the same. In a different case, there is no dependence on preaching externally or no preaching, all the same, an inward union is sustained and a revelation of the same follows too. That cause (*sutra*) too is there. In the context of that *sutra*, whether you call it an attraction, call it to be carried by dragging, in any case it is the attainment of Self in the Self. There, it is Himself only, transformed (in self) in the context of present forms too so developed. If, by that touch, it is Himself only in this revelation, -this would be a case of one in ten millions.

Indulgence in futile words and ideas must have no place there. If it is He only, it is He in fact -any word of gift and mercy could never be there. However, all these are of course in *Shri Bhagavan* of yours. In the context of *kriya*, it is *Svakriya* and all indeed originate in Him as *Svakriya*. It is *Janardana* in *jana*, *Mahayogeshwara Hari*, you do contend, -He abides in all without exception, what is not there, all in fact are.

WORDS OF 'TAT' IN BHAGAVAN -
NOT HUMAN ACT -SELF IN THE SELF
A KRIYA -IT IS SVAKRIYA

MA:- Where you mention *Shri Bhagavan*, any word concerning Him is of course a different matter. It is because, in the form of duality, non duality, as you talk about i.e. that *Brahman*, *Atman* and (the Reality) with quality, with form -(any *kriya* there), this cannot be human act in any case.

It is Himself, the Self unto the Self. Where there is expression of a *Kriya*, it is *Svakriya*, revelation of that Reality (in the form of *kriya*) in any case. There indeed, it is Self unto Self, Self with Self. That particular unfoldment should also be granted. Where the objective is with *rupa*, *guna*, (form and quality) and without name, without quality and the rest, as are described, also what you read about in books etc. (all these are aids) for the realization of the objective by those supreme travelers. Therefore, *Sri Bhagavan*, *Brahman*, *Atman* -there are revelations from them, all the same, these are not *kriya* etc. for the good of a *jiva*, as resorted to, on the attainment of what was not attained before, in respect to all aspects everywhere -you should bear this fact in mind.

Look, here is the word *Maya*, just not pronounced, is not it so? But what is *kriya* of *Maya*, the same is finding an expression through language -all that you raise question about as such. Similarly, here is a traveler aiming at *Mahashunya* (great void), for that traveler, on account of this being a journey aiming at the aspect of *shunya* (void), the path followed in respective aspects are different. Therefore, the scriptural rites and revelations due to *kriya* are different because such revelations are those which are the result of *kriya*. The beautiful unfoldment, the result of *kriya* resorted to by a traveler on this path, rests on the path through *shunya*. On account of this, there reveal as many forms of states and paths in various sorts. Due to revelation of *kriya* bearing all these as their results here and since there is the aspect giving rise to infinite results, an unfoldment of all such should take place here. Each aspect too maintains one and infinity. Therefore, for travelers moving on, sustaining individual aspects, in order to attain objectives in perfection, all sorts do appear, in fact, appearance of these are bound to be there. Without such appearance the perfect state cannot be realized.

MAHAPURNA SELF REVEALED -BURNING
INDIVIDUAL SAMSKARS
EXPEDIENT REVEALING SHAKTI OF SELF
COMPATIBILITY ATTAINING SELF STATE

MA:- On account of that (stated above), where the *Mahapurna* is

self-revealed, the personal *samskars* (impressions of past lives) pertaining to travelers following this aspect, are on the way to be burnt away. Following individual aspect, a *sadhaka* is made to be endowed with the *shakti* of Self, on the unfoldment of the expedient for revealing the same, leading to develop individual compatibility to realize the individual states. (One following the aspect of) *nam rupa* (name and form) there too, unfolds *shakti*. On the other hand there is traveler following *anam arupa* (without name and form), here is also *shakti* revealed, nevertheless, it is in a different form. As in a blazing fire, everything is burnt away, nevertheless, that which cannot be burnt away, neither be melted away, there is that *gyana* (self knowledge), the fire itself, the supreme ultimate state, in respect to that *gyana* itself- a revelation of Himself transformed in the Self.

Knowledge of *sarva* i.e. it refers to that state where in the fire of *gyana*, (self knowledge) *sarva* is burnt to ashes. On the other hand, the absolute nature of fire (*agnitwa*) -it is Himself only, Himself the reality of Self (*Svayama* only as *Sva Svarupa*) -where a question of *gyana* and no *gyana* can never arise at all. What is the state of a traveler aiming at that, do you know? Over so many days, - twenty-four hours (continually) -any touch of even remembering anything foreign, is not allowed any entry, as if all has been burnt to ashes.

TRAVELLER FOR A-NAM, A-RUPA
SAMSKARS BURNT AWAY -
BHUMA, PRANAVA MAHAPRANAVA -
AKSHAR BRAHMAN.
MAHAPURNA AKHANDA PRANAVA -
HIMSELF THE REALITY OF SELF

MA:- Here is name, form, quality (*nam, rupa, guna*), pertaining to *Viswa*, -the *Viswa* as such, nevertheless, the same abides in the formless too pertaining to beyond *Viswa*, the latter is however without quality, without form, without *kriya*. That is why here (in *Viswa*), the *bij shakti* (*bij* -a mystic word with power inherent) is in various forms, in fact, it is infinite.

In the context of *shakti* there are various forms, various names

too in fact, nevertheless, there are infinity ones, all abiding in all -just it is as it is. Where that blazing fire is burning with intense heat, there are all *bij* etc. pertaining to all these, and the aspect of which (*bij*) can be burnt away, in fact if it turns to be so, then only, there is that (revelation of) *Bhuma*, that *Pranava*. It is that *Pranava* as well, which reveals with concrete form. That *Pranava* and all those are in concrete forms, where all these are self swallowed -what follows then, do you know? There (reveals) that *Mahapranava*, that *Mahapranava* in fact is that *Akshar Brahman* -where abides all, no question of *kshar* (mutable), *Akshar* (immutable) -(there it is) what is acceptable by *sanyasins*. It is acceptable, not only this, a self revelation must follow. When there is (revelation) of Indivisible *Pranava* in great perfection (*Mahapurna Akhanda Pranava*), what else could be there to explain further! That perfection, Self-the-perfection (*Svayam Purna*), where it is Self-revealed, there is that unique state which cannot be described through a language.

Then only, there is that one *Brahman* without a second, *Atman* in state, the state eternal. Any talk about movement there, finds no place. A movement must bear with its name, form, quality (*nam, rupa, guna*) and the perishable aspect etc. So the question of *nam rupa* (name and form) does not arise -it is Himself only as the reality of the Self (*Svayam Sva Svarupa* transformed in the Self as one *Brahman* without a second).

EXTRAORDINARY VERY SIGNIFICANT STATEMENT -
ALL ABIDE IN ALL -IN FORM FORMLESS,
INCLUDING UNMANIFEST TATTWAS AS
WELL -'THAT' ONLY

MA:- Here is an extraordinary statement having a great significance i.e. entirely all abide in all, at all times, no question of controversy, as you may say whatsoever it is -'That' only, 'That' only, 'That' only. The individual realities (objectives as revealed) in respect to individual *dharas* -it is That revelation (That only) thoroughly manifested -in those each form. Here are diverse forms (objectives) separately, -a *sampradaya*, no *sampradaya*. In the context, all abiding in all, in

an unknown auspicious moment, what unknown form will unfold - an unknown state -with form, without form including that unmanifest truth too (*Avyakta Tattwa*) with without form -what would you conclude there? - 'This' only, 'This' only, 'This' only.

GREAT TRAVELLER, GREAT TOUCH
GREAT REVELATION

MA:- As you initiate you *sadhana* now -that you are a *sadhaka* eternally, that state you will have to attain. The truth of the state of a *yogi* (*yogi Tattwa*), it exists positively in eternal fort. On attainment of the state of a *Maha sadhaka* (*Maha sadhakatwa*), the state of a *Mahayogi* (*Mahayogitwa*), -what may be the reality of self in fact (*Nij Svarupa*), one should be stated there.

Again, there is that *Nitya siddha* (a *siddha* ever) in state, (which in fact) you are, to and from there, an unfoldment of coming and going back at self-will, should take place of course. In this context, again bear a word in mind -here is the fact of being in state eternal, He and I, -it is a revelation when a journey is initiated by a *jiva* keeping in view the aspect of attainment of what was not attained before. On attainment of such state, in a simple straight way, one would have to transcend them all, then only, there is that, the touch with which the body is moulded with all limbs. There is also a traveler to complete such journey too, you should know.

How it is, do you know? Such as you have a professor of mathematics, professor of law, professor of history, professor of science and the rest. These are many many states in respect to different aspects and are sustained in those all people. There are double M.A. too. In a similar way, all those could be possible to exist, not possible to exist in *Viswa jagat*, beyond *jagat*, -that infinity must be in visible proof in that particular revelation, you should know. When a journey is initiated by all the great travelers for the great revelation, in that journey, all these (as stated above) are possible there. This is the statement applicable to a traveler for that great touch.

COMMENTARY:

On a query about states for preaching about *Bhagavan*, Ma while mentioning a few such in reply, laid particular emphasis on competency that one has to be endowed with in such preaching. Such preaching would have a beneficial effect for the good of people. One must be in a state acquiring the role of kindhearted person with ability in making gift to the afflicted. Otherwise, it may be an indulgence for self propaganda in the name of preaching for *Bhagavan*. In regard to such activities in the context of preaching about *Bhagavan*, Ma very clearly points out the inscrutable way how *Bhagavan* drags, attracts one to Him through unknown circumstances - a fact, which remains beyond human intelligence.

"There appears to have different stages in such unfoldments of attraction. To cite one, Ma gives the analogy of a moth rushing into the flames of a fire. The analogy is to draw the attention to the intense attraction that may upsurge within one, as if giving rise to an external loud wailing in him for the revelation of the objective craved for.

Apart from such preaching or no preaching, Ma points out an inner union that persists. In the context of that cause as such, whether it may be looked upon as a case of dragging, an attraction to Him, - in any case, it is the revelation of Self in the Self. All the developments concerning such revelation, it is He Himself only (Ma's *Svarupa*), transformed in the Self. Such revelation very rare as it is, Ma mentions it to be an achievement, through that touch, by one out of ten millions.

So on the analysis of above subject the matter culminates, after passing through various courses and aspects, in the realization of Himself (Ma's *Svarupa*) in all aspects. Here it is Himself only, absolutely the Supreme alone. Therefore, any question of gift, bestowal for the good of any has no place here. All these, however, rest on *Bhagavan*. A *kriya* here, it is *Svakriya*, the three aspects of actor, act and objects of action are in identity, the Self as *Kriya* itself. Therefore, anything about Himself, it is *Svakriya*. So in Ma's

language- it is the Self in the Self, the Self with the Self.

It is maintained that in *jana* (a *jiva*) it is *Janardana* (the Supreme Being) and also maintained as *Mahayogeshvara Hari* - in all aspects He Himself (Ma) abides. What it is (that is) not there? Entirely all indeed (are there) positively.

Therefore, *Shri Bhagavan*, *Brahman* and *Ishta* (the three in three - (Ma's *Svarupa*) - any revelation from there, is not an act for the good of a *jiva*, in every case, everywhere. It is relevant for a *jiva*, where there is an attainment of what was not attained before.

About other aspects of *kriya*, Ma refers to that of *Maya*. According to a particular philosophy, *Maya* is referred to an adroit in creating what is not created at all. So *Kriya* of *Maya*, it is all illusion, all the same it appears true only out of ignorance of the Supreme Reality. So Ma beautifully explains the *Kriya* of *Maya* in our making questions (out of ignorance). There is also *kriya* by one following the path to realize *Mahashunya* (great void). Here various spiritual rites are resorted to and the unfoldments due to various *kriyas* are different. All these being the outcome of *kriya*, a possibility of infinite result persists. However, for any traveler, in his travel, realizes the perfect object, all such appear on the way. In fact it must, without that the perfect state does not unfold.

Therefore, the innate instincts of such travelers need be burnt away to realize the state aimed at. This can only be given effect to on the self-revelation of the Great Perfection (*Mahapurna*). The awakening of the self *shakti* is, therefore, the basic need of a traveler in his march to realize his objective. There is *shakti* in every aspect of *sadhana*, such as in the aspect of *nam rupa* as well as in *anam arupa*. Nevertheless, each one is of a distinct nature. Such as in the blazing fire (of self knowledge) everything is burnt away (by its *Shakti*) and what is not subject to be burnt out or be melted away, there is that self knowledge, the fire itself- a revelation of Himself

transformed in the self- the Supreme ultimate state of that self knowledge '*Sarva*' (all) is burnt away.

Whereas, in the context of fireness of a fire (absolute nature of fire), it is Himself only the reality of self (*Svayam Sva-svarupa*), where the question of self knowledge and ignorance should never arise at all. Here Ma draws an unique sublime picture in depicting the totally absorbed nature of a *sadhaka* with the exclusion of anything besides the objective of the self. So in the words of Ma - what is the real state of a traveler aiming at that objective, do you know? For so many days together, twenty-four hours continually, a touch even of remembering anything else foreign, is never allowed an access there -all has been burnt to ashes as it were.

The *Viswa-nam, rupa, guna* as such and therefore By *Shakti* here are many, in fact, these are infinite. Because in the context of *shakti* there are many *rupas*, many *nam* too. In that intense heat of blazing fire of self knowledge, the aspect of all *Bijas* that can be burnt away, in fact when it is so done, there reveals *Bhuma*, the *Pranava* in association with concrete forms. That *Pranava* and concrete forms are self- swallowed, when here follows the revelation of *Mahapranava*, the *Akshar Brahman* as such -no question of perishable imperishable -the objective of *sanyasi* self-revealed. There is *Mahapurna Akhanda Pranava* (the Indivisible *Pranava* the great perfection). This perfection is the self-perfection, self-revealed -no language can express the same -the Self only the reality of Self (*Svayam Svasvarupa*). There is the revelation, there only -one *Brahman* without a second, *Atman* in state eternal -in fact all aspects are there, the Self only as the reality of Self (Ma).

To conclude here is a great word of the first magnitude, i.e. in the context of all, entirely all, abiding in all, at all times -no question of exclusion inclusion -whatever you may say -it is 'That' only, 'That' only, 'That' only. One following individual course of *sadhana*, it is 'That' revelation in full manifestation, in each form of the objective revealed. In the context of *sampradaya*, no *sampradaya*, the states

revealed with form, as formless including that unmanifest *Tattwa* too in formless form, all these are 'This' only, 'This' only, 'This' only, 'This' only, 'This' only -has references to Ma's *Svarupa*.

The *sadhana* of a *sadhaka* is initiated with the unfoldment of the state of a *sadhaka*, a *yogi* in eternal existence, that he abides in fact. That *Yogi Tattwa* does subsist in eternal form. On attainment of the state of a *Mahsadhaka, Mahayogi*, one should be in the state -what is his own *Svarupa*. On the other hand, there is the state of *Nitya Siddha* (the attainment of the end desired -a spiritual power), where one is capable of coming from and going back to his state at will. Here Ma raises a note of warning, i.e. after all, all these spiritual powers as attained by a *jiva* what was not attained by him before. In any case, he will have to overcome all these in a straight simple way. There are so many states of such *Nitya Siddha* on the way and when one is able to march ahead ignoring all these spiritual powers, a distraction from the objective in view, then (in Ma's words) the body of an aspirant is shaped, complete with all limbs, i.e. a complete shaping of a spiritual pattern, a right receptacle of a *sadhaka* to unfold the Supreme Ultimate. Ma further added, how it is, do you know? -It is that unfoldment of the state in which all that possibly could be, could be not -that infinity, must be valid by direct perception. This great revelation unfolds to that great traveler with that great touch only.

Evidently, this great revelation refers to the *Svarupa* of Ma, which can be attained by a *jiva* not attained before, by Her touch only. So the above is the account of a traveler, having received Her touch.

To sum up the cardinal points in the above discourse in the light of Ma's words, revealing Her own *Svarupa* as, all, in all, at all times, the following lines are appended to help the reader to follow the gist of the subject matter.

After giving a short account of *Kriya* of Ma, which *Svakriya*..

In any case, it cannot be a *Janakalyan Kriya* only in every *kriya*, everywhere. In fact, this remains ever beyond human intelligence. Referring to *kriya* of *sadhaka* in ignorance, Ma refers to the basic need of awakening of self *shakti* to burn away the innate instinct (*samskars*) of *jiva*. So the revelation of *Mahapurna* was referred to each line of *sadhana* has its innate *shakti* in a distinct form. Referring to one following the course to realize *arupa abyakta*, as his objective awakening of *shakti* here is referred to as the act of burning away 'sarva' (all), through the fire of self knowledge revealing the knowledge itself the -supreme Ultimate state of this path. Now Ma refers to the fireness of a fire. It is self only, Self the Reality (*Svayam Svasvarupa*).

In the context of burning away of 'sarva' (all), Ma refers to *nam, rupa guna* which is *viswa* as such. In the process of such burning, the revelation of *Pranava* followed by that of *Mahapranava* is mentioned. This *Mahapranava*, the *Akshar Brahman* as such, is the objective of a *sanyasi* self-revealed.

Finally Ma draws attention to the self-revelation of *Mahapurna Akhanda Pranava* -beyond expression by any language. Here only the one *Brahman* without a second, the *Atman* in state, in fact all aspects there -it is *Svayam Svasvarupa*. Regarding this *Svarupa* of Ma, there is clear declaration -all, entirely all, abides in all at all times, no question of anything to include or exclude, whatever one may maintain- it is 'That' only, 'That' only, 'That' only- Ma.

Ma now refers to the *sadhana* in the proper sense of the term to realize the great objective as detailed above.

For a *sadhaka* there is the state of a *Nitya sadhaka* (a *sadhaka* in state eternal) which is the first step to realize. In reaching the state of a *Mahasadhaka*, *Mahayogi*, the reaching of the self, one has to be in that state, in his march, aiming at that great objective mentioned above. In this march Ma raised a note of warning about

unfoldment of spiritual powers on the way. Such as one may gain the power of coming out and going back to his state at will, which the *sadhaka* has to ignore straight away. Then only the pattern of a *sadhaka* takes right shape of a receptacle for unfoldment of the same.

So, this is the very brief account of the great objective - *Svayam Svasvarupa*, Ma who is all, in all, at all times -all aspects no aspects, any *dhara*, no *dhara*, all objectives no objectives, in fact anything or not. This account is before a *sadhaka* to have a picture of the great objective for him and the proper way of shaping through that great touch. Here the *sadhaka* is reminded of the first step of a *Nitya sadhaka* that he has to unfold in him, only when the initiation of a *sadhana* is given effect to. Then follows the hurdles as unfoldment of spiritual powers on the way that he will have to overcome to realize the desired end.

RUPA, RASA, GANDHA, SPARSHA, SHABDA -
BHAGAVAN IN REALITY, SVAYAM SVARUPA

Ma:- All right, look at the aspect -*rupa, rasa, gandha, sparsha, shabda* -as you raise the question about. You do say, *Shri Bhagavan* -He Himself. Self the *rupa*, Self the *rasa* of His own, Self the *anga gandha* (smell of the body) of His own, the *sparsa* in the *Svayam Svarupa* only, the *shabda* itself, Himself only - the five -with, without form, abide in the five. In the *Svarupa* (different objectives) the different *bhavas*, movement no movements in respect to diverse forms, as unmanifest, in eternal existence -it is Himself only with form, without form, as Self. There is that one, *Svayam Svasvarupa* (revealing) in any form of any aspect, (He is) one and infinity too, in *Viswa* beyond *Viswa*.

ISHTA IN DHARA AND OBJECTIVE OF JIVA -
ALL ENTIRELY EXISTING IN ALL SEPARATELY -
THAT ONE ONLY

MA:- Where an union is given effect to in the context of a particular expedient (concurrence of events), unfolding various states sustaining

movement, no movement, manifest unmanifest at respective places -could you possibly express all too? However, with the touch of *Svakriya*, the *Mool* itself pertaining to individual *Svarupa* (reality) the separate specific forms (objectives as revealed) following respective *dharas* aiming at the supreme objective bear also the aspect of one and infinity. This (achievement) is only by *sadhaka yogi* in *jiva jagat* -an attainment of the objective by a traveler craving for the realization of the same. Say -*Shri Bhagavan, ParamAtman ParaBrahman* -all are in perfection with form, no form too, sustaining one and infinity in any case. With that touch a *jiva* 'realises' his objective separately, all the same, each one would reveal as *Svayam Svarupa*.

Considering the aspect of *rupa*, it is too beyond description, an ocean of the beauty of *rupa*, a mine in fact as you may say -one and infinity sustained. A *rasa* all pertain to that Supreme objective, that *rasa* itself, Self- the *rasa* it is of one and infinity.

In the manifestation of *bhava* on worldly level too, in the form of the sense of *rasa* personally sustained -it is Himself, manifest unmanifest. In such one and infinite course it is Himself, positively abiding itself reality, where it is *Nitya* (in eternal existence). He is that *rasa* itself (*rasa Svarupa*), by the touch of which, there reveals the *Mool* itself (*Ishta*) pertaining to *sadhakas* and *yogis* and the revelation takes place in keeping with individual course followed.

The same applies to the aspect of *gandha* too -it is the mine of all *gandhas*. *Sparsha* -it is the *sparsha* (touch) by means of which an unfoldment of individual Self the Reality (*Sva Svarupa*) should take place, like a lotus in full bloom. In all indeed this exists in the form of smell of separate human body too. *Rupa, rasa, gandha, sparsha, shabda* -all indeed are in full bloom, remaining ever awakened positively -it is the pattern which a traveler is shaped in for awakening (from ignorance). (Try to) comprehend as much you can in respect to any aspect.

MA:- Just observe, in the context of touch as one and infinity, it is Himself only as Himself the touch itself too (*Svayam Sparsha Svarupa*). It is one touch, infinite touch -that manifest unmanifest (in fact) That only. (There is) the revelation of *Svarupa* (reality of self), the touch which is in the form of self-knowledge (*Bodh Svarupa*) too. In all these; all entirely abide separately, nevertheless, it is That one only.

Q:- What is this touch in fact?

MA:- In the touch, where the question of a touch, no touch has no place, it is that touch of *Mool* (*Mool Sparsha*).

Besides the sound (*shabda*) which is *shabda Brahman* (a symbolic letter *Pranava*) as *Brahman* which does not mutilate, is in the form of a particular sound (*dhvani*) too, in regard to a specific aspect. It is also the state beyond *nad* (sound) *ninad* realized after piercing through *kala, nad, bindu* (terms of stages in the *sadhana* in *Tantrik* philosophy) that is, it is the state of *anad* (absence of *nad*) beyond the relative states of *kala, bindu, nad*. In fact, this is to be the state -*Mahabindu, Mahanad*. Where there is no question of *Mahakala, bindu, nad*, absence of *nad* -if that touch could be had i.e. it is like self turned to be the fire, on the touch of a fire, the *Svayam Svarupa* in fact unfolded.

This is really the fact in the context of that *Svarupa* (touch). Here is *rupa, rasa, gandha, sparsha, shabda* -even to talk about one particular aspect, it is so vast, in fact it is the same in case of all aspects. This is just a talk with a little touch. You should bear one word in mind -*rupa, rasa, gandha, sparsha, shabda* -in these five, abiding five, it is Himself present as such. Five abide in the five -know you this, remain awake! In this too, there is that one in infinity and infinity in one. There is end in endless, in end there is endless. Where is the place of a traveler in the aspect of *shanta* (absolute

quietness), make a search of it.

Q:- How the infinity as such would cease to absolute quietness?

MA:- Here is the infinity, a cessation to absolute quietness is sustained there only -as manifest unmanifest, with form without form, He remains ever in existence positively. The touch of contact that unfolds -Himself the quietness absolute, the reality eternal -whether you maintain the aspect of all *nam* and *rupa* or, the aspect sustaining absence of movement, no *nam*, no form, without sound etc. i.e. whatever you may hold upon in the context of any aspect, nevertheless there is that revelation eternal, ever in existence. All the same, it does reveal as well. While counting the waves of a sea, all of a sudden, you got down, had a dip and got up -bathed (completely), whereas, where the supreme ultimate is concerned, what happens there, do you know? -dip, dip, dip in that ocean where the question of form formless, fathomable unfathomable has no place. It is here, that with a single dip (both) in and out are bathed, it is 'Tat' (revelation in identity). In that *Bhagavan*, the Absolute Quietness itself, all indeed are there.

Q:- One and infinity -infinity in one, one in infinity -is not this the Reality as such? In this context, the topic about absolute quietness as mentioned, -where and how it is ?

MA:- In the still water, a piece of stone is thrown, immediately the still water starts rippling in circular forms. Gradually, the circular ripple forms start waning more and more and ultimately, these become one with the water. Again, in the (depth of) water, which is out of vision, it is deep, unmanifest. When the water solidifies to ice, the water itself is with a form. Once again, the ice melted, it is formless, water as such. These are different states, forms -(all) pertains to one and the same water, in fact it is water only. So you observe, in all those (forms) where can these be without water. One who had thrown the stone piece, the stone piece itself- where and what are these? The separate individual place of states,

in what specific context these are, comprehend. State movement, shape shapeless, form formless, manifest unmanifest -it is water, one and the same. Because it is water, the same only- all abide in all.

A piece of wood, from any part of it, a fire can be lighted. Since the fire permeates the entire wood, there is one *Bhagavan* only, everywhere, every thing. In a *jiva sadhana*, such may be the state -it is like lighting (a fire) through friction. In a moment, in any state the *Bhagavan* Himself reveals on His own. There is the reality of that absolute quietness, (*Shanta Svarupa*) where the same is revealed through a particular touch, through a particular awakening, "through specific pattern moulded -it is the state of self in case of a *sadhaka*, a *yogi* -self -revealed. When floating on rolling waves, the moment the *sadhaka* could realize that after all a wave is water only -there is that *Shanta* (absolute quietness).

Q:- This is in fact to realize, one in infinity. This, what is *Shanta*, does it mean to apply to individual aspects and courses separately?

MA:- Where aspects and courses, all indeed, abide in *Svamool* and when that *Svamool* is revealed, there, negation affirmation, all aspects, absence of aspect in fact, aspect no aspect too -any question about all these has no place. Regarding the topics on infinity, finite, absolute quietness (*shanta*) -in respect to all questions, about any aspect any time, the answer being according to your beating (of drum) -(all indeed) are 'That' only in fact. All, whatever be there - here it is the one and only one. In form formless -Himself, 'That' only. Where it is 'That' only- there, who it is to reject, whom to reject? What is not the desired objective (*Ishta*), it is that which is subject to be perished (*Nashita*). On account of that, in the form of non existing -a negation (of existence), in that perishable form - 'That' only. On this ground only, the term *Iti* (all indeed is the Supreme) is valid. Accepting *Iti* (all is He), a revelation of 'Tat' should take place.

Neti -This (an object of senses) is not He. This not (He), not

(He) -is perishable, subject to destruction. *Nashtha* (destroyed) not *Ishta* (desired objective) the objective as accepted, admitting no *Ishta* (perishable), who is revealed in that objective? When there is no question of *rupa, rasa, gandha, sparsha, shabda* -then it is one *Brahman* without a second, the *Atman, Atman* in state.

In *jiva jagat*, accepting these two aspects (*Neti, Iti*), the journey of a traveler is complete, the aspect of being in state of the reality of Self.

COMMENTARY:

Ma in Her unique inimitable way defines the indefinable *Shri Bhagavan* as *Svayam Svarupa* - Himself the reality of *rupa, rasa, gandha, sparsha, shabda*- with form, formless of the five abiding in the five. In His *Svarupa* a distinct *bhava*, movement no movement -in eternity (as manifest) -it is *Bhagavan* Himself in the form of self, as formless too. There is that One -*Svayam Svasvarupa*, Himself, Self the reality in all forms of objectives pertaining to all aspects, all the same, it is one and infinity as well, in *Viswa* beyond *Viswa*.

To explain *Svayam Svasvarupa* -In the reality of *Ishta*, each *Ishta* separately is 'That', this is *Sva Svarupa*. Again, the form of all *Ishtas* -'That' only, this is *Svayam Svasvarupa*. Therefore, to explain *Svayam Svasvarupa*, it signifies *Mahapurna Akhanda*. This is in infinite forms of all aspects, all the same it is one. That is why, He who is all, entirely all, in the form of *Viswa*, the same is as beyond *Viswa* too.

Now to consider the reality of a *jiva*, it is with form, as formless too -manifest, unmanifest as well. So in the movement of *jiva* when the *Mool* of his reality is unfolded, and a touch of *Svakriya* is there, the objective of *dhara* individually followed, reveals as infinity and one. That is, the individual *Ishta* is in infinite forms, nevertheless in infinite forms it is the one and the same *Ishta* only, the One alone. This refers in respect to the objective as realized by

a *sadhaka*, a *yogi* in *jiva jagat* following individual *dharas*. This *Ishta* -this may be *Shri Bhagavan* for one, *ParamAtman* for another and *ParaBrahman* for some other. It may be with form, formless too as the case may be -one and infinity as well and *Purnangi*, i.e. complete with all parts. This means the three in the three which in fact refers to *Mahapurna Akhanda*. This can reveal as *Ishta* from any state of the *dhara* of a *sadhaka*.

Reverting to *Shri Bhagavan* who is *rupa, rasa, gandha, sparsha, shabda* itself, Ma again describes *Bhagavan* as the reality of each aspect. Considering the aspect of *rupa*, Ma says it is indescribable, an ocean of beauty, a mine in fact. In this context, we are reminded of the outpouring from a devotee's heart overwhelmed with joy with the beauty of *Bhagavan* unfolded to him, which we are tempted to reproduce, i.e. -"my two eyes are not enough to contain the light of the beauty. How I wish, it would be so wonderful, had I been gifted with hundreds of millions of eyes."

Oh! my Lord, stop a while,
Please listen to my plea,
Grant me a chance
To glance at Thee.
The light of such
Beauty of Thine
Fail to contain
Two eyes mine.
How I wish
How wonderful it would be
Billions of eyes
(it) Thou granted me.

In the similar way in the context of *rasa, gandha, sparsha, shabda*, one realizes his own *Ishta* following individual *dharas*. This *Ishta* of each *dhara*, however, are of infinite forms all the same it is one as well. But in the statement of Ma, -*rupa, rasa, gandha, sparsha* and *shabda*, He Himself abides in this five in five -know

this and remain ever awake. That is, *Bhagavan* is the reality of each, five in the five and is self-revealed. A touch of the same would make a traveler to shape in the right pattern as to be awakened. *Rupa, rasa, gandha, sparsha, shabda*, -in the context of *shabda*, there is reference to *Shabda Brahman*.

In the *dhara* that sustain *shabda*, a few states there of, are mentioned here, i.e. *kala, nad, bindu*. When these states are pierced through, it leads to *ninad* i.e. *nad (shabda)* in unmanifest state. The states of *nad, bindu, kala*, when these relative aspects are forsakened, there unfolds *Mahabindu, Mahanada*. This revelation leads to the completion of this *dhara*. Where the question of *Mahakal, nad, bindu* *anad* (absence of *riad*) has no place, in that touch, it is like Himself the fire on the touch of a fire, like the revelation of *Svayam Svarupa*, which it is in fact in that *Svarupa*. In the context of *rupa, rasa, gandha, sparsha, shabda*, Ma raises the topic again and reminds -it is Himself abiding as five in the five. Be sure of it and remain awake there. Here also in that five in each, there is infinity in One and One in the infinity. That is each *Ishta* of a *dhara* is in infinite forms and one form as well. So it is infinite in finite, finite in infinite -search out the place of *Shanta* (Absolute Quietness).

On the above statement the question is raised again, how the movement in infinity can cease to be in absolute quietness (*shantatwa*)? In the infinite forms of each *dhara* when there is revelation of one i.e. in the infinite forms of a *dhara* it is only the *Ishta* as self-revealed -there is *Shantatwa*. While counting the waves of the sea, you suddenly got down, had a dip and got up -completely bathed -this is *Shanta*.

On this explanation of *shantatwa* the question is raised again i.e. the realization of this *Shantatwa* means to realize one in infinity; it could, therefore, be maintained in case of *adhara* of any aspect.

Ma replies clearly -*dharas* of all aspects are in *Svamool*

where that *Svamool* is revealed there a negation affirmation of all aspects, no aspects in fact there is no question of aspects absence of aspects, infinite, finite, *Shanta* - 'That' only, Ma's *Svarupa*, the *Mahapurna Akhanda*.

NITYATWA (ETERNITY) AND JAGAT (WORLD)

Ma:- Where it is (the state of having) heard and (the state of) a listener are eternal (*Nitya*) -i.e. (what is) heard and (who is a) listener - 'That' only, *Svayam Svarupa*, one and infinity- it is that *Nityatwa* -(i.e.) it is there where that *Mool* as such.

Q:- *Nityatwa* (eternity) and *jagat*, where is the difference, how to comprehend?

MA:- The state of the *jagat* is such that one is subject to forgetfulness without fail. One who is in bondage is a *jiva*, and *jagat*, that is in movement. Just notice the reason for it. What this *jagat* is as such- it is going and coming back, subject to change, and a *jiva* -who is in bondage, being subject to desire and doubt in mind, the acts of acceptance and rejection are sustained as ever. Through this movement a forgetfulness is but natural.

Here is one capable of communicating matters about past lives, and held as a *yogi* in the context of such communion. This in fact is an awakening of memory -that makes and breaks. However, in infinity, there exists diverse factors positively in appropriate place and state, in such unfoldment even. So many births have come to pass, in so many strange ways, nevertheless, it is an account of (different) births only, a (report) of coming and going back in any case. When one turns to aiming at that particular state, this account for the original recollection (*Mool Smriti*) -this birth, birth after birth, let it be in millions, after all, whose all these entirely are, who it is? It is He only in these forms -as many so many, all (*samasta*), in awakening of Self in joy of Self (*Sva-masta*). Here the reference about recollection and absence of recollection has no place. It is the awakening of *Mool* -recollection as *Tat* (in identity) in the *sadhana*

by a *jiva*. Here, it is an identification nevertheless, the same cannot claim the right of creation.

There is creation of *jagat* just on a *kalpana* (resolve). After all, whose creation it is, who it is in fact? There is *Bhagavan* Himself- it is His *kalpana* in the form of creation, absence of creation.

THE TRUTH OF KRIPA (COMPASSION) AND KARUNA (KINDNESS)

Q:- There are *kripa* (compassion) *karuna* (kindness) no doubt, but where and in what form?

MA:- In *Bhagavan*, He is kindness itself. On the other hand, what is attained by a *sadhaka*, by a *yogi* -it is a *svabhava* awakening in the form of *karuna* (an effortless awakening in the absence of the agency of a doer), where it is termed as awakening of *karuna*, all the same, it is *karuna* only as such. Where it is all inclusive -whose *karuna* it is, to whom (such) *karuna*, (try to) understand. That particular place and state too (exist).

The *Shruti* (*Vedas*), that is that original current (*Mool Srota*), that state of retaining Self by Self. He in fact, is *Nitya* who is existing as ever -that all-abiding in all, infinity and one. Where there is the state of current (*Srota*), listener (*Shrota*) recollection (*Smriti*) state -when one is in the state awakened, in that case one is named as *Shrutidhar* (one capable of remembering the *Vedas* after hearing it from the lips of *Guru*), here it refers to what is pertaining to *Mool*.

THE SOURCE CURRENT OF ASANA KRIYA

Q:- Well, what should we understand by the source current of *asana kriya*?

MA:- Once a particular *asana* may shape into a distinct pattern, nevertheless, the question of an *asana*, one seated on an *asana* without *asana*, one, infinity, are *Tat* -no question (of any of these) to have any place -there is the *Mool* pertaining to this aspect.

However, there is particular *asana* when seated upon with specific *mudra* (particular pose of finger bearing a spiritual significance), a *Shrutidhar* too of this current (*Srota* of *Asana Mudra*) is revealed. There is that unmanifest and the particular aspect of the same that could be unfolded in manifested forms in as little measure possible, it is under the current of that only (current revealing *Shrutidhar*). Under such situation, in respect of *Asana Kriya Mudra* as are available to you in manifested form, nevertheless, these are in unmanifest - manifest form too, and as little of the same may be unfolded to you.

There is that *Nitya yogi* in the form of *shabda* (sound) too - in the form of eternal (*Nitya*) continuous sound too without break, nevertheless, he is a listener too of the same.

ALL ABIDES IN ME, I ABIDE IN ALL, NITYA

Q:- Ma, one following the aspect of *japa* of mantra and the rest, should be also called a *yogi*?

MA:- There are *mantra yogi*, *kriya yogi* i.e. *mantra siddha* (succeeded in attaining an end by recital of *mantra* under guidance of *Guru*) and in respect of *kriya* etc., one may be called a *yogi*. This is the aspect resulting as the effect of *kriya yoga*. There is that *vibhu* (all pervading one), the *vibhuti* (spiritual power) as such revealing in the form as *Nitya*, which in fact is the Self in the Self, the *Svayam Svarupa*. You may mention *nam* (name) or *mantra* (a mystic esoteric word recited mentally in prayer), or *stava-stotra* (hymns collectively), all are words as such which you maintain as *Nitya Akshar Brahman* (absolute being in the form of letters of the alphabet) and *Shabda Brahman* (absolute being in the form of sound) as well. *Akshar* which does not mutilate, absence of sound, beyond sound too. *Nam Brahman*, *mantra Brahman*, *kriya Brahman*, *stava stotra* and the rest, all are *Brahman* as such and in the context of them what you mention as *Svayam Svarupa* of all (revealing as Himself the reality) - 'That' only.

Consider another aspect too i.e. in *jiva jagat*, bearing on

attainment of what was not attained before, on the touch of *Mool*, there is unfoldment in respect to individual aspect i.e. the touch of *Mool* is essential. In the context of individual *dhara*s, separately followed and in respect to touch of *Mool* of each *dhara*, it signifies the revelation of Self the truth (*Svayam Tattwa*) regarding separate aspects. It is that form of gift of Himself, the desired objective, with form formless, pertaining to not beyond (*Viswa*) and -beyond (*viswa*) according to the traveler following respective aspects separately i.e. to realize Him in regard to this aspect.

Just observe how beautiful is the reality as realized following a *dhara* with single minded devotion -(it is) Himself only the *Sarva*, the reality the same, how beautiful it is. Besides, where there is that Himself in state eternal, there '*Sarva*' - it is the perfect truth related to *Bhagavan* (*Purna Bhagavat Tattwa*), the *Mahapurna Akhanda* (the indivisible in great perfection). There the forms of *dhara*, no *dhara*, realization, beyond realization are in fact He Himself, a gift too of Self in the Self. You may maintain separately in respect to separate aspects, nevertheless, all indeed abide in Him only, no doubt, nothing is excluded there. An exclusion, non exclusion, a gift and bestowed, all -by whom, who it is? No earnest interest may be maintained with respect to any aspect, all the same, the same may be maintained too, being unrestrained. There, Himself the all perfection in respect to all aspects -in respect to you, I, your, mine, in discrimination, no discrimination - 'That', 'That', in fact. Where you would declare 'That' it is -maintaining one, the statement is incomplete, maintaining infinity, the statement is incomplete too - how it could be (complete), with what language? Therefore, with nam no nam, with word no word, with a language - how that (can be expressed) any more? It is there only -all abide in me, I am in all, in state eternal.

THE SUPREME ULTIMATE
THE GREAT PERFECT INDIVISIBLE -
THE GREAT LIGHT

MA:- Yes, to conceive in the context of the aspect sound (word) -

since it is He, He alone is, there the indication of a word and no word, is in the process of making. Do you know why? In any sound that *Svayam Svarupa* abides. Why the form? It is in that particular form too. So you should understand, so many forms are there -one and infinity- in eternal state (*Nitya*). In states and stages, it is He only in the form revealed, unrevealed. That *Nitya* formless form too -how are you going to express the same, with what? In the stream of light too, pertaining to in the great light (*Maha Jyoti*), as the chain of causes (*sutra dhara*), however, a receptacle is given a shape. In the light eternal (*Nitya*), a receptacle as moulded eternally, does exist, no doubt, nevertheless it does take shape too in the context of that great light, as the chain of causes. On account of that, here it is light eternal (*Nitya Jyoti*), the light of *Atman* (*Atman Jyoti*). There is that great light (*Maha Jyoti*), the touch of which would lead to comprehend the one and infinite lights.

In the form of eyeball too, it is He Himself only, where you maintain three-eye (*Trinayan*) too. What is *Mool Jyoti*, that *Jyoti* is revealed in the receptacle of that great ball (*Mahagolakadhar*). All the same, this (great light) can (reveal) from the ball (*golak*) itself. Nevertheless, there is no question of *golak*, a-*golak*, a receptacle no receptacle. There is one *golak*, infinite *golaks* -it is that Supreme ultimate, the indivisible great perfect, great light and all those as such, abide eternally and is revealed as *vigraha* etc. in appropriate place and state sustaining various sorts of entire description.

IN ALL ABIDE THE ONLY ONE - 'THAT' ONLY

Ma:- The darkness forms the background, since you are with form, so darkness is also a form, providing the place for revelation of light (*jyoti*). Therefore, in the absence of darkness, upon what the light will be reflected? *Andhakar* (darkness)-*andha* (blindness), *kar*, (whose it is?) -who in fact? -He only. Who it is, revealing whom, with what? -(Try to) understand. In a blind too, individual light (*jyoti*) persists -the light of *Atman* abides positively in eternal

existence. Darkness too is a light, in its own place. Just look, when light falls upon a glass, how that light is reflected back too. Therefore, in the context of particular place too, all abide in all, Himself the Self in the Self. It is a particular union of one with any in *viswa jagat* and beyond *jagat* too. How are you taking a photo in the sunlight? So you notice that there is darkness in the light, a light in the darkness as well. There is one light only of His, unrestricted -in which all are revealed, unrevealed. Why the light (*jyoti*) as such? It is the light by means of which a revelation is given effect to. In fact it is the great light (*Jyoti*) existing in all. Where it is called as the great light (*Maha Jyoti*), there is no question of a *jyoti* absence of *jyoti* too, no question of light and darkness, that is supreme perfect indivisible, the great, great, great light (*Maha Jyoti*), Himself the reality - (*Svayam Svarupa*). Where is the room for a question no question there? That *Nityatwa* (eternal existence) is indivisible. In the context of any aspect and course of the same, there in fact, each one separately unfolds form and formless. In that form there are infinite forms, *shakti* infinite. In the absence of *shakti*, how there can be a revelation of many? His each *shakti satta* (the essential base itself for existence of *shakti*) is infinite, all the same, it is one.

In the form of great *satta* (*Mahasattarupini*) in eternal union (*Nitya yukta*), where you maintain *Atman*, there also, you in fact is I, I as such is you as revealed in the *Nitya satta*. It is infinite nevertheless it is one. There is that great *yogi* (*Mahayogi*), the state of *yogi* unfolded -there is that *Paramatman* as you maintain, you should know. The vision in which as you observe the movements of many, as you heard about the same before as well, in a similar way, there is revelation in conjunction with *kriya* of one, his own in fact - (revealed the self observing), the self, being separate from the Self. The fact that I am in eternal existence (*Nitya*), all the same there is that eternal union (*Nitya yukta*), as you maintain, and a description of the same and to talk about His form and quality, it is but natural positively. Because, it is His own topic (Truth) and not about the way in ignorance like you. All your questions are due to ignorance

as you are in. Now, you should understand, when you maintain - (He is) dearest of all, what does it mean? Besides, it is He who must be the dearest of all, because, it is He with Himself in fact. Further, in all He only abides - 'That' only- what is the meaning of that as well? -Just think over the matter, if you are capable to do the same. This body is incoherent, just leave it. Here in fact, anything anytime happens by itself, according to as you beat this drum.

On hearing about topics, such as rejectable, acceptable, a state, no state - it is but natural to occur in our mind -after all, these all would be attained on realizing the state, why then so much elaboration? Further, this too is also arising in mind -we are behind the curtain submerged under ignorance, all these entirely are, to realize the truth of the self (*Nij Tattwa*) pertaining to beyond *Viswa* and within the kingdom of *Viswa*. What does this *Viswa* signify, why it is so maintained ? -It is a joy to listen it over and over again, joy (*ananda*), this word too, as if falls far short of it -so deep it is a matter to be contemplated upon. That is why, at this time, it is of this nature indeed. Perhaps this will be for our great good (*Maha kalyan*). This however cannot be a subject to imitate, since it is the truth, valid by direct perception. Further, since it is the Self only, a comprehension by all signs and indications must be granted.

CHAPTER II

HARI TATTWA

Prelude -the new moon -midnight, Kashi Ashram -

Say *Hari*, *Hari* is the sound itself, *Hari* is power

Guru, Sishya, Ishta -Indivisible *Svayam Svarupa*

In the context of *Guru Sishya Tattwa* -same receptacle united current

Asana Tattwa -Himself, *Nitya* in reality -the particular *vigraha* of any *Asana*

The *Tattwa* of Ma has observed in a plain *asana* in a gross body

The secret of *Brahman Atman Nam* -the Self-assuming the name of Self

The great saying and message-self revealed as Self *Tattwa*

Mahapran -in the context of the aspect pertaining to revelation of *Pranava-aspanda, nispanda, spanda* (various aspects of spiritual vibration)

Ma as observed in the various *vigrahas* -*Svayam Svarupa*

Kriya by Ma -complete in two days- initiating first day, complete on the following day- not confined in the concept of time

Doing of *Nam* by Ma -*Ashtagram, Bajitpur, Shahbag*- all, distinct

Dhyana by Ma -who is the object of *Dhyana*? -Self only the meditator, object of meditation and the act of meditation

The Great Indivisible Self the perfection -Himself the *Mool Kriya* as *Nitya*

In the course of repeating *Hari*-unfolded (*Bij Mantra*)-not within the concept of time

Uttarayan Sankranti -celebrated at *Shahbag*

MA'S PLAY OF SADHANA

HARI TATTWA

PRELUDE- THE NEW MOON, MIDNIGHT -
KASHI ASHRAM

To receive and listen for which a keen desire and eagerness had been sustained in us for last twenty-two years, it appears as if this was the right time ripe now for the same today.

There is success in repeated prayer, that nothing is lost in vain, the fact of this statement perceived as *kripa* in our *sadhana* too, here is the Truth as a direct evidence of the same. Today Ma, as if, would not care for an open expression of our eagerness, Ma is in a new mood today. This found expression in repeated calling by Ma. However, without any reason -this was also not the case. She only knows what was to be done, and did the same absolutely, the little as much so much. As if on that day, in that moment, She gave a touch and left the matter to rest. In the context of the aspect of prayer too, that nothing goes unrewarded, this is the direct conscious proof of the same, this too is being repeatedly cropped up in our mind.

When we are making an effort to the best of our capability to realize Him, but being baffled we tend to lose hope and indifference, and as if the mind was in a state about to turn back. When, again we turn in resorting to His *dhyana* -this is, of course, carried sustaining a feeling of shelter under Him, nevertheless, the same is carried on an egoistic base underlying. As this is carried on maintaining that I can do and stick to the same under an agency of self-pride and as we continue moving with these following one after another leading to realize that I am incapable, cannot move ahead, giving rise to the aspect of self-

surrender, then there takes place shower of *karuna* unsolicited for.

This is what we understood at that time. This (account) can be looked upon as a categorical testimony certainly.

Today (2.1.1965) the new moon night appeared, as if, it was a full moon one. The initiation of all these topics happened in that new moon midnight. And at that time the *puja* was being performed in the *Ashram* temple, as it used to be observed on every full moon and new moon nights. The account of the incident is given below:

Ma had shifted Virajanandaji from a room near to that of Ma as was allotted to him, to the *Ashram* guest house, at a little distance. The day was a Saturday and a new moon lunar day which everyone was not aware of. There was no question of Ma consulting any almanac or the like. In the night Ma sent for Virajanandaji. He was in a different mood, he did not turn up and sent message, he would not come. He was never seen to be in such a mood before. Ma too had a strange *kheyal*, he has to be called anyhow. A second man was sent for him but he could not trace out Virajanandaji. Meanwhile Mamu came to Ma and immediately for a third time, She sent him with the word -just meet him and find how Virajana is keeping. Mamu enquired, "Should I request him to come if he was found well?" Ma - "Yes" as if Ma could not do at all without Virajanandaji's presence today.

Everybody was waiting for when Virajanandaji appeared and the topic was raised. Ma spoke a little in half complete way and then closed the discourse. In response to our query, sustained with so much eagerness for such a long time, the very little that could be received today in such half complete halfway manner. Just then the *shankha* and *ghanta* were rung up for *arati* in the Annapurna temple -we all got startled -what was the matter?

We could recollect then, well, this is new moon night

today, *puja* is being offered to Ma, and that is why it was the sound of the playing of musical instruments during *arati*, and that was the time to be in conjunction with the talks from Ma. However, in regard to a particular day, full moon new moon, in consideration of any lunar and no lunar day, in Ma's *kriya* these are all equal. In the context of an auspicious moment etc., She is, as if, unrestricted in all entirely. Whatever may be anything anywhere, it is Herself only in conjunction. Again, there is no question of a conjunction, no conjunction, at all time, as if, there were all indeed.

Any *kriya* prescribed to be performed in full moon day only, has no restriction on Her to carry out the same on a new moon day. Similarly, *kriya* for new moon day is not restricted to Her to perform the same on full moon day. What is this great great *yoga* (*Maha Maha yoga*)? We do not know, nor do we understand. That is why we continued making repeated questions. In the context of this particular incident, we are reminded that Virajanandaji did not come in spite of repeated calling from Ma, and since the same call was not an ordinary one, that is why Virajanandaji had to obey to report within that time in view. The *kheyal* of conveying the matter to him by Ma, as sustained so long, this was the moment concerned. Over 20/22 years so much keen desire and eagerness to listen was maintained, nevertheless, as if, to wait for listening, knowing or to be in Ma's presence by Virajanandaji was not cared today.

For Ma, a lunar fortnight, either bright or dark, are equal without any restriction. Such as, in the bright lunar fortnight the religious festival *Jhulan* is observed and on the full moon night of this *Jhulan* festival, Ma had the play of mantras etc., a direct perception of unfolding identification of Her own Svarupa.

Again, on this new moon night (2.1.1965), here was a little fulfillment of the longing, nourished by all, over such a long time-a way of holding Self *Svarupa* wide open, here too. Here is this new moon night, the light of ours -He who is as unmanifest, it is He Himself who is manifest, abiding invariably. The topics at this time, it

was an initiation of the same as listened just now. Where is the dependence upon a receptacle for the same (it is) without any cause no doubt.

Ma inquired from Dada -Mahasaya (Ma's father, a grandfather to devotees, i.e. Dadamahasaya) -What is the purpose of doing *Harinam*?

Ans:- There you are, as you do come when called for, just like that He does come.

Q:- He comes, what does He do then?

Ans:- You will know yourself when He will appear.

Q:- What does He do? How big is He? Would He be contained in the field yonder?

Ans:- You will know as soon as He will appear etc.

This is, however, a dialogue of Dadamahasaya with Ma in keeping with Her childlike sentiment. When Ma initiated Herself doing *Harinam*, it was She in Her *kheyal*, in the form of *nam* and *nami* (too) (He who is to have that *nam*). So in Ma's doing *nam* it was *Hari bala* (say *Hari*), *Hari bol* (any sound is *Hari*), *Hari bal* (*Hari* is all *shakti*). -This *Hari bala*(a) is Her own name, She repeats the same in Her own *kheyal*. It occurs to our mind, in order to allow a comprehension of Herself by us, She would show by playing ascending and descending of Self in the Self. All these, however, could not be expressed even though put in a language.

Where is the question of ascending and descending in Her case? This is only an interpretation by our mind. She allowed comprehension of a course to us for our attainment in this manner, this was repeatedly arising in our mind.

HARI TATTWA (THE TRUTH OF THE REALITY OF HARI)

Q:- Again, we raise question, what is the significance of all these, Ma?

MA:- '*Hari*' the sound itself of these two letters as such, is *Hari* Himself as manifest unmanifest. *Hari bala*, i.e. say *Hari* (act of reciting *Hari*), this too is *Svakriya* in fact. *Hari bol* (*Hari* is the word), it is *Hari* Himself the word, whatsoever word, sound may be there. As many words, whatever these may be anywhere, that you might, might not have in *Viswa Brahmanda* -beyond, not beyond -that is definitely *Hari*. This *Hari Tattwa* (truth of *Hari*) is in this form too.

Q:- Beyond, as unmanifest too, there is word?

MA:- Presently, it is heard from you that the word *Hari* signifies *Brahman* too. As unmanifest, beyond, *Hari* is definitely there. Because of this fact only, as manifest, He is there where to be. On account of that unmanifest it is relative to manifest and manifest is relative to unmanifest -manifest unmanifest these terms unmanifest, what is there and not -a negation of existence too, negation of non existence as well, negation of affirmation also -it is that what you may say - 'That' only. Here, self being relative to the self, Himself is His own *Svakriya* (self as *kriya*). In the context of *kriya* anywhere, whatever it may be, that is *Svakriya*. In the context of *Svakriya* again, as little may be manifest at a place.

Akriya (absence of *kriya*), that is beyond *kriya*, unmanifest, where there is no question of manifest. These two (*Svakriya*, *akriya*) are the same only- where it is Himself. He who is in *kriya* the same He is in beyond *kriya*. The little that is evident as active, the same too is *Svakriya*, *Mool kriya* as such. (The fact is) as little you are making to speak about on beating (the drum) in a particular way, in the context of any aspect - 'That' only.

Q:- Who it is to make speak by beating (this drum)?

Here Ma, if we repeat your word to you -you yourself are making to beat you in this manner, after all, who are we to beat,

Ma? Where have we come from? -If it is from you, then of course that word is valid -as you are making to beat any time. On this, Ma smiled a little.

Q:- Initiating with *Hari nam*, the *Advaita Tattwa* (truth of non duality) unfolded and in this unfoldment by stages led to that state of non duality?

MA:- This, however, continues existing eternally (*Nitya*). What is unmanifest, it is unmanifest only. Where it may manifest, the successive stages of manifestation in the particular section, all these are the stages pertaining to *Viswa* and *jivajagat*. It is the gradual upliftment in case of a *sadhaka*, a *yogi*, moving ahead stage by stage, leading to self realisation. That is, here the aspect too, of attainment of what was not attained before, does subsist. However, in respect to all aspects, these are all infinite, maintaining where it may lead as well to quietness of absolute cessation.

Whereas, where it is *Svayam Svarupa Mool kriya*, there it is unmanifest in manifest, manifest in unmanifest. What is movement by stages in *Mool*, all these are *Svayam Svarupa* only. Himself only as Self with the Self indeed *Svayam Svamool*.

Again, the word was uttered as *Hari bal* (*Hari is shakti*). The way of that utterance -in your case, may it be mentally or orally -all the strength, *shakti* pertaining to *Viswa Brahmanda*, beyond not beyond -who is that *bal* (*shakti*) as such? Do you know, here it is that Himself the *Mool, Hari* only.

Q:- This revelation, who makes it and who it is to comprehend?

MA:- He who makes it (revelation) the same one comprehends, the same one speaks too here. The fact is, it is Himself, 'That' here.

GURU SISHYA, ISHTA -UNDIVIDED SVAYAM SVARUPA,
ONE IN THREE THREE IN ONE

Our question to Ma: Ma, how to comprehend the reality of *Guru Sishya Ishta* here?

MA:- Self- the Himself only *Guru Sishya Ishta*, since it is *Svakriya*. The entire *kriya* is 'That'. The form of *kriya* too is unrestricted here. All these are *Svayam Svarupa*, no doubt. In the *Mool Guru Sishya Ishta* are undivided one and the same -this fact is *Nitya*, a direct perceptively blazing awakening.

Q:- If it is not explained further a little, we are not in a position to follow, do please continue Ma!

MA:- Oh Baba, just understand, it is inner *Guru* -Self the reality, Self the *shakti*, Self the *Sishya -Hari bal* (*Hari is shakti* -potency). You do say *Akshar Brahman*, that *Hari*, Himself is *Ishta* here. *Hari bol* (all sound, word is *Hari*) -it is the inner *Guru* who reveals in the form of this *dhara*. Here (in the role of) a *Sishya* the first utterance is *Hari bala* (say *Hari*), from this 'say *Hari*' (*Hari bala*) leads to *Hari bol* (all sound word is *Hari*).

Here is the play of Ma with *Hari bala* (say *Hari*) when this word *Hari* will unfold in us -a prayer.

MA:- Whatsoever, *buli* (word) that may be in *Viswa Brahmanda*, beyond not beyond, as the fundamental cause of the same, this is Himself only there. All entirely are His *buli*. He, in fact, is the *buli*, that form of *Ishta* -one and infinite revelation.

Here *Guru* is knowledge itself too, this is *antar* (inner) *Guru*, when initiating *kriya* as the Reality itself. The current of *kriya* in the form of *bhava* as may take place at appropriate places, there is that *Guru shakti*, Himself in *Ishta* and *sishya*. *Kriya* of *Guru shakti*, *Svakriya*, is in this form too. Here as well, in *Guru shakti*, it is Himself only in the revelation of *Ishta* at different places. Here *Guru Ishta sishya* -Himself only, three in one, the same one in that three. It is not the case of *kriya* to be perfect, what was imperfect -Self the perfect, Himself the perfection, all perfection. That is why it is called *Mool kriya*. That is the self is divided nevertheless, there is no question of divisions and sub-divisions, it is beyond as well. A place, no place, as you make query of- at all places and states, no states, that Himself.

Q:- Nevertheless, cannot follow, Ma.

MA:- It cannot be grasped in a mind like this, it is not the matter of mind, Baba. Move on with prayer and following guidance.

According to the favourable tide, there is intensity of current: on the other hand there is tranquil stream -sustaining the calm unruffled aspect too. In the tranquil current, there is the revelation of *Svarupa* (*Krishna*) which is *bhava* and flood of *rasa* too, as appropriate to a particular place. Since there is Self the *rasa* pertaining to *Svabhava*, one and infinity are sustained in all postures. Again, with intense sharp current, in the unrestrained course, the same continues moving on. All these *kriyas*, movements and states, whatsoever these may be at different places -all entirely, 'That' only. The union too of *Guru sishya Ishta* -it is that *Svarupa* only. The union of *Guru sishya Ishta* -here it is *Nitya* (eternal). However, *Guru shishya Ishta* here -it is Himself the *Svamool*. *Abhava* (want) pertaining to *Svabhava* -this *bhava* is being repleted all the time there. How? The moment *abhava* arises, it is repleted immediately. There is that transparent current of two three -Self- the shower, Self- the receptacle, repletion of the receptacle. The showering is to fill up the receptacle as appropriate to anywhere as any -self receptacle, no receptacle -in no receptacle indeed there is Self the receptacle. In Self receptacle there is no receptacle -the same of course.

As there is awakening of the aspect of self -repletion, the appropriate pattern as it is, the aspect of showering too follows repletion in the same way. Awakening and shaping into a pattern are simultaneously, what is appropriate to a particular place. The reality of the awakening of *Abhava* pertaining to *Svabhava* sustains the hankering of repletion.

In this *Svakriya* pertaining to *Svarupa* as three in one, one in three-one who receives, the giver and what is received- highly delighted, upsurged. How? Hankering to receive and the giver, He who is in both, Himself only revealing as *Ishta* -the unfoldment of receiving and giving are strongly fruitful. It is because, the one reality of the objective aimed at, is the same for both, since it is Himself who will reveal as *Ishta* (of both).

THE PLAY OF GURU SISHYA -
PERFECT RECEIVER, GIVER -
SELF THE PERFECTION,
PERFECT REVELATION -SELF THE REALITY

MA:- Just observe, how beautiful is the play of *Guru sishya* - the giver, one who receives, who will be revealed -being permeated by that *Ishta* -the three in one, the same one in that three only.

Ma is the measure -the capability of receiving, as little it may be, that much will be completely served. Where, one who receives is a perfect one and the giver is himself the perfect one, there is perfect revelation of self the Reality (*Sva Svarupa*). Her own '*Svayam Svarupa*' child, competent and affectionate to Mother, can never be neglected there. Who is mother the same is the child. He who is *Guru* the same is the *sishya*, the same is *Ishta* here -thou art mother, thou art father, thou art friend, companion, husband- only I myself.

Therefore, here is love, solemn deep joy on complete acceptance when the gift is complete as well. '*Tat*' -that *sishya*, meaning when (say i.e.) *Sva* is *Sva Svarupa*. In that event, He who reveals in the course of making a gift; the same for receiving - it is in the *Svayam Svarupa*, all abiding in all. The fact that Himself is the same one, it is a self-revelation of that.

Following the sequence of converse and inverse succession, sustaining *abhava* (want) in the *sishya*, the journey is to reach *Guru*. Again, following the course as received from *Guru*, the journey is

completed, revealing *Ishta* -self the perfection. In respective places, where the three, united i.e. identifying as one, here Himself only Self the reality- One in three, three in one. There is that -who is *Guru*, who is *sishtya*, where is *Ishta*? That *sishtya* when paying respect to *Guru* i.e. *sanman - saman svaman* (both are equal) -in that situation, who is the *sanman* -Himself only. Then only, the *Guru* may be paid respect and obeyed as well, nevertheless, both are unified, in quality-permeated by Him only, the truth of self-permeation (*Svamoy Tattwa*). The act of obeying too is *Svayam Svarupa* (*Nityatwa*). That *sishtya* and *Guru Ishta* -who are they, now sort it out.

GREAT FESTIV AL -MAHAPURNA AKHANDA -
GREAT JOURNEY OF SELF,
SELF ONLY IN THE SELF HIMSELF

Q:- Here is *Guru sishya Ishta* game -is it a self-pleasure only in *Nityatwa*, beyond *prakriti* (three *gunas* -*satva, raja, tama*)?

MA:- Himself, this as Self with the Self Himself only as duality, non duality, with form, formless, manifest unmanifest -whatever it may be in appropriate place (it is) -*Nitya* in reality. A revelation of this too -what is appropriate to a place, the same is one and infinity. In *Svamool* only, this Himself is *Mahapurna Akhanda*. The confluence of three, the great festival- *Tat, Nitya*.

Q:- Confluence of three?

MA:- He who is in all as *jiva jagat*, in whom abide all as *jiva jagat* Himself the supreme ultimate great *Guru*, Self the knowledge, *Atman* in reality -it is He the Himself.

Q:- Why the word great festival here?

MA:- Surprising, *Mahapurna Akhanda* is *Mool Svakriya* (pertaining to *Mool*) - Himself the perfect eternal. It is the great journey of His own, Self only in the Self, the Himself. This is the great great festival, the festival of great joy, the eternal, Himself only. Sustaining great zeal. Here is the reality of great festival (of) Himself

abides in *Mool*, in fact. Otherwise how can a journey in *jiva jagat* be initiated aiming at the *Svarupa*, the *Svakriya* in the eternity? In order to complete a mundane festival with enthusiasm, you exhibit a little whatever articles you could collect. This momentary enthusiasm and festival had come where from, search for. What is in *Mool* the same is in *sthul* (gross). There is that *Mahamool Tattwa* (truth) and the supreme ultimate great festival is sustained in that *Svarupa*, being a daily affair indeed in eternity and where there is *Mahapurna Akhanda* Himself.

HIMSELF ONLY IN THE UNION OF THREE
HIMSELF GURU SISHYA -WHO IT IS ?
PARABRAHMAN PARAMATMAN INDEED ALL -
THE BHAGAVAN HIMSELF

Ma:- He who is the supreme ultimate, here is the *Antaryamin* (competent to know others' mind) *Bhagavan, Mahayogeshwara* (great mentor of *yoga*), *Mahagyanasvarupa* (great self-knowledge itself) *Hari* Himself, where absorbed in great *dhyana* too being in union eternal as Self in the Self, abides in great *yoga*. Here is Himself in the union of three too. Himself only as *Guru sishya* -who is He? There is that *Para-Brahman Param-Atman*, in fact all are *Shri Bhagavan* Himself. In the form of *akshar*, Himself the *shabda Brahman, Mahaspanda*, that great *Tattwa* as Himself the *Svakriya* itself, the great supreme ultimate *Svasvarupa Tattwa* (the truth of Self-the reality).

That we are in union eternal with Him which in fact is our reality as a *yogi*, so long this (truth) is not being unfolded, in our effort to be absorbed in *dhyana* on our self-reality till then, where is that continued touch? So long as that touch does not lead to the fact of attainment of reality that was not attained before, till then, how could there be a touch of *Mahapurna Akhanda*?

This is what we recollect repeatedly, we have been hearing about too, that any *dhara* one may follow, in that *dhara* too, there abides perfect indivisible (*Purna Akhanda*). But *Maha Purna Akhanda Svarupa* that we have been hearing about too, how to

comprehend the same? This, in any case, cannot be realized, only by following courses sustaining *bhava*, *vichara* pertaining to external world. The unaccountable great grace and compassion of great Guru is the only resource and support.

Ma says, in response to what arises in one's heart and soul, as his own duty, the same should be completed with a continuous flawless effort. One should not take resort to self deception. Always aiming at one's own ever self-sustaining quest for Truth, in order to be thoroughly acquainted, straightforward and strong, a traveler for 24 hours journey, should have an undiverted effort at every step. With a strong endeavour one should always keep himself engaged with an one-pointed single-minded devotion in the context of the aspect as one might have received from his own Guru. Alternatively, any *nam* that may be dear to one, any aspect, one may follow, be it *nam*, be it of *vichara*, as it appeals to his mind, the same should be accepted. Aiming at that, one should keep engaged in observing day to day *kriya*. This statement is applicable to where *Guru* has not appeared yet. If this may be a truly bold devotion, then *Guru* himself appears in gross form or in any other form and appearance as it may be. Those who have *Guru* already, obey him with single-minded devotion in order to have the touch of that knower of mind, the great *Guru*, *Gyana Guru*, the knowledge itself.

There is that confluence of the three,-in and out in veins and capillaries, in every subtle fibre-there is that one moment for the supreme ultimate bath, in that moment have repeated dip, dip, dip - to have that particular one dip. When bathed in that great bath (there unfolds) the self-truth, self-reality as the supreme ultimate reality, manifest unmanifest. If this is not the case, how could that great revelation be possible?

Regarding Ma's *kriya* -what are their forms, where are all these from, who are these? -here is an endeavour to search for what is beyond search. Long time had elapsed, now it occurs in our

mind, through the medium of topics on *Guru sishya*, Ma allowed, whatever a little, the touch of Her own *Svarupa*.

It is Ma's own play indeed, the Self with the Self, Her own, what She is, Her real Self.

Harinam kriya etc., *asana* etc., *mudra* in keeping with a state of *dhyana*, as many *kriyas* pertaining to *yoga*, *yoga* etc., *mudra* etc., *puja* with right *mudra* in appropriate place, *Deva Tattwa*, the state of *Mahamuni*, state of *Maharishi*, *Mahayogi* and all the rest. The *Tattwa* of more and more, as many other aspects in diversities, *Mahayogis* of various descriptions. There are those *Avataras*, numerous and various *Svasvarupa* (self in the self Himself).

The form of *Mahabhava* in various formations, manifestation of *akshar* (letter), *shabda*, *mantra* etc. as in eternal existence (*Nityatwa*) takes shape too, pertaining to this aspect in a strange way and the rest, having as many so many *Svarupas* (realities) of all these.

Anything and everything that is in *Mool* Himself, He is in all these varieties. In *Viswa Brahmanda*, beyond *viswa*, beyond not beyond as manifest, unmanifest -where the question of these too have no place- these all, in entirety, are Himself in self-revelation of His own, who is *Nitya* -who does exist, does not exist, negation of affirmation too, negation of negation as well ahead of these too-it arises in our mind, that in the great vastness of His one and infinity, providing indication with all aspects, the perfect great indivisible (*Purna Maha Akhanda*) *Svayam Svarupa* in self-revelation is this as such.

So long in response to question as raised to Ma, we have been hearing about perfect indivisible (*Purna Akhanda*) on the perfection of innumerable infinite *dharas* in *Mahapurna Akhanda*, it is Himself only the great great great sea, Ocean. The self only lifted up the Self as Self the *Mahamudra* in the form of *Svakriya*

Niskriya (without *kriya*), as little it may be in appropriate place. *Mahamudra* i.e. on going through this great supreme wealth, *Svayam Svarupa*, the supreme *Bhagavat* the great book, what is our individual self aimed at, would lead to self-revelation of the same. Those which are referred to with supreme sign and ultimate indication, it is the supreme ultimate the great *Svayam Svarupa*.

The showering of this death conqueror, self-revealed, great Amrit-where? Is not it the flood of an unaccountable great compassion and kindness upon an unworthy unrightful one? This is an unrestricted unfoldment of this great flood in concrete form to be bathed in too, as it arises in mind.

Q:- Ma, we have been hearing, as it is in vogue in our *jiva jagat*, that in the context of *Guru sishya mantra*, a *Guru* will make one to follow a particular *dhara* and thereof one has to move on individual path. Regarding the moulding and development of the same, what and where those shapings should be appropriate for our self-revelation -Ma however would say, everything whatever is everywhere. Therefore, everything whatever could arise too from everywhere.

What we listen to, a desire to listen again remains awake. As we have been listening about over such a long time continuously, and that from Ma, that all aspects are one and infinity unfolding perfection at different places -the indication of what a great magnificent form by signs. Ma, do please explain, clearing a little more, we fail to reach and have a touch even, nevertheless our prayer over and over again remains, sustaining the desire to listen.

GURU SISHYA ISHTA -REVELATION AIMED AT
ANTARYAMIN, GYANA GURU

Ma:- Here is *Guru sishya Ishta* in the context of revelation as may be in any form anywhere, and aiming the same, it is *Antaryamin*, *Gyana Guru* only. It is because there are *Ishta mantra* in *Guru*, in *Ishta* there are *Guru mantra* and *sishya* too, would take place the

self-revelation of that. On the revelation of whom in any *dhara*, it is the revelation of that *Ishta* -say, it is the form of *Atman*, one *Brahman* without a second, you may say (*Ishta*) as this form too, in the form of *kriya* and the rest, as you also may say (*Ishta*) -the objective aimed at should be self-revealed (in any case). The great *Guru* that great *Atman*, when and where it might be in the unbroken continued (*akhanda*) *sishya*, there is no question of following a *dhara*. There is *Maha Akhandu* as such, it is That what you may say, it is That what it is.

JAGAT GURU -INFUSION (SANCHAR) OF SHAKTI-
DIRECTING THE WAY -INITIATION OF JOURNEY
GYANA GURU (ONE WHO IMPARTS SELF KNOWLEDGE)
ANTARYAMIN (KNOWER OF ALL MINDS)
BHAGAVAN HIMSELF, SELF HIMSELF -
AIMING AT REVELATION (OF THE SAME)

MA:- Here is *Jagat Guru*, the *Guru sishya* in mundane world, abide in 'Mool only in fact'. So you should understand now, here are these *rishi muni* -don't you say *yogindra munindra*, *siddha sadhaka* -they are in eternal existence, where they are to be. That is why, there is manifestation of the same in this world. Who will illumine with self knowledge (*gyana*)? The fact is, here the *Guru* manifests in the form of *gyana*. How is that? -*Hari bol* (i.e. *buli*, a word a sound)-whatsoever that may belong to *Viswa Brahmanda*, beyond not beyond, all entirely unfolded as any word composed by letters as such -as sound, all indeed in *Hari*. This *Tattwa* (truth) cannot be unfolded without a *Gyana Guru*. The absolute substance can be had of a *Gyana Guru* only. The *Jagat Guru* on showing the way makes initiating a journey after infusing *shakti*, in order that this *Gyana Guru* may reveal as *Antaryamin Bhagavan* Himself, the reality of *Atman*. Transmitting of *shakti* pertaining to *Guru shakti*, that *Kriya shakti* too, is Himself, in this form because it is *Jagat Guru* Himself who will reveal as *Gyana Guru*. You contend - *gyananjana shalakaya* 'i.e. eye opener - where is this, search it out and comprehend. Who is this *Gyana Svarupa* (knowledge itself)? -It is *Param- Atman* Himself, the question of before and after of whom does not arise.

Q:- Ma, it arises in our mind, in the context of query by you to father -(you asked) Father, what does it do on doing *Harinam* -(so) after pronouncing the word Hari by yourself, the query to father followed. In such case the place where *gyana* reveals from, does the word *Hari* too, reveals from the same place?

MA:- What else? It is in fact He Himself. This *kriya*, both in *Mool sthul* (gross), as you may observe, how can it be He Himself otherwise?

As we are used to know about birth and rebirth and *karma*, etc. all indeed therefore, are contained in Him. He is in fact these. This fact opened on the way to us as shown, as little it could be, is not it so? Due to this, our query as it had been continued for year after year over so many years i.e. Ma repeatedly says -it takes place by itself, self-revealed -this statement we could not follow at all, how self-revelation is relevant here? In this context, Ma had so long continued telling and moving on placing a cover over it.

Next day in the night Subimalda said, Ma is not keeping quite well, let Her go to bed earlier tonight. Accordingly, Ma was laid to bed placing Her under a mosquito curtain and all got ready to depart immediately. Meanwhile in the context of some topic, in reply to our query, Ma continued narrating.

It occurred in our mind, during Ma's appearance amongst us, the lamp (*deep*) of the 'aturghar' (makeshift maternity and neonatal room), was about to be extinguished. At that time as we noticed, Didima (Ma's mother, Didima - grandmother to the devotees) having drawn Ma on her breast, was saying *Hari bol Hari bol*. So, on that touch (of Ma) only this *Harinam* sounded in the mouth of Didima. Leaving Ma on bed whenever Didima would go elsewhere, she used to move her left leg encircling Ma's body while uttering 'Ram Narsingh' three times and throwing spittle. This

was followed according to village tradition. Why she used to throw spittle, as a solution to this query -*leaving of mouth* will provide protection from the harm of touch by any evil spirit etc.

Where through a touch of Ma there issued forth *Harinam* etc., from Didima, further, in course of query from Dadamahasaya it was to make him hear *Harinam* i.e. what does it do by doing *Harinam* -the query, in fact was by Ma only.

Ma, however, says all abide in all, in *jana* (*jiva*) abides *Janardana* (Lord). With the touch only of the Self, the revelation of the Self alone follows in this manner- since it will be played by Him like this. Here too, in this play (*lila*) who is *Guru* possibly, who is possibly the *sisya*. In such case, here are all these plays of Ma with *Harinam*, that Ma is *Hari* in fact, a revelation of *Hari* alone -in *bol* (word) it is *Hari*, in *bal* (potency, *shakti*) it is *Hari*. With *Harinam* by Ma, in the context of specific entire *kriya shakti* it is the play of Her own *Svarupa*, all entirely. As we had Ma, since that time, She had been playing on, all entirely, and being continued till this day -it is that *Hari* Himself who is playing Himself with Himself only. It is that Himself only -I you, we you, *jagat* beyond *jagat* - whatever that may be -Ma only. In the full moon night of *Jhulan*, there was the play of unfoldment of *mantra* and in this new moon midnight there is unfoldment of *Hari Tattwa* (truth of *Hari*).

THE NAME TOO HARI- BHAGAVAN HIMSELF
HERE SELF-REVEALED
TO OPEN THE DOOR OF MOOL IN MOOL ONLY -
IN HIMSELF

Ma:- The *Harinam* also is *Bhagavan* Himself positively. In this name He Himself only is revealed. This *nam*, whose *nam* it is -He only. *Hari bala* (a), in pronouncing this, the word *bala* (a) is Himself in fact. Simultaneously, as the word *bol* (*buli*-word) emerged, when *Hari* Himself allowed a comprehension, as that word too (*buli*), is Himself in eternal form (*Nitya rupa*). *Bol* means *buli* i.e. in the form of all *buli* i.e. word, it is *Hari* Himself. In response to query,

incidentally Ma further added this too -just understand a word here -the pattern of this *kriya* was free from doubt, Himself, Self the current, independent.

Since the *Mool* is *Nitya* (eternal) this revelation here is undoubting, free from controversy, perfect with all components at all times -it is that, what you may say. In that situation, it is opening the door of *Mool* in *Mool* only, what else -it is in Himself only. Since it is saying of *Hari* (*Hari bala*), *Hari* Himself is in the form of word. In the particular *Mool* where non duality too is the *Mool Tattwa*, immediately then, the Self is allowed to be comprehended in the Self-that unmanifest and manifest and the revelation of the aspect as may be manifested, as much as it could be in any place. All these *bulis* (words) and other *bulis*, all entirely, mundane and spiritual -all is *Hari* in fact. *Hari bala* (a) with *bhava* sustained as mentioned, the non duality too is thereof, here-one in two, two in one. Anywhere everywhere, under any *bhava*, sustaining the same in fact, through *nam*, there unfolded, in the form of that *buli* too, it is *Hari*. Himself. In the background of this *Advaita Tattwa* (truth of non dualism) there is maintained an indication of unmanifest, eternity (*Nityatwa*).

HARIBAL -HIMSELF SHAKTI IN REALITY
SIDDHASANA PADMASANA ETC.
TAT SHAKTI, HIMSELF THE SHAKTI -
YOGASANA ETC.

Ma:- *Hari bal* (*shakti*), *Hari* Himself is *shakti* i.e. Himself only is *shakti* i.e. Himself only is *Shakti Svarupa* too. As many so many words formed in combination of letters too, the complete *shakti* indeed pertaining to that also, all potency, *shakti* -it is *Hari*. Simultaneously, with these aspects, there unfolded *siddhasana*, *padmasana* etc. as *Tat shakti* in the form of *Tat -yogasana* and the rest in the form of *shakti* as Himself. Himself the *shakti*, Himself the *asana*, all in keeping with the specific pattern of *bhava* in appropriate place. In the form of *kriya shakti* it is Himself only, He in fact *Hari* Himself is *shakti*, in that non dual form too positively.

The perfect great indivisible, all *shakti* in reality, that Himself

is self- revealed in all. All these, in *Guru* and *sishya Tattwa*, these are the same one receptacle and current of oneness.

In response to query Ma said -presently, in about three divisions, as little you could get it by beating. In your question, as it may be anywhere, accordingly as little could be spoken there. Of course, according as you are continuing beating under *bhava kriya* as sustained, so it is. However, it is your question -how anything could take place by itself and in response to that as you could beat (so it is).

Q:- Yes, we heard as little in the context of the aspect of *Hari Tattwa*. On repeating question, Ma -just see, all these are in the context of aspects pertaining to *Mool*. Now on further query -alright, *Guru sishya* -the fact that there is one in two, two in one -as we continued listening to these words, in our extreme inquisitiveness we said -kindly go on, do please continue Ma, make it little clear for our understanding.

On this, Ma with movements of hands and feet, got up and while sitting, spoke aloud -get me involved in it, you are not going to release this body out of it, it seems.

We said -where is the place to go leaving you, show us one. Is there place any more that you have kept separate?

MA:- A place, of course, you also can decide to choose for yourself.

We:- Since we decide a place for us, that is why, we cannot have place for us anywhere.

On listening the word from us Ma smiled a little and kept quiet.

HARI BALA (SAY HARI),
HARI HIMSELF ATMA-SVARUPA,
UNFOLDMENT OF ASANA,
RESULT OF KRIYA OF MANIFESTED SHAKTI -
HIMSELF ONLY, MANIFEST UNMANIFEST

Q:- Here is *buli* initially, followed by the manifestation of *shakti* as

you mentioned. There may be more facts as a cause to that also. Kindly do enlighten, Ma, about that aspect.

MA:- The *Hari bala* is of course *Hari* Himself, this *bhava* is *Nitya*. The *bhava* is *Atman* itself, He who is stated in *Svabhava* eternally (*Nitya*). The *bhava* of *Svabhava* is that what is *Svayam* (Himself). Thus followed unfoldment of *asana*, seated motionless. Such was this motionless state as it continued hour after hour. In that *asana* what is there of not, as could not be expressed outwardly. Those *asanas* as used to unfold day after day, on occasions, these were of that similar pattern. That *asana* too is Himself only. Each single *asana* is Himself, what is *Nitya* in reality, where there is no question of an *asana*, no *asana*. That is what is to make a comprehension admitting unmanifest. There is that unmanifest having no question of being expressed in any word or language. On the other hand, regarding the *kriya* of manifest *shakti*, the *shakti* of the Self only as Self-revealed -on the *asana* as seated abiding as *Nitya* positively, a self-revelation of the same *Svakriya* itself- that is that unmanifest too in fact.

On the particular *kriya* as taking place in respect to a specific *asana*, when Himself will allow comprehension in different particular ways, since as the result of any *asana*, it is He Himself is abiding, allowing a comprehension of that manifest unmanifest positively.

Yugal (a pair), on the shaping of which after melting, there is unfoldment of *kriya* itself, just consider the same as -*Radha-Krishna*, *Sita-Rama*, *Shiva-Parvati*, *Laxmi-Narayana* and the rest others -unmanifest manifest, absence of *kriya*, *Svakriya* -Himself only. Can you consider anything created without *shakti*? It is *shakti* where is that *satta* whom you say *Atma satta*, that *satta* too is *Parashakti* in fact. Where you say *Para-Brahman Param-Atman*, *Brahmamoy Brahmayee* - Himself in pair, you do contend of course. This statement too is on your contention only. A letter (*akshar*) too is *vigraha*, just bear in mind. Considering the aspect

of letter and form of a word (sound) this statement is based on. Since it is self as *Svakriya*, that it is Himself only in the form of *vigraha* as *Nitya* -this fact remained unmanifest, all the same, it exists as manifest in the form of sound (word) and through that *Shabda Brahman*, *Akshar Brahman* only, it was absolutely the *Mool kriya* -this is what happened at that time. The particular form of this *vigraha* manifest to you as you say, this is the *Svayam Svarupa* form pertaining to the *asana*, it is Himself in fact. Such as, in *Shahbag* too, as you talk about *vigraha* etc., it is just like that.

From the above account, we could conclude like this i.e. at *Shahbag*, *kirtan* of *Harinam* etc. used to take place. There (during that *kirtan*) in the pattern of Ma's physical postures too, the form of various *vigrahas* -many, as all those were in specific forms -used to be revealed. We fail to express in language the form and *bhava* of those *vigrahas* etc. Those were beyond description, supernatural. The great lucky ones were they who could have a direct vision of the same. On this we deliberated -in the course of *nam kirtan* etc. of *Hari* and others, how the forms of *Shiva*, *Durga*, *Kali* etc. could reveal. Then we could realize, such as while in course of doing *Harinam*, an unfoldment of *Bij* etc. took place in Ma. Similarly, a revelation of so many various forms of *vigrahas*, such as *Mahaprabhu*, *Rama*, *Krishna* etc., as observed in Ma, would be just like that.

About this fact, how we are to receive from Ma on a query. When any question is made to Ma about the subject, Ma almost always becomes quiet and turns grave. So, we had also no other way but to remain quiet, and we do not know how to get it either. If at any time, out of compassion She may speak about, this is our prayer, hope.

Q:- So, we may follow here like this -with the word *Hari* only, the reality of *kriya* unfolded leading to the fact that in the form of *nam bij* etc., it is the *nam* itself too, of self in the form of *bij*. Such as, while continued doing *Hari nam*, the same got divided unfolding

itself as *bij* etc. too. In such case, that this *Harinam* is a pair too, this revelation also we shall hold in our understanding?

MA:- Yes, you are to get in your understanding what is appropriate to a particular place. About this body, however, the words are incoherent, a fact known to you positively.

Here Ma with a good smile said -This incoherence is not as simple, it is tremendously (*jabar*) incoherent, Baba.

Q:- Ma whether we should say *jabbor* instead of *jabar*?

MA:- You, of course, made 'jabar' only drawn out of the mouth of this body. Again Ma, smiling heartily said -*jabar, ja-bada* (that which is big).

REALITY OF GROSS ASANA SEATED
BY MA EXTERNALLY -BEARS DISTINCTION
IN FACT SINCE HIMSELF LIKE TOUCH OF FIRE -
FIRE CONSEQUENTLY

Q:- Well Ma, we are, of course, noticing the *asana*!

MA (with a smile) Bah, Bah (how strange) you are only noticing a little of the pose and pattern of sitting. Had you been familiar with the touch of the reality of the state and movement eternal, then you could not raise a question like this. This cannot be (realized) in the course of such a mind, Baba.

Q:- Alright, accepting we are not familiar with movement and state but the pattern of *asana* as visible to us, that of course is manifest?

MA:- If you consider in respect to this aspect, in that case, as little of the body that you can notice, it is manifest, no doubt. What may be the postures too; of the body that, of course, you are observing always as manifest, as little it may be. Where this is from, could you comprehend that source (*Mool*), states and movements too as these are, either? Consider from the mundane worldly point of view as

well. Generally, take for instance, the root of a tree. Cut it into thousand pieces, what is familiar to you in the form of a tree, could you get the same after searching? Further, in the seed of a banyan tree, the form of the tree as familiar with you, would you get the same tree too? But however there exist, Baba, all indeed abiding in all. Yes, you will get it too, when a specific course is followed -in a tree you will obtain seed and root, in the seed too, in a particular case, the tree also could be had. Similarly when the *Mahamool Tattwa* is self-revealed, then there is solution.

It has already been told to you earlier, that as little that could be manifest anywhere, that is also not excluded there (in Ma). Where there it is *Nitya* unmanifest unimpaired, that of course, does exist positively. On the basis of manifest only you are able to say as unmanifest too. There is the revelation sustaining a particular form in a specific manner in infinite patterns and appearances. On the unfoldment of this as created by Him and uncreated too, that unmanifest remained perfectly unimpaired, all the same, when in the manifest form, Himself comprehending Self in Self by Self and allowing comprehension, there is *Mool kriya* itself revealed in appropriate places.

Q:- Here in the external world we are observing many, on the other hand, there is that *asana*. Does it bear an identical view?

MA:- According to the state of your mind, at different places, you observe such varieties. Such as, same variety is noticed, all the same, all observations are not identical, of course. Here the vision is not free from the barrier of mind, nevertheless, being contained in the vision within the limitation of mind, that observation too, belongs to the realm of mind. This has, however, its own distinction definitely, since it is Himself.

Q:- Whether aware or not, if the hand is put into the fire, it will burn. Similarly as we see Ma, how to account for this *darshan*, in what way?

MA:- A very true statement. The *Svayam Svarupa* of fire is such. Any way and every way, it is, like the touch of fire, the result must be there.

HOW TO COMPREHEND
UNMANIFEST IN MANIFEST?
IN ONE A TRAVELLER AIM AT
GREAT MIND, NO MIND

Q:- How to comprehend the unmanifest in manifest?

MA:- What is unmanifest eternal, who will speak about (it), who will comprehend the same? No question of word and language does arise. In state eternal, Himself is abiding ever. Where the fact that unmanifest does abide eternally, who will speak about that little even, where did you get this statement, word from?

Yes, in your learning through studies and as heard about, you are of course making such statement, as little out of this touch too (you could have) in the corner of mind. 'Who am I' -search for it. Yes, this is the question arising in the realm of mind, since it is unknown. To comprehend means, on the particular comprehension, on the particular attainment, no question arises (any more). Where there is matter concerning the kingdom of mind, belonging to the prakrita jagat, maintaining the sequence of one following another (*par par*), there, of course, a question of this nature does persist no doubt. Further, why it is called *Brahma vidya* (knowledge of *Brahman*), you should understand. There, of course, *avidya* (ignorance) can no more be -one *Brahman* without a second -what does exist there or not. A pain, a mental agony of yours, it does affect the mind only. Just notice, the pain does persist in mind in fact. Therefore, this mind should be a traveler for (realizing) the great mind (*Mahaman*), no mind (*aman*). That one *Brahman* without a second -that should be aimed at, besides, according to direction as individually received, he should follow the same.

ON THE QUERY OF MANIFEST UNMANIFEST
SVAYAM SVARUPA -ANYTHING ANYWHERE,
SELF TRANSFORMED IN THE SELF -
SELF -ASSUMING NAME OF SELF

Q:- What should we understand -manifest unmanifest?

MA:- Oh! manifest unmanifest -that same word is repeated again and again! Alright, as you will beat (the drum). As already explained (it is) manifest -where it is *Svayam guna* (self the *guna*) *Svakriya*, *Nitya*. How can be, here and there any more in that place. In the form of that word *Atman*, in the form of the word *Brahman* -who it is revealed? -It is Himself only unmanifest, i.e. who is unmanifest *ParaBrahman* *ParamAtman* is *Nitya* -(which) cannot be expressed in such word and language. Have you taken the word 'That' only without special significance? Lost in meditation (*samahita*) absorbed in deep meditation (*samadhista*), in the state of *Brahman* (*Brahmishthiti*) in the state of being one with *Atman* (*Atmastha sthiti*) -all these have also been heard from your mouth - in the state where (one is in his state of) reality. But follow this way- one may be in a state by stages or without that. How is that do you know?

Such as *saguna Brahman* (*Brahman* with quality) as little manifest (it may be) at a place. Where it is *nirguna Brahman* (*Brahman* without quality) it is formless *Atman* -unmanifest, never to be manifest. *Brahmishthiti* (state of *Brahman*) *Atmastha* (in the state of *Atman*) -(these are) like the inability of a dumb to express the taste of food (*mukaswadanabat*), don't you say, it is your language in fact. That unmanifest reality (when) revealed as manifest - *ParaBrahman*, *ParamAtman*, it is Himself only, revealed as Self transfigured in the Self. Where the question of manifestation in the form of all these names as given to, is no more -it is the Self only as the name given to Self. It is Himself only as anything anywhere. What is *Svayam Svarupa*, a name given to Him is also the same. Now you should understand, whatever that may be anywhere, it is Himself in reality as Self revealed with any name anywhere.

NAME (AND WHO IS SO) NAMED -
NAME IS HIMSELF THE NAME INDEED

Q:- This is really difficult to understand, with the name the named one to be comprehended?

MA:- Surprising, you could not follow that, yes, it is exactly so. Did you imagine that by name the named one would reveal as one with form and quality, only it is so? However, this is too, He only in manifest form. That the unmanifest too is His reality, who can say this too? The formless *Brahman* without quality realized as *Atman* itself, this is what is one's own reality and the name of the same as given too, appropriate to distinct places, it is Himself only, revealing as the reality which is true in the form of this word too.

The name and named one are identical, nevertheless, there may be one and two, all the same, it is one in fact. The name manifests the named one, you should not consider only this. The name is Himself the named one too. In the form of word too, it is Himself *Nitya*, that does not mutilate.

Q:- Then in fact, it did become manifest?

MA:- Unmanifest, with this word alone? Further, *Atman* itself *Brahman* -with this word only how unmanifest became manifest, just think over. The unmanifest remained unmanifest in fact, what it is in reality, that is true indeed.

Q:- Yes, Ma, perhaps we followed a little now. (But) did we really? However, without that state attained, as you say, where can be the possibility of comprehension? We do realize our ignorance at every step.

MA:- Yes, with an understanding a load (of same understanding) is increased, all the same, it is shaken too. But the understanding that leads to no question of confrontation, it is but necessary to carry that load.

BRAHMAN ATMAN -IN THE WORDS OF MA
IN THE GREAT LANGUAGE AND SPEECH
TATTWA OF SELF REVEALED TO SELF

When Ma was living in Shahbag, on an occasion in the beginning, Bholanathji took Ma to one of his friends, in the residence

of a Gossain. The festival of *Annakut* (a stupendous heap of boiled rice etc.) was being celebrated there. To prepare the *bhog* etc. (offering cooked food) the day had almost drawn to an end. The head of the house had invited Bholanathji to take *prasad* there with Ma.

After a little advancement of the day, Bholanathji taking Ma in his company reached there. Ma, while moving around, was also roaming around in the kitchen meant for *Annakut* -perhaps one may request Her to help a little in the cooking of *bhog* etc. Ma on her own too, had already started helping in a small way. She was a housewife then with a little veil on, and was observing *maun* (silence). While moving around, from Ma's mouth had been *issuing forth*, that *Brahman Atman and all those mixed with other letters too*. Only *Atman Brahman* mixed with some more other letters, was incessantly coming out of Ma's mouth. For past many days, particularly at Shahbag, *Brahman Atman*, mixed with other words, had already been coming out of Ma's mouth. There was nobody to grasp and understand. Sometimes this used to happen with a loud voice too. At Bajitpore, however, manifestation of so many words, *mantra* etc. used to take place spontaneously. Here too, there was no binding for good or bad place, it was unrestricted. Someone might be looking at the face of Ma -She was observing silence, talking Herself to Herself something not known.

Ma had no occasion to listen to any explanation on the *nam*, *Brahman*, *Atman* etc. nor any perception of hearing about a *satsang* (spiritual gathering) anywhere, and to be a personal witness of the same was also out of question. Not only that, it was not to speak of moving (by Her) in the company of a *sanyasin*, She had never visited a *sanyasin*, nor heard about. The appearance of a family wife was sustained and a visit to any ashram, She had never had any occasion for the same. It is almost a fact that She never heard the name '*ashram*'. The fact that *sadhu sanyasis* do live somewhere, this information was heard by Her a little. There was no question at all to be familiar etc. with their line of thinking, there had been no way

at all for the same. Ma had just arrived at Dhaka from Bajitpore, and it was the same time when all these utterances used to take place. There was another fact, that during the period when Ma lived in the garb of a family wife, She never had any direct glance upon the face of a male. The above fact is concerning that time.

**THAT WHICH REVEALS AS SELF-REALITY
THE INDIVISIBLE SHABDA BRAHMAN -
THE SAME TOO**

In the context of the previous topics Ma continued speaking - it is only in *Mahavakvani* there is self-truth the aspect of the revelation of Self. Yes, the truth which is *Mahavakvani*, who it is? That *Amrita Atman*, imperishable -Himself only.

Q:- Is the *Mahavakvani Amrita Atman*?

MA:- Well, the word that does not die, i.e. immortal, not subject to change, eternal -whatever you say, it is 'That', He in Himself, all those as the revelation itself too. You should know what which is to reveal as the reality of Self, the indivisible *Shabda Brahman* is that same as well. Such as form (*rupa*) -a minute and great of the same is *Svayam Svarupa*. *Rasa*, Self the *Sva-rasa Gandha* (smell), the *Nitya gandha*. *Sparsha* (touch), the *Nitya sparsha*. *Shabda* (sound) *Nitya shabda* -*Nitya rupa*, *Nitya rasa*, *Nitya gandha*, *Nitya sparsha*, *Nitya shabda* -He only reveals as such. Again, there is no question at all, of *rupa rasa gandha sparsha shabda* - no *rupa*, no *rasa*, no *gandha*, no *sparsha*, no *shabda* i.e. don't you say without name, without speech too? Where anyone of these can no more (have any place) -which is the word (to express) Him (with) just say? When expressed as revelation, does it convey the sense (fully)? Now understand, comprehend manifest unmanifest - That, That, whatever you may say That indeed is there.

**THE FUNDAMENTAL CURRENT FOR
REVELATION OF SELF- WHEN MANIFEST
UNMANIFEST- REALITY OF SELF
IN ETERNITY -HIMSELF**

MA:- The little primary current as it may be at any place for the

revelation of the Self, that truth of Self (*Atmatattwa*) as it may allow comprehension from any place in any manner, it is the Self in the Self. That current is He in Himself alone abiding in eternal manifestation in fact and the same is in manifest form in the context of a particular revelation. The unmanifest form as His own reality, Himself eternally established in eternity. This fact is Himself His own truth, Himself does abide as unmanifest eternally, just bear this in mind in the context of your query. He allows comprehension -in so reporting, however, the statement is not perfect.

Who will allow comprehension to whom? He who is comprehended, that truth (*Tattwa*) is Himself only in fact -the *Nitya* (eternal) *Tat* (that) *Sva* (Himself).

Say *Brahman*, say *ParamAtman*, say *Bhagavan*, say *Guru sishya*, *Mahayogi*, *Maha sadhaka*, beyond *Viswa*, *Viswa* etc. and all the rest as you may speak about in the context of any aspect (besides) you, I -these words, *prakrita* (mundane) having the sequence of one following another (*par par*), supra mundane (*a-prakrita*) -perfect with all (such) subsidiary limbs, who what where it is, where it is not? It is He only who comes into existence to Himself, He does not come to existence a negation too of negation, a negation of affirmation too. That Himself is in that indivisible perfection only, the perfect unbroken continuous course of the stream of which is *Nitya*, the reality of customary hackneyed form as well -Himself only revealing as Self in the Self. Would your questions be solved in such a manner? In the context of reply to a query, the way of solution at different places lies in the comprehension as allowed by Self the perfection (*Svayam Purna*), no question of a place, no place -this is the fact that you have to comprehend. Where there can be no room for a question of comprehension of the incomprehensible, for this one, where is the language, just say.

**THE SELF IN THE SELF -HIMSELF
THE TRUTH OF SELF
NO QUESTION OF TATTWA -NO TATTWA**

MA:- Do you think where there is entry of word and language

sustaining this much only, the comprehension is allowed as such, as you may consider? - No, no, no, this is not the fact. The Self in the Self, that Himself the *Atma-Tattwa* where the question of *Tattwa* no *Tattwa* does not arise. The word *Atmavak* has been heard from your mouth. True indeed, it is He only the Self in the Self, when perfectly independent of manifest unmanifest, then only it is a pleasure (*vilas*) too, of the *Tattwa* of Self in the Self, you should know.

Again, where there is no question at all of pleasure and absence of pleasure too, that aspect however must be there as it is proper in appropriate places. How little of a hint of the same, does leave an impression in your mind. Yes, in order to attain yourself by you, to know yourself, here are your queries, making repeated questions sustaining a movement for attainment of what has not been attained, -the fact that you abide in you in the form of manifest unmanifest eternally -so that the path leading to the same may unfold. That is, to know Self by Self, to attain, on the attainment of which there is perfection with all subsidiaries (*Purnangi*).

Regarding your question, the reply of the same, is according to the beating as it is by you in different manner. In the context of your repeated questions, here it is the supreme *Tattwa* (*Param Tattwa*), a revelation of Self the perfect (*Svayam Purna Prakash*). The stream of *bhavas* and the *shakti* of the fountainhead being *Svakriya*, Self-revealed Himself, in fact the same is here, what is incoherent.

AT ASTAGRAM-HARINAM BHAVA ETC.
AFTER THIS
AT BAJITPORE -YOGASANA YOGAKRIYA ETC
A QUERY

Q:- After this *bhava* etc. *Kriyayoga* followed (at Bajitpore) -how to account for this?

MA:- Here, there is that *Hari bala* (say), then followed *Hari bol* (*buli*) and after this *Hari bal* (*shakti*). If you consider stages, then you can observe here, just after this *Hari Om* revealed.

Therefore, how is the path (leading to revelation of *Hari*) you yourself should comprehend.

Q:- The source of sound (word) is *Pranava* in fact, as we have heard, known and understood. Here it is with *Harinam* (the word) *Hari* is constituted of the 'Ha' and 'ri' only. Where is the place for *Pranava* here? What are we to understand?

KRIYA PERTAINING TO MOOL -WHAT IS
THERE AS INNATE IN SVABHAVA -TO TAKING
PLACE ETERNALLY WITHOUT FAIL -
SELF INDEPENDENT, SVAKRIYA

MA:- So strange, would you not that be so? This body all the time continues speaking and (out of so many words spoken) you only picked up the word *Hari* for consideration. However, you may not accept the aspect of *nam rupa* (name and form), nevertheless, it may be the aspects of *kriya*, *vichara* (discrimination) etc. (for your choice). In fact, whichever aspect it may be, when it is *kriya* pertaining to *Mool*, which naturally abides in *Svabhava*, must continue taking place eternally. This is Himself independent, *Svakriya*, never dependent, relative never subject to time. The word *Pranava* is *Shabda Brahman* -as you say, it is Himself indivisible. This one, however, with as aspect takes shape in *Svakriya*, reveals -this fact too is unrestricted.

This *Pranava* exists so all the letters (*akshara*) of the alphabet are there. *Akshar* (letter) which does not drip (immutable). The *Pranava* abides in all letters, and all letters abide in *Pranava* -this fact does not allow comprehension in the wheel of time pertaining to the kingdom of mind, so the question of an aspect no aspect persists. Therefore, it is natural to arise in your question. On account of the fact that it is Himself the *Mahamool*, there in the context of any aspect with anything, since it is self-perfect the great indivisible (*Svayam Purna Maha Akhanda*), it is unrestricted.

Q:- Is this too the characteristic of *kriya* pertaining to *Mool*?

Ma:- You should comprehend what is appropriate to a particular place.

We think perhaps we could have a little touch in regard to this particular aspect -we have heard from Ma too, surely there is unstruck sound (*Anahata dhvani*) and whatever revealed sound there may be, without the unstruck sound in the background there is no possibility for revelation of any sound at all. There is union of *Pranava* in the unstruck sound as well. In the context of this aspect, all revealed sound with the unfoldment of all letters, is sounded in union with *Pranava*. In the like manner we understand that there is *Pranava* or sound abiding in all letters without exception and all letters abide in *Pranava*. From Ma, of course, (we received) this aspect of this course.

On listening to these words of ours, Ma said, whatever you may comprehend in respect of any aspect it is He only who will be comprehended.

Q:- So, should we conceive like this -in the word Hari bala (say) with the intonation on the word 'a', a conjunction of A, U, M, followed, revealing *Pranava* when the word 'bala' was excluded. Through stages did an unfoldment of 'Om' took place in association with the word *Hari* as *Hari Om*?

MA:- Oh Baba, all these, whatever at any place of yours may be appropriate, you may comprehend the same accordingly.

SELF HIMSELF- TRAVELLER
WITH ASPECT REVEALING SELF THE PRANAVA
MAHAPRAN

Q:- Ma, this you can speak out straightaway, what makes you evade?

MA:- For the sake of you only. The sound that makes *Pranava* sounded, from which the entire letters, *mantra*, bij etc. derive perfection and in combination of which you do pronounce whatever it may be at any place, this one, do you think is contained entirely, in

the letter only? Not only that, where the question of letter, no letter does not arise, a traveler, however, undertakes his journey aiming at that. Here it is Self Himself the traveler. *Pranava* the *Viswabij* (seed of *Viswa*) and since there is the aspect of revealing *Pranava* itself in beyond *Viswa*, not beyond, one who can comprehend the same at appropriate places -(a) *Mahapran* (the great life breath), *Atman*, *Gyana Surya* (Sun of the self-knowledge), as one may be proper anywhere being, in the form of Himself the *Svakriya* itself, He abides in Himself. In fact being fountain of *Pran* too Himself is animated. Where you consider the word *Pran* too, now the same with what sort of metric rhythm, where and in what manner it could be, could be not -where is *Mahapran*, you should comprehend.

MAHAPRAN- UNMANIFEST
KRIYA OF SELF- TAT

MA:- There is *Mahapran*, so only you can consider the aspect of life pulsation in the context of movement in coming and going back. This fact, as you say of coming and going back under a particular *kriya* sustaining a specific aspect, is in the lap of birth and death within the limit of time.

The same fact, where it may be, when it is its own *kriya*, it is the great *Pran* -itself, the beyond in state eternal -who is in Mool - it is that unmanifest. In the context of unmanifest, to express the same, there cannot be any question of word and language. Where it is *kriya* of Self - 'Tat' it was in that *kriyayoga* at that time indeed. (Ma)

ASPANDA NISPANDA, SPANDA

Ma:- Where you say *spanda* (vibration of spiritual connotation) etc. -*aspanda* (absence of *spanda*), *nispanda* (out of *spanda*), *spanda* as you may say, where *spanda* is in state of eternal, this of course is positively there. Where *spanda* is eternal, the Self abides in Self definitely as *spandita* (vibrated). Where *spandan* is concerned, it is on the verge of the Self vibrated in the Self. Since it sings in the tune of felicitous eulogy, it sings its own song by Self in

the Self. *Spandan*, felicitation -it is only the Self with the Self in fact. His own movement is well presented imperishable in eternity, nevertheless He carries the Self in the commonplace manner, attains Self, all the same, the Self is in the Self abiding eternally.

Through *spandan* it is vibrated and *spanda* -there is That in state eternal, the Self with the Self only, where there is no question of going and coming back, that stated in *Atman* does exist eternally positively. The same has to reveal, the Self in the Self. The *spandan* that leads the journey to completion, that one is the great journey in *spandan*. For a touch of the same, there is so much effort in *jiva jagat*.

Spandita (vibrated) where it may be, there the course in which the movement is continued, it is to make the door open there in order to allow a comprehension by one in any mode appropriate to a place.

KRIYA OF VITAL BREATH, ASANA ETC.-
MANIFEST UNMANIFEST
PATTERN OF KRIYA ANYWHERE- PERFECT 'TAT'

Q:- There are as many asana etc. so many, various patterns of *kriya* with the vital breath etc., all in fact are infinite indeed. Where it is to be absolute quietness, that of course is there. All those, there again that steady grave, firm motionless hour after hour -in that case should we understand, it is unmanifest state?

MA:- You may understand as much as you can at any place. As the *nam* continued taking place when Himself only appeared as *bhava* itself. The body while sitting in the posture of *asana*, moved with a circular motion, a circumbulation of Self by Self. Seated with the same posture in an *asana*, a sharp quiet movement sustained. Here there was no room for any effort exhaustion, all whatsoever, it is Himself *Svakriya*. The result of each *kriya* as unfolded, it was free of ambiguity -this in fact, is Self only in the Self. Where the *kriya* itself indeed is Self-revealed, it is perfect with subsidiary parts

(*Purnangi*). He who makes it revealed, becomes revealed, in what way that can possibly be. That too, where it is perfection in a specific manner it is Himself, 'Tat'. The indivisibility of *Guru sishya* where it is inseparable, undivided, all entirely are of that nature whatever whenever anything might be and it is in *Mahamool*, *Nitya*, on the revelation of the same what may be in the *Mool* and where, having it comprehended. This is accounted for within entire *kriyas* etc. positively. Undivided, separateness, state of union, are in the Self simultaneously.

WITHOUT CONFUSION DOUBTLESS UNFOLDMENT
WHERE IT IS MOOL KRIYA ON THE PERFECT TOUCH
OF MAHAMOOL INDIVISIBLE

Q:- Why it is ?

MA:- How strange! Your doubt in (the oneness of) you and I and this doubt is eliminated leaving no ambiguity. The pattern of the form of *Mool* as it is, the same is there. You live (discrimination) as you, I, that is why you make question. This doubt is eliminated for good where, that which is *Moolkriya* in eternity beyond controversy, free of ambiguity -there it is.

Q:- How to comprehend this?

MA:- A journey can be initiated following any aspect if the touch of anyone *kriya* pertaining to the form of *Mool*, could be had, where Himself abides, that allows a comprehension in accordance with a state. With one *kriya* only the entire span of life too could be over in *jiva jagat*. Any single *kriya* too is in infinite forms in fact. If out of good fortune there awakens a sense of want (*abhava*), in that *kriya*, immediately a change follows in the current in order to reveal the *Svayam Svarupa* of Self. On that account there is the statement of one in ten millions. You should also know, the fact that each one *kriya* has its infiniteness, the same too, will allow a comprehension in an appropriate place. You do mention an indistinct presence, partly, these words too have their value. Although He only, nevertheless

He is infinite, absolute quietness and the same will be allowed comprehension, as one may be in its appropriate place.

Q:- One may get a touch of the *Mool*, all the same, will he remain the same, as such?

MA:- No, No, No -Where there is the perfect touch of *Svayam Svarupa* pertaining to indivisible *Mahamool*, with that touch, there unfolds the aspect of unbroken continuous awakening in a ceaseless current.

NAM, HIMSELF THE NAM
TEMPLE VIGRAHA ETC. -'THAT' ONLY
IN SEPARATE FORMS TOO

Q:- Doing of *nam*, listening -as a result immediately on hearing the sound of a *nam* or just on *darshan* of a *Thakur*, moreover as soon as any word related to *Thakur* was heard, on a *darshan* (look) of temple and the like-an awakening of different *bhavas* took place in Ma -why?

MA:- Himself the *nam*, each sound, tune, measure of *span*, *bhava*, the movement of *nam* and in the form of temple, *vigraha*, etc. it is Himself, 'That' only abiding separately unimpaired. Just like lamps, many of those are burning, the pattern of the flame is only different nevertheless, the bumming power of each what is called the fire itself, that is of course identical. Considering in the same way, in the identity of various such *kriyas*, it is He only. An analogy, of course, cannot cover all parts. The part you are concerned with should be understood.

Q:- But here the receptacles are different?

MA:- Burning power of the fire is same, consider that aspect. Further, there are separate *kriyas*, nevertheless, the receptacle (cause) of separate *kriyas* and their pattern bear infiniteness, all the same, there is that One. The filling of the gap is in the form of indivisible *satta* (the fundamental base), just as the burning power. You consider

separate receptacles. That one, you should know, when *Svayam Svarupa Svakriya* is self-perfect (*Svayam Purna*), that *Mahamool* -that one *Brahman* without a second, one *Atman*.

WHATEVER AT DIVERSE PLACES
HAVING DISTINCT VARIOUS FORMS -THAT ONLY

Q:- In that case, since the Self with Self, *Svakriya* in *Svamool*, what are those appearances having separate form in diversities?

MA:- That indeed what is to be understood, comprehended. Himself being His own reality, which is *Svakriya*, nevertheless, existing separately, it is 'That' only -as manifest unmanifest, it is *Svayam Svarupa*, you should know. It is unmanifest only then, where there is no room for yesterday or age of *Kali* (conception of time whether covering a day or millions of days) -there is that one *Brahman* without a second, *Atman*. Related to it, the *bhava* at any place as it may be, the *Svayam Svarupa* of the same would reveal definitely, a revelation of *Svarupa bhava* (*bhava* associated with any reality) appropriate to distinct places. Because, there may be sound etc. with metric rhythm accompanied by tune, measure of *span*, movement nevertheless, there is no question of time, measure of *span*, besides movement no movement, *bhava* no *bhava*, no question of any.

In various forms as it may happen, happening will happen, all the same it never happened and there is no question of happening and not happening. Of all these, what may belong to any aspect, this too contains infinity. That one as it may reveal in distinct form, at different places -it is Himself.

On query, Ma -Very well, in regard to these you are making repeated question, what you want? You should know, what is in *Mool*, the same it is what you heard about. That is, however, Self the *Mool* pertaining to *Svabhava*. Unfoldment of *bhava* at appropriate places, as the truth itself does exist eternally.

Could all those aspects have a complete description at all.

Whenever there is form of a reality, that exists eternally, that is why as the *Mool* of entire *kriya* it is He only. You have direct contact, so you raise such questions. What is in *Mool* the same, in the present case, is in *sthul* (gross form), as little it may be in indistinct presence, from your view point. In the context of *nam*, *bhavakriya* etc., Himself in identity with the *bhava* of *Svabhava*, all those as shaped properly appropriate to a place -it is He only, Himself alone all, abiding in all. Sustaining *bhava*, Self taking shape in Self, nevertheless, as little it may be possible to talk about, understand in regard to those taking place separately, all entirely melted and shaped into one. In the midst of this the *Pranava* sounded, Himself only the *Pranava* itself.

STATE OF MOVEMENT IN RESPECT TO
PRANAYAM WHILE INSTATED IN ASANA ETC.
SELF THE SVAKRIYA -NO DISTRACTION UNDER
MUNDANE MOVEMENT

Q:- Ma. Again we resort to raising repeated questions. What it is that melted, shaped as well? You do say, all indeed are one non dual Himself. Then what it is to melt, what it is to shape?

MA:- Consider gold in pieces. Each piece has individual form. The form too is that gold itself in fact. If this is the case, now consider the pattern that will shape if all the pieces are melted as self in the self. There is mention about different forms. In this context to make it melt and that melts, it is Himself. What may be the outcome of a specific *kriya* anywhere, in keeping with the particular *bhava* sustained, the same indeed will lead to the (unfoldment of) state and movement pertaining to pranayam, related to *asana* of yours. This will also include the movement in regard to *asana* etc. as may be appropriate anywhere. The mundane movement and distraction have no place here.

Q:- Then what it is here?

MA:- That it is, *Svamool Svakriya*.

On hearing all these talks from Ma, we are led to think - in such case, all these concerning Ma -(such as) on the advice of Bholanathji too, where (Ma) changed (doing particular) *nam* etc. and all the rest that included *kriyas* whatsoever all concerned, all *kriyas* pertaining to *diksha* (manifestation of) many *bij mantra* etc. performance of *puja* of *vigrahas* etc. in all details. Further, a change in the posture of *asana* with *mudras*, followed by such as *devasana*, *divyasana*, *yogasana* including infinite aspects of the states of *rishi*, *muni*, *jogi*. A movement in the air too had its place. Also, a revelation of Self as the shadow of Self -the Self being the *Svayam Svarupa* of Self only, so it was the form of the Self in its own light. In the context of all these, there revealed *Tat Tattwa* (truth of *Svayam*) pertaining to infinite aspects where included entirely all. There were more and more of various sorts.

Shri Bhagavan, all *Avataras* with individual *Nitya mudra* itself and *asana* etc., as appropriate to any at the proper place, being the *Tat* itself, it is Himself installed in fact -Himself as Self in the Self as self-revealed, being manifest unmanifest. There were more and more many others in many diverse varieties in innumerable forms.

We have heard from Ma the account about *vibhuti* (spiritual power). To have *vibhuti* etc. is but natural. In their own respective places the *Svabhava vibhuti* itself exist positively which is *Nitya*. *Nitya vibhuti* -a question of gaining not gaining does not arise at all. A gaining of *vibhuti* through *kriya* under a feeling of want and how it is gaining of what was not gained before, that takes place at appropriate places, we have heard about these. There were more too, all in the context of all aspects entirely, it is *Svayam Svarupa* as infinity, in whichever aspect you may proceed.

MA SEEN AS DEVA DEVI,
IN THE FORM OF ISHTA GURU TOO -A QUERY

Q:- Well Ma, here are all these (such as) *Rama*, *Krishna*, *Mahadeva*, *Durga*, *Kali*, *Dasha-Mahavidyas* etc., and in such forms you have been seen. There are those all who (had seen) in

numerous forms in the state of *bhava* and still continue seeing in individual *Ishta Guru* forms, what is the matter in respect to all those?

MA:- You should understand what you can.

Q:- An understanding is only conception in mind, what the matter is in fact, a desire is sustained to comprehend the same a little. That is why we raise repeated question, again.

MA:- Just see, take note of another word. Your *Thakur* as he likes to appear before you with a particular form, in those forms it is He only appears, reveals.

Q:- With this explanation even, our question remains unsolved.

MA:- Alright, you may consider, such as the letters are *Tat* (supreme) where these are eternal forms (*Nitya rupa*) of Him only, just like the same letters have varieties of forms, of different shapes the letters (*akshar*), that do not drip (to mutilate), *Nitya* -whatever that may be anywhere, these are imperishable, extra-mundane -it is the Chinmaya Kingdom. What it is in Himself the *Nityatwa* (eternity) pertaining to Him, a *Nitya rupa* (eternal form) of that only reveals, as much it may be in any manner.

NAM SUSTAINED -SHAPED, MADE TO SHAPE
IT IS HIMSELF
AGAIN HE SHAPES, SHAPES NOT WITH FORM
NO QUESTION OF FORM

Q:- The purpose of our question was to know something, when did you clarify that? We did not get any, neither understood.

MA:- Oh Baba, if the (intellectual) understanding is not transcended, it cannot be understood (enlightened in the Self). Just see, this too has infinite forms, all the same, there is one form too, you should know. Sometimes, there may be *darshan* review) of different forms in trees and plants, at various places, in wrong

places etc., as you may say, since that *Nityattwa* exists, the same it is. You will not have that in any *bhava*, *a-bhava* (absence of *bhava*), nevertheless, the aspects too of *bhava*, *abhava*, where these are to be, that one does exist in *Nityattwa* positively. He who is in all forms, in infinity absolute -where there is no question of limit and infinity, it is Himself 'That' only in fact. In the form of *bhava* too, it is Himself sustaining any resorting to a particular *nam* and having shaped, made to shape, it is Himself complete with all subsidiary parts, having each His own *Svarupa* -the Self in the Self with the Self. Where having shaped sustaining one following the other, it is Himself the perfect, the Self in the Self, there the form of *bhava* too in respective contexts, it is Himself only. Because, the particular *bhava* at any place it is the Self, Self, Self itself. Where there is no question of shaping no shaping, the form in which it abides as eternally shaped, that shaping and appearance is *Svayam Svarupa*. In *Nityattwa*, it is that *bhava* itself that great lake, - where shaped in new and new pattern in *bhava*, all the same, there abides eternally. Himself the reality of Self, abides in *Mool* eternally - *Chinmayattwa* (reality of *Chinmaya*), infinity, no question of limit, infinity, He takes shape, does not shape, with form, no question of form.

ONE WHO IS OBSERVER, (INDIFFERENT SELF)
NOT WITNESS -WHAT ABOUT THERE?

Q:- In the context of *Nityattwa* (eternity) everything is alright, if the state of observer (*drashta*) be there, it is Himself Self the witness of Self. On the other hand, one who is observer only (*drashta*) and not the (self) witness, what about there?

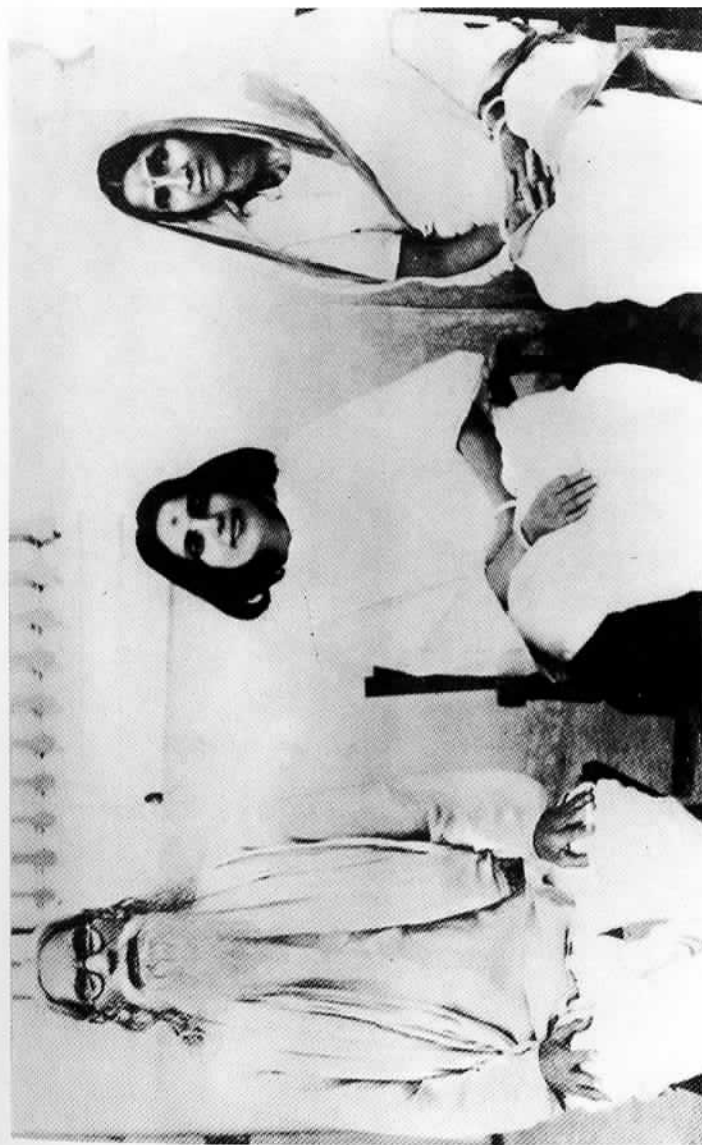
MA:- Did not you observe the other day, when a party played a dramatic performance on *Rama's paduka* (wooden sandals)? Through a cinematographic film, you had only seen the shadow. Further, you had known, studied as well - this is *Sita*, *Rama*, *Lakshman*, *Bharat*, *Shatrughna*, *Hanuman*. The little you had studied and known that much little you had seen in the film. This is to observe one aspect. The particular observation that leads to success, this also is there definitely.

Q:- What is the utility of that observation?

MA:- Yes, the vision that is futile, can be a distraction of mind, discarding such observation, the *lila* (activities) of *Rama*, *Lakshman*, *Bharat*, *Shatrughna*, *Hanuman*, maintaining whatever spirit you may view the same, through the medium of a film picture even, as much inspiration you may draw out of such vision, there is sure gain, well being, no doubt. To have a view (*darshan*) to listen, it is fruitful, (so) you need not worry. It is your own *Ishta* only that you are perceiving personally Baba, what is an aid for attainment pertaining to Self. It is about your own *Ishta katha* only which is appropriate for your personal attainment even in hearing too.

MA'S KRIYA -BEGINNING,
PERFECTION -A QUERY

Q:- Well Ma, why each and every *bhava* or *kriya* of yours, none of them is sustained permanently? What you said we heard from this, should we conclude thus -on the completion of beginning, perfection followed? Observing like this at first it is beginning, in the course of second time it was perfect. With repeated continued practice we remain engaged with one *kriya* or the other, in case of any *kriya* of yours, we do not observe like such. Well, since this *kriya* pertains to our *jiva jagat* in the gross sphere, we have to practice repeatedly one certain *kriya* and move ahead remaining steady in one? We have been hearing continually, there is beginning of certain *kriya* of yours followed by perfection. Then how to comprehend this, what is this *kriya*, what are we to conclude? While following the movement of a course, on the path, as directed by *Guru* and in our failing to attain, and wailing, we turn to repeated endeavours to move ahead for attainment. In order to remain steady in our regular *abhyasa yoga* (daily practice following guidance of *Guru*), sustaining the bondage of constantly wavering mind., aiming at salvation, there are countless (efforts we take recourse to). Not realizing the aspect of success completely subject to frustration, led to carry the load of woe day and night, deprived of peace. On a rare case with little



Father

Bipin Behari Bhattacharya

Ma

Mother

Mokshada Sundari Devi

satisfaction one may move too on the path, perhaps, mentally we realize considering this is a fact in *jiva jagat*, all the same the query persisted.

PLAY OF SELF -WITHIN TIME, BEYOND TIME,
WITHIN TIME -CLOSENESS, DISTANCE -BEFORE, AFTER

Ma:- Alright, yes- (you desire) to be a *Sant* (saint)? Where one is destined to be a saint, in the context of that aspect of course, in this form too. He abides eternally, no doubt. What it is not in His kingdom? He has His own play within the span of time, beyond time. Where it is attainment of what was not attained before and since this is within the purview of time it is the *kriya* of asking for, aiming at attaining what is beyond time. In the infinite forms of bondage of Him, it is He only who abides. A practice, absence of practice for attainment non attainment do not stand, do you know where? In Himself the *Mool Tattwa* Himself. There that solicitation and gain are in the Self. Know it for certain, what is in *Mool*, (the same is) in this gross too. Since this *kriya* is not within the concept of time, here there should be no question of nearness, distance, before and after pertaining to time. The context of your question however, is always underlying as such i.e. within the concept of time, with the help of intelligence and learning, as you are endowed with, you make an endeavour to comprehend, that is why fail to have a touch.

DOING OF *NAM* BY MA AT ASTAGRAM
AND SHAHBAG-
WHAT IS THE DIFFERENCE -ON A QUERY

Q:- At Shahbag, due to *nam*, when such kind of *bhava* (as noticed in Ma) at that time, in any *kirtan* describing various *rupas* (*Krishna* in various appearances) were not at all in evidence, as we have heard. Only *Harinam* etc. particularly used to take place. At Astagram and other places, the particular form as developed due to *nam*, the same did not happen at Shahbag, what was the difference? Earlier too, on several occasions, you had replied on (same) questions raised by us. Nevertheless, our questions crop up repeatedly, no

respite, so a repetition of query.

MA:- At Astagram, there was particular *kriya* consistent with place of *nam* etc. At that time this body (Ma) had remained seated with (doing) *Harinam* only, then followed, as it should be, due to *nam* taking place by itself.

Q:- Those who had seen at Astagram, (you were) brimming with *bhava*, as if saturated over limbs and subsidiary limbs, tears-current in rushing stream etc. The entire body was shining with red glow in *ananda* (joy). Tears like a spray from a syringe, stream of tears flowing over the body, sustaining simultaneous smiles and tears -in innumerable forms as these were. Sometimes calm and serene, the body dropped aside, again sometimes there was another *bhava* to go to the place of *kirtan* by running etc. and of various sorts, all theses as we have heard directly from Bholanathji.

But at Shahbag this form only was not visible. At Astagram, Bajitpore, at the time of *kirtan*, you yourself did not sit with doing *nam*, at other time, in your own *kheyal* as it was to be. During the time of *kirtan* at any time any place you were not seen doing *nam* particularly by mouth. At Shahbag however, as if, on hearing too of *nam* etc., your entire body would be thrown up with intermittent jerks as if all parts (*anga*) turned into waves of sea (*taranga*). These too, at different times, were sustained by different sorts of *bhava*. At Astagram, Bajitpore while sitting with your own *bhava*, when there was *kheyal*, then only you were used to do *nam* silently and what was *nam kriya* that would take place, as we have heard about.

At that time others would do *nam*, in *kirtan* and by that *nam*, those states as mentioned already used to appear in your body. But at Shahbag, it was different nature. How to account for this?

MA:- It was, when *asana*, *pranayam*, absorption in *dhyana* etc. had to be perfect with all parts (at Bajitpore) indeed, *asana* in sitting posture only, of course, it was not. At that time there were more

others, so many aspects in variation. All aspects in fact had been with the pattern of infinity. That is why at that time too, it was of that nature only.

DHYANA BY MA, WHO IS OBJECT OF DHYANA
A QUERY

Q:- Absorption in *dhyana* etc, who is aimed at, in your case, to meditate on Self (*Atma dhyana*) or on separate *vigraha* etc., does not arise?

MA:- When *Mool* is in the pattern of *sthul* (gross), the current of that pattern, one after another, it is Himself the same, because here it is Himself the shaping and bearing. On account of that, what is proper at a particular place, according to a state and movement, the *dhyana* of the same shapes accordingly. In that *Svamool*, it is Himself only in fact the object of *dhyana*, Himself only the doer of *dhyana*, Himself only the act of *dhyana* -since it is *Svakriya*, it does take place by itself as what is proper at any place. Here, it is to take place by itself and not any act of doing. In *jiva jagat* the *kriya* pertaining to attainment of what was not attained before, the *jagat* of *karma* as such, here there is decay, and development. The *karma* can be wiped away by enhancing too the (process of) decay of *karma*.

Q:- So what we got, that is, at Astagram, Bajitpore and at other places, the *nam* was continuing on a particular occasion -i.e, on some day at different times, in diverse forms, so many as many. At Shahbag the aspects were different. However, again on different occasions at different places it was observed that *kirtan* was not taking place, it was nothing to do with *kirtan*, nevertheless, there would unfold that form, that *bhava* -anywhere, everywhere, a fact as happened within our view, indeed. We fail to make entry in that aspect, to understand this, even just a little.

MA:- Whose *kheyal*, what play (it was) it is Himself only. Say it is I only, say it is you only, whatever you may say in the context of any

aspect, it is Himself, the Self only in the Self- 'That'.

MA'S KRIYA ETC. AT ASTAGRAM BAJITPORE
AND SAME AT SHAHBAG-VARY IN PATTERN -
A QUERY

Q:- The *kriya* etc. at Astagram, Bajitpore, with those all aspects of Shahbag, could not be considered as identical, a variation in various sorts is being noticed. But doing of *nam* in those *kirtans* etc. was almost in that same way. However, at Astagram and Bajitpore only doing of *Harinam* alone would not take place, other *kirtan* etc., too used to be in the routine. Out of these indeed all those forms came in view. These states as would develop we cannot comprehend. Where else, on a query from whom, we can get a reply?

Therefore, without resorting to repeated questions, with humble submission, what else could be the way, do please say Ma?

MA:- All subjects cannot be comprehended like this.

At Shahbag (in *kirtan*, it may be) only *Harinam* alone was going on, when all those as were observed in Ma (included) -on some day as *Mahaprabhu*, on other days as *Shri Ramchandra* with bow in hand, *Sita Ram* too, the frantic dance of *Shiva*, *Shiva Parvati*. One day as *Shri Krishna* the flutist, the pair (*jugal*) too as *Lakshmi Narayan* etc. in so many shapes. Some day as *Ma Durga*, *Kali*, ten *Maha Vidyas*, and more and more various unknown forms in respective shapes. It was difficult to recognize all of them always, there may few as could identify as little. In all of them each one was with individual *mudra*.

Some said, as reported, Ma's physical complexion would get transformed. That this was a female body, at that time, such discrimination of male and female was out of (even) such thinking, the same (accepted) as appeared. This has no proper description, without being a direct witness, in the mudane world, it was difficult to believe. On hearing, it is but natural to consider by some as these are but fabrication of story telling. But we are repeatedly bringing it

to notice, since these were words from those who had been direct witnesses. Truly, there can never be anything pertaining to the mundane world, rather as little could be, it belonged to the extra-mundane kingdom. What a great fortune it is for us to have this, we do not know till now.

Some had (*darshan* of) their own *Ishta* too (in Ma) and various other forms. Very often, many in their talks used to refer particularly the *bhava* etc of *Mahaprabhu* in *kirtan* as could be noticed (in Ma). All these forms, the pattern of physical postures etc. as appropriate anywhere, remained perfectly unimpaired.

There were so many forms of *bhava kriya*, appropriate to anywhere, pertaining to as many all other *vigrahas* etc. (as observed) in physical postures, patterns of look and *bhava* of facial grace (of Ma). Occasionally the expression of countenance appeared so strange, a different form, really one fails to describe. It was of different forms at different times. Till now what appeared to be at one place, each one, as if, had been a separate *vigraha*.

Those who have received, seen as well a particular one (form), that remained inspired in their heart for ever, (this is) a very genuine truth. What was the formation of their vision, how they viewed, we of course do not know. But we presume, in that vision there had been no loophole for doubt and uncertainty. The little they could receive it was free from doubt and controversy.

That Himself only -with the deliberation on this only. Once in the city of Dacca and other places (people in astonishment exclaimed) -what's the matter, what wonderful, extraordinary (as viewed) in Ma! It was beyond the capability of a man to conceive through a touch of mind, that form, that *bhava*, that pattern! These, strange as they were at times, where are we to get the *Mool Tattwa* (fundamental truth) of the same. *Harinam* used to be (sung in *kirtan*)

particularly at Shahbag also, and all these various revelations were of that time? All these aspects of bhava belonged to what great kingdom, of what form these were -in this matter we have no conception at all, a familiarity was indeed out of question. That is why, when a query is cropped up in the heart, with all these, were questions raised repeatedly to Ma.

THAT IN MOOL -HIMSELF THE SVAKRIYA -
TRUE SELF-REALITY -SVAYAM SVARUPA OF
THAT ONLY

MA:- Look, in *Svamoool* all entirely are *Nitya*, wherever that may be any time, it is the Self. Do you think, in *Hari bala* (say Hari) it is just a *vigraha* only of your imagination? There are one and infinity in Him -with what form, without form, in your number (of doubt), the doubt will be resolved, can you determine that, so long as the state is not realized.

There you talk of *Pranava* too, don't you? In all letters the *Pranava* also abides perfectly. In any word, in any letter the *Pranava* itself abides. Alright, do tell me, what it is missing in the *Pranava*? The *Pranava* too is the great indivisible, He only Himself the great indivisible the one *Pranava* abiding in all letters, since the *Pranava* too is Himself *Nitya* in fact. That self-revealed letter *Pranava* revealed, as little anywhere, it is like a drop in the ocean, like an ocean in the drop. The fire and the spark, burning power is same in both, like that. A simile cannot cover all parts, just bear in mind. Since, at all times, all abide in all as *Nitya*, it is natural for all these as to be self-revealed. Because it is Himself only, the Self in the Self, (the statement of this -cover curtain), covering Self by Self- it is not the case here, you should know. In any manner, every manner whatever, straight and simple, in daily experience, should allow comprehension (as) Self in the Self. What is in *Mool*, in that, it is He only. What is *Svayam Svakriya* in *Mool*, the real self-reality, this is *Svayam Svarupa* pertaining to Him.

MAHA AKHANDA -SELF THE PERFECT
NITYA, HIMSELF -THE MOOLKRIYA
THE MOOL OF ENTIRE KRIYA

MA:- *Viswa Brahmanda* is infinite, all the same, it is one *Viswa*

Brahmanda, beyond not beyond. *Viswa Brahmanda* is infinite in crores and crores. Even in saying infinite in crores and crores, it is not enough. After all, infinity is infinity only. Consider, where infinity is absolute cessation too, you do say. Whatever you may say in the context of *kiryas* pertaining to all those aspects, i.e. where there are (*kiryas* in) infinite *Viswa Brahmandas*, beyond not beyond, where there are movements and states too, at proper places transcending *bindu, nad, kala*, -(besides) there are more and more (*kiryas*) too, in regard to the aspect as well of *jiva jagat* (such as) with the whirling movement (of birth and death), absence of whirling movement (with) inverse and converse movement (towards liberation and bondage) as detailed in the *Shastras* having limited familiarity (knowledge of the same) with you, and revealed unrevealed in the context of whatever you say anywhere, all those (*kiryas*) indeed are contained in *Maha Akhanda* in perfection, you should know.

In the words of the *Shastras*, *bindu, nad, kala* etc. as you say, in that *Maha Akhanda* only, there is that one *Mahabindu* too. What is termed *Mahabindu*, do you know? There that one (*Maha Akhanda*), what you just listened, in whom all these entirely are unrestricted. The *Maha Akhanda* is Self perfect, beside whom, there is no further talk of a place, no place.

There is that *Nitya*, Himself, the *Mool Kriya* -since the *Mool* of entire *kiryas*, therefore what you are making question about, at present, from the point of the aspect of comprehension, it is beyond reach.

IN MAHA AKHANDA, IN MOOL -
SVAMOOL, HIMSELF CHINMOY TOO
ALL THESE ENTIRELY IN CHIMMOY KINGDOM
NITYA

MA:- Where there is *Svamoool*, Himself *Chinmoy* too, abides in *Mool* in *Maha Akhanda* (the great indivisible) in fact. All these entirely abide as *Nitya* (eternal) in *Chinmoy* kingdom. That is why you make queries repeatedly (since) it is but natural to remain dissatisfied with the experience of mental kingdom pertaining to *jiva*

jagat. Since it is an effort to grasp within mind, that is why you raise question. Trust this -what is your repeated query -in Himself the *Nitya* (eternal), *Akhanda* (indivisible), *Svamoool*, all these entirely abide there -irrefutable, beyond description. After all, what little it is that you could get beaten in your presence. In mental kingdom, what can be there any more to make-one understand all these, in what little measure any further?

THE CHAITANYA ITSELF-HIMSELF,
THE SELF- SELF THE PERFECTION
NO QUESTION OF PERFECT, IMPERFECT

MA:- The endless finite forms of the patterns of *kriyas*, in the context of way of doing *nam* appearance of *bhava*, action of *Mahapran* *vayu* etc., as any appropriate to anywhere, -(all these are) complete with all parts, in perfection and true, eternal, awake. True means which is eternally true, awake means no question of unawake -the *Chaitanya* itself, Himself, the Self, Self in perfection -no question of perfection, imperfection, whatever you may say (it is that).

Akshar (imperishable) which does not mutilate and drip (*ksharan*), eternal, no *akshar* (*an-akshar*) were manifest -where there is no question *kshar* (perishable), *akshar* (imperishable), where the relative question of *Nitya* (eternal), *Anitya* (ephemeral), *Nitya-anitya* (eternal ephemeral) has no place at all -which is beyond, unmanifest. It is beyond *Chit* (supreme consciousness) *achit* (gross), word no word and *shunya* (void) no *shunya* -where the question *shunya* no *shunya* can have no place at all, in the particular form of course when the question of *shunya a-shunya* cannot arise at all. *Shabda* (sound) *a-shabda*, *nad*, *bindu*, *kala* (*Tantrik* terms of spiritual state), the great *a-spanda*, *nispanda*, *spanda* -where all these too could be, search for!

Q:- What is the difference between *a-spanda* and *nispanda*?

MA:- *Aspanda* means not relative to *spanda* and *nispanda* means relative to *spanda*, *nispanda*.

WHERE A SPEECH, MESSAGE LANGUAGE
MAY OR MAY NOT TAKE SHAPE -
NO PLACE FOR A LANGUAGE TO FLOAT (TO EXPRESS)

Ma:- Where *sakal* (with division) *niskal* (without division), any such question can never arise at all, no question of a question too. How can there be any aspect, no aspect? Where a sentence, language, word may shape, shape not -(it is) unmanifest. Where there is place, no place to shape, a *kriya* no *kriya*, doing, taking place by itself, relative absolute, could there be any more any thing at all -what statement would make that language, it has no place in fact.

Here only -it is a negation too, affirmation as well, negation of negation too, negation of affirmation as well. In the context of movement no movement as relative absolute, in fact where any other aspect (could not be at all) -which is the language to speak with, that will make you understand, just say -can it be made to comprehend through speech and language, as to who it is what? It is 'That', 'That', 'That', 'That', 'That' 'That' 'That' 'That' 'That'

IN THE COURSE OF SAYING *HARI* -
VARIOUS *BIJ* MANTRAS
THIS UNFOLDMENT
NOT IN THE CONCEPT OF TIME

MA:- On many an occasion, while saying *Hari*, at a particular state, such as when *Hari* and *Pranava* were uttered (simultaneously), (so) how a *mantra* shapes, do you know? On an occasion, while saying *Hari* with 'H' were added 'R' *Fala* -(i.e. a consonant symbol added to a letter -the system of forming conjugate or compound letter) and 'E' -*Kar* (symbol of letter E) and *Anuswar* (a letter in the alphabet) and in compilation of all these, the word that could be formed, the same one, combining by itself, was uttered distinctively. As that *bij* continued to be uttered, later the sound of the letter 'Lee' () followed giving rise to the sound of the letter 'La' () with (). Now the same sound with the combination of long E (ee) and *Anuswar* () formed a different sound () and that was uttered. How it is like, do you know? Suppose you are churning *Aruni* (special type of firewood used for igniting fire) suddenly the fire came in

view. All these (formation of combined letters) are just like this, no doubt which, all whatever, abide as *Nitya*, unimpaired. In the successive unfoldment too of this, it is of the same form. Since it is *Mool Svakriya*, the *Tattwa* of unfoldment of letter takes place together simultaneously. This is not within the concept of time, so where is time, tomorrow- next day make a search of it.

THERE APPEARS ASPECT OF TIME -
ON A QUERY
TIME BEYOND TIME, MANIFEST UNMANIFEST -
HIMSELF, *NITYA* SELF-REVEALED

Q:- If it was so, how then to account for the aspect of time to be there?

MA:- Oh, you do not know that! In the context of *Tat* (truth) as it is, you are making a division of time, all the same, you failed to do so, this indeed what your contention is, where is the boundary of time, make a search of it.

Since all these, all *Tattwas* (truth) are being the Self in the Self- time, beyond time, manifest unmanifest, relative absolute -there all these entirely are Himself, *Nitya* self -revealed. Had not been the case, the fact that all abide in all, nevertheless it is Himself only who abides in respective forms, varieties and appearances -how could that be?

You do contend, He is all-pervading, all forms, all attributes, without attribute, formless, beyond attribute, manifest unmanifest -would you get (Him) confined (in this limitation) here? It is Himself only without bondage, in bondage and in bondage free of bondage -beyond.

FORMING OF *BIJ* MANTRA ETC.
JINGLING (*JHANKAR*) SOUND OF CLEAR UTTERANCE -
REVELATION OF THE ONE *NITYA*
PERMEATED BY *TAT*, TRUE, ALL PERFECT:-
WHAT IS 'IN' *MOOL*

Ma:- You should know, in this manner such as on combination and

re-combination of letters, *bij mantra* etc. are formed, in a similar way again, the jingling sound (*jhankar*) of clear utterance takes place, sustaining a self forgetful like *bhava*, mode of speech is babbling. On another occasion when the utterance of a word, was cleared by *jhankar*, here again the self- forgetful like *bhava* is no more. Mouth and from navel up to the region of head, in fact the entire body being jingled (*jhankrita*) the perfection following the revelation of that which is One the *Nitya* only, the Himself in the context of anything anywhere. Here it is not shaping in a form.

Again immersed in *bhava* attended with letters uttered with babbling pattern and melted in *bhava* revealing as self- forgotten under the same. Permeated in *bhava* a *vigraha* of *bhava* alone say it a letter, a *vigraha*. In the context of this aspect, what is perfect in respect to any aspect as you may consider, it is the same only.

While continued saying *Hari*, such as *Ha* (letter), *R* (letter), *EE* (letter) and *Anuswar* (letter) combining together made to form something, as this is a possibility, similarly, you may consider a *vigraha* of *bhava* as maintained, that too is a possibility no doubt.

In fact it is Himself only, shaped in the Self (as a matter of fact) it is no shaping - the one that abides *Nitya*, it is the revelation of the same, permeated by '*Tat*' and true, perfect with all parts. What is in *Mool*, it is that indeed in fact, what you said to be the direct perception of yours here. What is spoken in the context of all these, to consider that to be a little touch even, it falls short of a correct statement. You may comprehend as little you can, anywhere.

ON UNFOLDMENT OF *BIJ*- COMBINATION OF
PARTICULAR LETTERS
NAM MANTRA -ALL ABIDING IN ALL
PERFECTION IN ALL ASPECTS -
ANY *BHAVA*, WORD, *JHANKAR* SUSTAINED

MA:- In the like manner, the *akshar* (letter) that does not drip (immutable), *Nitya* -how a particular letter when combined in a

particular manner unfolds a particular *bij* and when subject to a specific *kriya*, what specific *bij* of one letter unfolds in a particular place, further on the predominance of any which one turns to be the primary and which one secondary -from beginning of (alphabet) *Aa, Aaa*, upto *Ka, Kha, Gah*, and *Ha, Ksha* (to the end of the alphabet) -in any aspect whatever you may contend -why '*Hari*' alone, as many so many *nam mantra* -all abiding in all, in all aspects without exception there is perfection.

Following any aspect as you may move with anything, through each, a complete comprehension of (the fact that) all abides in all, must take place -(be it) with any *bhava*, any sound, any *jhankar* (as sustained), otherwise, it cannot be complete with all parts (*Sarvanga*), what is tenned as perfect with all parts (*Purnanga*). There is no question of any aspect, religious sect (*sampradaya*) here- this is the case only in the great perfect indivisible (*Maha Purna Akhanda*).

ANYTHING ANYWHERE -WITH ALL PARTS
WITH ONE PART- UNRESTRICTED
HANSA, NITYA MANTRA, SIX-LETTERED
SHIV MANTRA, SHIVA-BIJ TOO

MA:- When it is the movement by Himself with the aspect of *bij*, at that time Himself being all, Self in the Self, it is in fact the perfection with all parts -be it having all parts, with single part too, in the context of anything anywhere, the same is unrestricted. In the context of all parts, where Himself only the indivisible whole, all possibilities are there. Again, such as there is one in respect to all these aspects, all the same, infinite aspects too are there. You will not understand this in like manner, since it is self- revealed, Self in the Self. The place where there is a possibility of this to take place - (i.e.) with the movement of inhaling exhaling, '*Hansa*' the *Nitya mantra* in fact, that abides in all, must unfold no doubt. In conjunction too of *Shiva*, the six-lettered *mantra*, of *Shiva* too (unfolds). In *Hari bala* (say *Hari*) in combination with '*Ha*', the *Shiva bij* too (unfolds).

UTTERANCE OF PRANAVA -
BEFORE MANIFESTATION OF MANTRA
IN AN UNIQUE WAY, AFTER -
IN VARIOUS PATTERNS
ENTIRE BIJ ETC. AS HIMSELF, SELF IN THE SELF

In the course of talk, Ma continued -when the pattern of manifestation of *mantra* was taking shape, before that, the utterance of *Pranava* that used to take place, it was direct, simple and in the same manner. Afterwards, the pattern of utterance of *Pranava* was in various forms. *Pranava* in the utterance of aspects sustaining particular *bhavas*, unfolded different aspects and with that (followed) what were infinite. On that account it is said one great *Pranava* and with combination too, of infinite words that broke and broke into different aspects. At that time, however, the entire *bij* etc. are Himself, Self by Self. The *Tattwa* etc. with letter, *mantra* are *Tat* (the Supreme). The *Guru bij*, also several others and so forth in as many so many in fact innumerable (unfoldments) unrestricted. That which it was on such conjunction, it happened long after the manifestation of *mantra*, in a simple way at a time - having no dependence of time or absence of time, Self in Self in like manner. Such as a small child with words indistinct and no combining and recombining the same, it is uttered distinctly afterwards. This simile should not be accepted in all parts -here it is similar, all the same, while combining it is clear at the very moment. The pattern of this place as should be accepted -yesterday, day before yesterday, is not the case here.

NOT BY STUDY ALONE -INFUSION OF
GURU SHAKTI AS EMANATED FROM LIPS OF GURU
SEPARATE RECEPTACLE-ONE'S OWN AS TAT,
SEPARATE SHAKTI AS WELL

MA:- While uttering in the like manner (ri) of *Hari* got separated and with the addition of '*a*' (*kar*) and *Anuswar* to it what would be the pronunciation now, it is up to you to say. All these are so many, what is prevalent and familiar amongst you, out of the same a little only is spoken of. So many varieties of this kind are there positively and these too of all sorts are infinite, so with what are you to

comprehend, just say. All these cannot be had through learning by studies. All indeed abide as *Nitya*, you should know. The words of this body are incoherent (lacking logic and consistency in mundane order), just leave this body.

There is another consideration. In books etc. it is supposed to have records of many *bij* etc. of yours. Only through studies by you it won't be enough. The infusion of *Guru shakti* as issued forth from the lips of *Guru* -this in fact has to be taken into account as you say.

In *jiva jagat*, all indeed are endowed with separate individual receptivity. For a revelation in that receptacle, according to self-shakti, the current of movement would be guided, you should know. The unfoldment follows accordingly. It is one, nevertheless, the fact that in one there are infinite *shaktis* and in infinite shaktis, the one *shakti* abides -what you consider your own *shakti* as you have, through efforts, the same is to be perfect here in fact.

MOOL -NITYA SVAKRIYA NITYA AKSHAR,
CHINMOY AKSHAR BIJ ETC, MANTRA YOGA -
COMPLETE WITH ALL PARTS IN MAHAMOOL

MA:- The *Mool* where it is *Nitya Svakriya*, how it is, do you know? As the first consideration, there is *Nitya* letter (*akshar*) which does not drip (immutable imperishable), it is *Chinmoy*. Without that how the letter could be clearly manifested? At a particular place with something it can be shaped too. A letter, *bij* etc. *mantra yoga* and the rest as you say, it is however complete with all parts in that *Mahamool*. Now consider, such as a letter is the *vigraha* of *Bhagavan* Himself, nevertheless in those letters why such and such pattern of forms? This too has its own self the *Tattwa* (or your *Tattwa*). All these you will not be able to comprehend in this way. Let this talk rest here only.

IN DIFFERENT COUNTRIES FORMS OF LETTERS -
DIFFERENT LANGUAGE IDEAS-
DIFFERENT ARE DEITIES OF WORSHIP DIFFERENT
TOO-A QUERY

Ma:- Alright, the other day you contended that a Bengali letter, a

Devnagari letter, in fact different countries have different alphabets maintaining different ideas, different languages. In such case, is the *Thakur* (deity of worship) too separate for each -this indeed is what you are making enquiry of, is not it so? Just like your *Thakur* as identified by letters, *mantra* etc. (similarly) according to your *bhava*, you gain too accordingly- the *vigraha* reveals (according to *bhava*). In fact, it is you a traveler to attain yourself only.

Do not you say, infinite *Brahmanda*? Why it is infinite *Brahmanda*, just understand now. There is infinite *Viswa Brahmanda*, this is a very true statement, irrefutable as it is you should know. In the context of a particular country and time having characteristic alphabets, the specific current of movement of *bhava* sustained, the distinctive *jhankar* retained -according to such aspects as followed by a traveler, the *Thakur* would reveal with respective specific shape and appearance i.e. following a particular aspect one would realize a place according to the specific pattern of *Thakur* aimed at. It is because idea, language, place, time, objective are of different forms. In the great indivisible perfection (*Maha Akhanda Purna*) none at all of these would be excluded -all abide in One, in all abides Himself, 'That' only -be it of different forms, be it of one form -it does abide, takes shape, does not take shape, does not exist, that without form -it is 'That' what you would say.

IN MAHAPURNA AKHANDA -
NOTHING IS EXCLUDED ALL LANGUAGES,
ALL IDEAS -UNIMPAIRED -WELL PROTECTED
ALL ABIDE IN ALL -IN PERFECTION

MA:- Those who do not accept any aspect pertaining to a *vigraha*, for them following respective aspects, there reveal corresponding *Tattwa* (truth). But in the *Maha Akhanda Purna* nothing at all is excluded. Because, it is such a place where all languages, all ideas are well protected, unimpaired -on the unfoldment of the particular word and the specific form in you, no word, aspect and course, letter are excluded there. *Vigraha* too abides as *Nitya*. Again,

vigraha as *bhava* itself, this too is not excluded. Such as letter is existing as *Nitya*, nevertheless, having forms in varieties in different shapes, *bij mantra* etc. exist in the *Nitya Chinmoy* kingdom, all entirely are a-*prakrita* (extra mundane) too. Where in the way a *vigraha* shaped of *bhava*, takes shape, what is *Nitya* -does abide positively. Since there abides in the form of a *vigraha* as *Nitya*, that is why it reveals. That *Nitya* in fact is Himself only and in that *Nitya* itself, what is not? *Nitya* of various forms, having various relations - does exist, comes into existence, will come with existence, must have to be. The fact that all abide in all, the same is in perfection with all parts (*Purnangi*). Let the idea, language and alphabets of various countries be different, where in the context of a country and time, the question of any limitation thereof does, does not exist - there in fact, it is Himself only, complete with all parts in respect to any aspect you may contend.

What a still more beautiful pattern of metrical rhythm and posture of that place. Some one may be *Shiva* inspiring. Others may be *Rama*, *Krishna*, *Shiva*, *Durga* and the rest inspiring primarily. In those respective *Mools* where anything that has to shape in a particular form in a specific time, this of course has to take place. It is because the incitement of *bhava* etc. on keeping with a particular aspect, sustaining specific metrical rhythm, with these too of yours, it is all possible there only. It is of course not like groping in the dark here. Here it is truth irrefutable. It is Himself only pertaining to *Mool* as Himself.

IN THE CAPITAL OF MIND IN ITS CONCEALED STORE
TO KEEP *ISHTA MANTRA* OF SELF EVER AWAKE
THROUGH CONSTANT *JAPA*
LIKE STEADY BURNING FLAME OF A LAMP

MA:- As you say, *Shri Ramchandra* and His *Shakti* being *Sita*, *Shri Krishna Gopis*, *Shiva* and *Shakti*, *Lakshmi-Narayana Vigraha* etc. as one to a proper place, familiar with you - anywhere with respect to any aspect whatever you may say - unmanifest, formless, without attribute, where it is one *Atman*, one

Brahman without a second as you are used to speak about -it is perfect with all parts in that *Maha* (great) only. In *Maha* means *Maha Akhanda* (the great indivisible), what else? Here one word is irrefutable -in the concealed store of the kingdom of mind, one has to make effort to keep the *Ishta mantra* of self awake, through constant *japa* all the time, just like the steady flame of a burning lamp. There is that concealed store, just like a watchman who remains watchful, so you be a watchman with your mind, i.e. a gatekeeper .

With respect to any *kriya*, as may be mentioned anyway in the context of that *vigraha*, it does exist as *Nitya*, what is anywhere to you. It is limited by number only, as much it may be in the kingdom of mind. He is 'Tat' (Supreme), Himself only, He is present here, as it is a fact, He does reveal, this fact is also natural. Where it is absolute, in time, proper improper, at a place, right or wrong -only by doing *nam kirtan* He will reveal, this is not the only criterion -relative absolute, just say, what is not there in the self-revealed? The *Nitya* Himself is reality, the same as what it is -Himself that abides positively as Self in the Self, that Truth itself. What is in *Mool*, that Himself, it is He only in Himself.

AT SHAHBAG ON UTTARAYAN SANKRANTI
MA'S SUPERNATURAL SPECIAL *BHAVA* -
A QUERY

Q:- At Astagram during the time of *kirtan* as you (Ma) intended to run up but due to resistance by *Bholanathji* you dropped down on the ground benumbed. There, whenever you fell down with *bhava* in that small place only, you were of a strange sort indeed.

Here is a statement from the lips of those who had witnessed -of what sort, it cannot be described verbally. Further on the occasion of *Uttarayan sankranti*, at Shahbag -here is that married lady with veil on, -in a moment, stood up with the speed of a lightening flash. This was the occasion when all saw (Her) in the open for the first time, in that sea of humanity, in the midst of *kirtan*. That occasion of *Uttarayan sankranti*, a solar eclipse, with

public *kirtan* in the big area of Shahbag -worthy of being remembered forever.

Arms raised up and the back, as if it was a wall to allow the head to rest. Whether the end of the big toe could be in touch with the ground, the entire body as if raised in the air. In front, the base of the door frame of that *golghar* (round shaped room where Ma lived in Shahbag) was so high -turning face towards that room and from the center of the floor the movement initiated. The entire body in a raised-up way, as if it was so much elongated. In the pattern of this movement, while crossing that small path, on Her way to reach *kirtan*, the feet as if, losing touch with the ground, (it was) in the air only. Since the face rested on the back, the glance of all -how to focus, so that your (Ma's) entire body may come to sight -with folded hands, running about with extreme fervidity as if, every body had a surprised one pointed look. Male, female, boy, old, young men and women -nobody was making a discrimination of one from another any more, as if, that place was of an unknown creation, sustaining the same one feeling.

Due to sankranti and solar eclipse, on that day, many men and women assembled around Ma. The *kirtan* too, was at such a high pitch so that among all, as if the Self was lost in the Self. The married girls too were no more, as it were, conscious to keep themselves protected under a veil. Gents and ladies, in any of them, as if a discrimination of male female among themselves, had lost sight of. Some while sitting drowned in tears, others were doing *pranam* while rolling on the ground. The ways of having a glance by each, were so distinct and different, how to describe, I fail to do so.

Immediately on your arrival in the *kirtan*, you (Ma) went round the *kirtan* in a clock-wise manner and entered the circle of the *kirtan* party. In the twinkling of an eye, as if stooping down, you started rolling on the ground with intense speed, the entire body in a circular form, both the hands raised above. From there the circumbulating movement too -like a lightening, with that speed, it

was like a dried leaf rolling in the wind, to say a piece of cloth blown away in the wind, it was not enough -such was the intensity of speed -is She a human being!

In the long hall, once moved to this end and then to the other end. At that time, there could be no one to take care in keeping the clothes put on by Ma well protected. But so intense was the movement, that any part of Ma's physical body had come to the notice of anyone -nobody could say that -it is the version from the lips of one who had been a direct witness.

When enquired from Ma about this circular movement She had replied -There is deep *Tattwa* (secret truth) in it. In reply to our repeated query Ma said -No word is coming out to speak now.

In this manner, from one end to another and from the other to this end. Afterwards, there were these few flight of steps, and rolling over them and reaching the mango tree (Ma) sat under it and (recited) *stotra mantra* -in fact all these as such, nothing at all could be spoken about. At that time for a long period, in a grave steady manner, what a strange pattern of sitting it was -what to say! Later (recited) *Hare Murare Madhu Kaitavare* -the pattern of such form was strange indeed -none at all could be described. Here is the body in the air, also the circular movement like a lightening, long after this too, (the recitation) *Hare Murare nam* -that tune, tone, *bhava* metrical rhythm, these too are indescribable.

How are we to comprehend all these? Observing in our mental course, it was a shock of surprise indeed -what are these, who are you? That is why this query Ma. Over a long period we have been raising this question before you about the fact of all these, year after year, this is our query. Will you not grant a right to us to hear a little even?

MA:- You have noticed (so) your views are in you, why not you yourself make it understand- nothing as such comes out to speak

about! Saying this Ma kept quiet. We, however, continued harping on our own tune.

THAT HIMSELF *MOOL*, HE IN HIMSELF ONLY -
THE MOVER, *SHAKTI* TO MOVE, OF ALL THESE
GRAVITATION BOUND TO MAKE WAY

Once in words of Ma, as little that could be understood through efforts of many years, the account of the same is this -Ma was saying, just see, in the air (ref: Ma's movement in the air on *Uttarayan sankranti*) -what is the special significance of it. When you throw the ball on the ground with force, how far it moves jumping in the air, just say.

If there is no air pumped in the tyre of a cycle, can you run on it at all? When in water, the movement, anchorage- as affected by the driver of the engine of the ship - how the movement becomes effective? So you understand now, the driver of all these, movements -that, particular '*shakti*' that overcomes the gravitation, where it is?

Where it pertains to *Mool* Himself, there only it is He in this particular form. Don't you mention about gravitation, it is bound to get out of the way, that is, gravitation cannot touch Him. There in the air, going and coming back (by *yogi*), all these are true indeed, do exist, happen to be. About this circular (movement), it is the Self in the Self, that Himself in *Mool*, He with Himself.

MA IN A LYING POSITION, MAINTAINING
A CIRCULAR MOVEMENT, ROTATING INTENSELY
LIKE A WHEEL -WITHIN A LONG SPACE -ONCE
THIS WAY, ONCE THAT WAY-A QUERY

Q:- While moving clockwise sustaining a circular motion with lightening speed, you (Ma) were obstructed by wall on one side followed by the other wall within a range of about one hundred yards, if not, within a long space (no doubt) -this is what came in view. With an effort to hold, one failed to touch you even -what a strange unprecedented affair. What this possible is?

MA:- What is this, do you know? This in fact is infinite. Infinite

means what is finite within infinity, within infinity it is that finite.

Q:- As it is, while moving with a circular motion you sat down again. Once again, in another place, sustaining the circular movement you raised yourself above in the air and then rolled on the ground -there were so many of various sorts of this nature.

MA:- It is the Self in the Self only. He who is movement the same He is in state i.e. Himself only.

HERE *NAM KRIYA*
WHOSE *NAM*, THE SAME HIMSELF IS *NAM*
NAM SVAKRIYA -HE ONLY

Q:- Why it is so?

MA:- Here it is that particular *kriya* -it is *nam kriya*, it takes place what is appropriate in a proper time. Who is possibly doing *nam*, who is listening possibly? Whose *nam* it is the same Himself is *nam*. *Nam* is *Svakriya*, here it is He only. The revelation non revelation of the movement of this *kriya* is Himself. In this manner, all do not issue forth to speak about, moreover, what are you to comprehend with what? Just notice, the Self is in circular form, all the same, where it moves and does not move!

Q:- Cannot follow.

MA:- Alright, then you listen a little. Yes, where the boundary of yours creates an impediment as you said. Since it is Self the movement, due to obstruction by an end, there was movement from this side to that and from that side to this, as you mentioned. On the other hand, where there is no resistance, unrestricted -the obstruction due to wall as you spoke about, since it was equal movement both in clockwise and counter- clockwise way, what it was with obstruction, the same it is without obstruction.

Since here it is unrestricted, so there is no question of obstruction, impediment, the Self in the Self as perfect, unmanifest,

beyond -all entirely as such, are *Svakriya*.

That you mentioned about sitting, that one is, the Self unto Self, the Self only in fact. Whatever it is anywhere pertaining to Self, it is Himself only abiding there, in the reality as *Nitya*. What you realized through external unfoldment, with the support of that, it is the Self in the Self, none else. Here whether you may say as rolling with bhava and moving with a circular motion with *bhava*, as you said, in spite of admitting these, anywhere and everywhere it is Himself abiding as *Nitya* -who else, where?

THERE ALL INDEED IS POSSIBLE
HE WHO IS IN FRONT, THE SAME HE
IS IN THE BACK
WHAT *SVAYAM SVARUPA* TO BE -IT IS SUCH ONLY

MA:- Infinite eyes, infinite arms -where it is infinity itself, there, know you, all abide in all indeed. Whose right hand it is, the left hand definitely belongs to him only. Infinity is in one, one is in infinity. There whatever you may say in the context of any aspect, you will realize the same -unrestricted is that place. You are saying with respect to your right, left, front, back that is why, you are unable to understand. There in fact everything is possible, He who is in front the same He is at the back. It is not the case of completing' a whirling movement there, you should know. Here what a *Svayam Svarupa* is to be, it is that. With such explanation what more you will be able to understand further. In this too, there is secret great *Tattwa* - Himself only the Reality.

THE ASPECTS OF ROTATION -
CLOCKWISE, AND COUNTER CLOCKWISE -
A QUERY

Q:- Well, there are clockwise and counter clockwise -what shall we understand by the aspects of rotation?

MA:- There are clockwise and counter clockwise -no question of rotation non rotation, all the same, there is rotation.

This too is Self the rotation, Self only. Clockwise and counter

clockwise, these are separate *shaktis*, the particular rotation unfolds the particular form of *kriya*. Why a circumbulation is carried out keeping *Thakur* on the right -there is reason, that as well is in the secret *Tattwa*. However, He who is in the right, it is the same He who is in the left, all the same, here who is the right of whom, who is the left of whom. When the counter clockwise (movement) reveals this, in that clockwise reveals that -the two are one, the one is two - the Self only with the Self- in the Self in fact.

Moreover, since there is manifest in unmanifest in this too. In the *bindu* there is that great *Bindu* (ocean), a place like this too exists, where will (He) rotate, where is the room for rotation in the *Mool* -where, in whom? Here too, it is pertaining to *Mool kriya*, which does abide in *Svamool*. Regarding rotation, no rotation, in fact, there is no such aspect too at all -it is that *Svarupa* (Reality) where it is manifest unmanifest. Regarding that, any aspect no aspect, a course absence of course, out in, coming and going, revelation no revelation -any word indeed, how can it be there further?

ROTATION -THE SELF IN THE SELF
TO COMPLETE A ROTATION TOO -*SVAKRIYA*

MA:- Further, where there is rotation (it is) the Self in the Self. Here to complete a rotation, it is *Svakriya* in fact. Clockwise and counter clockwise, whatever you may say in any language, whenever you take *Mool* into account, then indeed, that, this gross *kriya* too is Himself, *Tat*, there is this revelation. The *Tattwa* concerning this, with what are you going to understand, it is not that as could be understood.

In this account, it is not a complete statement too, what has been said, does it reflect a touch even? You will notice, in the world, one has to move with any aspect, which sustains an inherent inner movement. That movement is inherently well preserved for him. To move in one direction and to go in a separate other direction, this (fact) is sustained in your mental action simultaneously in any place, at the same time - one in a manifest form, the other in an unmanifest

form. How is that? When there is revelation of the movement of regular succession (anulom) then there remains within the movement in inverse succession (belom) imperceptively. Without the presence of inverse movement there cannot be attraction. On account of that, there is rotation as you may say or, whatever you say.

In the context of *kriya*, entirely of all *kriyas* indeed there is perfection. Within the perfect *kriya* taking place, when you may notice that after a particular *kriya* had taken place, the same *kriya* did not occur again, you will consider that as to what is to unfold at a particular place within the purview of *Nitya kriya* (daily *kriya*) has unfolded, That which may begin in the context of any aspect, a perfect *kriya* of the same too, is of course desired -what is perfect with all parts within the purview of *Nityatwa* (*Nitya* itself).

Infinity as absolute quietness, there is that *Nitya*, the particular aspect pertaining to this indeed being the object of your query, it is in that *kriya*. After the perfection of that aspect had taken place in the *kriya*, there when the particular aspect of that *kriya* were to unfold in perfection, that particular aspect is not a movement following any aspect and course here, of course. Whatever begins from anywhere, there only, as a result itself, it is perfect with all parts. This abides in *Nitya* itself.

IN THE PRACTICE BY JIVA -
AGE AFTER AGE WITH A SINGLE ASPECT
MA' SKRIYA -SVAKRIYA, NITYA AWAKE

Q:- Ma, our *kriya* is subject to practice. On the other hand, there is no *kriya* (of Ma) here under any practice, then what it is?

MA:- Regarding your practice, confining with anyone aspect for age after age, there is the way leading to unfoldment by stages, you should know. On your query, the word of this incoherent daughter is this -since it is *Svakriya* and because it is eternally awake, that is why it is that form indeed.

That is why our question -we never come across with any of

such nature neither witnessed any as well, nor hear about also anywhere -where from all these are, who is She? All these, however, can be had too in the *Shastras*, anything contrary to the *Shastra* is never observed anywhere in Ma.

WHO OFFERS PRANAM TO WHOM?
SELF TO SELF ONLY

Q:- Ma, what we have heard concerning Shahbag, further, like that combination of letters too, there had been shaping of so many. Again, innumerable all these having special significance, unfolded in the like manner, as we understood. However, at Bajitpore various *kriyas* like *asana*, *dhyana* etc. *mudra* etc. were so many *puja* followed after manifestation of *mantra*, all these as we heard about. Immediately thereafter on the manifestation of *bij mantra* etc. *puja* too of *vigraha* etc. followed as we heard, in one and infinite manner. In that case, at Shahbag, the play of various forms of *vigraha* etc. as we heard, and after that *mantra* etc. clearly, with babbling language, by combination of letters too -how to account for it?

MA:- Can't you follow that. At Bajitpore the manifestation of *mantra* etc. by itself are in fact one and infinite pattern and appearance of *puja*. After that too, all these in so many varieties followed. It so happened that, at one time, (a revelation to) in the form of sound also -Self only unto Self -none also there to receive *Pranam*. The one permeating all, He Himself everywhere.

What is this, don't you follow? A *pranam* is offered for some gain. Where there is no question at all of gain no gain -this as well is Self unto Self, no doubt -who it is to offer *pranam* to whom? On the other hand, such as all *kriyas* are Self in the Self, similarly, if *apranam* is observed anywhere at any time as well, one should understand, it is Self unto Self, the *kriya* of Self only. Such as *Guru sishya* in the place where inseparable too, appropriate decorum anywhere is maintained, in the present case too, it is to be understood, as little possible, in the context of a particular aspect.

Within the mundane *kriya* of yours too, if anything pertaining to this body is observed, in that form it is Self unto Self, no question of any one separate. For you there is another, all the same, (here) the Self unto Self, unrestricted.

This is as such, again according to your query, the one as it is in any form, it is Himself the pattern, you should understand. The pattern of His *kriya* too is He only, Himself alone. However, there the particular shaping under a specific *kriya* leads to shaping of letters, one after another. Also in combination of *Aa (kar)*, *E (kar)*, and all the rest with them, results in the formation of the particular pattern that leads to such revelation, and that same only there.

The reality of the pattern of this *kriya* here, it is the same one as Self in the Self, nevertheless, the pattern to be shaped in a particular form after breaking and reshaping, it is the reality of independent individuality. In the context of created uncreated, breaking making at a particular place, it is Himself, in building breaking, in cutting to pieces, being cut to pieces, the *Svayam Svarupa* of independent *Svakriya*.

In such case, we must accept in our understanding the pattern of clear pronunciation, again, there is that form of a babbling pattern, the particular mode of this is that with form formless -this we must accept here. That is, here it is the objective aimed at in no objective -the no objective is the objective. What it is in reality, a description of form formless, shaping of Him is recorded here.

CHAPTER III

HIMSELF THE SELF MAHAPURNA AKHANDA
ALL PERVADING THAT ALONE. SELF REVEALED
THE GREAT REVEALED -THE PARTICULAR FORM
AS APPROPRIATE TO ANYWHERE -COMPLETE WITH
ALL PARTS

The Great Indivisible Whole -He alone abiding in all Himself alone-manifest unmanifest

Highest knowledge itself (as realized by Gautama Buddha) -the great void as aimed at sustaining one or the other aspects it is He only Himself.

It is *Bhagavan* Himself only, the Supreme Ultimate Great *Bhava* itself - the Great Indivisible the Perfect -*Svayam Svarupa*

Unrestricted in respect to anything anywhere -Himself allows comprehension Self in Self

The Great Indivisible indeed is in all, in fact He alone in all Individual states -He alone the *Svayam Svarupa*

The *Jyoti* of the Great Indivisible -under that *Jyoti* only in particular form as it maybe any, anywhere

Yoga nidra (self absorbed trance of a divine person) *Yoganidra* of *Shri Vishnu* the *Rasamoy* full of wit and humour of His own Self

Mahapurna Akhanda (the Great Indivisible Whole) -designer of all Lilas, taking part in Lila too.

Mahapurna Akhanda -*Nam Bij Mantra* etc The Great *Pranava* -Self revealed

Vigraha -ever awaken form -*pran pratishtha* (rite of investing an idol with life)

Shastra- Self the weapon (*Sva astra*) -*Svakriya* -He only His *Svayam Svarupa* alone

Infinite *vigrahas*, one *vigraha* -what is there and not in *Mool*

Absorbed in *Samadhi* -*Bhava Samadhi*, *Chaitanya Samadhi*, transcending

Samadhi -no question of *Samadhi* -One *Brahman* without a second -the great state -Supreme Ultimate *Paramatman*

Shri Bhagavan Svayam Svarupa -the Great Indivisible Whole (*Mahapurna Akhanda*) cannot be excluded

All parts with all parts -how to comprehend if not so allowed

Absorbed Great Indivisible Whole -all indeed in the context of all aspects are perfect

Bhava Samadhi -(the fact) the *bhava* is *Svayam Svarupa*

Chaitanya Samadhi -in eternal absorption *Nitya Chaitanya Samadhi* -no question of movement no movement

IN ALL INDEED -HE ONLY -
THE MAHA AKHANDA PURNA

MA:- You should know *Viswabij*, the *Viswatit* (beyond *viswa*) what is *Maha Svayam* (Himself the Great). Here you mentioned particularly numbers, the states where the objective is attained, the individual states as the perfection of the objectives, in that state when *Viswabij*, that particular *shakti* being *Tat*, (in identity) reveals in the self, then the door of beyond *Viswa* opens. To call it the *Maha Viswa* (great *Viswa*), then how far would be the limit of the same you should consider, just say.

That *Maha Akhanda Pranava* (the great indivisible *Pranava*) appears in full revelation. Immediately then (unfolds)

the *Mahamool*- different lights, *mantras*, letters, words in concrete, abstract forms -whatever may be anywhere in *Viswa* -with all, transcends into the unmanifest. Such as, just observe, -nad *bindu* as revealed in particular ways, any in respective places, there too the *Maha Akhanda* abides. After *Maha Nad Bindu* having pierced through and transcended the same where no question arises what is beyond not beyond, since in all abides that *Maha Akhanda Purna*. On account of that, one in a particular state, when following a specific course, as you raised the question, there indeed that manifest unmanifest is in perfection. There is individual suzerainty, and there only, the emperor, the *Maharaj*. Therefore at all places, with all, that great union (*Maha yoga*) does exist positively.

Here is the query -who speaks? None speaks to any. All those contained in the *Shastras* -are those false records? On the basis of the *Shastras*, you do carry out the day-to-day course of life. That *Maha Akhanda Pranava* is complete in all respects -in *bhava*, in *jhankars*, in letter no letter, and (also) when in concrete, abstract (state), in manifest unmanifest, is all complete in that indivisible -there is that unmanifest, about with which you raised your query -who speaks? Whom to speak with, who it is to speak? Say it is I, say it is you, say it is he -it is Himself only, the Self in the Self. The *Tattwa* beyond *Tattwa*, *Tattwa* of Self - the Self in the Self only.

Q:- It is up to *Guru* to make one a traveler for perfection of the objective aimed at. Where it is perfection of the objective in regard to the aspect of *spanda*, it is of course there. Considering at each *chakra* (spiritual centers as revealed along the course in the spine in a particular line of *sadhana*). The *kriya* for awakening of *Kundalini* (the *shakti* coiled like a snake) in this *sadhana* from *Mooldhar* (bottom *chakra*) and according to the state realized under a particular guidance, one has to initiate journey with the same. With actions, as with a material gain in view (*sakama*), with absence of any gain (*niskama*) etc. with

all such *karmas* there is a particular movement for perfection of the objective aimed at. The perfection of the objective aiming at realizing the *Shiva-Shakti Tattwa* is there. The perfection of the objective by all is appropriate to anywhere in the context of *Japa yoga*, it is of course there. In the context of aspects sustaining *Bhaktiyoga* too, one attains the state aimed at. The particular state as the objective in case of *Dhyanayoga*. To realize the state in the *Kriya yoga* is sustained a particular movement. There is traveler aiming at *Maha Shunya* (great void). Under course of discrimination, there is journey aiming at *Atman* -in all these indeed, there is movement with awakening of *Kundalini* after piercing through *granthis* (spiritual knots, in the way to arouse *shakti*) and this (awakening) is a must. If a journey is initiated with anyone of all these aspects, could one realize all these (objectives) initiating with all the courses thereof ?

THE OBJECTIVE AIMING WHICH GURU MAKES
ONE TRAVELLER -LEADING TO PERFECTION
OF THE OBJECTIVE AIMED AT AS THE BASIS OF
ALL KRIYAS -SPANDA, SPANDAN SPANDITA
(DIFFERENT ASPECT OF SPIRITUAL VIBRATION)
ARE SUSTAINED, PRINCIPLE OF A SADHAKA,
THE PRINCIPLE OF YOGA

Ma:- Here you mentioned in numbers (several aspects of *sadhana*), in fact these too are innumerable and each single one of these too is innumerable. In that innumerable all abide in all. When a spirit of support and shelter (sought for), where there is manly effort etc. are sustained, the appropriate place for each must have to be. What is the reality of the same just take a little note of these too here -one is a traveler aiming at the particular objective and that objective has to be perfected. Where there is a *Guru* on the awakening of the *Kundalini shakti*, under a specific instruction there the same piercing through knot after knot leads to the perfection of the objective, since all entire abide *Mool*.

Q:- How is that, cannot follow, Ma?

MA:- On the infusion of particular *shakti*, the individual *Guru* guiding one on a particular aspect leads him to the perfection of self reality as the respective objective, with the distinct *shakti* (coming into play). In all these, in each one of them in fact, there is the *sadhakatwa* itself, the *yogatwa* itself, the *yogi* as such - there in every *Mool* abides in the form of being in state eternal, only on the touch of that same, unfold the aspects leading to the perfection of objectives in the context of individual states, as it may be appropriate to anywhere.

(There is) *Guru* and *sishya* the son, here (may be a case where) the movement being propelled under worldly desire, he (*sishya*) may remain engaged, heart and soul, in harmful extrovert activities, sustaining danger and distress. From that realm, that heart and soul movement is lifted and diverted in *Svakriya*, leading to *Ishta*, the individual self reality, the objectives of the traveler. It is up to *Guru* to guide one on the proper aspect. As the basic cause for entire *kriyas* there is sustained -*spanda*, *spandan*, *spandita* (various modes of spiritual vibration) -this is a must to take place, in which *kriya* sustained in any receptacle, can the *spandan* be excluded?

Q:- Is there *spandan* in *dhyanana* too?

MA:- Yes, in order to transcend *spanda*, *spanda* has to take place. There is one extrovert *spandan* such as in case of aspect related to *jiva jagat*. On the other hand, there is *spandan* in which one is an introspective traveler, that aspect leading to state as the self objective. The particular *spandan* when vibrated (*spandita*) reveals *Mool spanda* (*spanda* pertaining to *Mool*) - there is *nispanda* (absence of *spanda*), *aspanda* (without *spanda*) revealing that manifest unmanifest. Where is manifest where is unmanifest -in whom all abides -one is a traveler aiming at that. In regards to your query, to speak about the same (in answer), on certain times, the talk remains contained to a particular aspect, a fact you should make intelligible.

MA:- In respect to *Pranayam yoga* as well, *Guru* guides one in any *kriya* under a distinct process. However, in regard to individual *kriya*, it may not be one, primarily with *pranayam*, rather he may be instructed on *pranayam* alone, to follow *japa yoga*, as suitable to any. Again, one may have instruction on *pranayam* alone, as it may be in the context of with *pranayam* too. There are infinite variations of aspects as one may receive a particular one anywhere. Yes, of course, as the basic cause for entire *kriyas*, associated with each there is a definite relation of *prana vayu* (vital breath) with the *Maha prana* (great vital force).

When the external movements of inhaling and exhaling assumes the inward movement of the vital breath (*prana vayu*) and following any aspect one is a traveler aiming at individual *Ishta*, the *Mahapran*, the *prana* of all *prana* sustaining any *kriya*, visible, invisible, for the revelation of (*Ishta* as) *Atman*, one *Brahman* without a second respectively. When discarding worldly enjoyment, there is initiated the inward movement. Holding a primary consideration on an aspect one aim at realizing *Self-Tattwa* in direct perception in order to be established in perfection there. However, there is *Guru*, who shapes *sishya* in a particular body and makes him initiate his journey directing on a particular aspect. Aiming at that 'yoga', following that aspect, one has to move in any case.

In the context of entirely all these (aspects) -in each, there abides all, in all too each one abides -eternally striving together in the cord of union. That is why, the topic in consideration of fundamental receptacle is taken into account - that indivisible perfect *Mahamool* abides in each entirely, eternally existing as unimpaired truth.

However, he who is a traveler, recipient of *Gurushakti*,

(he has to move) following the aspect subject to that *shakti*. It is just like the main helm of the boat is held upon and makes (the boat) to move in any direction at any time. In order to make the journey of the traveler a swift one, the sail of *bhava* too, is set in full sail. However, he who is that primary helmsman it is the *Gurushakti* only.

FROM ANY PLACE WHATSOEVER THE ASPECT
IN PERFECT STATE
HIMSELF ONLY -MANIFEST UNMANIFEST

MA:- Each one is in contact with each *Pranayam* you do say about, in that movement of *prana* (life form), sometimes such as -you have not taught (me) the language of the *shastras*, try to understand through incoherent words -there is a well and tube-well, when you raise water with particular contrivance, just observe here as well, water that remained unmanifest, you cannot get that within manifest, the little (you get), you are satiated.

One word should be borne in mind, here to be a captive in the trap of satiation, as it is, be it anywhere, that place too is there. On the other hand, where in the entire manifest, unmanifest it is even, there is that Himself, the self-permeated, that He only in permeation, He alone.

There is a pump in the tube-well and (in case of a well) water is drawn on pulling by a rope -sometime it gets broken (pump) or worn out (rope of well), according to the (failure of) *shakti* (to lift water). Here the movement of *prana vayu*, (vital breath) is according to the state of mind and the state of mind too, is in keeping with movement of the vital breath (*prana vayu*). *Guru* is knower of mind (*Antaryamin*) -mind (of a *sadhaka* -*sishya*) is restless, according to that state, *Guru* prescribes also *kriya* pertaining to *prana*. Again, the state of mind is also in keeping with the movement of that *prana*. The *kriya* by stages too, should take place leading to absence of (order) by stages too, aiming at unfoldment of states as any

appropriate to any anywhere. Sometime, you talk about a spring-the water has issued forth from a particular stratum. Sometime again you mention, this water emerges from the lowest levels, from deep to deeper -here the linking cause is the unbroken continuous movement. When the coming of water from a particular level is dried up, an awakening of (want for) lack of satiation takes place. Where it does not dry up anytime, neither it will do so (in future) -entire water from all levels are accumulated together in one -what are you going to say that -it is that in whom all aspects are contained.

This too is an analogy in the context of external world. The fundamental cause (*Moolsutra*) has to be comprehended. One who is manifest unmanifest, there is that pertaining to that indivisible. One who is a traveler under *Gurushakti*, may he move following any aspect, where is the perfection of that stream of *shakti* -on the attainment of which, all are attained there, of course, no part is excluded.

Where in the journey, the objective is fulfilled, may it be any state (unfolded) pertaining to Self *kriya*. It is because, in every movement and state, it pertained to *Mahapurna Akhanda*, all the same, *Mahapurna Akhanda* however is not here. Nevertheless, from any place under the aspect which may be the perfect state, it is Himself only. There only the aspects of those *Tattwas* are manifest through comprehension. Where there is unmanifest, what has to remain there it is, of course, abiding positively. That particular *Tattwa* is unfolded there in the like manner. However, where there *Maha Akhanda Purna*, that is of course unrestricted.

IN ALL, ANYWHERE WITH PARTICULAR FORM -
KEVALRAM, PRANARAM, ATMARAM

Q:- Ma, how all those are attained?

MA:- Unattainment of attainment, attainment of unattainment

-where? In the context of your talk (query) about all these, in any of such (talk), sometime you say there is better water, in another it is saline water, sometimes again you say sweet water, (these are) of different labels, so they are of different nature. Of these too, in each, there is blending with the charm of *bhava* in many places. There is infinity in all entirely positively from anywhere the water may be brought under a linking cause.

There is that *pranayam*, one may move along a distinct form of path, all the same, what may be in a particular state in a specific time, at that time if there is revelation of awakening of *abhava*, there only, in him there will have the shadow of that touch. In order to be a perfect traveler sustaining *abhava*, all these a few as you mentioned, in all, with any form anywhere, it is He only. He is *Keval Ram, Pranaram, Atmaram* -as you may say any, at any place.

Simply, *japa yoga*, (resorted to) without depending on *dhyana yoga, pranayam* -where it is only *japa* alone the sound only of the *mantra* is concentrated upon along with dwelling upon the meaning (of the *mantra*) as well, as one may be appropriate anywhere with that concentration too, the movement of mind and life breath will take place in the form as appropriate to a particular place, all the same, it will lead (to the unfoldment of) our reality on piercing through *granthis* (spiritual knots). Only with *dhyana* too the object of *dhyana* should reveal nevertheless, with the support of deliverance of mind (*manatran* in *mantra*) etc. under a particular movement, the piercing of knots will be given effect to. The *japa* of *mantra, dhyana yoga* etc. that lead to the objectives through stages one will definitely realize that. Where only *japa* and *dhyana* are resorted to, the movement for deliverance of mind (*manatran*) will take place following a particular aspect in specific way.

Ma on a query -*sakal* (with *shakti*) *niskal* (without *shakti*), *nad, bindu, kala, ninad* (absence of *nad*), beyond *bindu, kalatit*

(beyond *kala*) (states of *Tantrik sadhana*) as you may consider one anywhere, the revelation of the same must take place as it is appropriate anywhere.

Q:- What about the aspect of *chakra*?

MA:- Regarding *chakra*, there are in mind desires and longings interlaced in layer after layer. On piercing through knots (spiritual centers), in the course of purification of vanity, pride, distractions etc., step-by-step, in the healthy movement of discretion followed, egotism subdued, there gives rise to movement of intelligence as it is appropriate anywhere.

In order to be a traveler following '*Hamsa*' (swan) movement (a spiritual course of *sadhana* in the context of inhaling and exhaling of breath), with the state aimed at in the course of progress by stages, an attainment follows compatible to as such it may be at appropriate places in self perception. In order to have the perfection of the objective aimed at, in the course, what has to happen as appropriate to any place, the particular place and state to be attained this, of course, must be effected.

KRIYA BY STAGES, SUCCESS TOO IN ABSENCE OF STAGES

Q:- Attainment of Self by stages, how it is here?

MA:- It is you too, speak about the particular place within the purview of *jiva jagat* - '*jalauka*' (the leech), to catch hold of another after leaving one. Is it possible to leave one without catching another, and also catching any without leaving the other?

It is that what is appropriate to any place when you stand on a particular step, without getting another step, do you leave the former? However, the place from where it is going and coming back, it is the same place to go to and come back from.

From where to move, it is to move there only.

Similarly, one has to attain what is proper at any place. As you are crossing steps after standing on each, a *kriya* by stages as it is, the same one (*kriya*) is also a success in the absence of stages.

There are *sakam*, *niskam karma* (action actuated by a desire of a purpose and action not actuated by any desire of gainful motive). However, the *kriya* itself sustained by single minded esteem and devotion with earnestness, this must take place in all indeed. In the context of anyone aspect too, one moves with a particular aspect laying a primary consideration for the same, as one appropriate anywhere, you should understand.

Q:- To lay primary consideration, how is it?

MA:- As *Guru* prescribes, those respective *kriyas* held in primary consideration, (such as) in consideration of a particular state (aimed at by any as deserving) one may be instructed to sit on a particular *asana*, where *asana* etc. (to be practiced) in concurrence with *pranayam* also. There may be some aspect with *spanda* being primary. There may be another aspect aiming at piercing of *granthis* (spiritual knots) laying primary stress in the concurrence of *pranayam*. There are different aspects, one may be *japa* primarily, others are primarily of *bhava*, *bhakti*, (devotion), *sakshi* (disinterested witness), *dhyana*, discrimination (*vichara*), *shunya* (void), *gyana* (Selfknowledge), etc. in primary consideration respectively. There are more and more, as many so many and accepting anyone as primary there are innumerable doctrines and ways (of *sadhana*). of course, all abide in all, nevertheless, there may be aspect considered predominant. Following all these in the journey (each aspect) would lead to purification of heart (*chittashuddhi*) definitely.

You may observe, in all, it is sustained rejectable and

acceptable. You also notice another aspect too, such as there is rejectable acceptable, again there are *guhya* (secrecy) and *ujhya* (implied, not expressed). In all indeed rejectable, acceptable and secrecy, unexpressed abide, sustained on the other hand whatever may reveal anywhere, it is on the path only -it is in the *Mool* alone where all indeed are attained.

In the *Chittashuddhi* (purification of heart) following the perfection of *kriya* pertaining to *karma kanda* (part of *Vedas* dealing with rituals, actions, functions, ceremonies) it is the result derived thereof according to the *Shastras*, a fact known to you no doubt. When one is a traveler for perfection of the objective aimed at, there is *karma* sustaining *Kriya Brahman* (*Brahman* as *Kriya*) as well, or *niskam karma* in fact. Such as in anything in all a *Brahma bhava* is maintained in the journey to attain the state as objective aimed at -it is the state as one *Brahman* without a second. On the other hand, what is attained by *puja* of *Devta* (deity) and the like with *sakam*, it is the fruit longed for, it is Himself in those all indeed.

SAKAM KARMA -IF BHAGAVAT KARMA
RESULTING CHITTASHUDDHI- LEADS TO
NISKAM KARMA ANY FORM, WITHOUT
FORM ANYWHERE THAT ONLY

Q:- Does *sakam karma* also lead to *chittashuddhi*?

MA:- Oh! Just see, with anything if one is devoted to *karma* related to *Bhagavan*, as a result since he learns to show respect to *Deva* (deity) and *Dviya* (a *Brahmin*), further there awakens a desire to believe in *Bhagavan*, if there be hankering a little to know him it leads to *chittashuddhi*, and may hope for unfoldment of the aspect, of *niskam karma*.

You should bear this too in mind, with whatever aspect one may pray to *Bhagavan*, if the prayer is sustained in believing in *Bhagavan* sincerely, in such case *Bhagavan* becomes compassionate, attracts by drawing towards Him only. With

anything whatsoever if one can only turn towards Him (as a result), if in the mind to of any (gives rise to) -just for this insignificant matter should I pray to *Bhagavan*? (a rise of such feeling may lead to the query), Who am I, where is *Bhagavan*? -to find away too for such unfoldment, he may look for hopefully (with assurance).

On the other hand, one who is engaged in *niskam karma*, his *bhajan*, *pujan* (prayer and worship) are only to propitiate *Ishta*, in fact aiming at realising *Bhagavan* only i.e. to know oneself to attain Him -sustaining this aspect in Himself only. However, there is that *Maha Tattwa*, in whom, entire *Tattwas* too should be in direct perception as true, eternal (*Satya Nitya*). How is that, appearance of what form in what varieties -who is where, what it is -(may be) *Nitya Shakti*, *Param Shiva*, who is termed as *Para Brahman* -which one where, in what *Svarupa* (reality) -it is Himself only revealed, He in manifest unmanifest. In all these (stated above), the particular form formless anywhere- 'This' indeed revealed in fact.

There is *Mantra yoga*, it is the great yoga (*Mahayoga*) through which one is led to be relieved of mind (transcend mind), that *mantra* as such, reality of the letter too, is Himself. The *nam* and one who is so named, the *mantra* and *Ishta* are identical.

Following this aspect, as may be the objective individually aimed at, will lead to perfection under respective *kriyas*. In regard to, *Atmadhyana* (*dhyana* of *Atman*), the state aimed at as objective, and in *Dhyanyoga* too, there is individual objective as meditated upon and those are 'Tat' the respective self reality.

In *Kriyayoga*, it is *kriya* only the *Svayam Svarupa* and allowing a comprehension of the same, the particular objective aimed at, is in perfection. Just see, in all these, *kriya* of mind, *kriya* of pran (on *asana* etc.) as appropriate to anywhere, (leading to) the

particular *yogasana* where the *yoga* is perfected. In all these indeed with respect to an aspect anywhere, it is in that unfoldment (perfection of that *yoga*).

MAHABODHASVARUPA -MAHASHUNYA
OBJECTIVE AIMED AT
WITH ANY ASPECT -THAT HIMSELF, HE ONLY

MA:- Here is your mundane *shunya* (void) within the entire *sadhana* of yours the *shunya* too is a supporting base. Without *shunya* could you get the periphery of *purna* (the whole) in your worldly conception too? Taking into account the piercing of *shunya* you conceive the perfection of entire objects. Despondence, indifference -where these too can be, just observe (these are) the aspect to awaken the *abhava* (want) for Him. In an account too, by enumeration the same all are completed within the periphery of your *shunya*. With the same (*shunya*) when a traveler initiates his journey in *jiva jagat*, if there are indications of unfoldment in regard to what is appropriate anywhere -all abides in all, whatever unfoldment in regard to what is appropriate anywhere -all abide in all, whatever may be anywhere. You are also able to comprehend from books. How little of course can be comprehended (where it is) to comprehend the incomprehensible? There as well, what is to be in manifest, (the same) is there in unmanifest too in the perfection of the objective aimed at *Mahabodhasvarupa shunya* (void as the great knowledge itself) -how the question of *bodha* (knowledge) and absence of *bodha* may be there, one should guess -it being the objective where the same is in perfection. What you term as *Mahashunya* (great void).

Guru Shakti is the light. One is endowed with mind, life breath (*pran*), intellect, egotism. In that intellect and egotism (when the query crops up) - 'Where am I' it is the intellect in you that in the quest of 'What am I' in order to attain the self over and over again, resort to various *kriyas* etc. as many so many. When intellect, discrimination and egotism (gives place for unfolding) self knowledge, (*Atmabodha*) the knowledge itself

(*Bodha Svarupa*) (as) He only, Himself established in the self, Atman itself. That is why (it is the unfoldment, depicting) the success of intellect and egotism, may be on sustaining any aspect and course.

Nitya and *Anitya* (eternal and ephemeral), who is there, what they are? In all these, there is that one-pointed attention - search for the self -this allows comprehension when the objective becomes steady through particular movement of *Pran kriya* of mind and discrimination by him -(revealing that one great 'Tat' (*Maha Tat*), knowledge itself (*Gyana Svarupa*), Atman itself (*Atma Svarupa*) - the only perfect objective as consistent to this place. With reference to books, sometimes you mention, one *Atman*, one *Brahman* without a second, as you may say here.

Now as you mention in your number, at the root of all *kriyas* it is, of course, carrying all entirely pertaining to the realm of mind, life breath, intellect, egotism, there are those travelers moving on that great path (*Maha Path*). According to the particular movement of mind and life breath etc. anywhere, sustaining the same, however, the journey of a traveler is completed in respect to different places following individual aspects. Here you mentioned number, in each, where is infinity absolute as well as oneness in the context of any aspect as you may say.

DISTRACTION EJECTION -IN ALL FORMS
'THAT' ONLY MANIFESTS CLEARLY
BY HIM CREATED -ANY FORM ANYWHERE -
SELF - PERMEATED, HE ONLY PERMEATED

MA:- There is *yogi* aiming at *Nitya* Self-perfection (*Atma Purna*) -one *Brahman* without a second. It is that *yoga* which is in perfection and those numbers as separately mentioned by you, those respective *Maha yogis* are there too, in the context of continuous eternal cause, abide in the indivisible (*Akhanda*) only. Accepting one or the other aspects separately, it is Himself only abiding as *Nitya* nevertheless, being in union in that supreme ultimate *Maha yoga*. These refer to all these (aspects) as you mentioned in number.

Q:- A distraction, favourable unfavourable, with all these -what does it mean?

MA:- Where are you going to discard anybody, where would eject a distraction? He is the emperor, His empire, anything clearly manifested anywhere. Yes, what is distraction ejection and the like in all forms it is 'That' only manifested superbly. In the created world by Him only, in that, any form anywhere-self permeated, it is He only who permeates, 'That' Himself the *Atman* itself, one *Brahman* without a second, where you would say all the same, there who, what, where could be distraction, ejection? Oh! All these are positively in Him at proper places, of course, in regard to a place, no place.

A *pashu* (a *jiva* as termed in *Shaivagam*) is in the bondage of *pashu* (*maya*) positively. A *pashu*-how do you know, acknowledge and recognize? (It is that) the substance of whom you collect and (in addition) that which melts and burns, this as well, contribute nourishment in your eatables.

Pashupati, a *pashu* is there where it is to be. *Pashupati* (Lord of *jiva*) is He whom you are going to attain. Here are all entirely, which you are making query about, each one may remain in its proper place, nevertheless, one remaining stationed in his own place, he is subject to transformation. On the other hand where there is impediment, hindrance, a distraction, the distinct *Tattwas* constitute the body etc. in *jiva jagat*. *Tattwas* too are limited by numbers as you know by hearing, all the same, those too bear infiniteness in all these entirely. In case of a traveler aiming at the supreme objective, all these *Tattwas* in entirety at their respective places should be accepted after purification, on the accomplishment of which transformation follows. On account of this fact the *granthibhed* is not tenable, 'My' *kundalini* is not maintained (ego based *granthibhed* and awakening of *Kundalini* are contradictory and not compatible). 'My' too should be sustained in *granthibhed* again, 'My' should be

supported in awakening of *Kundalini*, how could this be possible? Where (it is) 'I', 'you' cannot be (there) where (it is) 'you', 'I' cannot be (there). 'I' cannot be (there) all the same, where it is you indeed who is I, there it is all entirely -in any form, in any shape. appropriate to anywhere.

What you say a departure after leaving behind in the world, it is like a change of clothes sustaining longing and desire in *jiva jagat*, where there is coming and going back and where the entire course of the same exists as it is to be there in right manner. In order to fulfill desire and longings, according to the desire one may have, there is a physical body in keeping with the state. Because, 'deo' 'deo' ('give' 'give' feeling of want) that has not yet been appeased -*jiva jagat* where consumed by disappointment in not gaining and a sense of happiness on gaining persists. On the other hand, on receiving 'what' the question of gain and loss does not arise, eternally gained as well -otherwise, the agony of loss and joy of gain -could these be appeased?

Therefore, sustaining 'deo' 'deo' (feeling of want) it is only to gain a body (birth of an embodied soul) only. When is the prayer of one seeking for *deo* (want) would be fulfilled? When on the prayer for a particular *deo*, there is unfoldment of Self in perfection.

Where there are repeatedly going and coming back, birth and death - change of clothes in a particular form as appropriate to any time, according to desire and longing, there should be a corresponding unfoldment of a form sustaining respective varieties. Just observe! How this is as well -here in mind, life breath, intellect, egotism etc. as you are endowed with, within these too, when a longing for worldly pleasures and enjoyments is sustained, that too is satiated, as little it may be any time. Coming and going back means, birth and death, in the dwelling home of desire. A satiation, of the same keeping in view, you are holding a

desire again, in mundane world, to satisfy them one after another. This (desire) too, is moving ahead sustaining the aspect of its fulfillment to a great extent. That which remained unfulfilled, for the sake of that one has to assume again a body etc. keeping to the beaten track, in a particular form any time according to the desire. It is like holding a 'return ticket'.

ATTAINING OF SELF BY STAGES -
THIRST FOR WORLDLY ENJOYMENT -
JOY ON RECEIPT -ASPECT OF
RENUNCIATION FOLLOWED

MA:- This craving and longing when takes a turn for a desire aiming at *Svarupa* (self reality) as the objective, then, worldly desire and enjoyment and also coming and going back -a turn towards the renunciation of the same.

At that time the entire cardinal passions and entire *Tattwas* as related to the deha *Tattwa* (*Tattwa* pertaining to a physical body) pertains to the aspect of a specific *Mool*. You do say, don't you, that desires and longings are uprooted i.e. a fried seed, will not sprout again. Now you should understand what is the consequence of all these and when that *Svarupa Mool* (*Mool* pertaining to self reality) will unfold, who is there as in the *Mool* of all these -He only, Himself (including) all entirely as concerned to your *deha Tattwa* as well. It is because you are in identity with your physical body, admitting all those are acceptable and rejectable, of course. In you too, it is yourself the rejectable acceptable. In one and each aspect too, it is you only -which aspect of yours, accepting or not, you are perfect? Moreover, you will attain too yourself. However, on the experience of waning of intense desire for worldly enjoyment, in the journey leading to uprooting of desires, in case if it is not attainment of Self by stages, where could there be the aspect of appeasement of thirst for worldly desire and enjoyment - now you should have it grasped. Now you should understand, what it is attainment of Self by stages.

Q:- In mundane world all enjoyments are relative, where it is in waning, it is the Self only as the experience of Self -should we understand this only?

MA:- All these indeed, you are admitting in yourself, you should bear this too in the mind. Through *bhava* (devotional bearing) and *bhakti*, (devotional love) it may lead to what is to be melted away anywhere -i.e. a traveler for eradication of worldly desires (continuing) *bhajan* (worship) *bhaktibhava* (it may give rise to) seeking of shelter and support (*sharanagati*) unfolding self dedication (*Atma samarpan*) to *Bhagavan*.

(This is the stage) -where one is to be relieved of attachment, free of illusion (finally unfolding) -*Tat darshan* (view of Supreme) according to individual self reality aimed at.

BHAGAVAN HIMSELF ONLY
SUPREME ULTIMA TE MAHABHAVA ITSELF
THE SUPREME GREAT INDIVISIBLE PERFECTION
SVAYAM SVARUPA UNRESTRICTED

Q:- Could *bhava* (spiritual ideation) be all identical? As we feel, it is not possible.

MA:- There are infinite *bhavas*, all *bhavas* are not identical, (this statement) is justified. Where, not attaining Him, resorting to *bhajan* with the feeling of 'His want, gives rise to awakening of *bhava*. This inspires devotion and reverence, these are *bhava* and the like pertains to *abhava* (want). Nevertheless, on attainment of Him, there is the *bhava* pertaining to *Svabhava*. There is another where there is no question of *abhava*, *Svabhava*, it is the *bhava* pertaining to *bhava* related to *Svabhava* itself as Self the absolute. On the other hand, where there is *Bhagavan* Himself- there is that supreme ultimate *bhava* itself, the Self with the Self. There only unrestricted -the supreme indivisible perfect (*Maha Akhanda Purna*) *Svayam Svarupa*. The *bhava* too, has infinite forms in the journey pertaining to *jiva jagat*.

FIRE OF KNOWLEDGE, WHAT TO BE BURNT AWAY
ATMAN KUTASTHA (THE SAME EVER, WITHOUT
CHANGE) NITYA
BHAGAVAN HIMSELF, JANA JANARDANA -
FORM FORMLESS, IN ALL

MA:- On the other hand, in the context of *vivek vairagya*, all *samskars* (impression of past lives) as the outcome of distractions etc. all are fried up including seeds and sprouts, where the fire of knowledge is burning, then only, what has to be burnt away all are reduced to ashes in the self- the ash which is (called) *vibhuti* (sacred ashes). In the world when anything is burnt to ashes, the particular *vibhuti* (ash) as you would observe, it is there. In the state of self reality, *vibhuti* is there as it should be. It is in you only, in the body, are all these articles entirely and in the particular act of eating when it is totally consumed, that is, in which it is a burnt offering. It is only in self *Atman*, of course, all are offered as oblation, and when the latter is burnt to ashes, it is you in you, the reality of the *vibhuti*. In all parts of the body there is your *vibhuti* in you. That one, what it is, who -now comprehend the same -(it is) the knowledge itself (*gyana Svarupa*) *Atman* itself, one *Brahman* without a second as you would indicate any anywhere. Where it is offering of self in *Bhagavan*, if the act of having offered had taken place that may lead to the revelation of a particular *Svarupa* (reality) -it is the unfoldment of a vision (*darshan*) where, besides *Bhagavan*, *Ishwar* and (those) related to *Ishwar*, what it is not anywhere.

Therefore, you should understand, the *Viswa jagat*, since it is in you, you, in fact, acknowledging all pertaining to *Viswa*. That *Atman*, being '*Kutastha*' (eternally uniform) unchanging abides as *Nitya*, all the same, there is *Bhagavan* Himself being *Janardana* (Lord) in *jana* (*jiva*), abides in all as with form, formless. Where is *Bhagavan* not, He in Himself, the Himself, besides, what it is not in *Bhagavan* -where there is *Bhagavan*, all these entirely are there. Now you should understand, forsaking whom on gaining what, who gave up who received, forsaken where, where gained -where is a separate place?

However, where there are holding leaving, rejectable acceptable it is of course there. Where the *jagat* (world) comes into creation on the *kalpana* (resolve) of *Bhagavan*, as you contend, in that case, whom belongs to all these, who what it is? Far and near -who it is, now understand. Accepting what and not, also attaining what and not -comprehend this.

ASPECTS PERTAINING MUNDANE WORLD -
A TRAVELLER FOR SVAYAM SVARUPA
IN MOVEMENTS STATES HE ONLY, ONE ALONE
SEPARATE SVARUP AS TOO -IN INDIVIDUAL PLACES

MA:- On the perfection of respective aspects there unfolds your *Svamool*, you are that *Mool* in fact. All those are contained in you, beginning from senses, all without exception, as instruments for creating obstacles and hindrances, since you are a dweller in mundane world, all these entirely appear one after another. Why do they come up in sequence? Because all these are perishable, each one is in like form positively, not *Nitya*. An uprootment of the same takes place in appropriate places. However, entirely all of these too abide in *Nityatwa* (eternity). How is that? You might appear to be terrible one from the *jagat* point of view. This terrible form, could it be *Svarupa* (reality) of yours?

In the place of fear, a fear must crop up. That assurance of no fear (*abhaya*) the *Svayam Svarupa* when revealed in you, that fear and no fear are in you in fact. In the same manner, in each *Tattwa* the aspects pertaining to mundane world (in every fibre of the body) become a traveler (to realize) *Svayam Svarupa*. Being a traveler who is solely in those movements and states, it is He only. These have got separate *Svarupas*, that *Svarupa* is there in respective states of the individual. The unfoldment as viewed subject to changes one following another, by nature it is subject to change this fact too.

This too where it has to be, all the same what has to be built up anywhere, that too is there positively. What is specific

shaping at any place that too exists nevertheless to be destroyed (what is not desired, not *Ishta*) that too is there. Besides what does not take shape at a particular place, that too is there definitely. In the context of any aspect too that which is built up afresh, not built up this as well, as may be anywhere further in. There is created, not created and the like, no question of being created at all- it is that whatever you may contend. Never at all created in any time, no question of created not created -it is *Nitya*, where uncreated (according to the doctrine of non creation).

ANYTHING ANYWHERE -NITYA

Q:- Where it is with all, there exists as we hear about too, nevertheless, it has not been created, uncreated, this we hear as well- how it (such contradictions) can be comprehended?

MA:- There is infinity pertaining to entirely all these, all the same, any thing anywhere abides as *Nitya*. Where you do contend reflection doctrine of *pratibimba*, there it is in that form. If the source of reflection is excluded, where is the question of the objective as source and reflection. Nevertheless, under the circumstances, accepting all that exists anywhere as *Nitya*, if the aspect of *pratibimba* (reflection) is taken into account, this too, can be considered as a particular aspect. Here are many in varieties, if only *pratibimba* is considered, what is in *Mool*, you should understand. When the real *Mool* is attained, He whose *pratibimba* it is, when the same is Self in the Self, here are all in varieties, really what is there, understand: where there is ephemeral, perishable, if *pratibimba*, these all indeed do not exist anywhere, how can there be manifestation, where it is the *Svarupa* of Self? The world is without beginning, you contend, this too is infinite. Where is beginning and end in fact, search for it.

Where there has been no creation at all, uncreated i.e. never to be created, who is created here, what is to be created? Besides,

whom did you attain here with form, formless? He whom you have attained with quality with form as Self in the Self, the same He is without quality, without form, such as ice is water. Where you have truly (realized) yourself as one *Brahman* without a second, one *Atman* you are in the supreme ultimate state, just observe, from the point of view in respect to that aspect, there is no question of two. If two is accepted, where can there be He only? It is one *Atman*, the *Svarupa* of Self.

THE MOOL ITSELF OF ALL INDEED ANYTHING ANY TIME -NO CONTRADICTION

Q:- What is a sphere and no sphere (Lokalok)?

MA:- Since there are *lokalok*, so there are many lights in many forms, all the same, in the context of *lok* (sphere) it is that particular one. Suppose, it is the particular light in which you are identified as a *lok* (a human being). *Lokalok* are infinity. There is infinity in each light of a *lok* (man) pertaining to particular light. The particular light, there is that *Alakh Niranjana* (the pure beyond mind and intellect). The same does not get coloured, when?- when there is no question of the object to be aimed at and the absence of the same. Could there be any end of such (topic), let it be closed here. The real fact is this -the *Mool* itself of all these, the particular one any time, there cannot have any room for contradiction then. Where the journey of a traveler is perfected on attainment of Self by stages, it is there only the state of the reality of individual self. Being a traveler, experience the *Tattwa* (truth) of inverse movement, there may (unfold) the state of self-reality on a particular attainment anywhere.

Q:- Our unfoldment by sustaining the converse movement, that leaves us struggling in the mundane world, all the same, from here if we turn to the inverse one, where the movement is regulated on catching hold of (one), after leaving (another), in that situation (there may unfold) the perfect state at any time. Again, from the perfect state,

from where we had moved in converse movement on catching and releasing, however, the fact remains that the reality of self is Self revealed in all perfection. Therefore, all those entirely (as caught and released) are attained as perfect -should we understand this indeed as we heard all about?

ALL ABIDING IN ALL -
HIMSELF

MA:- Oh! through converse movement as well, how far (it will lead) where? Here too this is infinite, of course. Through your converse movement could you be in a position to fulfill all your wants? That is not the place where *abhava* (want) can be fulfilled, you are in your dwelling place sustaining as little *samskars* (impression of past propensities), all the same, there is infinity here too. It is you only admitting your self in as little measure it may be. However, here too, as much as it may be your own, it is with you sustaining you only, admitting all aspects of *abhava*. In *jana (jiva)* there is *Janardana* (Lord), it is He only Himself, what it is not in Him? Otherwise how to initiate a journey, with whom? It is because, all abiding in all, Himself. That is why there is a drop (*bindu*) in the ocean (*sindhu*), an ocean in the drop -it is like that.

Q:- So should we conceive this, on the basis of what we heard - from anywhere one is a traveler following an inverse course -since we are not perfect in the mundane world, that is why, we turn to be a traveler following the inverse course -in order to attain perfection?

A JOURNEY -WHAT IS NITYA -
AIMING AT THAT

MA:- Yes, yes, yes -what abides as *Nitya*, it is a journey for manifestation of the same. All indeed, in mundane world, there is perfection sustaining imperfection. In this kingdom all indeed are of this nature. You do contend *Maya* too, *Maya* without a beginning all the same there is a reality where it (*Maya*) is *Shanta* (in "absolute quietness). You may be a traveler from anywhere, where there is (unfoldment of) perfection at any movement,

which you may speak of, to be separate, in inverse course, it is you who is perfect in you only.

Q:- That as you say, one is traveler under direction of *Guru*, in this course of journey, at any moment from any place, there is 'Tat', a revelation of attainment of the objective, this of course should take place. You say this, as well, all aspects are infinite, where are you going to make an end of it. It is end then only, the moment when the objective aimed at is revealed, the journey of a traveler is successful only then -this is what we have been hearing about. Therefore, in our case too as we are in the mundane world, through *Guru's shakti* a journey can be initiated from any place and on the movement sustaining the aspect that may lead to perfection at any place -this is what we should understand, is not it so?

AS MANY LOKAS THERE (ARE AS MANY) LIGHTS
ALL LIGHT IN ALL

MA:- All indeed are infinite in respect to any aspect you may hold upon. Here are all in *Viswa jagat*, there are as many spheres (*lok*) so many lights, the entire lights are (contained) in all lights. Considering the particular light, you determine as this *lok* (sphere) and that *lok*, who in all these, the entire *lok* (sphere) *alok* (light)? The particular movement and state as appropriate to places attainment non attainment, where there is mental anguish of disappointment due to non attainment, a consolation too, for the time being on attainment, the particular *kriya* sustaining all entirely whatsoever in *jiva jagat*, in *Viswa Brahmanda* and beyond -He alone abiding in all and all abide in Him in the form of *satta* (the fundamental existence itself as the universal basic support). *Atman, Brahman, Bhagavan* with form formless as you may determine any anywhere -there, say He only, say you only. In the context of the state of being, where there is no question of revelation non revelation, that is, nothing to determine as light or darkness -say He, say you -there is that Himself.

Q:- Here is (the statement denoting) He abides, (I do) abide, this fact of manifestation- who does it?

MA:- (The fact of He) abides, (I do) abide, it is Himself only in manifest, in unmanifest.

Q:- Well, (so it is) Himself only that manifests?

MA:- You should understand.

DIFFERENT COURSES -MOVEMENTS STATES -SEPARATE
ALL INDEED HE ONLY HIMSELF

Q:- Queries never leave us Ma, (so) a query cropped up once again -our problem is this, -well, if this is the fact, we however notice that he is a *Vedantic* (follower of *Vedanta*), he is a *kriya yogi* (a *yogi* following *kriya*) etc. all so many. In familiarity with them, it appears there is no agreement of one with another in all respects, as it comes in our observation. The same is observed in a traveler too, initiating a journey.

MA:- Oh Baba, all indeed are that Himself only.

Q:- But, in respect of *kriya karma* observance of spiritual rites) bearing diversity, attainment too thereof are diverse as well, as reported all the same, in a word you finished all entirely. However, we fail to comprehend any a bit.

MA:- With respect to any aspect, following any course, you may move on plying an oar. Nevertheless, Himself allows a comprehension in appropriate time. You make queries too, and in a hair-splitting manner. Alright, suppose there are fruits of different varieties placed in separate divisions. Taking money from home, the kind of fruit desired on purchasing the same you are satisfied, highly pleased. In fact, what is termed as fruit in abstract sense, it is one and the same only. Basically, the *Tattwa* in which if the fruit in absolute sense may allow comprehension perfectly, in such case it is unrestricted. It is

because, the *Tattwa* of *bij* (*bij Tattwa*) of its fruit, the respective *bij Tattwa* of all fruits abides in all indeed.

Since it is *Mahapranava*, in that *Mahapranava*, the aspect of manifest, all *bij*s in concrete forms etc. are well preserved. All the same, just observe, in unmanifest too, those who follow *Advaita Vedanta* (*Vedanta* of non duality), in regard to *Pranava* the *Vedantists* are entitled to realize it (on following the path on *Guru's* instructions). In a *Pranava*, in the *bij Tattwa*, where the *bij* is well preserved as *Nitya*, sustaining particular *dhvani* (sound) that may lead to be instated in the aspects of unmanifest. In the unmanifest, the fact that unmanifest only is well preserved eternally, if this is not the case, how there could be 'That' only?

Q:- Through an analogy, we do follow. However, the state we are in, where could we get a solution?

ANYTHING ANYWHERE -HIMSELF
ALLOWS COMPREHENSION -
THE SELF IN THE SELF

MA:- Does a solution take place just like that? A solution may be had in respect to an aspect where (one is) absorbed too in meditation. However, this solution pertains to a particular one, according to the line followed in respect to specific aspect. Since there are separate propensities (*samskars*) sustaining individually, so there is contradiction on the way. *Bhagwan*, Self only revealed (as) the separate courses, paths having corresponding *jyoti*, light and way. On the way carrying that light, one has to move supporting that light. According to individual propensities, after having so many rounds of coming and going, (may unfold) that movement of that stream. He, His entire *Tattwa* as the form of *Jyoti*, exists eternally as the separate forms and colours. The stream as leading to a state as appropriate to anywhere, when He allows comprehension of Himself, the Self in the Self, there only, (one is) astonished, speechless, beyond language inexpressible (unmanifest). Again, in regard to another aspect, He as manifest

too, it is perfect. His *Lila* too is infinite, of these too any form anywhere (it is perfect).

Q:- Ma, the path however, we understood all the same, the respective individual state is in regard to different aspects, how could these be separate notwithstanding we hear about separate state too?

**MAHAKHANDA IS IN ALL -
HE ONLY ABIDES IN ALL**

MA:- Alright, take note of another word, since you are determined not to leave the matter without listening. So long as the touch of *Maha Akhanda* is not (received), the question remains about state, no state. Till then, one is in a particular state, according to movement following a particular path pertaining to any aspect, in one indivisible perfect state too in regard to this, there abides Himself. That self objective is attained by Himself only. It is *Bhagavan* only Himself, in those respective forms as appropriate anywhere. That *Maha Akhanda* only in all entirely, in fact He only abides in all, where else?

**MAHA AKHANDA PURNA -ALL INDEED POSSIBLE
IN HIS KINGDOM AS HIMSELF
MANIFEST UNMANIFEST, SECRET IMPLIED
AGAIN, COMPREHENSION ALLOWED AS LITTLE**

Q:- *Maha Akhanda Purna* is all these entirely, then (how) that self-revealed?

MA:- There is that indivisible perfection (*Akhanda Purna*) *Bhagavan* Himself does exist, in fact it is He only in these separate forms, formless. The indivisible *satta* (fundamental base of existence) in which He abides, in that *satta* too (He is) in such forms (as) the particular state in distinct forms. However, there is that entire development and unfoldment pertaining to a distinct aspect -(there) He does abide at places, He, in secret *Tattwas*, remains hidden and may reveal laying primary consideration to any distinct aspect. Hidden and unmanifest are

not identical words, this should be understood. No one appears to agree with another, this also remains evident in external manifestation.

Such as the name fruit (in general) besides, there are fruits are named according to distinct forms. Further, there is *bij Tattwa* -all abides in all seeds, all abides in all fruits. As manifested you are getting fruits, each separate from another, in that seed you are getting (again) that particular seed and tree.

Moreover, there is that particular fruit in that particular tree. Here all abide in all, nevertheless, in separate self-realities, the individual distinct fruits are there, individual distinct seeds as well. This indeed accounts for the characteristics of separate aspects pertaining to the indivisible kingdom of *Bhagavan* only, such as manifest unmanifest, secret, concealed. All the same, again to allow a comprehension, to reveal, as little it may be anywhere -that is why it is admitted, one and infinity- one in infinity, infinity in one. Where there is absolute quietness it is, of course, there.

In the *jiva jagat*, all men each one separately, are endowed with distinct forms, characteristic qualities. All are identical, all the same, each one maintains a separate shape and appearance. Out of them, one who is made a traveler by *Guru* with the particular objective held upon, and leads the journey to perfection on the distinct revelation in accordance with who allows comprehension in that objective. Where there is that perfect indivisible (*Purna Akhanda*) and if one is instated there, in reality, in the self truth (*Nij Tattwa*) as well as in the eternal *satta*, that great indivisible only (*Maha Akhanda*) is attained. However, in separate places, in distinct forms, as one, appropriate anywhere, He does abide (and can be had) in direct perception. On the unfoldment of that truth, if instated in the void pertaining to *abhava*, in the particular *Nitya* state -in that *abhava*, the fact that entire distinctions are in *Akhanda Purna* (indivisible perfect), and if a touch of the same could be had, nevertheless the fact that in

unfoldment of the entire forms, varieties and appearances separately, pertaining to all distinction as are in the *Maha Akhanda* -it is That. All possibilities are there in that kingdom as Himself.

Here you should bear another word in mind. *Maha Akhanda Purna*, the manifest reality, as little it may be revealed, it is there positively, as little it may unfold. There is that manifest unmanifest *Svayam Svarupa*, He remains unimpaired perfect indivisible, all the same, in the *sadhana* by *jiva jagat*, it is He who is attainable. He who does not manifest, neither appears nor disappears, abides in *Nitya* too, in *Svayam Svarupa* -say it is I, say it is you, say it is He - abides in the Self only, no room to turn on the side. Therefore, after all, who, what (is He), where? In the *sadhana* of *jiva jagat*, as much as in any way, He allows comprehension, this of course you obtain no doubt.

MAHA AKHANDA AT ALL STATES
HIMSELF ONLY
INDIVIDUAL STATES- IN THAT NITYA
SVAYAM SVARUPA

Q:- This *Maha Akhanda* -entirely in all?

MA:- Yes, leaving any aspect indeed, it cannot be *Akhanda*. That *Akhanda*, where it is not? It abides in all in fact. In the *sadhana* pertaining to *jiva jagat* what is attained and the state, as are known to you, (it is) on attainment of a particular place, sustaining the specific objective in regard to a definite aspect -in all these abide Himself, He only. That unfoldment is in *Akhanda* only. In the absence of a single state even, the indivisible (*Akhanda*) becomes divided (*khandita*). Sustaining all these; the *Maha Akhanda* is perfect (*Purna*). In *jiva jagat* it is Himself only in those distinct forms. There are separate *bhavas*, separate states -according to particular movements, there are corresponding states -(all these are) Himself only. Where there is *Svayam Purna Yoga* only (Himself the perfection of *yoga*) of one with another, that of course, is there positively (besides) each one of them in fact, it is He only.

The individual attained reality of the objective maintains separate -distinctions, nevertheless there is no distinction. This in fact abides identifying as one in entirely all, all the same, it is separate as well. Such as all are men, all the same the individual distinctions are in each. That is why *sadhakas*, *yogis* sustaining individual objectives are instated in separate state itself -the matter you enquire about. Such as *rishi muni* -there are as many doctrines and paths they are in their individual states -in that *Svayam Svarupa* of Self, it is that I only. In all states, indeed abides that Himself of course, He only.

THE JYOTI (LIGHT) OF MAHA AKHANDA
IN THAT JYOTI ONLY
AT ANY PLACE IN ANY FORM

Q:- There exists, remaining in separate existence even?

MA:- Certainly exists.

Q:- Again too, question arises -how then all do not speak in a similar way in respect to all aspects? There are separate paths, separate states, this is that we hear about?

MA:- There is all in that *Akhanda* in all there is same *Akhanda*. As it is said, don't you -why are you making queries? So long as the light (*jyoti*) of *Purna Maha Akhanda* is not there (the question persists). In His light, of course, (anything is) in the specific form in a particular place.

Q:- Here we are listening so much and that too, directly from your lips no doubt, why then we fail to comprehend?

MA:- (With a smile) Oh, that is comprehension of the incomprehensible on a craving for comprehension, the heart is given to weeping (an indication for), the habitat in the process of being built (for the unfoldment of the objective).

A YOGA NIDRA (A YOGIC TRANCE) -
A HELP, A HINDRANCE -ON A QUERY

Q:- A *sadhaka*, an *upasaka* falls asleep apparently akin to spiritual

absorption(*Yoga nidra*), what it is termed, do not know. An hindrance it is so we hear about, an aid too, so also we hear about - which aspect should we apprehend?

MA:- The aspect that is conducive on the path followed by a *yogi sadhaka*.

Q:- That is why the query indeed, nothing at all we followed.

MA:- Those who are *sadhaka yogi* as you say, (should have) measured food and sleep. If the food is regulated, a sound sleep will be there, adequate.

Q:- A sound sleep too cannot be had always, Ma.

MA:- Following *kriya* as instructed by *Guru*, make an effort for sound sleep. That sound sleep must be regulated too and be replete. The particular *kriya* that may cause a sleep, the same *kriya* as if may break away (the sleep) -such too, is a *kriya* that may take place in *jiva jagat*.

That *kriya* should not be kept as a primary one in all cases at that time. A *sadhaka* who is devoted to all those *kriyas*, the objective of whose life is devoted in *sadhana* only, aiming at realizing *Bhagavan*, under certain situation, for the time being, the sleep should be maintained on a less predominating consideration in order to allow the same for a little respite. Why so? On account of lack of sleep, caused due to distraction, the same to be destroyed and for the aspect of equipoise to be brought back. At that time *kriya* is given a primary consideration causing sleep to be given up, in all such cases, the *kriya* is never successful in all occasions, the aspect of distraction goes on augmenting. At that time the attachment of *kriya* should be given up for the time being. Aiming at the success only of *kriya*, *sadhakas*, *yogis* should accept the aspect alone that would lead to perfection of *yoga*. However, the same advice is not applicable to all (it is) according to the eligibility, the same is (appropriate) here too.

YOGA NIDRA -BEING IN UNION
WITH CHETANA IN PREDOMINANCE
THE STATE OF NITYA CHAITANYA
NO WAITING FOR SLEEP, NO SLEEP

MA:- Following *kriya yoga* when a sound sleep is adequate, providing the traveler to undertake journey sustaining measured sleep, the articles that create distraction should be discarded, food only helpful should be accepted. Where one indulges in taking unfavourable, unprescribed food, resulting in overpowering by *tama* (the lowest element or, primary quality of human nature and character marked by ignorance and vice) resulting in oversleep, for them, what should be right quality to accept, you should understand. Therefore, regulated self- restrained life in every aspect is essential. This is applicable to all. However, every one has to move on the path as directed by *Guru*. When under measured food and sleep, the *kriyas* observed by *sadhaka yogi* moves on perfectly, in regard to this aspect where there is *Yoga nidra*, it is to remain in union where *Chaitanya* (self consciousness) predominates. This particular state too is of various sorts. Mundane sleep is a deep sleep sustained by cover in ignorance (of self). On the other hand, there is state as a result of vement by stages, here the sleep is associated with *Chaitanya*. In one aspect, it is journey keeping in view a conquest over sleep, the other one being under cover (of ignorance). Further, there is no relative aspect of sleep, no sleep where it is the state of *Nitya* (perpetual) *Chaitanya*. Here compared to sleep in ignorance the *Yoga nidra* is desirable and compared to *Yoga nidra* a perpetual awakened *Chaitanya* is desirable.

In case of a self-controlled *sadhaka yogi* sustained with right food and sound sleep, in his march forward a state may unfold where that *Chaitanya* remains well preserved (as ever). Moreover, when the aspect of *Chaitanya* here gets predominantly awakened further, then the sleep too falls asleep. This sleep too falls asleep means consciously awake -eternally (*Nitya*) awake, *Nitya Chaitanya*, the aspect of eternal state -the perfect state in the journey of a traveler, as aimed at.

When a *jiva* is devoted to *Yoga Kriya*, it is a movement to gain conquest over sleep. By stages when the aspect of mastery over sleep unfolds, here the journey is sustained with *Chaitanya* predominating. To the degree the *Chaitanya* is awakened, with that measure (to move) by stages. This (movement) too has infinite places. At the particular place (where unfolds) *Yoga nidra* in union with *Chaitanya* when that (reveals as) *Nitya Chaitanya* -(the state of) victory over sleep -one is one, instated in *Chaitanya* as relative to victory over sleep by stages.

There it is the *Nitya sthiti* (eternally instated) unrelated to victory or defeat -who is there? It is He, of course, Himself.

YOGA NIDRA OF SHRI VISHNU
A QUERY
IN SELF RASA, THE RASA PERMEATED
LILA OF RASA

Q:- On the other hand what is the aspect in regard to *Bhagavan* - the *Yoga nidra* of *Shri Vishnu*?

MA:- Strange! He is Himself. It is in His reality of *Yoga shakti*, what is appropriate anywhere. Himself revealed as the form of *Lila* being Self in the Self. *Shri Bhagavan*, He is in manifest unmanifest, in *Viswa* beyond *Viswa*, Himself the all benevolent, benign itself- it is that form, could there be any word like this compatible? He who is *Svayam Svarupa* in manifest unmanifest, it is Himself only in fact, in all *lilas* as revealed anywhere. His *lilas* at different places, the splendour of His beauty. It is Himself the sheet of cloth to cover with as created daily and drawing the same, the one full of charm (*rasamoya*) takes free pleasure. His *lila* of charm (*rasalila*) in the charm of Self (*Nijrasa*) by Self in the Self. The covering is His creation only, in that it is He only in the form of that *lila*, Himself -could that word (in the query) be in keeping with that place? Where besides Him no question arises, what are you going to say there, in what language? He only Himself- (there) anyone, what, who -no word can arise at all. To gain, asking can never take place, there Himself only, *Nitya*.

Q:- Where it is the state of *Satchidananda Svarupa* (reality) on attainment of Self, what it is there?

MA:- You only should make it understand. The talk of attainment, prayer does not arise, out of question, on the other hand, where there is solicitation and gaining.

SHRI VISHNU IN YOGA NIDRA
AND SATCHIDANANDA SVARUPA
ON QUERY SUSTAINING SEPARATE ENTITIES

Q:- Then of course, both of them are not identical as occurred in the mind.

MA:- As one appropriate to anywhere, you should make it understand all these talks entirely, are in the context of a particular aspect as very little thereof, according to your beating (of the drum).

Q:- Alright, as you said now, what is not attainable by *sadhana* in *jiva jagat*, He Himself is instated eternally in *Nitya* too. In this situation, if He is not attainable, the fact that He exists, who then confirms the same?

MA:- On attainment of *Bhagavan*, the Self is attained, on attainment of Self only *Bhagavan* is attained. -you should bear this word in mind in the context of that *Svarupa Tattwa* (truth of reality).

Rupa, rasa, gandha, sparsha, shabda -the five abide in the five nevertheless sustaining each aspect separately (may lead one to) that *Akhanda* (unbreakable continuous) where aspect, no aspect, course no course, such questions never arise -if this is not the case, where is *Maha Akhanda*? With the aspects and courses of the five, it will not do, each one is perfect *Maha Akhanda* as you may comprehend -there it is unrestricted.

MAHA PURNA AKHANDA -CREATOR OF ALL LILAS
IN THE LILA AS WELL
IN MUNDANE TOO
IN UNFOLDMENT DEVELOPMENT
IN UNMANIFEST, IN SELF REVEALED

Q:- Here are the group of passions, all that concern about

fundamental truth of the physical body, which is the end of these?

MA:- What is the end don't you know? Each one as it is, such as fundamental truth of fire, water, air etc. i.e. all *Tattwas* entirely, the moment the fundamental truth of each is unfolded, then only the same is transcended. Now you have it grasped. The fundamental truth (*Tattwa*) as unfolded and transcended the same where this particular one had revealed from. This is the subject to be considered. The Great One, *rishi*, *muni* as created from individual fundamental truth, on the other hand there are, when on attainment of self through gradual unfoldment are instated in the Self *Tattwa*.

Therefore *Mahapurna Akhanda*, one He who is the designer in the context of all *lilas*, the same He is as taking part in *lila*, in the mundane state as well, in unfoldment development, self revelation and in unmanifest as well. One day in the course of talk (Ma) spoke, sometimes you read out (scriptures/religious books) in presence of this body, how this body listens to those, if this fact was known to you, in that case, your enthusiasm (will be on the ebb) - what is on listening to a reading, the same is on not listening too. Everybody of course listens to, no doubt. However, since the body (Ma) is in the association of you presently, there is that indeed, had this body listen to.

MAHAPURNA AKHANDA
NAM, BIJ, MANTRA, ETC

Mahapurna Akhanda; has this any particular *nam*, by, *mantra* etc. ?

MA:- What it is not what it is (as may be there) whatever you may say in respect to any aspect, it is that indeed. There is no question of saying or not, there is negation affirmation too - where? - a quest for the same should be undertaken.

Alright, as you make to say -*mantra* means a salvation of mind too, of course. What is within the realm of mind, only this too is not exclusively there indeed, in regard to the aspects transcending

this, there are so many hundreds, infinity and one. Where you say these -*Shri Rama, Shri Hari, Shri Krishna, Shiva*" *Durga* besides more and more too of all indeed, having as many so many distinct names etc. without any name too there are *bij* etc., *mantra* etc., pertaining to individual *Tattwa* - itself of all forms, as one appropriate anywhere. In regard to specific *nam*, *mantra*, *bij*, there are corresponding distinct forms and *Tattwa* etc. of the *Shri Vighraha* etc. pertaining to all these, have distinct shapes in keeping with distinct forms as appropriate anywhere. Name, form, *bhava*, by, *mantra*, *Shri Vighraha* and all the rest are infinity and one according to respective states no states as appropriate to anywhere, without name, without form, without attribute, formless, void no void relative absolute - all these can cannot reveal in respect to particular aspects - it is Himself the great Self revealed, the distinct one anywhere as may be in respective self realities, it is Himself only abides in fact in perfection. The individual objective aimed at, for attainment of what was not attained, the aspect leading to perfection of the objective, it is of course in the journey as Self indeed.

THAT GREAT MAHA PRANAVA
HIMSELF, SELF REVEALED -
MAHAPURNA AKHANDA

MA:- As you making query about, (as regards) the *Svayam Svarupa*, the edict of ruling of that great revelation, as much as you may make to speak about. On that great particular auspicious moment, with the particular *nam*, with the particular *bij* etc. with the specific *mantra* etc. - the particular *mantra*, *bij* etc. (the fact that) - in which abides all *mantra* *bij* etc. in all *mantra* *bij* etc. there abides that particular *mantra* *bij* etc. - infinity and one - when the same one is Himself the self-revealed. In *dhvani* (sound) there is absence of *dhvani*, in the absence of *dhvani* there is *dhvani*, in the metrical rhythm, unmanifest in manifest, manifest in unmanifest, in the letter there is absence of letter, in the absence of letter there is letter and all the rest, in all such revelations there is that particular unfoldment - in that only abides that *Mahapurna Akhanda*, you should know! It is the particular revelation on the unfoldment of which - there is

that as you spoke about -the great revelation. Where the question as well of a revelation no revelation has no place, where *bhava*, language, speech are stunned, not only that, to say the (same as) great state no state beyond word and language, all the same where that great revelation may be -with what further more, more, more *bhava* language and word (it can be expressed)?

Any *nam* or the letter *Pranava* only (as could be received from) the *Sad Guru*, the knower of mind (*Antaryamin*) the *gyana Guru* as well -where there is no question of supreme illusory (*parapar*), there is that supreme ultimate indivisible the perfect great *Guru* (*Maha Guru*) and if out of goodluck in the great moment and having eligible competency (the same *Pranava* may be received). *Pranava*, since it is *Akshar Brahman*, *Akshar* means which does not drip to mutilate (not *ksharita*), this *Akshar* too (letter), of course is of a form. So it is a letter as such. This letter too when pronounced, where it may be so executed, there may not be the question of mobility immobility. Again in the particular external sound, internal sound (that may lead to) no sound there is no question about sound no sound on the pronouncement of the particular sound, in the specific state, leads to the (distinct) Self revelation. Here it is formless too, eternally instated -*Mahapurna Akhanda*, *Mahamool Svarupa*, self-revealed. If that *Maha Pranava* itselfself-revealed -(it is) *Mahapurna Akhanda*.

Shabda Brahman Pranava is *Nitya* self-revealed, Himself. On that account, here is the letter *Pranava*, where it is its reality, there is *vigraha* complete with form, all the same it is formless. It is because that particular sound aimed at the unfoldment of Self reality, the final state which is beyond *bhava*, beyond sound. On the other hand, observe the aspect where if the one without attribute, formless, absolute be that, here it is self-revealed.

Further if it is in the context of the aspect with form, with attribute it is self the form, self the attribute, self the self-revealed -

revelation of that absolute reality, where it can be termed as Self the reality (*Sva Svarupa*). Without quality, without form and self the quality, self the form, the entire *Tattwa* of these indeed is -Himself. Where with form too is in the *Svayam Svarupa*, where the distinctive *Tattwa* etc. of realities (*Svarupa Tattwa*) are revealed, there, with quality, with form, are to have primary consideration, if so asserted, if the question of relative absolute and that of first second, higher lower, has no place, if at that great moment (*Mahakshan*) there is that great revelation (*Maha prakash*), then only (it is) *Mahapurna Akhanda*.

IN THE GREAT MOMENT
THE PRANAVA AS MAHAPURNA AKHANDA ITSELF
REVELATION OF MAHAPURNA AKHANDA -
WHAT ABIDES POSITIVELY AS NITYA

MA:- Utterance (*uccharan*) of *Pranava*, one that moves (*charita*), high-up (*ooncha*). It moves all the same, it is immovable, a *shabda* (sound) is there, nevertheless, there is no sound -no question of high, no high, mobile immobile, sound no sound- there is that revelation of *Pranava*. On this account, here is *Akshar* (letter) that does not drip to mutilate, the *Akshar Brahman Pranava* -this of course pertains to the supreme ultimate as well. Where there is no another, where there is no question of negation affirmation as well, in that great moment when that *Pranava* as *Mahapurna Akhanda* itself (reveals), there, pertaining to all aspects indeed, (comprising) what is aspect no aspect, the *Mahapurna Akhanda* should reveal, that which abides positively as *Nitya*. Where it is unrestricted, where no word of restriction, no restriction should have any place (besides) the aspects too, of negation affirmation should be understood.

Where in the context of distinct states, whether on acceptance of each aspect separately, other aspects too, each separately where accepted -where there is no room (for such acceptance).

ON THE QUERY OF PRANAVA
PERTAINING TO A COURSE
THE PRANAVA SUSTAINING AKSHAR BRAHMAN
A JOURNEY FOR ASPECT OF REALITY OF SUPREME KNOWLEDGE
ANYONE PREDOMINATING TOO IN PLACES

Q:- What is the aspect of *Pranava* in regard to courses?

MA:- That there is formless in form, *nonam* in *nam*, this fact is also to unfold. Moreover this is not only the fact, in all those *nam*, *bij*, *mantra* etc., since all letters there is union of *Pranava*, on account of that aiming at 'Tat' one may follow any course. In case where *mantra bij* etc., as well, in case there is form with *nam* also, further where the *nam* itself only on a journey is undertaken aiming at *Pranava* only, under the circumstance the fact that in *Pranava* there is *Akshar Brahman*, where there is no question of dripping -when that indeed is revealed sustaining a particular form, specific *bhava*, in the state of movement pertaining to an aspect -what is the reality of realizing aspect of supreme objective -an awakening of the same is but natural. Yes, paying primary consideration on one or the other aspect, both the travelers initiate journey aiming at individual objectives, in keeping with the primary consideration as laid upon an aspect, the revelation follows accordingly. Such as, sustaining the aspect of duality, where duality non duality as you say these, duality non duality beyond mental conception as well you are used to mention, pure non duality as well you say, qualified non duality you too say. More and more so many are there positively, of all aspects indeed there are infinity and one. The great void and the *Vedanta* of non duality are indeed there. In regard to the aspect that you are making query of, in respect to these all in fact, any pertaining to any aspect is Self-revealed, (all the same) to be Self-revealed. The particular state fact about same as the subject of your query, where affirmation negation, in regard to those aspects respectively there are corresponding Self-revelation -where He Himself abides as *Nitya* -does abide positively. The revelation of the individual -self realities, sustaining respective aspects in respective places -a spontaneous revelation (of the same), are of course a *Svabhava* (natural). According to this *Svabhava*, when would the *Svayam Svarupa* be reflected here? In all names (*nam*), to the particular degree, the place and state that *Pranava* might have, according to that measure the *bhava* itself pertaining to that aspect should reveal on awakening which is its *Svabhava*.

But, the *Pranava* as revealed in respect to the particular state,

and the specific aspect unfolded, in the course however, it is dragged towards that aspect, in view of (unfolding) Self the perfection in the context of any feature of anything pertaining to the aspect of perfection appearing as self the form. Again, there is a (different) aspect in the context of complete perfection regarding all aspects and courses pertaining to form, formless -with quality, with form, without quality, the fact that in the particular state appropriate to a place, He does abide as *Nitya* complete with all parts -that Self reveals.

Q:- The statement '*Sarvam Khalavidam Brahman*' (verily, all these are *Brahman*), how to conceive the same?

MA:- The aspect as can be accepted, and the aspect not to be accepted -that aspect is of course remains open positively. In the context of confirmation and refutation only this little aspect. (is taken into consideration). In regard to the statement '*Sarvam Khalavidam Brahman*' there *Sarva* (all), as (inseparable) eternal relation between water and ice (so between *Brahman* and *Sarva*), water is without form, ice is with form, as *vigraha* etc. too. are just like that. If the ice in essence is not present in water, how then ice could be formed in keeping with a state. On the other hand, if water is not present in ice how it (water) could be without form? Where it is referred as '*Sarvam Khalavidam Brahman*' there, where this '*Sarva*' too (is relevant) just comprehend.

VERILY, ALL IS BRAHMAN,
ONE BRAHMAN WITHOUT A SECOND .
'THAT' ONLY IN FACT

MA:- Where it is *Advaita* (non duality), *Nitya*, there of course the question of two cannot be. There is that ice, the *vigraha* and *lila* etc., where there is *Nitya Svarupa shakti* (*shakti* pertaining to the Self) related to this aspect where it may be in a specific *nam* (name), indistinct forms, in separate *bhavas*, this of course exists as *Nitya*.

As you speak about the aspect of *Nitya lila* too, as Chinmoy

(appearing) one after another, pertaining to *Shri Bhagavan*. (It may be) in regard to any aspect, in fact in case of all aspects indeed, the respective forms, varieties, appearances as are acceptable in the context of particular state anywhere, that of course, are there positively where these are to be. Again according to state also, come into existence -takes shape, all the same, does not take shape, does not come into existence -these (cases) too.

However, in the context of the doctrine of non creation, no question of creation at all, -(there) one *Brahman* without a second. The topic about water and ice is just concluded. In that context, one is there as is to be (ice and water). However, water in ice, ice-ness in water -where the question of these too again has no place, if that One is revealed, all possibilities are there -impossible is possible, possible is impossible, where all are unrestricted- (there is) *Mahapurna Akhanda*, that which abide as *Nitya*. Verily, all these are *Brahman*, one *Brahman* without a second - 'That' only in fact.

Here the fact remains that (regarding), this revelation -form formless, with quality no quality (if here). Any aspect no aspect continues to be unknown, in such case, where is *Mahapurna Akhanda*, make a search for. The *Mahapurna Akhanda*, in the moment, where there may be that great revelation (*Maha Prakash*), 'That' -what it is there and not, make a search for.

Q:- All right, could there be any strength sustained in our prayer too?

MA:- Where one is soliciting for the reality with quality, with form too, for a traveler of this aspect, there is place to solicit for. The particular state as prayer, on the unfoldment of *Svamoool*, the self-revelation of the one craved for, is but natural.

VARIOUS BHAVA, VARIOUS FORMS -
NON DUALITY, ON A QUERY
WHAT, PERFECT WITH ALL COMPONENTS IN ALL
THERE INDEED ARE POSSIBLE
NO QUESTION OF UNDERSTANDING AND MAKING TO UNDERSTAND

Q:- How a *bhava* could be non dual?

MA:- In regard to *bhava -advaita* (non dual aspect of *bhava*), on the revelation of *Mahapurna Akhanda*, the respective *bhavas*, as appropriate to anywhere, pertaining to all *vigrahas* of various descriptions (are unfolded). In the context of those *bhavas* separately, there is *Mool* itself of any *bhava* anywhere. It is the *Mool* itself on the unfoldment of which there follows that great revelation (*Maha Prakash*) pertaining to all *bhavas*. That is any *bhava* that may be anywhere, that can be formed (as well), the *Mool* of all these is non dual (*advaita*). Any *bhava* that may be anywhere, as existing separately, all the same, there is unrestricted unfoldment, what is perfect with all components in all. There, of course, all indeed are possible.

Q:- Different forms, separate *bhavas* (all the same) it is difficult to conceive *advaita*, how it could be?

MA:- What you say *bhava* in reality, that of course infinity in one, one in infinity. Why infinity and one as well, search for. Such as you kept your eyes open, closed them, -it is you alone (whether) one, kept eyes open, closed as well. Whom you are observing on opening the eyes, on closing the eyes too, it is the same one you are observing -in and out one, one as such, it is that revelation.

Rupa, rasa, gandha, sparsha, shabda -in the context of any aspect whatever you may say pertaining to all, as one with form, formless -infinite *bhavas* are there, in whom, infinity and one pertaining to all aspects are self-revealed, abiding as unrestricted, *Nitya*. Where the question of *Viswa Brahmanda*, beyond not beyond *Viswa Brahmanda* -whether the question of any aspect can have any place or not, only on the unfoldment of that great moment (*Maha-muhurta*) indeed -where the question of mutual agreement has no more, no more, no more taking place.

GURU SHAKTI'S FIRE
DESIRES AND LONGING OF *SISHYA* -
WHAT IS TO BE BURNT OUT, MELT AWAY

Q:- What is the fire of knowledge?

MA:- Fire means *Guru shakti*. On the showering of that *Guru shakti* one is made a traveler following a particular aspect in order to attain the self reality, i.e. to attain the Self while aiming at awakening of (supreme) love itself (*Prem Svarupa*) sustaining devotional inspiration (*bhakti rasa*). It is that *Guru shakti* which confers a blazing course in order to melt away the entire desires and longings of one- as could melt away as many so many. Further on the gift of burning *shakti* of fire of knowledge as conferred upon by *Guru*, the desires and longings and all the rest are burnt away, what can be burnt to ashes all as many. *Guru* confers fire in the reality of *sishya* causing all desires and longings of *sishya* to be burnt away, melted away.

(In case of) fuel, name and form pertaining to *bhava* itself and in regard to separate travelers following the aspect of no name, no form, no quality, formless, on the entry of fire, the intensity of burning power of the same is different. According to that the deserving persons too are different. What is to take place in communion with a particular *shakti* and in keeping with the (required) articles (collected) the door of bondage of the deserving one is released in away as it should be. The form of *kriya shakti* as well to release that door, is one as appropriate to anywhere. According to the intensity of *bhava*, the unfoldment of movement may be slackened or intense as it is but natural, all the same, the *kriya* in the form of movement is in keeping with the (separate) state nevertheless, each one is separate while sustained in one as well and the same one is sustained in each as separate. One is a traveler following the path and movement for attainment as sustained in any aspect in order to be perfect in keeping with the individual objectives aimed at.

In the mundane kingdom, there are anger, lust -the predominance of six (cardinal passions) as it may be of any form in case of an individual. On the unfoldment of movement related to unattainment, there happens to be any as if it is destined to take place anywhere within the purview of *viswa jagat*, while sustaining

the mystery of creation (birth) as hindrance and confrontation in the context of attainment of the objective aimed at.

SHAKTI -SVARUPA SHAKTI
KRIYA- TAT SHAKTI, TRANSFORMED
IN THE SELF
AS ONE APPROPRIATE ANYWHERE, ANY FORM

MA:- In *Viswa jagat* there are unfoldments of different aspects pertaining to extra mundane as strung together is the cause beyond (*atit sutra*) and according to individual *bhava* as course (*bhava sutra*) there are respective separate open doors and there are travelers sustaining aspects of such nature, *shakti*, the *Svarupa shakti* pertaining to any aspect, as you contend, besides there is distinct *kriya* pertaining to different aspect which is the self transformation of *Tat shakti*, as it may be any i.e. in particular place. There is one in infinite *shakti* and there are infinite *shakti* in one, as any in a particular way would unfold and develop being the fundamental truth of *Svamoool*, the state in which it is unrestricted. In all these *abhava* (want), is natural, *Svabhava* is conducive to union. The journey of a traveler aiming at attainment of what remained unattained, should lead to success, being perfect with all components. In the context of distinctive objective itself of any, where that *Svayam Svarupa* is self revealed, (there is the) perfection of the objective, on the revelation of respective forms in keeping with the particular *bhava* as sustained in a distinct aspect.

SARVA (ALL) -REVELATION, SELF TRANSFORMED
SELF OBJECTIVE IN SPECIFIC OBJECT
IN SARVA -SELF THAT'S ALL
SHAKTI FOR REVEALING OBJECTIVE

MA:- Here is the extra mundane (*aprakrita*) the *Svabhava* itself as well, on distinct journeys, in respect to particular places there are corresponding self- revelations pertaining to aspects sustaining (as objective) with form, formless, *dvaita advaita* (duality non duality); qualified *advaita* (*Visishtadvaita*), *suddhadvaita* (pure non duality), *Achintya Vedaved* (divided non divided, beyond mind). There are as well one *Brahman*-without a second, verily all these are *Brahman*.

Q:- How to conceive 'all' (*sarva*)?

MA:- *Sarva*, it is the revelation as Self transformed (in the Self) in regard to self realities (as objectives) aimed at, pertaining to distinct aspects with distinct forms sustained as appropriate to anywhere, besides the different aspects pertaining to reality of *shakti* as Himself, should reveal with different forms, *bhavas*, movements. In all these (realities) it is Himself only as *Iti* (denoting an exhaustion of all that could be referred to). The *shakti* (as cause) for revelation of all these objectives in the context of different realities existing as revealed, will reveal, comes to revelation leading to perfection of the objective aimed at. There is that *Sva* (realities as Himself) the *Sarva* (all), besides *Brahman* as determined, what else there could be, who else there could be? On this account there is only one *Brahman* without a second, no two that One only.

HINDRANCE FOR UNFOLDING STATE
REVEALING THE OBJECTIVE
A QUERY
SIX CARDINAL ENEMIES HAPPINESS
ON GAINING ANY
SUSTAINING EVIL, WORRY IN THE BACK

Q:- What is the hindrance against (unfoldment) of this state?

MA:- Here is the *Viswajagat* and (there are) anger, lust (etc.) and being subject to these six (cardinal enemies), a desire for enjoying (external objective), a lust for enjoying worldly pleasure (are sustained). There is that *Vedanta* philosophy of yours following the same, sustaining a discrimination (between the ephemeral and eternal) as *neti, neti* (not this *Brahman*, anything ephemeral) when that burning fire of *vivek* (discrimination) and *vairagya* (renunciation) is there, and in that fire, the fuel *neti neti* is offered as oblation. In the course of that journey by a traveler with the support of that *neti neti vichara*, when the offering of that oblation takes place and as a result, so long as the anger, lust etc. entirely, are not on the way of waning, so long as *granthi* (knot of ignorance) is not pierced through, till then, the intensity of the movement of the traveler supporting

vivek and *vairagya* should be maintained. In the course of that journey, as a fuel in that burning fire, on gaining of which one feels happy and peaceful, nevertheless at the back of which worry and evil sustained - when all those articles entirely are offered as oblation. This has got to be taken into account, understood with an overall survey of all such articles entirely within the fold of such forms.

SO LONG THE OFFERING AS OBLATION
OF CARDINAL ENEMIES NOT COMPLETE
THE JOURNEY TO BE MAINTAINED WITH INTENSITY

MA:- So long as those cardinal enemies are not offered as oblation (burnt away), till then, the journey of the traveler should move with intensity, supporting *vichara* as a gift from *Guru*, aiming at attainment. On that account a traveler following this aspect may arrive at a state sustaining *nam*, form, quality. It is the state where the traveler is awakened.

In the context of *nam*, it must have a form along with its *bhava*, *abhava*, *Svabhava*, movement, *kriya*. Therefore, in case of mundane *namrupa* (name and form), it can be observed that all are perishable. What can be observed the same does not continue to be, it is changed. The particular quality (it may have) the same is also changed. Where *nam*, form, quality are changed, all indeed are changed (in such case) - perishable, not *Ishtha* (desired objective) but *nashtamoy* (permeated by destruction).

When (there is query) - who am I, a movement is there to know the Self, when a movement in a sharp current is initiated all the same, the physical body, at that time too (should be) well preserved. In order to remain devoted to *kriya* for attainment of the Self, as little food as required should be taken. The clothes (to be used) to keep the body well protected helping to attain the Self. In order to attain the Self one should resort to words, observe things as are congenial, movements (like) renouncing worldly ties, without any company. Words concerned with external world, accepting and giving of articles are to be discarded to repose in the aspect of quietness.

AN EFFORT TO DEVOTE 24 HOURS
WITH INNER DELIBERATION ON THE
REALITY OF *ATMAN*
ONLY NECESSARY TALK, STUDIES OF
SCRIPTURAL BOOKS TOO TO KEEP THE
MIND FIXED TO 'TAT' AIMED AT-ALWAYS

MA:- As long one can devote in the quest of the reality of *Atman* by effort to spend 24 hours with inner deliberations (as desired), all the same, a sound health should be taken care of, only (necessary) talks conducive to the need, should keep engaged too in studies (of scriptural books). To keep the mind fixed always aiming at 'Tat' (supreme) only absorbed in Him, there should be an outer expression of the same where such movements becomes intense, then the mind should remain always alert, deliberation within -anything that may appear pleasing to observe and hear about, (should be considered) it is an hindrance against my inner *kriya* -(pondering over) still now I am inclined to enjoy a delicious taste, an applause, external joy -a hindrance against self attainment. Any word of praise and reputation for self as heard from anyone's mouth, should not be relished (considering), till now, I am not on the way to self attainment, an *abhava* is sustained (on that account), worldly praise and reputation are impediments. A quest for truth should be (persuaded) it is Truth only providing the protection.

To visit a place, to look after any matter, besides inner deliberation on self *Tattwa*, nothing else should appeal to his liking. How a minute after minute, an hour after hour, a day after day, glides away- one who is devoted to that (inner) movement, to him, to take any interest in such matter lacks attention.

All such aspects too crop up (as) one may be in the presence of various *vigrahas*, have *darshan* (view) of them, makes *pranam* with constant prayer -do please reveal. Besides, having a rule and time fixed, he should undertake a journey on pilgrimage and with prayer to all *Tirthas*, *Tirtha devatas*, should seek for their blessings..

However, such a state should unfold (giving rise to a feeling) that all these too (as mentioned above) are no more providing any

satisfaction to mind, a discrimination is being cropped up. Even in regard to *vigraha* and the like, it is being felt- (after all) in all these too, there are *kriya* and *kriya* alone.

When engaged in inner deliberations over *Tattwa*, through gradual upliftment, there may be unfoldment and development of *vigraha* etc. in the Self by stages. If this is the case, all the same, the aspect of secret *Tattwa* by discrimination is sustained, here too, the aspect of form and quality (*rupa* and *guna*) may unfold, nevertheless, an adverse reaction the same (would persist).

On the gradual upliftment of mind following unfoldment and development of self, one may be a traveler sustaining the aspect of no mind. On inner deliberation of the same traveler, if there may bring about particular unfoldment and development at different places according to states (may give rise to the feeling) that these too of course, are manifestation unmanifestation within the fold of form and quality (*rupa guna*). Away from that aspect too, slowly and slowly one may (devote) for the revelation of the aspect of knowing the Self, attainment of the Self. Nevertheless, there may unfold varieties of forms appearing to be favourable, as the same, an attraction for the same would be lacking interest.

A DIP IN THE MOVEMENT
ATTAINING THE SELF
SO LONG SELF *TATTWA* NOT UNFOLDED
TILL THEN STICKING THAT ASPECT ONLY

MA:- Such a state too may unfold, sustaining any aspect, as if (making one) motionless. There may be aspect of meditation with discrimination (*vichara*) sustained and at that time in the context of any *bhava* pertaining to it, there may unfold *vigraha* with form and the rest, which is but natural. At that time, in order that the dive in the movement for Self attainment, the aspect to which an attraction is ever maintained, one is drawn towards that in keeping with the state. On account of that, while remaining devoted to *kriya* as prescribed by *Guru*, aiming at that, it is necessary for a traveler to maintain an effort for movement for 24 hours, the personal *bhava*

sustained in meditation under direction of *Guru* is, of course, there.

Besides, regarding this aspect, if any *bhava* of *vigraha* etc., as supported, be an aid towards diving in, in such case (the inclination) looking after worldly matters, to talk about would be changed. So long as the *Tattwa* of Self is not unfolded, till then, the traveler should continue moving ahead with this aspect.

Q:- Our prayer to *Bhagavan*, can it have any strength?

MA:- Certainly, the prayer of one in reality is there, where it is to be.

VIGRAHA -ETERNALLY (NITYA) AWAKENED FORM
PRAN PRATISHTHA DURING WORSHIP

On a query during the occasion of celebrating *Durgapuja* Ma was speaking -there it is, as observed, the preparation for celebrating *Durgapuja* and there is the rite to invest the murti (idol) with life. Oh Baba, there may be an installation ceremony in any form concerning different aspects, (besides) there is installation ceremony of *Puja* in respect to other aspects, each one in a distinct pattern and all these are as enjoined in the *Shastras*. Accepting all these, of course, you do set in to initiate a work. Where there is *Nitya* awakened form of *Shri Durga*, bringing from there, here is the effort to observe that rite to invest the murti with life in this *puja* by you. In front of the *murti*, covering over a considerable area the floor has been painted.

In the art of painting with liquefied pigment of rice powder (*alpana*) and shining, as if it was a picture of *alpana* constructed with cement.

Q:- There is that *Nityarupa* (eternal form), is it from there only, the occasional (*naimitic*) *pran pratishtha* (rite to investing the *murti* with life)?

MA:- Yes.

Q:- Fetching from there, a *pran pratishtha*, how is it?

MA:- Since it is within the act of, fetching all the same, it is not the (state) beyond. Indeed with alerted restrained flow of *bhava* sustained, the perfect *vigraha* keeping view, to bring the same with care. Again, it is kept well protected in proper place. After the *puja* is over too, the *kriya* of movement (immersion ceremony) is taken care of.

Q:- This fact of bringing and taking back appears as if somewhat a strange affair.

HE WHO EXISTS INSTALLED -
IS BEING, WILL BE (INSTALLED)
THIS ENTIRE *KRIYA SVAYAM SVARUPA* -
SVAKRIYA

MA:- Alright, the life of life, the great life (*Mahapran*), in the particular state where He is eternally (*Nitya*) installed, awake, nevertheless in Self, Self the current, at all times, there is Self in the Self, the Himself abides. No question of time and absence of time, *Nitya*. For that Self-revelation only, all these *kriyas* (are prescribed), (you are instructed) to do *puja*, invest the *murti* with life, why should this fact hurt you listen, the fact that one is hurt, possibly, that place too is there well preserved.

Your comment, it is correct no doubt in respect to that particular place (however), you should know, whose *puja* it is, the same is there installed all the same will be (installed) as well. The *puja* is performed, the same is accepted followed by last *kriya* too (immersion ceremony). The *vigraha* is moulded, the desire, eagerness to do *puja* is awakened -the *kriya* itself, all these as many so many, is Himself, He only. He who is installed already, is being (installed), will be (installed), the entire *kriya* pertaining to these (it is) *Svayam Svarupa*. That is why it is mentioned as *Svakriya*. Here is *kriya*, that too is Self (*Sva*), Self means that Himself only. All indeed are a possibility there. It is because, in order, that one indivisible great *Puja* (*Mahapuja*) only may take place, all

these aspects (are mentioned) as existing *Nitya*.

Q:- Alright, on hearing, with the help of our intelligence as we understood, where there the entire *kriya* and *pran pratishtha*, *puja* is possible, in such case it is possible as well to fetch from. Any way, this in fact is not within the reach of our intelligence. Where the word Self (*Sva*) conveys He only, there of course all indeed is possible.

In case where it is *Nitya*, if it is possible to bring on going there, then of course, it is within His control, so how it is not a state in such case?

TO FETCH WITHIN SELF CONTROL -
A QUERY
WHERE NO QUESTION OF TAKE AND BRING -
WHERE IS THAT HERE?

MA:- What is within taking and bringing, such as taking once only, bringing once only- where is that particular *Svakriya* here?

That indeed is the real taking and bringing where there is no question of taking and bringing, where is that one here? Here, however, it is only with the hope of a gain for the self, there is control no control and again beyond too -for the attainment of the same aimed at, an effort is being maintained. According to a state there is, however, *kriya* too.

Here is the mundane *puja* and the rest as (prevalent) among men, are performed within the purview of mental kingdom as enjoined by the *Shastras*. Why it is done? In the course of movement with this, from within this *kriya*, if any touch of Him pertaining to any aspect may be had, with this hope (in view).

There is of course, only one *puja*, on the performance of which no question remains of a *puja*, no *puja*, for that only to take place, there is repeated performance of *puja* is carried out. That is to say, on the unfoldment of a distinct *Chaitanya*, the *kriya*

itself, the *bhava* itself, the *akshar* itself being *Svakriya* by itself, give rise to the awakening. So long as that awakening is not there, till then, *Mahapran* the *pran* of *pran*, appearing direct view, where can it be installed in the form of *Nitya Svakriya*? On that awakening only, there is installation of that *Mahapran* -having awakened in the self the awakening, allowing a comprehension of the reality by Himself there is Self revelation of Self in the Self as the distinct one too, anywhere pertaining to any aspect.

REALITY OF KRIYA ENJOINED BY *SHAstra* -
A QUERY
SHAstra -*SVA*-*ASTRA*, (SELF THE WEAPON)
SVAKRIYA, SELF ONLY, HIMSELF ALONE
THE SVAYAM SVARUPA -
PERFECT, 'THAT' ALONE

Q:- Why a *kriya* as enjoined by the *Shastras* (to be observed)?

MA:- This is His *kriya* in fact. It is that *kriya* alive through which He has allowed comprehension in direct perception, all the same, does allow (comprehension), will allow in regard to individual aspects. On the authority of the *Shastras* -you do contend, of course, Self the weapon (*Sva Astra*), i.e. it is that weapon with which, in respect to a particular aspect, one may resort to confirmation or refutation (*khandan mandan*).

On the other hand, where there is (revelation of) the absolute Reality, Himself, Self. One alone, beyond not beyond of confirmation and refutation, then only what is mentioned as *Shastras*, what is called Self the weapon (*Sva Astra*) - (it is understood, signifying) *Sva-Astra* (Self the weapon) meaning *Svakriya*, Self only, the *Svayam* -*Svarupa* -the perfect. Where a conclusion no conclusion (has no further room), where there is no question of relative absolute -'That' only, in such case, it is 'That' in fact.

That *kriya* of Him, it is positively there. On account of that indeed those *vigrahas* etc. as revealed through distinct *kriyas* as mentioned in the *Shastras*, these are definitely there in infinite varieties. The *Guru* of anyone guided him on the particular path as

He may allow comprehension through a specific *kriya*. All *kriyas* indeed are within respective states. In case of journeys as undertaken by respective travelers following distinct aspects, as it may be (like) with form of *akshar* (letter), form of *kriya*, form of *bhava*, sound (*shabda*), as many so many, with particular metric rhythm sustained, and through union separation pertaining to *kriya* in respect to specific aspect, having perfect *satta* as well.

MEANING OF SVARUPA (REALITY)-

A QUERY

THE MOOL SATTA OF ALL IN ALL ASPECTS -
INFINITE VIGRAHAS-SVARUPA AND ONE VIGRAHA TOO

Q:- Well, what should we possibly understand the meaning of *Svarupa*?

MA:- Forms in varieties, form formless -of all those indeed in infinite forms, all the same, in one form -infinity in one, one in infinity -this is as well the stream pertaining to infinite *shakti*. The separate individual *Svarupas*, revealed in varieties of forms, in infinite forms too. Where there is *Mahapurna Akhanda*, there only one, infinity are perfect with all components -a solution of *Purna Akhanda* (perfect indivisible). In respect to distinct *Tattwas*, there are corresponding form formless as revealed, in those *Tattwas* too (there is *Mahapurna Akhanda*) -where nothing at all, any more could be excluded. It is unrestricted, where the fact too of exclusion non exclusion is no more.

In the context of the aspect of *samahita* (absorbed in meditation) where that One alone is in direct perception, that *Svamool* in fact, then there are *Shabda Brahman* (*Brahman* as sound), *Akshar Brahman* (*Brahman* as letter), *Nam Brahman* (*Brahman* as *nam*), *Kriya Brahman* (*Brahman* as *kriya*) in fact (it is) *bhava* of *Brahman* with form, formless -beyond, not beyond. When the *Svarupa Satta* (*Satta* pertaining to *Svarupa*) is self transformed in the Self and instated, in respect to any place (sustaining a distinct *bhava*), then only (there is unfoldment of) various letters (*akshar*) and the like -*akshara* that does not drip (mutilate), the

various forms of *Nitya* infinite *Akshara*. These are (countable) in number, beyond number (uncountable). All the same all these in fact, are one and infinity -Himself only the reality of '*Tat*'. According to that, any *bhava*, language, metric rhythm moulded in (distinct) shape -(in fact) it is shaped, already shaped, does not shape etc. -(as) one and infinity. A language, sound, *kriya*, *bhava* sustained in a *kriya* -in respect to all these aspects where the *Mool Satta* of the same allows a comprehension, then only (unfold) the reality of infinite *vigrahas*, all the same, it is one *vigraha* only- (this is what) allows comprehension.

infinite *vigrahas*, all the same, it is one *vigraha* only -(this is what) allows comprehension.

INFINITE VIGRAHAS ONE VIGRAHA -
THE MOOL SATTA
WHAT IS THERE AND NOT IN MOOL -
SELF REVEALED

Q:- (There are) infinite *vigrahas*, all the same, one *vigraha*, how is that?

MA:- Such as in letters there is *Brahman* as letter (*Akshar Brahman*), in *bhavas* there is the *bhava* -itself, in *shabda* (sound) a metric rhythm sustained, in all, like this there is *Mool Satta*.

If that one allows comprehension, such as electric light -just observe, red, blue, yellow -bulbs of various colours you got fitted simultaneously. Similarly, the particular touch that made all lighted entirely, lighted simultaneously, (this is effected) on the unfoldment of that *Mool*, a revelation of forms in varieties. Did not you observe, the bulbs however are of different colours (fitted) at different places, (making you) to have a view of different colours. Accordingly, the form of unfoldment as sustaining divergent forms, and you are also accepting in the similar way the respective *bhavas*. In the context of a course, taking light into account, it is that one and the same. Therefore, where one and infinity, form formless, make a search and find it out. In the *Mool* what is there and not, that (truth) has to be self-revealed.

MOOLBHAVA, MOOL KRIYA - AWAKENED CHAITANYA -
NITYA
MOULDS BREAKS - NO MOULDING, NO BREAKING -
SELF REVEALED

Q:- My question however, still remained incomplete.

MA:- The distinct touch that may cause a *bhava* to assume a form, that in fact, is *Chaitanya*, what is awakened in the Self. Where the *shakti Satta* (*shakti* being the fundamental base as existence itself) pertaining to awakened *Nitya Chaitanya*, being one in identity abides as *Nitya*, where the *kriya* itself too is *Nitya* (there is) that Himself. The supreme ultimate *Mahamool*, Self the reality (*Sva Svarupa*), *Mahamool*, the indivisible perfect (*Akhanda Purna*) - in fact it is Himself only abiding as *Nitya* in the Self. All the same, (He is) moulded to a shape, breaks (again) as well, nevertheless, never moulds to a shape neither breaks too - beyond not beyond, whatever you may say. Where possibly a *bhava* (ideation) could be there - it is there only, all are moulded to shapes. It is because in the form of *Nitya Chinmoy* He does abide positively, all the same, He is moulded, broken too, neither takes shape - where this fact is a possibility, you should understand.

You mould a *murti* (idol of *vigraha*), observe the rite of investing the same with life, install it, and carry out the immersion ceremony as well. It is that earth with earth, water with water as mixed up as well. As this may be the case, since (He) abides in *Mool*, takes shape in the gross form too, all the same, breaks as well. Similarly, in the case of *Moolbhava* (*bhava* pertaining to *Mool*), *Mool kriya* (*kriya* pertaining to *Mool*), there is that awakened *Chaitanya*, abides as *Nitya*, all the same, moulds in a shape, breaks, nevertheless, neither moulded in shape, nor breaks as well. Where the same one, the self-revealed, allows comprehension, there follows the unfoldment of the reality of *vigraha* as well. On the unfoldment of this Self the *Chaitanya* itself, it leads to this awakening, so long the *kriya shakti* being Self the *Chetan*, is not revealed, as the *bhava* itself pertaining to *Svabhava*, till then - breaking and moulding, all

the same, no breaking, no moulding where is the unfoldment of that reality?

ABSORBED IN SAMADHI- BHAVA SAMADHI
CHAITANYA SAMADHI, BEYOND SAMADHI -
NO QUESTION OF SAMADHI

In the course of talk where the topic on *samadhi* was raised on a query,

MA:- Briefly as little as it may be (made the drum to be beaten is spoken). (In the context of one) absorbed in *samadhi* (there are) *bhava samadhi*, *Chaitanya samadhi*, beyond *samadhi* and no question of *samadhi* (this is) as little you made to speak about (different categories of *samadhi*). You should know, there are infinite (categories of) *samadhi* all the same it is one. The distinct *samadhi* in which the question of a *samadhi* no *samadhi* does not arise, that has to take place. All these indeed are states in *jiva jagat* as attained what was not attained before. Where there is Himself, all these indeed (is He) of course, in all (is He) of course. What it is not there, what it is possibly there - no question should arise at all.

A gradual upliftment is an affair of *jiva jagat*, where there is an attainment of what was not attained before, gaining a state by gradual attainment. Regarding your query in respect to this aspect of *vigraha* - (such as) *Shri Shri Shiva Durga*, *Shri Ganesh*, *Shri Shri Gaur-Nitai*, *Shri Shri Radha Krishna*, and the like various forms of *vigrahas* - all these *vigraha* entirely having infinite forms and names, all the same, in some cases these are (names and forms) in keeping with movements and states. Every religious sect (*sampradaya*) (such as) *Shaiva*, *Shakti*, *Vaishnava*, accordingly, have any as such the objective aimed at. There are different travelers following individual aspects, such as - *Mantra yoga*, *Raj yoga*, *Hatha yoga*, *Karma yoga* etc. (including) more and more too, all those travelers to attain the objective aim at following separate courses - in all forms, (it is) 'That' only self transformed in the Self in respect to anyone in appropriate places. One separate from another - in the context of this separateness, oneness, He who abides in all

and all abide in Him -where there is possible? You do say *Shri Bhagavan* nevertheless, this however is Himself only -in form formless. In Him only all forms (are) all the same, in all forms it is that Himself- what is in *Mool* the same is in *sthula* (gross form).

Q:- What is this *Mool*

MA:- Don't you notice *Mool* (root) of tree etc.

Q:- We may cut the *Mool* (root) into pieces, nevertheless nothing at all is noticed there?

MA:- Yes, right you are, what you may notice in the world, as you say with (your) efforts to such an extent, you fail to realize *Bhagavan* and are given to wailing. When the effort is worthwhile and attainment is there, however, bear it in your heart, as you say, *Hari* is certainly in *jagat*, *jagat* is certainly *Hari* -in fact *jagat* and *Hari* are not separate.

IN SVAMOOL HIMSELF ONLY
HIMSELF 'THAT' ONLY IN FACT

MA:- A *Mool* cannot be chopped off, in *Svamoool* (Self the *Mool*), Himself only. What can be chopped off and not -(it is) Himself, 'That' only indeed. *Nash* (destruction)- no *Sva*, not the Self where you say, i.e. not *Sva* (not Self), not the Reality, this is what you mean, is not it so? Why it is so spoken on, the fact that all abided in all -'That' only, in the present case, the same one is in the form of unattained here. That is why it is perished, transitory. The fact that all abide in all, Himself only, so long a touch of the same is not there, till then it is perished (*nashta*), harmful (*anishta*), divided (*khanda*). This is a partial view pertaining to *jiva jagat*. It is said perished (*nashta*), what is not the desired one (*Ishta*), one is not a traveler on the path leading to benediction (*kalyan*). It is said *Ishta* (desired objective) what does not turn to be *anishta* (harmful), does neither lead to *akalyan* (what is inauspicious). A traveler aiming at realizing the truth, in a particular state (there may reveal) *Ishta* (desired

objective), only *kalyanmoy* (one permeated by benediction) causes to emerge into view.

AIMING AT SVAMOOL
SPIRITUAL PARCTICE TO SUCCESS OR DIE

MA:- Who is *anishta* (harmful), who is this form of *kriya*? When in the course leading to attainment, then with this *vichara* (act of discrimination) sustained, one may (turn to) be calm, composed and grave. When one is a spirited traveler with the perfect objective of Self aiming at, in his state, it only (is sustained) -who is harmful, desirable (*anishta Ishta*)?

In case of one progressing by stage, as viewed from the worldly point, presently with the pattern of that attitude of looking at, it may be confirmed -it is his own *Ishta* in this and the form, who else (can be)? As I am moving ahead with the particular objective keeping in view, it is of course, He (guiding) through sorrow (*dukkha*), through momentary joy -destroying *dukkha* (sorrow) by inflicting *dukkha*, elimination of mishap by getting involved in a trouble -there only (reveals) *Shri Madhusudan*, the remover of danger and difficulties.

The time that passes would never return, therefore, an evaluation of the invaluable time, is, to be a traveler for realization of *Bhagavan*, to be an intensely earnest traveler aiming at the Self *Svamoool* -an one pointed determination to realize the end, no matter if the body drops (to death) in the effort (to do or die). Remaining composed, having a healthy and strong body, with moderate food and sleep, one should be a traveler in order to keep himself devoted to regular *kriya* as prescribed by *Guru*. It is that journey through which this should unfold as one in-stated in his objective.

YOUR SVAMOOL IN YOU
THE ONE ONLY IN THE FORM OF 'TAT'

MA:- Now, where the *Mool* is not, understand. You say, in all *ghat* (body) *math* (monastery) and *pat* (a painted canvas) (i.e. in all and

everywhere) there is only *Bhagavan* alone. You should try to understand as well, why it is so spoken of. Everywhere there is that Himself, as you say *Shri Bhagavan* -exists, exists Himself only. He is indeed Himself the *Mool*, the *Mool* itself in as many so many forms, formless. The forms in which this particular *kriya* may be, those are but His revelations separately, nevertheless (providing) objective attained what was not attained before in case of a traveler in *jiva jagat*.

(He is) uniform permeated by Him only. Notwithstanding the particular aspects through which He will allow comprehension to any while opening the path as sustained, leading individual journeys to perfection. It is only allowing self to be comprehended by Self. In all, it is He only, Himself only in fact. For the revelation of that Self, it (the act of revealing) is *Svakriya*. You repeatedly carry on doing your own *kriya*, all the same, a hankering to be a traveler in the *bhava* of *Svabhava* is sustained in order to attain you, only by you -nevertheless, there is that *Svamool* of yours in you, on attainment of the particular form of *Mool* on a particular touch, there is that Himself, the one alone as revealed in the form of 'Tar'. Now where is that *Mool* as referred to, make a search for. Where you say *Shri Bhagavan* (it is) there only. All abide in Him, He abides in all, try to comprehend a little through discrimination, have you followed?

INSTATED ABSORBED IN SAMADHI AND AWAKENED SAMADHI
MOVING, TALKING -IN ALL ACTIVITIES,
NO ACTIVITY, AT ALL TIMES -GREAT CHAITANYA
ETERNALLY UNITED

MA:- Now a little talk about *samadhi*, the subject matter you made query of-in-stated, while absorbed in *samadhi*. On the other hand, one absorbed in *samadhi*, all the same, He is awake. Awake means where one is eternally (*Nitya*) awake while moving, talking, in all activities, no activity -at all times that great *Chaitanya* of Self, is eternally united (*Nitya yukta*) that state is never to be impaired, it is because, it is the reality of Self, where instated in that great *Chaitanya* (*Maha Chaitanya*).

ABSORBED IN SAMADHI- A SOLUTION
INACTIVITY, SELF ACTIVITY
NO QUESTION OF ANY -SELF IN PERFECTION

Q:- In such case, what is absorbed in *samadhi* then?

MA:- Oh Baba, again (you raise) what is absorbed in *samadhi*? Alright, absorbed in *samadhi* (means) a solution of all *karma* (activities), no *karma*.

Q:- What should be understood by the word solution, also what possibly *karma*, no *karma* should mean?

MA:- Here is mundane *karma*, the *karma* which does not lead to unfold the reality of Self. You do denote the same as no *karma* (useless *karma*). On the other hand, through the *kriya* as *karma* by stages leads to the unfoldment of the aspect too, revealing the reality of Self. Further, there are *karma kriyas* so many as many and when those are in perfection there Himself reveals. There is that *akarma* (useless *akarma*) and *Svakriya karma* leading to unfoldment of the reality of the Self, when the latter is Self the perfection (*Svayam Purna*) there the *Svayam Svarupa* allows a comprehension. Where there is no question of *kriya* (with action) *niskriya* (with no action) there is that transcending of *karma* in regard to *karma* actuated with desire (*sakam*) and *niskam* (not actuated by any gainful motive) beyond *karma* (*karmatit*) as you would say. Here only (unfolds) inaction in action, all the same, action in inaction, further, where there is no question of relative absolute as well, it is because where there is no question of *kriya*, absence of *kriya* too, where can there be the question of state no state anymore i.e. absence of *karma*, with *karma* no question of any of them. Here Self in perfection, the solution. Here the word solution is just to put in a language, nevertheless it is within *Mahapurna Akhanda* only.

Q:- Someone may follow the course of *samadhi*, all the same other abstained - could the same (*Mahapurna Akhanda*) be attained following all courses?

MA:- Yes, anyone may follow any course, all the same, the fact is where the perfection of course is taken into account, there are infinite courses in a (single) course as well. Just like the state of one absorbed in *samadhi* is infinite, state of one resorting to discrimination (*vichara*) is infinite as well. Could you say the number of absorption is this particular one, on reaching a (particular) state would it be considered as the (state of) absorption -no, no, this is not the case. Out of those infinite states of absorption (*samadhi*), be it of any type of *samadhi*, in the midst of these in any particular state, in case that great state of absorbed in *Maha samadhi* (*Mahasamadhista*) allows a touch, then only indeed there is that great state (*Mahasthiti*). There only infinite absorptions are in one absorption and in one absorption there are infinite absorptions. When the question of a state no state does not arise, then only that *Mahapurna Akhanda* allows comprehension. It is because in *Mahapurna Akhanda* there is no question of any relative one.

In the context of the aspect of *vichara* (discrimination) too, the same fact is there. Where is the end? Have you got a particular number with you that can indicate where your *vichara* had come to an end? One following the course of *vichara*, when as a traveler continues his journey aiming at realization of the Self -(reality) while sustaining this solemn auspicious *vichara*, at any (unknown) moment, with any unknown *vichara* the *Svarupa Tattwa* (the truth of Self reality) will allow comprehension. There only the journey is fulfilled, the objective aimed at is in perfection.

In infinite *vichara* there is one *vichara*, in one there is infinity, when the reality of that form of *Maha vichara* (great discrimination) is (unfolded) then only the fact that there is infinity is in one, all the same in infinity there is one, this great *Tattwa* is Self-revealed. Here too, where there is absolute, there is 'That' *Mahapurna Akhanda*. In whatever aspect you would move, the fact is, at all places there abides Self the perfect (*Svayam Purna*). Regarding your question in the context of two aspects (*Samadhi Vichara*), as you made (the drum) beaten (so you heard).

ONE BRAHMAN WITHOUT A SECOND
NO ASPECT OF RELATIVE NO RELATIVE
HIMSELF THAT MAHAPURNA AKHANDA

MA:- One *Brahman* without a second, the perfect one reality where there is no question of one two, no aspect too, as relative no relative here as well, that *Mahapurna Akhanda*. On the other hand where you will take account of a *vigraha*, there too. One *Brahman Paramatman* as you refer too, the *Brahman* itself, (all these are), that Himself only (who is as well) the *vigraha* itself, with quality with form -*Brahmamoy*, *Brahmamoyee* (as well) (*Brahman* permeated) - as you would ascribe too discrimination, in masculine and feminine (genders). *Brahman*, *Atman* -all abide in all, no question of discrimination in genders of male female. In the manifest there is the unfoldment of the unmanifest, in the quality (*saguna*) there is unfoldment of the absence of quality (*nirguna*).

The (aspect of) unmanifest remains unimpaired all the same there is the aspect of manifest, the aspect of without quality remains unimpaired, nevertheless the aspect of with quality unfolded. With what are you making a manifest in the unmanifest, how in a quality can there be absence of quality as well? Therefore, there is quality in that absence of quality only, in the absence of quality there is quality -manifest in unmanifest, unmanifest in manifest. In quality absence of quality, in absence of quality there is quality - there are all those (such as) one *Brahman*, without a second, one *Paramatman* -here only is the *vigraha* in fact, which you ascribe too as *Brahmamoy*, *Brahmamoyee* where the question of a masculine feminine gender has no place. Since in it, all abide in all in perfection -you do use the *bhava* and language indicating relative, no relative too. Where the statement of relative no relative could be, there only Himself, that *Mahapurna Akhanda*.

One may be a traveler following this path too, all the same in order to be successful in perfection with all components, no matter any aspect any course followed, so long as the aspects of relative

non relative are not transcended, till then, where that *Mahapurna Akhanda* could be?

FROM ANY STATE IN ANY COURSE
MAHAPURNA AKHANDA MAY ALLOW COMPREHENSION ..

Q:- Well, by taking recourse to *sadhana* of various sorts should this revelation be gained, what is called *Mahapurna Akhanda*?

MA:- From any state only, following any course, this revelation itself can allow a comprehension.

Q:- How is that?

MA:- Don't you see, you may rub anywhere everywhere, from there only such as a fire is ignited -burning of a fire is that, what matters in fact, the particular burning that leads to this unfoldment.

Q:- Then it is subject to my action?

MA:- No, No, No -the technique of rubbing is described of *shakti* as infused by a *Guru*. Through that *shakti* only reveals the *Svakriya* itself (*Svakriya Svarupa*). Where this reality (of *Svakriya*) is unfolded then only (it leads to) this aspect.

IN DHYANA IN VICHARA (DISCRIMINATION)
THERE IS ONE DHYANA ONE VICHARA
ALL ABIDE IN ALL -WHEN HIMSELF ALLOWS
COMPREHENSION -JOURNEY COMPLETED

Q:- So it is claimed, *dhyana* does not lead to *gyana* (self-knowledge), all the same, the mind only assumes the form (of the object of meditation), what should we understand?

MA:- Yes, here of course, results in identification (mind and object of meditation), no doubt. In *vichara* too, infinite *vicharas* are sustained. In *vichara*, did not you accept in mind only. Such as in *dhyana*, (the mind only) assumed the form (of the object meditated upon), as you are saying nevertheless regarding *vichara* it is in the mind only a deliberation on self-knowledge and discrimination are

sustained. It is in the mind, of course, infinite *vicharas* are supported. However, there is infinity in *vichara* too, nevertheless, where is the unfoldment of the *Tattwa* pertaining to infinity there? In any case, what you had not heard, what was not known to you (so far), that only indeed is finding expression in mind. However, one is gainer no doubt on the deliberation in mind of that *Tattwa* of knowledge. There may be various knowledge in respect to objects of senses, nevertheless, as long one may devote in mental deliberation, *vichara* etc. in a *Satsang* (spiritual assembly) on supreme objective, so much is the unfoldment in the aspect of a journey for self attainment.

Similarly, through a discussion in respect to supreme objective an aspect leading to the supreme objective unfolds. This is only, what is to be accepted, i.e. what appears to be pleasing to senses should be discarded, what is beneficial (for realization) of the objective to be accepted. However, as *dhyana* contributes only, the mind to assume the form of thinking (it does not lead to unfolding of self-knowledge) nevertheless, on hearing this you should not discard the *dhyana*. The *dhyana* as well, is infinity all the same it is one.

Q:- Then what should I understand?

MA:- Strange! Such as in a *dhyana* the (objective aimed at unfolds) it is this one (the mind takes shape to), again in regard to *vichara* too, when the self-objective unreveals (it is) that One (*Aham Brahmasmi*)) i.e. I am *Brahman*. In order, that one *dhyana* one *vichara* may unfold that is what a traveler should look for.

In that one great *dhyana* (*Mahadhyana*) only infinite *dhyana* is sustained, nevertheless, in that infinite *dhyana* indeed that one great *dhyana* continues. In infinite *vichara* (discrimination of ephemeral and eternal) there continues the supreme ultimate one *vichara*; all the same, in one *vichara* alone abides the infinite supreme ultimate. *Japa*, *kriya*, *yoga*, *karmakand* (scriptural rites) etc. whatever aspect one may follow, when Himself only as all abiding in all, would allow comprehension, then only the journey of the great traveler is perfect.

IN *DHYANA* LAYING FOUNDATION
THE MOVE TO MARCH AHEAD SUSTAINING
ATMA *DHYANA*
MAY ALLOW TOUCH ANY TIME NOT KNOWN

MA:- However, in *dhyana* a foundation is laid upon as well. Otherwise, where will you sit upon while craving for self-attainment? One should resort to 'Tat' *dhyana*-may it be on sustaining *vichara* and in any case, let it be any under the direction of *Guru*. One who moves ahead with *Atma dhyana* (*dhyana* on *Atman*), if it be to his advantage, one may hope, he will allow a touch any time.

Dhyana and *vichara* as may be sustained by you, in any case, (He is) never subject to any action by you, the reality (*Svarupa*) would be Himself only Self revealed. On account of that, one who resorts to *dhyana* according to his liking, he has to move with that under the guidance of *Guru*. On the other hand one who is inclined on the path of *Tattwa vichara*, he should remain continually engaged without fail. Here too, a hope of course is there, at any moment (unknown) that *Svayam Svarupa*, the Supreme Reality (*Param Tattwa*) may allow a comprehension.

Such as in *dhyana* the aspect of a state is unfolded, similarly when *Tattwa vichara* is held upon too, it leads to open the path for a traveler following the aspect to realize *Svarupa* (Self reality) -at any moment (not known) Himself may allow a comprehension. On that account, sustaining *dhyana* discrimination on self-knowledge and with remembrance and contemplation adhered to, at all times following the respective paths as prescribed, one should move on with a steadfast objective keeping in view.

IN THE COURSE *SAMADHI*- A COMPLETE SOLUTION
FREE OF CONFLICT NO CONFLICT -
SELF-REVEALED THAT HIMSELF

MA:- To be instated in the *Satta* pertaining to *Svayam Svarupa*. However, following that course of *samadhi*, when there could be a perfect solution? When there is self-revelation of one *Brahman*

without a second -free of conflict no conflict, the knowledge itself, the reality of *Atman* of Self. Where the question of a solution no solution as well does not arise, it is that Himself, where there cannot be any statement of covered uncovered, a state no state as well, it is that revelation to take place.

Q:- How to consider a *karma*, no *karma*?

MA:- Where there is absence of *karma* in all *karma*, all the same, there is *karma* in no *karma* -where that could be, search for. Where the aspect for searching is maintained, a search must be carried out there. Where moving in the course of this *vichara*, where the *Svayam Purna Svarupa* (the reality of Self the perfection) allows a perfect comprehension in all respects. In regard to *dhyana* as well, when the *Nitya dhyana Svarupa* (the reality of eternal *dhyana*) of yours is self-revealed.

A *vichara* too is a *kriya* indeed, so also a *dhyana* too is *kriya*. One should be absorbed in *dhyana* in course of a *vichara*. On the unfoldment of *dhyana* as *Svayam Svarupa*, through *Svakriya*, the *vichara Tattwa* should be self revealed. On this revelation only -whose *vichara* (objective) it is, who is engaged in *vichara*, what is the *vichara* as such- here only, with the particular touch, perfect in all respects, the revelation of Self transformed in the Self should follow. However, if Himself only allows comprehension, then only this statement is valid. Where is the place for a *vichara* no *vichara*, make a search for.

MAHADHYANA -IN THE HOME OF INNER LIGHT
PIERCING THROUGH IMPEDIMENTS
SCREENED FROM THE VIEW -THE GREAT PATH
OF THE GREAT TRAVELLER

MA:- Keeping one pointedness in view, the aspect of *dhyana* in all must be sustained. Otherwise, how there could be an unfoldment? When the *vichara Tattwa* is self revealed, in the context of *kriya yoga* too, there should be single mindedness. If that great *dhyana* (*Mahadhyana*) is sustained with single mindedness, attention on

the one same objective, in the home of inner light nevertheless, if the impediments are pierced through when illumined by the respective *jyoti* (light), there unfolds that great path screened from view, and this is the path for this great traveler. Here only, it is free from dragging and pulling by so many as many impressions of distractive (forces).

Here are travelers following individual respective paths separately all the same, there is movement as *Svayam Svarupa* transformed in the Self on the path as Self.

There are *sadhakas* of various categories such as, *bhajanandi* (one who enjoys in divine worship), *japi* (engaged in *japa* of *nam*, *mantra* *bij* etc.), *dhyani* (absorbed in *dhyana*), *karmi* (engaged in scriptural rites), *kriya yogi* (engaged in *Yoga kriya*), *vichara margi* (follower of the path of discrimination). Besides, there are more and more others following different aspects as you may speak about, all the same, a traveler on the path to the reality -so long as this unfoldment is not there, till then, the touch that allows to know and attain the Self, while following respective aspects -how that could be? The journey of travelers following this virtuous course taking resort to truth, their journey must be completed. Under a sharp movement as the darkness (of ignorance) continues to be dispelled, the moment the *kriya* attains perfection, in the same very moment, the eternally burning *Atmajyoti* (the light of *Atman*), *Atmaram* (one who is absorbed in the joy of *Atman*), one *Brahman* without a second is self revealed that Self the reality (*Sva Svarupa*), *Nitya*.

Q:- The place of *Brahman*, the place of *Atman* are they separate?

ONE BRAHMAN WITHOUT A SECOND
THE GREAT STATE
SUPREME ULTIMATE PARAMATMAN
SHRI BHAGAVAN-SVAYAM SVARUPA -
MAHAPURNA AKHANDA CANNOT BE EXCLUDED

MA:- When it is *Purna Brahman* there is that *Paramatman*, there are as many so many *vigrahas* and the rest as you say in any case

any aspect no aspect it is self revealed unrestricted. Nevertheless according to stage and state, according to *bhava abhava* there are *jivatma*, *Paramatma*, *Brahmabhava*, one *Brahman* without a second in fact there is place for infinity.

With aspect of *rupa*, *arupa* pertaining to infinity there are respective *bhavas* at appropriate places. A description of all those *bhavas* separately are there. And those must be there. On account of that, one *Brahman* without a second, as that One is the great state, in it, the *Mahapurna Akhanda* could not be excluded. Further, where there is that supreme ultimate *Paramatman*, the *Mahapurna Akhanda* will not be excluded.

Where you say *Shri Bhagavan*, the *Svayam Svarupa*, there too *Mahapurna Akhanda* cannot be excluded. It is because the reason for this is thus, (i.e.) where the revelation of *Mahapurna Akhanda* abides as *Nitya*, all the same, one may be a traveler following particular course in respect to specific aspect as prescribed by *Guru*, if there be *Purna Akhanda* in regard to the same aspect, if there be unfoldment of the corresponding place and state, nevertheless such as all abide in all *Mahapurna Akhanda* too abides there. If in all courses indeed pertaining to *Viswa* beyond *Viswa*, there be unfoldment of this supreme ultimate great state, as it may be in any *dhara* any time, immediately the *Mahapurna Akhanda* is there. This has to be particularly borne in mind here, a *sampradaya* no *sampradaya* are not restricted. Any time in any state when there is unfoldment of that (*Purna Akhanda*), then only 'That' 'That' 'That' 'That' 'That' 'That' 'That' 'That' you should know.

ALL PARTS WITH ALL PARTS -
WHERE TO COMPREHEND IF NOT ALLOWED

Q:- If all abides in all, how to account for separate entities then?

MA:- In order to allow comprehension in *jiva jagat*, each aspect separately is given primary consideration. That is why each one is separate from each, bearing so many as many names in regard to this aspect too.

Here is *kriya* to unfold *Svarupa* (Self reality), that *kriyayoga* where there is a touch of *Mool* itself, eternally (*Nitya*) *Svakriya*, then only unfolds the *vichara Tattwa* (the truth pertaining to the aspect of *vichara*), the *Svayam Svarupa Tattwa* of *Dhyanayoga*. Now consider, with *Akshar Brahman* and with *dhyaana* with *kriya* and sat asat *vichara* (discrimination between truth eternal and ephemeral) all the same, the fact that self-revelation is *Nitya*, a perfect solution of the same complete with all parts, when do you accept the same? In the quest only of this perfect truth would (lead to the unfoldment of) this Self the perfect (*Svapurna*). One cannot do without another, besides one is less superior while other is more superior, this too would not be tenable -it is complete with all parts (in consideration of) accepting all (other) parts (apart from self).

The oneness of *Hari* and *jagat* -where it is make a search for -there is that great touch. Here are your questions so many as many, nevertheless so you hear as you beat (the drum) -where is the comprehension of (the fact that) all indeed is He, unless it is so allowed? On account of that it is stated (as) self revealed.

**THE THOUGHT ON WHOM -CHINTAMANI
THE KRIYA LEADS DHYANA TO PERFECTION
INDIVIDUAL PATHS BY GURU**

Q:- Then how could we help ourselves Ma?

MA:- Oh, can one be without work whole day and night you are continually engaged in carrying on physical *karma*, mental *karma* without fail. There is the hill of piled up perishable *karma*, nevertheless, carrying the same on the head, you are moving on (day and night) all the time.

What is that, who it is -in order to comprehend the same, it is Himself only in the form of the great path, He that *Mahaguru* (great *guru*). The *Akshar* that does not drip (to mutilate) in unification with which (leads to the unfoldment of) that *Mahamantra* itself, all the same, you are moving on sustaining the worldly aspect of remembrance and contemplation of *Bhagavan* (should be

maintained) you exist in name and form, (so keep yourself) absorbed in contemplating in name and form, the contemplation on whom will unfold *Chintamani* (*Narayana*). There is that place you are contemplating upon, resorting to His *dhyaana* -only to have a touch of Him as with form, formless. The particular *kriya* that will lead *dhyaana* to perfection, the individual path for the same, is a gift by Divine (*Guru*),

The fact that the form of *kriya* is Himself the *Tat* and *vichara Tattwa* is self revealed -that *Svayam Svarupa* is *Nitya*. On the revelation of Him -all abide in all. This one, as may be the individual objectives (separately) on infusion of *Mahashakti* by that *Brahma Mukhi* (turned towards *Brahman*) great *Guru*. That is why, it is affiliated the word of a *Guru* is insurroundable.

To find a path, however, is to complete the journey of the self (moving) on the path of Self. Now observe where is the road -He only. See again, there is delicious (inclination) non delicious (non inclination) (in the context of) in form in formless.

In order to gain Truth (*Satya*), to take resort to a quest of Truth (one should seek the association of) virtuous person to avail of the opportunity to listen to the deliberations on the Truth -the deliberation that will help a blind person to regain light of vision i.e. an awakening of the power of light to move about follows.

The great souls in the great concourse are there to serve the travelers (to realize) the great light for the supreme rejoining. After all, it is to serve the great *Bhog* (articles offered to the deity) -where the question of a satiation no satiation has no place no question of satisfaction no satisfaction too is there. Leading to satisfaction is also a bondage. One has to go to attain beyond all crossings. That is the gift of shadow by the great soul (*Mahatma*) belonging to that great concourse (*Mahamandal*) as in the form of the great tree, nevertheless, gaining no gaining of one's own trait means -in the form of self-revelation of Self in the Self it is Himself, of course.

Therefore, where is the path, make a search for.

YOU ONLY IN YOU, HIMSELF ONLY IN ALL
ON SUCH A JOURNEY, NEVER TO BE FRUSTRATED

MA:- Observe further too, all *nam* (name) all forms- there are travelers with name and form (as the objective), all the same, (there are travelers) who move with *nam* and form as not their objectives, nevertheless for those travelers as well, the path of great benediction is definitely there -it is the path when moved upon, all paths are available. In order to reach beyond the path, presently, those who have not attained, it is necessary for them to be travelers aiming at the attainment (of the objective). On the way other travelers are met and help could be obtained. At different places there are beautiful arrangements by Him, delightful. In order to attain yourself, you have set out on an intense journey, all the same, you will be deprived of it, how could that possibly be? It is you only in you, in fact Himself only abiding in all. Therefore, once set on a journey he cannot be frustrated. Further, what is Truth should reveal and make one comprehend the same at every step. What joy for the traveler in so many form formless.

ABSORBED IN MAHAPURNA AKHANDA
THE ALL OF ALL ASPECTS -IN PERFECTION
DIVISIBLE INDIVISIBLE, NO, YES
NO QUESTION ARISES.

MA:- As you heard, there are infinite aspects leading to infinite *samadhis*. According to the course individually followed, leading to the perfection of the objectives aimed at, one is absorbed in *samadhi* in those respective places each one a separate state. When absorbed in a particular *samadhi* i.e. where the question of beyond not beyond of all *karma* no *karma*, the question of a state no state (progress) by stages does not arise, there is that indivisible *samadhan* (solution).

Do you know what a *samadhi* is? When the word too of *samadhan* no *samadhan*, *samadhi* no *samadhi* has no further room -it is that whatever you would say. There only, it is finite in infinity, all

the same, infinity in finite. The fact that one is absorbed in *samadhi* in *Mahapurna Akhanda*, that however is a *samadhan*, of that course only, according to the respective courses followed.

Absorption in *samadhi* too, in form formless, in fact, all in regard to all aspects are there in perfection with all components positively. If this is the case, then only, there is that *Akhanda* (indivisible) where the word of divisible (*khanda*) non divisible (*akhanda*) has no place any more, besides this as well, where a question of affirmation negation does not arise -that *Mahapurna Akhanda*. To speak also in the language of *Mahapurna Akhanda*, is only to make one understand. To force a language by linking with letters, word can never be there, a negation is negated too, nevertheless can it be (grasped) any more by a mind? You may gain anything nevertheless, with how many words you may possibly express the same in your perception?

Alright, you are keen to listen, then pay heed to *Samahita* (absorbed in *samadhi*) in various sorts, a little -one instated as absorbed in *samadhi*, where it is to remain confined in *samadhi* and gain a state. To enter in a *samadhi* and be out of the same. Here there entrances exist, ascend descend and all -theses too are also infinity. One is to be instated with movement in keeping with a state.

Q:- Does the descend mean straight into mundane level?

MA:- No, no, no, -it is because, since this ascent and descent is the effect of the touch received, nevertheless, as little a touch could be had, an unfoldment of the same must be given expression too. Besides, an expectancy is sustained to be instated there. If this too is carried in the course of *Svabhava*, in that case, the reality of the movement in coming and going back this would gradually allow comprehension. Only on this comprehension allowed, the infinity and one, is a revelation as Himself perfect in all respects -all abide in all -it is this one. All indeed are according to states.

**BHAVA SAMADHI-BHAVA SVAYAM SVARUPA
IN FACT
A VIGRAHA ITSELF OF BHAVA, HIMSELF, NITYA
BY A TOUCH SHAPES, COMES TO EXISTENCE**

Q:- Ma, do please explain the aspect of *bhava samadhi* too.

MA:- All right, as little it may issue forth the place or *bhava samadhi* too is a distinct one. A *samadhi* too is of infinite categories and are marked by a characteristic.

One may be a traveler in order to be instated in the reality of Self in the context of the state of being absorbed in the aspect of *bhava*, all the same, at that time, sustaining one or the other aspect, there may unfold as aspect of the flood of *bhava* itself, i.e. the aspects of floods too are of infinite varieties. Here the aspect of *bhava samadhi* is concerned, those too are of infinite varieties.

The fact that *bhava* is *Svayam Svarupa*, all the same, one may be a traveler in order to be instated, however, there in the *bhava* itself (he) is modelled in a particular *bhava*. When there is *vigraha* itself too of *bhava*, He who abides as an eternally (*Nitya*) revealed, all the same, through a touch taken shape, comes into existence.

SHAPES, DOES NOT SHAPE, WILL BE SHAPED
HIMSELF ONLY, NITYA, HE INDEED

Q:- He exists, all the same, He will come into existence?

MA:- Well, this is the contention, yes, there is (the statement) Hari Himself is *jagat*, *jagat* itself is Hari -in order to have the objective aimed at, in perfection - while on a journey, in the form of the traveler the *bhava* sustained, the *Svayam Svarupa* is revealed. Where? -in that traveler for revealing *Svarupa*, where the objective aimed at is in perfection. You should take note of another word, the fact of the self-revealed abides as *Nitya* positively. Uncovered, all the same, (it) takes shape, does not shape, (it) does reveal, does not- surely, (it) does abide as *Nitya* i.e. (in regard to) any, anywhere

it is the self transformed *Nitya*. Nevertheless appears, does not appear, will appear -Himself only. In this form too, as *Nitya* He only abides, the Self in the Self.

There is that cover screen -do you consider this cover screen as separate (entities) in Him? In the revelation of that *Svarupa* (reality), who is he (as covered), just understand -one more word to take note of, one absorbed in *samadhi* sustaining a *bhava*, this is also of infinite categories, marked by characteristics, indicating the individual states. In this context too, when one would transcend a state, no state, do you know? There is that *Mahapurna Akhanda*, when a touch of the same is allowed, then only, *nam rupa vigraha* all transcended, all the same, *nam rupa vigraha* too etc. i.e. as many so many *vigrahas*, with their respective *bhavas* too, further all *bhavas*, *abhava*, *Svabhava* indeed pertaining to *viswajagat*, beyond *jagat* do exist as such.

SHRI VIGRAHA ETC., SUPREME ULTIMATE PERFECTION
IN VISWA SPECTACLE BEYOND VISWA
THE MAHAPURNA AKHANDA SELF- TRANSFORMED
IN ALL THOSE BHAVA TOO -SVYAM SVARUPA
THE REALITY OF BHAVA SAMADHI

MA:- The particular, numerous in varieties, not beyond -anything anywhere, separate one, as it may be at any place -it is not only your *Shri Vigraha* etc. alone, besides there are men, animals, birds, trees, and creepers, the atmosphere, the void, sky so many as many and the rest pertaining to *viswa jagat* too, viewed as *viswa* spectacle and beyond *viswa* -nevertheless, there is the supreme ultimate perfection of all these abiding as Self- transformed -all the same it exists, comes into existence, does not come into existence - there is that *Mahapurna Akhanda*, that *bhava* too is *Svayam Svarupa*. So long this is not the fact, till then sustaining separate *bhava* in keeping with separate levels, the reality of the same is unfolded. Here is *bhava* itself in regard to separate aspects bearing characteristic marks - manifest unmanifest. There sometimes it appears to be in *Bhava samadhi*, sometimes as if normal. But if once a touch of absorption could be had, in that case the absorption

is in a particular place in a stage. It is in a stage, as if isolated from worldly matters, since it is a relative one. Relative not relative, beyond not beyond, aspect no aspect, finite infinite -when no such questions would have places anymore, there is that *Mahapurna Akhanda*, the reality (*Svarupa*) of *Bhava Samahita*. Why the word one in ten millions, now you understand.

Here too, it is that what it is -where that, what as such. There are infinity and one, all the same, there is infinity in one, one in infinity -all these aspects, one *Brahman* without a second, one *Atman* -so long as the same is not perfect in all respects, till then, where is the *samadhi*, the all solution? When this all perfect, supreme ultimate state of being absorbed in *samadhi* is there -the state of being in *Brahman* (*Brahmishthiti*), the state in *Atman* (*Atmashthiti*) as you would refer to, -then only, the question of a state, no state, beyond not beyond, relative no relative, could no more be there. There -it is that what it is.

There may not be a *yogi* to realize the state pertaining to the aspect of *dhyana* while resorting to *japa yoga*. There is also a traveler to realize *Svarupa* (Self reality) as the objective aimed at, whole resorting to *Advaita vichara* (discrimination on non duality) sustaining *kriya Yoga*, in the context of all these so long, on the completion of *japa* the self objective is not attained, and on the perfection of *dhyana* as long as the self objective realized is not perfect, till then that *Svakriya* would not be there. On the other hand, there is a particular *vichara* where the question of a *vichara* no *vichara* has no place (so long it is there) till then, there may be (unfoldment) of state in any aspect -nevertheless, the particular truth that may lead to the perfection of a state while laying primary consideration of a specific aspect, as could be observed, it is in any stage in that infinity.

It is because, the particular state you would be in, the same state will be indicated by your characteristic mark. You will only talk about that, further, as many values and aspects there may be in

the context of that state you will only explain the same.

However endowed with all components (*Sarvangi*) sustaining in all, in the context of all these different aspects, the fact that the same is of infinite aspects and one -in the context of all these aspects there is one in infinity and infinity in one. In respect to this, there are strata as these are. There is that sharp, long needle besmeared with collyrium of knowledge -don't you say -when all these aspects, absence of aspects, stratum absence of strata, being pierced with the particular bow and arrow, as may be any anywhere, being subject to be pierced greatly, not pierced (as well) -there is that half bow and arrow i.e. the original *kriya* also transcending the usual *kriya*, where the question of beyond and not beyond also does not arise.

While continuing doing *japa* it may lead to *dhyana* -*dhyana* of the same whose *japa* was resorted to. While continuing *dhyana* the reality of *kriya* (*Kriya Svarupa*) should unfold. When the *vichara* is all perfect, the objective is pierced through. Yes, following any aspect the perfection of *japa* may follow. Therefore, from within the *japa* all may unfold. Similarly, on the perfection of *dhyana* too, all these may unfold on the perfection of *kriya* too, similar unfoldments may take place. On the perfection of *vichara* too, the reality of Self may reveal, you are hearing as you make (the drum) beat.

TRAVELLER ON A PATH
ON PERFECT REVELATION -SELF TRANSFORMED -
FOR PERFECTION OF OBJECTIVE -TRAVELLER FOR
SVARUPA WHILE AWAKE
HIMSELF DOES NOT ALLOW COMPREHENSION
COMPREHENSION A MUST

MA:- There is *Janardana* in a *jana* (*jiva*) and in all indeed it is that Himself. There all abide in all. Therefore, anyone moves on any aspect, if with that aspect one resorts to *japa*, *Akshar Brahman*, the *Svayam Svarupa*, which does not drip, a touch of the same takes place. Further one may be a traveler hankering after realizing the object meditated upon, there is that *Svayam Svarupa*, the basic *Mool* of *dhyana* and if there is a touch of the same, may be on any

aspect, the objective has got to be perfected, be it with form, formless, in any case.

The *kriya* as *Svakriya*, it is *Svayam Svarupa*. Moreover, *vichara*, the *kriya* which is *Svayam Svarupa*, *Sva Vichara* (*Vischara* the Self), in the *vichara* too Himself, reality of Self (is unfolded). With that particular touch, for a traveler on his own path, it is but natural to have a perfect revelation.

It is because, there is Self transformed in the Self, the One alone. On that account, when a *jiva*, in order to have a perfection of his objective, be a traveler on the path as directed by *Guru*, remaining awake, on the journey to *Svarupa* (Self reality), it is not that Himself will allow comprehension, but the comprehension must be allowed.

Yes, He is not subject to any *karma*. When carried out under *jiva Svabhava* (according to the instinct nature of *jiva*) a fanciful *kriya* -at that time where is the touch of Him?

When *Bhagavat Kriya* is undertaken and the same takes place by itself, nevertheless, that *Akshar Svarupa*, *dhyana Svarupa*, *Kriya Svarupa*, *Vichara Svarupa* (reality of separate aspects as *Svayam Svarupa*), infusing *shakti*, the way to open the path is shown, in the event, it is He Himself who has to come. All the same, the Self holding the hand of the Self leads to the unfoldment of the path itself i.e. showing the light (unfolds) Himself the reality of Self.

THE REALITY OF *BHAVA* -HIMSELF ONLY
BHAVATITA TOO- HIMSELF ONLY

MA:- When that touch is there, then only, (unfolds) the reality of *bhava samadhi*. There may be as many so many forms of your *Shri Bhagavan* that may take shape, all the same these reveal in manifest form in place. When a touch of the same is there, then the fact that *Bhava Svarupa* (reality of *Bhava*) is Himself only the *Bhagavan*, it is that touch. When the *Mool* of any aspect is unfolded,

there the fact that in *Mool* and in *Sthula* (gross) it is Himself the *Bhava Svarupa*, and allowing a comprehension of the same, reveals Himself. This fact is in manifest and in unmanifest. That *Bhava Svarupa* is Himself only, besides that *bhavatita* (beyond *bhava*) is Himself only, this fact is allowed a comprehension. That is, He who is *Bhava Svarupa* the same He is beyond *bhava* too -Himself only.

CHAITANYA SAMADHI- ETERNALLY ABSORBED
IN SAMADHI

NO QUESTION OF EMERGENCE NO EMERGENCE
NITYA CHAITANYA SAMADHI -
NO QUESTION OF MOBILITY IMMOBILITY

MA:- Besides there is *Chaitanya* awakened *samadhi* where absorbed in *samadhi* no *samadhi* this fact cannot be discerned from external signs, if not allowed a comprehension.

Eternally (*Nitya*) instated in the state of absorbed in *samadhi*, the question of an emergence no emergence should not arise at all. One may be noticed at any time in any *bhava* in any state, all the same, mobility immobility, are identical. Where marked by characteristic, nevertheless, who can comprehend, unless so allowed?

Again, in the context of mobility, immobility there are two aspects. According to a state one may have mobility, all the same he is being drawn into immobility. It has already been mentioned about *Nitya Chaitanya samadhi*, no question of mobility immobility. When this is a perfect state, then only in a natural course, one may enter to immobility or, remain in mobility -this comes under his control, since this is own *Svarupa*.

Q:- What is the meaning of immobility, mobility?

MA:- The meaning of this is, in the immobility he was drawn in, motionless, from deep to deeper, from in to inner to the innermost - there is that *Svamoool* in *Mool* as Himself, the reality of Self that Himself, in order to be transformed in the Self. That One all permeated, the fact that in all, not all, it is Himself only, where that

reality is self-revealed. He who is immobile the same He is in mobility. What is ice, the same is water. He who is water the same he is ice, in fact Himself only. The perfection of the attainment by a *jiva* is *Svayam Svarupa* -what else!

He who is in the reality of without quality without form, unmanifest the same He is with form, with quality in *Svayam Svarupa*. That Himself is indivisibility, of course. On the perfection of the state of without quality, formless, unmanifest -who is *Svayam Svarupa* -allows a comprehension. All the same, on the perfection of the state with form, with quality, who is reality of formless unmanifest -allows comprehension. Because, since (it is) undivided, such as ice in water, water in ice -an unfoldment dissolving contradiction.

CHAPTER IV

IN PERFECT OBJECTIVE OF A *JIVA* AT ALL PLACES -
SPANDA NISPANDA
 (SPIRITUAL VIBRATION), SOUND BEYOND SOUND -
 IN *SVAMOOL* AS LINKING CAUSE ETERNAL
 UNREVEALED SELF REVEALED

Himself, the self indivisible whole -restricted unrestricted, without restriction.

Infinite *sadhana* -the end, absolute quietness (*shanta*) -when?

Eternally unmanifest -the language of this *Svarupa* -that unmanifest only Himself the Self, the great whole indivisible -all pervading He alone.

In perfection with all various ways in case complete with all parts - in the context of perfection of objective on a great journey only.

Uniform -He only pervading, uniform in all aspects -transcending aspects -He alone indeed.

Daily new anew -the *Chinmoy* kingdom.

The one who is unmanifest in all-*Brahman* by that indication.

Mahabij -the *Shabda Brahman*.

Amool in *Svamool*.

Self perfection the self.

Great *Ishta* -infinity and one.

Nitya Samadhi -beyond.

In *Svamool Tat Satta* (fundamental base as He) in infinite *Mools* - *Svamool* only (infinite).

Awakening of *Kundalini shakti* -awakening of *Shakti* in respect to all aspects -piercing of knots must have to take place.

Nam Kriya Mantra -in the course of sustaining movement of bhava.

In all *Avataras* indeed all *Avataras* are there in eternally stated.

The words of Ma are Ma only in fact, in reality -are inseparable unfoldment of speaker and one who listens

Ma's *sadhana* -linking cause *Tat* -not a drama.

Infinite *sadhana* -one *sadhana* in infinity, infinite *sadhakas*.

Mahapurna Akhanda allowing comprehension.

In the source of course at any place, in any moment -not depending on any thing at all -to become without being, not to be in being -in the ultimate *Svamool* a touch of *Svamool* itself.

THE PERFECT OBJECTIVE OF JIVA, EVERYWHERE -
SPANDA (VIBRATION IN SPIRITUAL CONCEPT) -
NI-SPANDA (NEGATION OF SPANDA) -
SOUND BEYOND SOUND-
IN THE CONTEXT OF SVAMOOL AS THE LINKING CAUSE -
ETERNALLY UNREVEALED, REVEALED

In the context of question and answer, and sometime on rare occasion under great compassion through Her own *kheyal*, as may be gifted, -an indistinct presence with the objective in view of revelation pertaining to the supreme objective. in the mental kingdom even -the language and idea are of Ma only- as much as being imparted within me, a hope as such is being positively sustained.

A question in presence of Ma -please Ma, a query arises in us -in *Viswa jagat* beyond *Viswa*, what is the perfect objective in reality of us all, everywhere? Nevertheless the same is beyond any query too, as we hear as well. We of course, are of the nature of *jiva*, what we have been hearing about, even in regard

to truth itself (*Satya Svarupa*) too, a query must crop up.

MA:- In reality (*Svarupa*) there is *spandan* in the context of Self the connecting link (*Sva-sutra*), a perfection of the pattern of the awakened form, universal in all aspects of course. You have been hearing as well, *Bhagavan* at the instant of resolve (*Kalpana*) the world comes into creation, since He will perform His own *lila khela* (divine sports) nevertheless, the same is being performed, used to perform. Further you are hearing as well, entirely in all whatever, these are instruments in the hand of *Bhagavan*. Presently, you are of course raising question in the context of what you have heard in respect to a course indeed - accordingly, as is made to respond. Eternally unbroken pervading sound- this sound bears the aspect of Self the sound and listening by Self as well indeed.

Q:- How it is to hear the word of Self by Self?

MA:- Strange? There is that echo. It is that particular case where the sound is eternal, a traveler is to have a touch of the same in the context of (*Maha-Aakash*) super void. *Spanda* (vibration in spiritual concept), *Nispanda* (negation of *Spanda*), *Dhvani* (sound), beyond sound -in the context of *Svamool* the fact of existing as eternally unrevealed, revealed, for a traveler to have a touch of that objective, however, all these questions crop up in a *jiva*, living in the mental kingdom.

Where you speak *Shri Bhagavan*, *ParamAtman*, *ParaBrahman* -where there may be the gift itself, as well, in the self, self the reality (*sampradan Svarupa*) where the gift itself too self revealed, all, religious sect itself too -(all too) - *Svaguna* (self the quality) *Sva-akar* (self the form) there is that *Amool* (absence of *Mool*), *Svamool*, there is that supreme, fundamentally one who is *rupa*, *rasa*, *gandha*, *sparsha*, *shabda*, Himself the *Mahamool* the form itself - 'That' only indeed.

Without form, without name. absence of quality, absence

of form, beyond sound, self the reality (*Svayam Svarupa*), in entirely all, self the permeated -He only, permeating only indeed. He only permeated of course, self the *Svamool* itself, all complete in the self- meaning Himself only the whole -self the whole as well.

Q:- Self, self the *Mool* itself, why two selves?

MA:- The first Self (*Sva*) is unmanifest- Himself, Self the indivisible, self the whole, the supreme ultimate. The second one -it is that self in the revelation of supreme, Himself the *Mool* itself -*sakriya*, *niskriya*. Where absence of *kriya* question of *kriya* should never arise at all. Where again, Self in the Self only is in action. *Sva* (Self), *Sva* (Self) the *Svayam Svarupa* - Self revealed, Self the reality, Self only in the Self- where Himself only. Where sustaining the form of course pertaining to (one) with form and *Svakriya* too, (it is) infinite course itself. When sustaining the Self *Svamool*, (it is) Self the whole, *Sva* (Self) the movement, *Svayam Svarupa* -one in infinity, infinity in one as it should be.

HIMSELF, THE SELF INDIVISIBLE, SELF THE WHOLE -
REJECTION -NO REJECTION -UNRESTRICTED

In response to a query to Ma :

MA:- The particular concept and languages as we have further heard -the supreme *Atman* (*ParamAtman*) -supreme non supreme too (*parapar*) -where is the question of supreme non supreme too. *Para Brahman Svayam Svarupa* -one *Brahman* without a second you do say. Unrestricted *Sva-akar* -self the appearance, self the quality, self the form (*Sva-rupa*), -*Ishwar*, what is the objective in *jiva jagat* of different religion of *sadhana*. Although religion (*dharma*) is one and the same, nevertheless, every individual has his own course, the *Ishta* being in keeping with particular aspect and form. Further, there is *Nitya Shuddha* (ever pure), *Buddha* (awakened), *Maha mukta*

(super liberated), *Saswata* (eternal) where -as much as it is within your limitations make a search of it, have a comprehension, and further more, in separate realities too, as eternally instated in the reality in case of individual aspects. Laying primary consideration as well, one is a traveler following individual aspects journey in fact where the objective is a particular one, in keeping with the distinct course. Further, where again question of aspect no aspect, predominance no predominance too should not arise -in the Self, Self revealed Himself, in reality eternally instated. There are travelers having individual objective too (*Svarupa*) sustaining separate realities. In respect to no aspect, all aspects, religious aspect (*Sampradaya*) no *Sampradaya* in all places indeed, further no aspect etc. in fact in the context of aspect too, one has to be established (*Sva-purna*) self perfection. It is that Himself- pertains to indivisible self the perfection, Himself, in the perfection of indivisible as Self the whole. Himself, Self in the indivisible whole positively, Himself, self the whole, in whom rejection, unrejection, unrestricted as well.

This Himself, Self the indivisible, Self the whole, this word too cannot be expressed in language i.e. where word, speech and language (*vak*, *vani*, *bhasha*) - word, no word has no further, (no access) -great whole (*Mahapurna*) -all whole (*Sampurna*) -completely whole (*Paripurna*). The great whole is Himself the whole -when whole is deducted from whole the remainder is whole only indeed, -Self the whole, Himself the whole. This great whole -where is the question of whole/absence of whole too, great, non great as well, what cannot be expressed in language and word -neither the negation not the affirmation, affirmation too, negation as well, negation of affirmation too, negation of negation as well -of all these too there is no (further access). A letter, word, speech, maxim, metrical rhythm -in action, action (*Niskriya Sakriya*) -beyond, not beyond, dependent, independent -there is that unmanifest in the *Svamool* -That only, the supreme ultimate *Svamool* -in respect to that aspect, whether you say, no say it is that only 'That' alone -

what it is, it is that -*Svayam Svapurna*. (Self the complete whole) -in whatever language, whatever name you ascribe, not ascribe it is 'That' only, 'That', 'That' 'That'.

Q:- The aspect that we fail to express, on the other hand there is that unmanifest. The *Shastras* would declare three-quarters of it is *Amrita* (immortal -unmanifest) -what are we to understand between the two?

MA:- Here is the word "what should we understand" -it is within the purview of gross, subtle and causal. *Ajiva* means bondage, *jagat* means movement. There are those molecules and atoms, they of course are active too. What is experienced in the kingdom of mind -acceptance and rejection and the rest.

AN UNMANIFEST COMPRISES OF DIFFERENT ASPECTS -
MENTAL UNMANIFEST, IS BEYOND TRIKAL (PAST,
PRESENT, FUTURE). THREE-QUARTER UNMANIFEST.
AKSHAR BRAHMAN UNMANIFEST -SELF THE REALITY

Ma:- There is that supreme ultimate unmanifest -and not within the purview of comprehension and to have a touch within the realm of mind. All abide in all, a corpse too. There are perfectly pure mind, pure mind, impure mind -each one has its own separate capital in separate regions. There is one *Maharaja* of the entire kingdom, one throne. The subject people in mental kingdom engage in mental activities, takes into consideration an aspect, no aspect. All the same, here there are however a *Raja*, *Rana*, *Zamindar*, nevertheless, the word *Raja* is one and the same. *Para Brahman* -*ParamAtman*, one *Brahman* without a second, this form of sound too is self the reality (*Sva Svarupa*). *Akshar Brahman* this particular word, allowing comprehension, has its own reality as unmanifest. Here it is also beyond time, no time, pertaining to mental kingdom -how to comprehend That unmanifest, in what language, with what letter, in what metrical rhythm? It is never to be, it is of course in the rhythm of *Svamool* indeed.

Rupa, rasa, gandha, sparsha, shabda -which is uniform in all entirely.

Q:- Where is that supreme unmanifest pertaining to a course even, when in that supreme unmanifest?

MA:- In a course, however, there is absence of course too bear in mind. Where it is to be no course -it is indivisible. Where there is question of *kriya*, there is creation, preservation and dissolution. In no dissolution again, nothing is to take place by itself as well -where nothing further is to take place in respect to negation of negation too.

Where there is *jagat* and beyond *jagat* all abide in all, however, in *Viswa jagat* too, one in infinity and infinity in one. Relative absolute, are in their respective appropriate states -in infinite patterns. In the journey aiming at the objective of *sadhaka, upasaka, rishi, muni* and solicitors of relative absolute supreme ultimate, great union and sustaining infinite aspects, one or the other, the objective is fulfilled. In case of a traveler for revelation of individual *Svayam Svarupa* -realizing self realities, bearing *Svakriya* pattern, leading to revelation of self reality. For a solicitor for unfoldment of great revelation (*Mahaprakash*) i.e. Himself the *Satta* itself, sustaining separate patterns and appearances is instated completely.

In the individual journeys aiming at respective *Svarupas*, leading to the revelation of particular self -the self *Shakti*, which is indivisible whole as *Svakriya*. In those separate Self *Svarupas* there is *kriya* itself, the objectives of different places in keeping with states -there is to take place the revelation of the supreme ultimate *Svamool*.

In keeping with the state of this *Svarupa* as well, sustaining the aspect of *Maha Shunya* (great void) as well, the objective of different places too, has to be in perfection as well. Non duality is the eternal state of *Svayam Svarupa*, where there are

never to be any idea and language pertaining to form, without form as well. What are you going to say in that unmanifest? Further with reference to *satta kriya* (*kriya* in the context of fundamental base) signifying the perfect indivisibility of respective aspects, the reality (*Sva*) of independent *Svarupas* (absolute reality) as well. Sustaining that *Svakriya* and for a traveler with the hope for attainment of individual whole pertaining to beyond, not beyond as well -where you say, *Shri Bhagavan, Para Brahman, ParamAtman, Ishwar*- wherein the particular self revelation, non revelation pertaining to the reality with quality, with form and with no quality, no form, the relative independent as well- has no further, no further.

Q:- In that reality with quality, with form?

MA:- Alright, when *Shabda Brahman, Akshar Brahman* the particular *Svamoool*, one sustaining the course of *spandan*, is on a journey to have an independent touch of (one) of *spandan*, beyond *nispandan*. Again, there is aspect sustaining *bhava* itself, (spiritual ideation), Prem itself (divine love). In all these indeed in *bhava* and language too Self the reality taking shape no shape. Where one is on a journey to attain *Nityatwa* (eternal truth) etc., the perfect indivisibility as abiding in eternal presence in different realities with form, with no form -one is to have a touch of the same. That where existing as *Nitya* in that *Svarupa* the same is to be attained by touch.

Q:- What is that revelation as attaining a touch?

MA:- Oh, you contend, the knower of *Brahman* (Himself) reveals as *Brahman*, as such. On the touch of a particular *Svarupa*, there reveals self reality (*Svasvarupa*), as 'Tat'.

Q:- There is however *sampradaya* (religious sects) too?

MA:- There are travelers sustaining one or the other aspects, no aspects and laying primary consideration on any particular

aspect, in a specific journey there reveals the individual selves. However, there is unrestricted too with context of aspect no aspect, exclusion, no exclusion, you should know. In the discrimination of mental kingdom, the little faintness of comprehension as you may have.

Here it is, where there is a particular *Svarupa* the individual *Tattwas*, in the context of those respective aspects there are one and infinity indeed -on the revelation of these infinite *Tattwas*, the journey of traveler should be completed. The perfect indivisible of different aspects, a revelation of the same indeed is the objective of the traveler. These individual *Svayam Svarupas*, in perfect indivisible is Himself, that only in fact -abides in eternal presence, permeating all, as all parts in all indeed. All, no all whatever, you may say -That Himself indeed 'That' alone, the eternal (*Nitya*). The revelation whatever it may be anywhere anytime -That alone, this indeed in fact. One in ten millions -(refers to) on completion of journey of a traveler being in Self the perfection in respect to that place.

There is That Himself- if there be a touch as obtained on a journey by a traveler aiming at *Svarupa* -however, at a particular place and state, where this statement too (has to be taken into account) -Himself that alone in fact. There are *sakriya* (with *kriya*), *niskriya* (without *kriya*) etc. as many so many are infinite -nevertheless in infinity and one -it is Himself, That only. In one and infinity there is that Himself, the supreme ultimate *Svamoool*. It is that revelation in the particular course at any unknown moment of *kshan* -(to express) with what letter, which language -the speechless itself. Again, there is revelation of *Svarupa* - That alone indeed. He alone in fact.

Since the different selves in reality are self the courses, the travelers are self transformed in individual Self *Shakti* -there is that Himself the *Mool*, the Self in the Self. In respect to inverse converse courses (*Anulom Belom*) the revelation of respective

realities (*Sva Sva*) is unrestricted. The fact that in those all 'That' alone is evident in eternal presence and so long as that unfoldment is not there in the case of journey by a traveler instated in the reality as formless, individual selves (*Sva Svarupa*) abiding eternally (*Nitya vartaman*) in direct perception beyond all aspects no aspect till then the revelation of Self as formless, with form -where this aspect may be, you should make it understand.

What is often said -it is that what you say, the *Tat* one only, the same has to be kept in mind, the objective of a traveler should unfold. What is just said to remember -what abides in the Self, one who is there *Nitya*, does abide -one to have a touch, you should have it grasped. Don't you say the *Viswarupa* (one whose form is represented by the entire universe) where it is in direct perfection.

A JOURNEY INITIATED AIMING PERFECTION OF COURSE
SUSTAINING INTENSE CURRENT INITIALLY,
CRAVING FOR UNFOLDMENT OF GREAT CURRENT

Q:- In response to our query we hold desire to be enlightened more.

MA:- Do you? Listen, as you beat (the drum). The fact that He is self-revealed *Nitya* (as revealed) following a particular path -so often said, Himself is there positively self-revealed, who it is as already stated, He abides in all positively. Further, irrespective of caste, creed and colour as you say, anything anywhere - all abide in all in fact. Laying primary no primary configuration in one or the other quality, any journey is initiated in *jiva jagat*, sustaining individual aspect and course consistent with self revelation -He abides in all indeed. *Shri Guru* of yours as makes a gift to any at any time, following the same aiming at the perfection of the same course, the journey should be initiated. Sustaining intense current at the beginning, craving for the unfoldment of the great current, the traveler must be a spirited one.

You raised so many questions pertaining to these aspects, you are continuing the same one after another. Whether you

say *Shri Bhagavan* Himself, whether you say *Para Brahman ParamAtman Janardana* in *jana* (a man) in regard to particular aspect -just observe in respect to this aspect as well -why in a single *jana* (person) only, Janardana is everywhere positively. Again you say *Sarvam Khalvidam Brahman* verily all indeed is *Brahman*, one *Brahman* without a second. *Kutastha* (eternally uniform) as you may say, it is there positively - *Nitya*. In the context of death, form of death of death is there positively - *Amrita* (deathlessness). *Para Brahman ParamAtman* where He is not? Meaning of deathlessness (*Amrita*) is absence of death - deathless itself as you often say, where it is not? You do say all the time. What is without quality without form, does abide Himself in reality.

Nityatwa in quality in form, in form and formless -with predominance in respect to any aspect where is He not. You should have it grasped in the context of aspect and course. Whatever is within the purview of aspect and course, there only under the confinement of aspect and course questions etc. are to crop up. Moreover, a movement is continued in *jiva jagat* sustaining aspect and course, in and out, confinement no confinement should not arise, a traveler aiming at that objective for the complete fulfillment of the same.

I ABIDE IN ALL -ALL ABIDE IN ME -
I DO NOT ABIDE IN ANYTHING AT ALL

MA:- *Nitya*, where it exists not -you may refer to the aspect of any *Svarupa* (reality) where it is *Sva* only (Self alone) indeed (it is) 'That' alone. Death- in keeping with a state and place - where it is and not? (Deathlessness) *Amritatwa* as *Nitya* does exist positively, this too you hear about of course. Now you should have it grasped, I abide in all, all abide in me, where this statement is referred to. Again, all abide in me, I do not abide in anything at all -these you will have to understand about which *Svarupa* is referred to. Here, this you should bear in mind, where the question of place and state should arise.

As it is told, where this exists in all places -with respect to this aspect (it is) a drop in the sea, a sea in a drop. Where you, only say in the context of aspect of without quality, without form -non duality only, no place for duality-one *Brahman* without a second, *Para Brahman*, *ParamAtman*, Self in the Self alone, which is self-revealed in eternal existence (*Nityatwa*) one alone. Where is uncreated, make a search for it. On that account where there is the doctrine of non creation, where the question of coming into creation should not arise at all, it is that aspect. Non duality, duality are eternal (*Nitya*) -two however, (this difference) is sustained as a point of view.

Where the question of manifest, unmanifest, sound absence of sound, where created uncreated, where duality non duality, relative absolute, revelation unrevealed as well, does not arise at all -there is that *Nitya* Himself, -there is the traveler aiming at the touch of 'That', the journey is initiated.

There is that *Akshar Brahman*, sound *Pranava*, under the support of particular sound, the question of sound no sound, shelter no shelter where they could be any more. The question of that two and one, where can it be anymore there, manifest unmanifest, supreme ultimate, relative independent, the statement of all these where can be any more -just conceive, 'That' alone is in fact.

That Himself is unmanifest of course, beyond the reach of mind indeed, is there where to be -where word and speech have no possibility at all. The traveler aiming at the great void, the great void pertaining to traveler following this aspect, where the question of void no void arise in case the comprehension is not allowed? The word 'great void' as well is subject to comprehension -letter (*akshar*) that does not drip, after all that *Shabda Brahman* is in letter only of course!

On the other hand the context of *rupa, rasa, gandha,*

sparsha, shabda -is He only, Self the form itself-*Nitya*. Self the form itself means where it is *Nitya Svakriya* -as many so many *kriyas* are Himself only. Where the ephemeral form is revealed you should have it understood. Self the form itself where it is so told, there it is Himself only. Here upon which the master may be, where it is Himself alone is all? All (including) a corpse too, you should have it understood, one is in his appropriate place and state.

The fact that Himself only is *Nitya*, the Self Himself is the truth itself. If you consider these aspects as well -the world comes into creation at the instance of resolve -within the purview of *lila khela* (Divine sport) too, it is Himself in Himself only the resolve, Himself alone. It is He only in fact in all forms indeed. Here there are different states, according to which you make different statements, those separate aspects are definitely there. On account of that, it is said, in those respective states, He is the doer, non doer, instrument, operator of instrument. There is the word as you hear about -formless in with form, in all it is He only Himself. Now you should have it grasped what is the particular form in the particular state.

INFINITE *SADHANA* -WHEN IT WILL END, BE COMPOSED
ONE THAT IS TIED IN ETERNAL CORD, ON THAT TOUCH

MA:- Just bear one word in mind -however in respect to mental kingdom, it is a statement in regard to different states and places -(such as) in the conjunction of *japa, dhyana, puja* etc., as concerned within purview of aspects and courses. As the mind progresses, in *kriya yoga* in the context of *dhyana* on supreme objective, accordingly manifestation follows certainly in stages. But in all these if only the journey is directed towards the kingdom of infinity, in that case where there can be any more the aspect leading to an end and self composed state (*shanta*)? Under the circumstances so long as a particular state of mind like this does not unfold, within any *kriya*, there is that linking cause (*Sutra*) beyond *rupa, rasa, gandha, sparsha, shabda* etc., the *sutra* with which eternally tied over- if the journey is not initiated sustaining the aspect beyond no mind, how a touch of that *Sutra*

could be had? Pure mind (*shuddha man*), great mind (*mahaman*), no mind (*a-man*) -the particular place and state pertaining to *munitwa* (absolute state of *muni*) *rishitwa* (absolute state of *rishi*). Besides the particular objective of individuals, a great journey aiming at that objective -journey is also coming to an end in context of the particular objective in case of particular traveler - 'That' alone indeed. Presently, the particular statement you made -the aspect within mind and beyond mind.

Here is the statement self the form (*Sva akar*), in the same context there is with quality (*saguna*), with no quality (*nirguna*), sustaining form, formless as well, laying primary consideration with respect to any aspect a journey continues. Where is that primary consideration to which course, there too division no division persist, how is that? Manifest in unmanifest, unmanifest in manifest. At a certain state a question of manifest unmanifest too does not exist, these facts are there positively. That reality (*Svarupa*) Himself only -there is that one in infinity, infinity in one, the end should never to be, where the question of one, two, infinity even, should not be there, that unmanifest of course, does exist positively as eternal unmanifest.

**ETERNAL UNMANIFEST -WHO SPEAKS ABOUT ? -
THE LANGUAGE OF THAT SVARUPA,
IN THAT UNMANIFEST ONLY**

Q:- There is that eternal unmanifest -who speaks about? What is unmanifest? How can it be manifest again?

MA:- Who speaks about, from where does it reveal? The word unmanifest (*Abyakta*) itself is the language of that *Svarupa*. There you are, don't you say '*Apaurusheya*', not created by any '*Purush*' -there is that *Akshar Brahman*, *Shabda Brahman* - through the *Akshar Brahman* sound only is his *Svarupa*, from Him only this sound is revealed, -anything created is subject to destruction. Here there is no creator, no question of destruction as well. Bear one word in mind, that sound remains as sounded without break.

But according to the state of a person, the particular *shabda* for any is obtained for him.

The statement that unmanifest becomes manifest is irrelevant, as you said, in keeping with the unfoldment of a state and place, in this manifest alone the word unmanifest only you should know. Because so long the touch of eternal unmanifest is not obtained, this question is natural. Further, where it is relevant there it is instated. On the other hand, where it is relevant it is (That place), where one is instated. Where it is to manifest pertaining to different forms at any place, the eternal state only of that form allows a touch of the word '*Apaurusheya*' (not pertaining to any *purush*), where the form of supreme ultimate sound is a blazing revelation, at different places. Because an unmanifest is unmanifest only. In keeping with a place and state, why different names and words are ascribed by the *Shastras* we should have it grasped. Anywhere *rupa*, *rasa*, *gandha*, *sparsha*, *shabda* and qualities etc. as attributed -what is in non duality, what is in *kriya Yoga*, what is in duality, there are more and more all those are in existence, pertaining to all those indeed, in the context of *Shabda Brahman*, *Akshar Brahman*, there are distinctive *rupa*, *rasa*, *gandha*, idea, language, metric rhythm, in keeping with particular state and place anywhere. According to those respective states, there is revelation of corresponding sound you should know.

**INSTATED IN ATMAN AND DIFFERENT OBJECTIVE -
A QUERY WHY THESE ARE IN DIFFERENT DIVISIONS**

Q:- Instated in *Atman* pertaining to us and there are all those distinctive aspects, how to accept the different divisions of those?

MA:- In the particular one there the doctrine of non duality is aimed at -one *Brahman* without a second, *Para Brahman*, *ParamAtman*, where there is supreme non supreme -no further, no further, no further- no word has any place, not to be a negation of a negation too -negation, affirmation, negation of negation

too, negation of affirmation as well -try to have it understood in the context of objective. Where the second revelation must not take place, one who is *Nitya*, in reality this as well exists positively as Himself. In the particular *nam* itself, in the particular quality itself -like beads strung on a cord -you say of course -the particular unmanifest cord (*abyakta sutra*) as exists in that cord, who is the *mahamani* (great jewel) -Himself, Self the form, *Chinmoy* as you say, some among you, it is also there positively where it is to be. In this manifest too, Himself the unmanifest itself does abide as Himself *Nitya* positively.

It is perfect with all parts, all the same how it is? Just like fire and its burning power cannot be separate, that analogy however cannot cover all aspects, have it understood. The wonder here is, Himself being eternally unmanifest, without form, without quality, all the same there is completeness in manifest - Himself does abide in the Self. On that account only in respect to *sadhaka's* individual *Atman*, *Brahman*, there are more others all in the context of respective objectives as find expression in language in regard to what is to reveal in particular form sustaining particular aspect.

Here is unmanifest as you say, who unfolds this? It is Self only reveals the Self, it is Self only unreveals. In keeping with state and place in the language itself too, there is that great language in fact. It is the unfoldment of supreme place and state only, one who is without form, in whom that form too. On account of that as you are used to say -*Apaurusheya* (not man-made-divine), how beautiful the place of the same -no question at all of man, what it is? 'That' alone. Self revealed, unrevealed -Himself alone, 'That' revealed, it is only to comprehend the same, and an effort has to be made. Even with such efforts away for comprehension of all aspects and courses do unfold.

Just observe, when you read and hear -where ever you may lay your eyes on those same very places, *Shri Krishna* manifests, these as well you speak about, the sign of way of such viewing, is That Himself only -'That', 'That', the particular revelation. In the context of *lila kshetra* only (divine sport ground) of *Bhagavan*, pertains to this aspect only. What exists eternally a manifestation of

the same as takes place in specific place and state of a particular traveler. As you say anywhere -He has unfolded from Himself only, here again, is a reference to an ephemeral aspect too. This ephemeral aspect too has got to be grasped with a particular comprehension, we should understand, in regard to aspect in the kingdom of mental acceptance.

EPHEMERAL ASPECT- THE PATH ITSELF IS IN THAT ONLY

MA:- If ephemeral aspect is from Him only- in your language and idea too is being spoken -in that case in this ephemeral perishable world, when a journey could be initiated by a traveler sustaining a craving for attainment of the eternal (*Nitya*), the path itself is however in Him only. The aspect of attainment by stages is also contained in Him. One initiates the journey retaining his own aspect in the aspect of respective name, form and with quality with appearance, as sustained. When the aspect of form and quality is revealed -from whom this self revelation is, in field of *lila* pertaining to this place, if a supreme touch of the same is gained- could there be anything, anywhere remain unattained- however, if that great touch is there, then only.

Now you understand who is attaining whom? The *lila khela* (divine sport) pertaining to whom is contained, as you say the *lila khela* of Him has to be grasped -of whom it is? It is the attainment of the self aspect what is not attained. That particular *jiva*, the *jagat* (world) who it is? From whom it is emanated, who is emanated in this kingdom of sports, in this great *lila* in the *Viswa*, transcending *jagat*, *Viswa jagat*? If Himself is that great touch, then only That alone -the particular unfoldment as it is being told. Now, as you are used to say *Bhagavan* Himself -it is Himself only with Himself, in this *lilakhela* sustaining form, without form, is in reality as observed in Self stupor, (*Mast Mauji*) -Himself, Himself only.

In *Viswa jagat*, beyond *jagat*, it is Himself only whatever that may be anywhere, (including) *Shabda Brahman*, *Akshar*

Brahman, as well. There is that beautiful flower as you observe and such an article is eaten by some one -one who has not seen, neither one has eaten, you cannot explain wholly to them - neither form nor the taste -one who has seen eaten as well, he only is in the knowledge of the same. Therefore, how it can be explained, such question is but natural in your kingdom of mind. But in respect to an ephemeral perishable article you are unable to explain fully, how it looks like, how it tasted, flavours etc. On the other hand, there is that unmanifest, without form with form -what is the language, what is the alphabet, what is the metric rhythm, with what word to explain with? But you should bear one word in mind -where there is supreme ultimate, beyond which no word is possible at all, a negation of possibility too, where no word about *rupa, rasa, gandha, sparsha, shabda* can ever to be -the topic about *lila* where it is relevant, with reference to *Nitya lila* it is in that *Nityatwa* (eternity) alone. There is that *Shabda Brahman* (sound as Brahman) *Akshar Brahman* (alphabet as Brahman) Himself- *Svarupa* is Himself only, the particular sound in the Self- that which is to reveal sustaining an indication no indication, that much only in Himself revealed.

Just look this way, all indeed abide in all- where there is infinity and one, this too, you should have grasped because it is Himself only *Svakriya*. Where there is non duality in duality, duality in non duality -it is Himself only transformed in the Self. What is the particular form, no form, it is to have grasped. Here there is formless in form, form in formless -such as there is that (one) fire, nevertheless, it is kept in separate divisions. In separate places where you may keep fire well preserved, burning power in all is one and the same.

You should bear in mind too -one is burning *kriya* and further there is *Nitya kriya*, beyond *kriya*. Fire is well preserved, all the same it is again made stagnant -here this stagnant is not an eternal state, this (simile) is only to explain it. Similarly, where the fire is in unmanifest form it is never to be manifest, such as one and infinite - That one alone; at various places in divergent form pertaining to that one fire only being unmanifest *Nitya*, all the same, it is in divergent form in divergent places. Here this secret *Tattwa* (truth) is to be comprehended. Similarly, in entire *vigrahas* 'That', Himself only

you should know -in this analogy the *Agni Tattwa* (truth of fireness) has to be comprehended. Because there may be as many so many forms having revelations with various forms such as of Mathura, Shri Vrindavan, Shri Ayodhya, Shri Vishwanath, Vishwanath Kshetra Kashi, Varanasi, Shri Kanchi, Shri Dwaraka, Shri Haridwar, Shri Avantika, Further there are *Shri Vigrahas* you say of course - the fire itself is intensity itself in all component parts.

Maha Vishnu, Param Shiva, Para Brahman, Shiva, Adya Shakti, -in all *vigrahas* indeed contend duality non duality as well. Laying primary consideration on various forms etc., aspects and courses there are with form, with quality-if the predominance is laid on with form, with quality-it is Himself only Self transformed -in the reality only. Where you speak about all (*Sarva*) - it is with form nevertheless, without form as well, without form all the same it is with form too -all abide in all complete with all parts as *Nitya* too, neither more nor less. All abide in all, if this is not the fact, one who will move laying predominance on any aspect how there can be unfoldment of the Self reality? Such as the fire is eternally unmanifest, and in a particular conjunction how there can be burning unfoldment one after another? At all places the fire as divided into infinite divisions, the burning power remains one and the same, in keeping with the quality of the fuel the flame remains in corresponding form anywhere.

All abide in all, all the same one moves on laying predominance on one or the other aspects and courses positively. Infiniteness and one pertaining to those courses are self the perfection. If at any state pertaining to that aspect allows a comprehension then only there is the gift (*sampradan*). The fact that *sampradan* as self the reality as abiding Self in the Self *Nitya*, on that touch the respective *Svarupas* of travelers will allow a comprehension, the particular one in a particular place -if the gift is allowed the Self reality is attained. The same statement is applicable to all aspects indeed. Since it is He Himself-beautifully blossomed He reveals in perfection sustaining as well unfoldment of aspects and courses too.

MA:- You are used to hear *Bhagavan* where He is not, where this word is where is the place for small and big, grasp the same. Since all abide in all, Himself, Self *Mahapurna Akhanda* permeates all - 'That' only. That self revelation, great revelation, as the revelation that may be of any form anywhere -complete with all parts (*Sarvanga*). As many all *vigrahas* exist as *Nitya*, do reveal-uniform in all aspects (*sama agra*) -Himself alone. Laying predominance of aspects of unfoldment He is complete with all parts (*purnangi*), there as well in the form of aspect and courses (He) is there as revealed positively -the particular *vigraha* in I, you. In this context in spite of predominance, no predominance too, pertaining to any aspect where it is to reveal, does reveal more or less, allowing comprehension by indication. On account of that, allowing a comprehension of predominance pertaining to *kala* (an unit of *Shakti* in *Tantra Shastra*), contributing manifestation and unfoldment of *Shakti* as well leading to repletion of parts (of *shakti*) -Himself in complete perfection. In the context of *Purna kala* (completion of *kalas*, that is, unit of *shakti*) *kalas* in parts, as you say- you should have it grasped that particular place!

That place too, there is in completeness -*kala* in parts (*ansha kala*) does exist in form of parts, the *kalas* in completion (*purna kala*) do exist in complete form all the same in the context of revelation the form of parts is received in appropriate place. In the form of parts too, it reveals in complete and incomplete form in appropriate places in appropriate form. The fact that each *Kala* separately does exist in completion, that of course is there. That is why, the movement of *kriya* itself of a journey pertaining to different aspects sustains predominance in the context of different aspects and is there in a particular place where it is to be Himself in specific form does exist. *Vigraha* and rest as well when in the conjunction of union-separation where in keeping with the spirit of the age (*Yuga dharma*) the particular predominance is sustained as well. The unfoldment of four *Yugas* (*Chatur Yuga*) you are used to mention.

Four *Yugas* -there are four *Yugas* in each *Yuga*, four *Yugas* are in four *Yugas* -till in the completeness of all these are revealed where is the hope for having a touch for the great attainment (*MahaPrapti*)? One of repeating four times leads to four, in the four that one alone is there. Without one, four cannot be there -infinity and one should unfold.

Himself eternally abiding as with all form, no form, all the same—sustaining that *Nitya Svayam Svarupa* laying predominance on an aspect, He is *Atmaram* (enjoying Self in the Self), *Sita Ram*, *Shakti* pertaining to *Svarupa*. *Krishna*- act of attracting (*akarshan*) -the specific unfoldment of *Shri Vigraha* etc. in separate mythological ages, as you are used to say any where. *Yoga Maya* - the particular *Svarupa* it is Himself- in the perfect conjunction, Self as *Svakriya* in the context of a particular place, you speak about, of course the *Param Shiva*, *vigraha* itself -*Maha Deva*, you are used to say. *Durga* meaning *Durgneya* (difficult to comprehend), *Adya Shakti*, *Maha Shakti* as eternal basic existence (*satta*) the *Svayam Svarupa* -this as well you are used to say. The particular shelter no shelter as it may be anywhere -the particular form in the context of laying predominance on different aspects -it is Himself- the truth revealed.

Just observe again, in keeping with the spirit of the age, when the principal *Svarupa* pertaining to the age, is sustained. Again, you also notice this as well the *ChaturVeda* (four *Vedas*) -all *Vedas* are contained in all *Vedas*, the particular form reveals in keeping with time. All whatsoever indeed as any to be in predominance, in keeping with time and state, are in those respective forms. Beyond *jagat*, *Viswa jagat* are contained in Him, positively -since at all places there is He indeed Himself.

IF PERFECTION OF ALL VARIETIES IN CASE
ARE COMPLETE WITH ALL PARTS -WHERE THE
GREAT JOURNEY LEADS TO FULFILLMENT OF THE OBJECT

MA:- Where it is *kriya* pertaining to a *jiva*, what is *kriya* of

movement in keeping with state, a journey of a traveler is initiated. The particular traveler, let it be any aspect as sustained, by any traveler, the journey as initiated aiming at the aspect in regard to the state of *Svarupa* as the objective, as to have the complete unfoldment of, as gifted by *Guru* -in the context of with form, no form, whatever may be the individual objective -thus it is as many so many, as little of the same, you made to speak, sustaining all aspects and courses, one has to comprehend in keeping with individual states and places. The fact that the perfection pertaining to all these varieties do exist positively a perfection of all these, in case if on that touch, -one and infinity has spoken of, where the question of relative absolute does not arise -anywhere everywhere, in any form every form in the state no state, pertaining to different courses -in case the great journey only is initiated aiming at the objective leading to perfection of same. It is the particular state as an *amla* (a small fruit) on the palm -how is it? Here the inner seed of *amlaki* is one only as you will receive -manifest unmanifest one and infinitely are well preserved- the aspect of self knowledge, self attainment should be there.

Further, how beautiful it is in all aspects -segment by segment. Furthermore, here are those segment after segment in keeping with the particular division the same is sustaining respective taste for the time being. Again, here in the inner seed itself- like jewels linked in a cord -the place and state have to be comprehended in what particular place. In keeping with place and state there is the Self-revelation of the same. Now as little aspect of comprehension may be, how beautiful is that unmanifest too in all.

On the other hand, without that Self the seed, such as in *jiva jagat* too, all indeed are within the mind created as viewed -a tree in diverse form reveals sustaining a definite aspect and course -the great manifestation in unmanifest, unmanifest in great manifest. Now it is to be grasped by one (competent) to receive.

Q:- Here unmanifest in different places, on the other hand, there is

supreme unmanifest, how an unmanifest can be divided in different places?

ONE IS ON THE PATH : PLACE AND STATES
ACCORDING TO CRAVING SUSTAINED -
ON THE OTHER HAND UNIFORM, PERMEATED
BY HIM, UNIFORM IN ALL ASPECTS,
BEYOND ASPECTS - THAT ALONE

MA:- Here is *jiva jagat*, *grihashthram* (family life) in mental kingdom-*rupa*, *rasa*, *gandha*, *sparsa*, *shabda*, can anyone of them be expressed by you completely? On the other hand, there is a traveler, on the path aiming at the supreme objective, is in a state to comprehend by following a course, in one or the other state pertaining to *bhakti* (devotion) *gyana* (self knowledge) there is unmanifest. Since there are states in a course, moreover, there is the aspect to realize *bhakti gyana* pertaining to one or other aspect, till then it is not the state of *Tat* (supreme object), where longing is sustained for complete attainment (*purna prapti*) in the context of awakening again of *Svabhava*. Moreover, if in any gross state, if there is that supreme ultimate great unmanifest, then only there is the proper solution of your query. From one point of view (there is unfoldment of) a place and state in response to craving for attainment, this is while on the path, further, there is uniform, permeated by Him alone -uniform in all aspects. Permeated, beyond aspect -That only in fact. In *Svamoool* there is beyond *Viswa*, *Viswa Brahmanda* -what is not there, what it is and not -a negation of negation too, what can be the language any more (to explain) all indeed are attainment of Self in reality -Self Reality (*Nij Tattwa*) in entire revelation, no revelation, in whom there is created, uncreated.

Where is eternal and ephemeral you should have it grasped. There is indeed connecting link (*sutra*) in between. A tree grows in contact with earth, this tree comes into view nevertheless, the particular *kriya* (action) of *shakti* is only noticed by you. But in it where is the place of *shakti* (energy), no *shakti*, where the relative question of eternal, ephemeral does not arise. The word unmanifest

in the form of sound is however itself *Svakriya* -where the aspect of *kriya*, no *kriya* is exterminated. It is because such a place too remains hidden. Why it is referred to as Himself that only do you know? Where there is *rupa, rasa, gandha, sparsha, shabda*, just observe how beautifully these exist -in the context of the particular, in whom not to be, to be, cannot be, are eternally present in Him, pertaining to with form, no form, where there is comprehension, no comprehension, in the Self, where again the question of course, no course does not arise.

In respect to the aspect of non duality that ephemeral, perishable, there is deliberation *Neti, Neti* (not this, not this). Where there is indivisible whole, *Para Brahman, ParamAtman*, Himself That one, does not depend on manifest, unmanifest -Himself. This one is completely well preserved, all the same *rupa, rasa, gandha, sparsha, shabda*, there is the particular one consistent with particular aspect, there is that unmanifest nevertheless, it can manifest as it may be, where it is in the context of that great objective (*Maha Lakshya*). Where everything is perishable since subject to change -since it is customary *satta*, this is acceptable in your mind only.

Further, just take note in regard to that aspect, the *Brahman* without distinction, pure non duality, absolute non duality, you of course say. Furthermore, there is duality, non duality -duality and non duality with form formless. There is another aspect, cannot be comprehended by mental deliberation -there is that *Achintya* (beyond conception) -discrimination, non discrimination you of course are used to say. Another aspect is with quality (*saguna*) that is a *kriya* without a *kriya*, where it is Himself only as *Svakriya*. Here is the form as being observed externally, it is Himself only Self the form, a *Svayam Svarupa* form.

Self the form (*Sva-akar*) -where the question of perishable *kriya* does not arise. Whatever as many so many *kriyas*

pertaining to this aspect, all are in a sequence of one following the other in the context of mundane aspect indeed -the particular form in respect to this aspect is there positively where it is to be -ephemeral, perishable. There is that great traveler -the particular place in the context of the aspect pertaining to extra mundane in eternity, the *Svarupa Vighrahas* in respect to different courses, the corresponding *kriyas* are eternally true. On the other hand, there are new anewed as ever anewing in eternal sequence, where the question of a place ending not ending can be -have it grasped. Himself is *lila* -the *Svarupa* (the Reality) is Himself only.

DAY TO DAY NEW ANEWED -KINGDOM OF CHINMOY

Q:- Day to day new anewed, fresh ever afresh unfoldment, of one or the other form -what are we to understand?

MA:- There is that '*Chinmoy*', don't you say ,so -it is the day to day new anewed pertaining to *Chinmoy* kingdom, so it is heard from your mouth of course. An analogy cannot cover all parts -suppose such as (a lump of) butter- you gave it a circular form, rectangular form, triangular form. The butter itself and the technique of its production and formation etc. all these indeed are one and the same butter. This fact does not allow a comprehension in mental kingdom. Through discretion and self-experience as one may grasp as much. There as well through idea, language and practical experience, He allows comprehension. One who is competent to grasp exactly, in him only whatever it is (feasible). In case of unfoldment of the state to comprehend, then only a comprehension of the incomprehensible. Just consider in respect to this aspect as well, on the unfoldment of perfection pertaining to entire aspects no aspects, course no course, there is supreme ultimate self-revealed. Then only that Himself, That alone, subject to the particular touch.

That which is qualified, from this one has to assume what is special non duality. Such duality non duality, here there are both as well, one also.

There are more and more as many so many pertaining to different aspects of separate nature consistent with different places. *Viswa jagat*, beyond *Viswa jagat*, courses by stages as many so many came into existence, is possibly being, can be, must have to be -all these indeed are separate realities in case of followers of all paths. If there is unfoldment of all these revelations to a traveler, then only the fact that there is the perfect great revelation of all these which is great revelation, in absence of revelation too. All these indeed, Himself only, in that alone. How little could you make speak- could it be a touch even perfectly?

Now (this statement), I abide in all, all abide in me -how this statement is tenable, in what forms in variations, in what manifestation, unmanifestation -it is Himself only. If you possibly can, let it be in the context of any aspect, have it grasped to the best of your ability. Within the purview of mental kingdom sustaining a course, aspect pertaining to a definite aspect you do exist, sustaining as aspect indeed a journey initiated for comprehension. Yes, there is a comprehension of the incomprehensible too. Just bear in mind too. In that as well, the aspect of Self attainment persists.

In the *Shastras* as you have studied, just notice how beautiful it is -like an *amla* (a kind of small fruit) on the palm, these words you are used to say of course. In that case, there is that Himself, a hope for a touch of the same can be maintained, in the great revelation there is that great (*Maha*) -what is the language to express with? You should have it grasped in respect to your question.

IN ASPECT AND COURSE HIMSELF PERFECT -
IN FACT HIMSELF THAT POSITIVELY INDEED,
DOES ABIDE THERE

MA:- There is that *Nitya* I- do abide. All abide in me. In the context of touch of a fire the burning power as well is in the fire itself- just bear this in mind in *jiva jagat* longing for self attainment leading to

unfoldment of self reality, in course of journey by various travelers sustaining all these aspects and courses, leading to self perfection in respect to particular aspect and course -it is Himself that alone does abide there positively you should know.

Sustaining that particular aspect and course as well the place for distinct perfection is well preserved positively. That is why in the form of bestowal, He is self revealed in perfection, that is to comprehend by one competent. That is why it is told where there is the aspect of one and infinity -there are infinite aspects in one. There are aspects one separates from the other. There is one course in infinite courses and infinite courses in one course. The end of a course no course too, *Ananta* (infinity) -an-anta i.e. no end -where there is no further in respect to infinity -what are you going to say? When this one is Self the perfection in context of all courses, then only- 'That' alone.

Q:- Here is 'This' (*idam*)-*jala Brahman* (water as *Brahman*), *sthal Brahman* (earth as *Brahman*) etc., how are we to conceive this aspect?

THE UNMANIFEST IN ALL -
BRAHMAN, BY THAT INDICATION

MA:- Oh! Where it is perfection, one *Brahman* without a second, in case that all revelation is He Himself- That indeed (as revealed) with a particular touch -then only there is that Himself the indivisible great perfection (*Akhanda Maha Purna*). (To reveal as) water as *Brahman*, earth as *Brahman* - (this revelation is for) when one is on the path moving under a course -at an unknown moment that supreme ultimate great perfection (*Mahapurna*) will reveal -with such a hope as sustained.

Where 'This' (*idam*) is *Brahman*, where to explain in a language the fact that the unmanifest abide in all -He only is referred to as *Brahman* by that indication. On the other hand, if it is referred to, it is He only everywhere, the forms are His only

in that case there is that *Svarupa* with form and with quality - any *vigraha* pertaining to any course as told -this may be relevant here as well.

Further you are used to say this as well, wherever the vision is laid, in those places *Shri Krishna* manifests. Whoever may say in respect to any aspect, it is possible in that aspect, in case it is that Himself- depending on the particular touch as gifted by 'That' only.

Q:- Ma, if it is not a physical body of a *Brahmin* in respect of caste and religion, in that case the attainment of 'That' will not be effective -this statement too is heard as well?

MA:- Just as you said in respect to caste, this reference implies when moving on any particular course in right pattern, which as well must have to be. (As a result) there is that as is heard from your mouth as well -the *Brahminhood* (as attained) by *Rishi Vishwamitra* -this you should have comprehended. There are further more to explain.

Referring to past subject matter, in continuation of the subject matter of the other day, Ma again continues speaking.

MA:- Now as the matter stands, as it was explained in the context of non duality aspect -in case of the aspect of manifest reality it is Himself indeed -That alone the whole. In whichever aspect you may observe it is 'He' only, such is the case with respect to this aspect as well. Further, wherever it is with form, it is *Svakriya* -it is Himself only as self revealed in the context of as many so many *Svakriya* forms, in the context of aspect pertaining to form etc. Further, when in the course pertaining to Supreme reality (*Svarupa*) -*rupa, rasa, gandha, sparsha, shabda* - beauty of forming all, sweet union in all, what is appropriate to any place it is of course there. If it is that *Svarupa* pertaining to *Svarupa* of one and infinity -self the smell, self the form, self the *rasa*, on the touch of *Svarupa*, there is that great sound the *Svayam Svarupa* -the fact that all these abiding all -negation affirmation, negation of affirmation too, negation of negation

as well -if Himself is 'He' in fact (in that case), infinity and one are self revealed completely, duality non duality sustaining with the particular aspect and distinct course, if these be the case, then there is that touch. Only a verbal assertion is not enough only when He will allow a touch. But for the liberation of individual cover one has to be a spirited traveler sustaining respective aspect and courses. He is there all the same the particular revelation under personal effort, these as well are positively there. Further, He does make a gift, will do so in all moments -all entirely (are) indeed in *akshan*. You will fail to comprehend, how are you going to attain?

THE GREAT 'BIJ' — SHABDA BRAHMAN

Q:- A seed and earth -in conjunction with earth (there grows) of course, a tree and its seed?

MA:- Yes, a case and action under a subtle *kriya* in case of mystery of creation where it may be. That aspect too has got to be realized. Number one is attainment, i.e. a journey is initiated aiming at the revelation of *Svarupa* (self reality), as a result of strictly obeying code of conduct and rules as prescribed by Guru, strictly with regular day to day practice followed step by step, realizing place of state - Brahman in fact is not a relative one but independent by itself. On the other hand, in case of a *sadhaka*, it is depending on continued action sustaining and an intense flow of current. This particular *kriya* is also transcended only on *Abhaba Yoga* (sense of non attainment) persisting -that moment of permeation when it will unfold such a place, *kshan* -it is Himself. *Kshiti, op, tej, marut, vyom* as you contend, the created uncreated aspects of the same has got to be taken into account. Just observe, when a tree sprouts in contact with earth, in the same tree when the same seed is fully developed -there issues forth branches, leaves, flowers -(in course of time) the same tree is earth again in contact with earth. Now where there is created, in the same place the possibility of union and separation too. Where there is no room for a statement of created non created, there only that great seed the *Shabda Brahman*.

Q:- What is the meaning of *Mahabij* (a great seed)?

MA:- *Mahabij* -Akshar Brahman, *Shabda Brahman* you of course say, *Mahabij* that perfect in self. Just bear one word in mind here, in case of expressing a letter, it is there with form and shape, do you follow? Now have it comprehended here, any word anywhere (it is) with form, appearance, metric rhythm, *spandan* (vibration) -not to reveal under any bondage in the context of impediment pertaining to an aspect and course. That is *jiva jagat* -*jiva* means bondage, *jagat* means movement -not to come in creation.

Further, where you assert this as well, *Akshar Purusha*, where there is no possibility of dripping (waning). Besides, where a question of dripping not dripping should not arise. *Apaurusheya* (not pertaining to a *Purusha* means *jiva*) -this word as well you speak too. Further, this as well you assert -not created by any *Purusha* (a person), what is your question and (the reply) as you are hearing about- in what context this is (spoken of) so long as the state of comprehension by one to receive, is not there, with which to comprehend.

IN SVAMOOL THERE IS ABSENCE OF MOOL

MA:- In the particular *Mool*, where again question of *Mool Amool* have no place, the Self in the Self the Self Himself indeed, there is that *Mahamool* the one alone, the *Svamool* from which the *Viswa* reveals, as created uncreated as well. The *Mool* is Self the form in a distinct manner -*Viswa*, within that form there is *Viswarupa* that which comes to reveal. Just go ahead -there is that *Svamool*, with the particular touch the *Viswa* no *Viswa*, with qualification unqualified, revelation no revelation taking place as well has no further. Affirmation, negation, which one with what language be spoken of, so that (it is) Himself the supreme the ultimate? In that case you should have it understood, and have it grasped- in that *Mool* in *Svamool* what is referred as *Amool*.

What is not in anything, (in fact) in all indeed. Meaning, He does not abide in anything, all the same, He abides in all permeating all, Himself. He is in everything, all the same, He is no where, again abiding in some, all the same abides in all. Affirmation, negation in Him indeed. Any word, where are you to get- in ephemeral form in eternal form?

In the particular shelter, one who is beyond shelter no shelter, manifest unmanifest, there is that great unmanifest, He indeed abides as *Nitya* positively - there is that Himself the 'Self' the supreme ultimate. On account of that as many completely are perishable - there is that non duality as existing, there is a traveler aiming at that objective, only a physical satta (fundamental base) is accepted, so long there is usefulness anywhere. Where there is no question of use or no use - one *Brahman* without a second, here you do speak as well this statement is valid in the context of the aspect of non duality.

ParaHrahman, *ParamAtman* the supreme ultimate, where there is no question of aspect no aspect, the traveler is on a journey aiming at a touch of the same -within the purview of *Viswa Brahmanda* within purview of *jiva jagat* where the journey of that great traveler is self complete -do you know?

WHEN IS THE JOURNEY OF A GREAT TRAVELER COMPLETE

MA:- One aspect is non duality, another aspect is duality, these two (aspects) are there indeed, where there is great void (*Maha Shunya*), where there is pure non duality (*shuddha Advaita*), where duality non duality -beyond mental conception, qualified non duality, duality -non duality all these you are used to say of course. Again, all aspects pertaining to *Yoga* -*Hatayoga*, *Rajayoga*, *Laya yoga*, *Nath Panthi* (sect), *Gorakh Panthi* etc. There are more and more all aspects of followers of doctrine of *Shunya* (void) the *Buddhist*, followers of doctrine of *Shiva*, followers of doctrine of *Ganapati*, *Nanak*, *Dadu*, *Kabir*, *Sahajia*, *Baul*, *Aghori*- all these names you do say! Further, you add *Parsi* the fire worshipper, there are more and more all those doctrines pertaining to individual religions as followed there

are as many so many followers of doctrines of their individual religions -in all these infinity and one as self revealed are well preserved definitely as *Nitya*. When these are all in self perfection? When all these entirely in respect to different places in the context of different paths as exist in all perfection itself as individual selves -all these entire revelations are manifest in travelers in self perfection.

Known unknown, who it is referred to, knowledge ignorance pertaining to all state, place no place, state absence of state, objective no objective -it is Himself uniform in all aspects in perfection as any anywhere, each one in individual reality -that revelation being in identity with *Tat* unfolds as I, you, in respect to self no self, in infinity all indeed are contained -in infinity there is infinity of course, however, without having a touch of this it is not He indeed- a query may, may not crop up at a certain place in respect to that place and state in identity with the reality of *Tat* as unrestricted, Himself the Self -then only Himself is that touch.

Q:- Infinite courses, infinite *sadhana*, infinite movements, infinite states -in all these too there is one in infinity, infinity in one, how this possibly can be? The same question indeed cropped up again Ma.

THE GREAT FIRE ABLAZED -
ALL ASPECTS AND COURSES ARE FREE:
WITHOUT COVER- SELF THE PERFECTION
HIMSELF

MA:- All these indeed are you going to conceive with this mind, as supposed? When a traveler initiates a journey -in one way, at any unknown moment to whom a touch of the journey itself in respect to any may take place, He allows a touch too, you may say -where not subject to any *karma* at all. The nature of a *jiva* subsists so long there is identity of the body, a 'return ticket' sustaining give, give (means no end of want), coming and going back. A longing for that great attainment as craved -a shower of grace since He will accept at any unknown moment. On the other hand, where there is no question of grace no grace -there is that discrimination of *Tattwa* (Truth), under self ablazed self effort in the context of *Neti, Neti*

lifting up of covering curtain at any unknown moment (may take place). In the particular removal (of bondage) leading to that what is to be burnt away in the fire as knowledge itself (*Gyana Svarupa*). When the great fire is ablazed, course and aspect pertaining to all no all are liberated, the fact that He the Self whole free of cover Himself that *Svarupa* is there, it is to have a touch (of the same). Now pertaining to extinction no extinction has no further no further - have it on a search.

It is said, search for, the queries are within the purview of your mental kingdom. In fact, within the realm of mind is, however, there is an intense search -in case of one who is on a journey aiming at the objective.

A touch of fire converts the same into fire, however, totality of fire is well ever preserved positively. In such a touch (similarly), there is a touch revealing one *jivatwa* i.e. reality of a *jiva*, reality of *jiva* is infinity -where what is to manifest no manifest to take place not to take place -existing not existing - this question should not take place at all -that which existing as *Nitya* is Himself, That alone, by a touch of Him would lead to as it should be. Manifest unmanifest whether remains present or not -it is present nevertheless it is absent without being present all the same it is there. Affirmation, negation -negation of negation too, negation of affirmation as well wherein the context of affirmation, negation has no more -in which word and speech in sound no sound, regarding place no place has no more- what is the language (to express)?

In regard to mental kingdom (there) it is to make an understanding. However, here the question of making an understanding and no understanding has no place, no question of affirmation and negation -what are you going to speak about? On account of that, in *jiva jagat* if there be one in ten millions.

Casually you do hear about -Oh! The particular touch which

makes all awake. Again, where awake no awake has no meaning, it is the particular light by means of which everything is illuminated -it is the form as well, to see not to see. Where there is to contain infinite light, this of course is there. Yes, the aspect of light -infinite and one. If the great light is there, then only the entire (illumination). Further, there is knowledge (*bodh*), great knowledge (*Mahabodh*) -infinite knowledge pertaining to infinite aspect, in case that one great knowledge (*Mahabodh*) if supremely awakened. Touch -infinite touches pertaining to infinite aspects, in case when that great touch then only. *Rupa, rasa, gandha, sparsha, shabda*, these as well as may be pertaining to distinct aspects. Infiniteness pertaining to infinite aspects and there is that one -One, One, One, One -then only He alone.

Where you contend, all abide in all, only having a touch of this aspect all aspects may reveal, bear in mind. Since there is *jiva jagat* -*jagat* means movement, *jiva* means bondage. The past impressions in the context of birth after birth, pertaining to that there is piled up knots, with what unknown touch there may be awakening of unknown aspect of any -beyond the reach of a man. It is difficult to have an understanding in the kingdom of mind.

What unknown *Svarupa* pertaining to an aspect got awakened -similar language and ideas pertaining to as many so many aspects, you make to listen. You mention about one or the other state, a traveler is on a journey aiming at individual *Svarupa*, in case the respective state of *Svarupa* allows a touch, allows a comprehension. You are apt to speak about the supreme ultimate state pertaining to those different aspects, however, you speak about in respect of an aspect only. The fact that are indivisibility perfection in case of one or the other aspect you do speak about those aspects. In the context of that aspect if there be no unopposed predominance, all religious sects (*sampradaya*) are (included) in completion- leading to one great religious sect (*Maha Sampradaya*) making an entire gift of another great religious sect.

MA:- The great *Guru* (*Maha Guru*) -there is one *Guru* in infinite *Gurus*, infinite *Gurus* in one *Guru*. There are infinite *Ishtas* in one *Ishta* (spiritual objective), in infinite *Ishtas* there is one *Ishta*. From this *Maha Guru* there are all *Gurus Ishtas* and in all *Gurus Ishtas* there is *Maha Guru Ishta*. Out of infinite travelers following infinite courses in case in any of them -(unfolds) self path as the paths of entire travelers (in that case) -infinity and one. All *Ishtas* are self *Ishta*, self *Ishta* is all *Ishtas* -this *Maha Ishta*, infinity and one.

Now have it grasped, where the two get mixed up, without depending on relative independent aspect, if journey is initiated by a traveler sustaining the non duality aspect, there are with form without form in reality pertaining to as already said, infinite knowledge and one knowledge in the context of all courses -in what unknown state pertaining to this separate aspects and courses in the context of no form there may reveal infinity and one, when sustaining aspects and courses there reveals with form formless in a revelation of Self in reality in perfection, where *vairagya* supercedes *vairagya* (indifferent to object of senses) -which is (regarded as) great *Vairagya* (*Maha Vairagya*), the supreme *Vairagya* (*Param Vairagya*) on the awakening of which leads to supreme ultimate fire of knowledge, consequently, when the same too is burnt to ashes all entirely- when does it happen, do you know? This happens when the traveler by stages is established at the end of all aspects no aspects transcending subtle of the subtlest state no state (revealing) the supreme ultimate, then only Himself in entirety, the indivisible supreme ultimate *Mool* itself (reveals), to have a touch of the same. On that touch it leads to what has to happen.

We raise repeated questions only- Himself indeed the *Bhagavan* alone, what is not there in *Bhagavan*, we have been hearing about. *Para Brahman, Param Atman* -no question of superior inferior, *Brahman*, one *Brahman* without a second, verily

all these indeed are *Brahman*, all pervading (*Bhuma*), *Kutastha* (giving shape to Self with the Self of the Self), *Drashta* (witness), *Sakshi* (unaffected support), *Akshar Purusha*, *Apaurusheya* (not any creation by a man) - does the objective of all these direct to the one only- does it signify, different names only or, these refer to individual names too?

WHAT IS NOT THERE IN BHAGAVAN ?

MA:- Those who accept (the reality) what is *Bhagavan*, when referred to *Bhagavan*, what is not there in *Bhagavan* as you have been hearing about. You are raising question in regard to each and every word -each and every word also is that *Bhagavan*. The action of making divisions, to enjoy the same, giver, receiver, owner no owner- who (all these)? Contemplate in discrimination.

That *Bhagavan* is alone (all the same), the world comes into creation immediately on a resolve. *Jiva jagat -jiva* means bondage, *jagat* means movement. In mental kingdom as accepted in the kingdom of mind, on the other hand in the context of the aspect too, of divide and enjoy as well with respect to separate states where (all these contribute to) acceptance and rejection. On the other hand, self attainment is a journey towards the self home -there is that discrimination in *Neti Neti* (not this not this) and through gradual development (leads to) renunciation, discrimination, indifference to object of senses (*vairagya*). Here there is (unfoldment of) *Yogagni* in the particular conjunction, within the realm of mind -what is to be burnt away, on what is reduced to ashes what is to be unfolded -should be accepted by a (competent) receiver. One who is the great *yogi*, in his eternal state, this is the pattern. On the other hand, what is to be melted away that day to day anewed melting is of course there.

The particular state as the Self reality -*Atmastha* (*Atman* itself), *Para Brahman*, no question of superior and inferior (*Parapar*), one *Brahman* without a second, the *Brahman* in fact -

the question in respect to that supreme ultimate, i.e. what is your query about indeed? There is that Self the reality in which the particular supreme conjunction (there reveals) the *Yogagni Svarupa*, what is in eternal existence, through that touch there reveals fire of knowledge ablazing - what is to be burnt away. There is supreme *Vairagya* renouncing *Vairagya*, there is supreme relinquishment over what is relinquished. Further, what is not there in *Bhagavan*, you do say of course -a deliberation is called for from one who is an expert in analysis.

Knowledge itself, *Atman* itself, you are used to speak about -in that self knowledge what is there and not. In the context of primary consideration in *gyana* (self-knowledge) -there is that one *gyana* in infinite *gyanas*, in that one *gyana* there are infinite *gyanas*, within the need of judgement by the receiver. On the other hand, pertaining to this aspect there are letters one following another, metric rhythm, idea, language, in the act (*kriya*) of movement, it is the state in the absence of state, it is the knowledge of uniformity permeated by him with respect to place, time, absence of time etc., however, it is within the knowledge of reality having aspect in no aspect, the place and state of *Kutastha* -the same revelation is there in *Viswa*, beyond *Viswa*, sustaining movement by stages, one is (stationed) in respective states in proper places unfolding infinity, the end, absolute equilibrium, self-compose, the consideration of those particular places and states is for one who is competent to comprehend.

One reposing in *Atman* (*Atmaram*) nevertheless roaming about, the light of *Atman* (*Atma Jyoti*) is the indivisible light. Again, where the reality of a witness, the fact that the Self in the Self is in direct perception, pertaining to all time in the absence of time. There are more and more pertaining to all aspects, in case it is the supreme ultimate -(there are) *Prem* itself, supreme devotion (*Para bhakti*), with regard -since an unbroken continuous touch will be allowed in all these aspects, there is one with indivisible attraction. This as well in respect to a particular place and state, it must be taken for granted

what is the particular one in respect to particular place. Since here the traveler is on a journey for Self revelation, a self solution in the form of judgement must have to be. There it is ablazed in that supreme ultimate self knowledge, where the question of burning and melting does not arise -there is that supreme ultimate state -one in ten millions.

In fact a brief (statement) of a brief one is infinite, as indication of indication is of course infinite. To relieve of an incorrect understanding is itself an endeavour (load). What is the means to comprehend with, that which cannot be understood in manifest unmanifest?

There are more and more in respect to this aspect -being nameless, formless. Within the limitation of name and form, there is the particular state in absence of state in *Viswa* beyond *Viswa*. In respect to resolve beyond supreme resolve -there is that talk about *Bhagavan* -so it is created as He will (take part) in *lila khela* (pleasure sport). Further, there is instrument in self hand. All indeed abide in Him also in all positively abide. *Svakriya* all the same beyond as well of supreme ultimate *kriya*. Again, with reference to *kriya* -don't you say, what is there in the *Brahmanda* the same is in this *pinda* (self). Where is *Bhagavan* not - this you assert as well. All abide in all including a *shab* (corpse) -a knowledge indeed pertaining to ephemeral eternal, in fact of entirety.

Within the sphere of time (*Kal*) there is a piling up of self ignorance, from this kingdom of mental acceptance out of *bhava* *sagar* (world conceived as an ocean), how to be liberated -a prayer of the solicitor -a wailing here and there, a shelter be granted for a solicitor of the same. A traveler should initiate his journey, according to the competency with respective aspects sustained in keeping with individual aspect, pertaining to with form, formless as gifted by *Guru*.

What is there in indifferent, self forgetful *Tattwa* (Truth) of

Self *Svarupa*. *Durgneya* (difficult to know) -there is that *Atma satta* (*Atman* as basic ground) in which all entirely those are active in respect to any aspect. There is revelation of *Yogamaya*, in the field of *lila* as united in a particular conjunction. Again, on the ascent, to a particular union in the context of a specific conjunction, the basic ground of entire *Yogas* under the knowledge of specific *kriya* (revealing), the touch itself as in eternal union, on the movement of particular *shakti*, (one is) instated (*sthita*) in *Gyana satta* (basic ground of knowledge).

NITYA SAMADHI (ETERNAL SAMADHI) -
WHAT IT IS BEYOND, ON A QUERY -'TATSATTA'
IN SVAMOOL,
IN INFINITE MOOLS INFINITE SVAMOOLS POSITIVELY -
THAT AS WELL

MA:- One who may be devoted to a *kriya* under the support of particular *Nam*, form, quality, one may progress by stages. Following the same course, leading to *Bhava samadhi* in a particular aspect and course -*Sampragnata*, *Asampragnata samadhi*. Pertaining to each of such *samadhi* there is infiniteness as well. In it, if one is (in the state of) *samadhi* in the context of *Svamool*, it will lead to the state of *samadhi* as all solution -*Svakriya* pertaining to *Svamool*. If by all these methods all entirely transcend state of *samadhi* one may be in, in that transcendence, what is individual objective, in the context of individual objective in a journey, states and places on the path are unfolded. One absorbed in *samadhi* is of course instated, here it is in relative sense that is why (the above) talk.

Q:- In a mundane journey the movement continued sustaining a particular aim i.e. to remain in eternal absorption (*Nitya samadhi*). How can objective transcending the same could be possible?

MA:- Here *kriya* also helping to understand and grasp should occur positively. As you beat the drum, so you hear. If this without any alternative (*Nirvikalpa*), you accept the same in the mind free of resolve, in case instated in that *Nirvikalpa* and stationed (there)

eternally, if that *Svakriya* movement pertaining to *Nitya* be on the path in the context of this aspect, in case the relative is transcended, and where the question of relative, independence does not arise, being uniform in all aspects there be the knowledge of *rupa, rasa, gandha, sparsha, shabda*, etc., the particular knowledge contributing the enjoyment sustained by separate objective (of senses) (all the same), uniform in all aspects be transcended, under *kriya* by stages if there be the (unfolds) *Tatsatta* pertaining to *Svamool* (be revealed), in infinite Mools in regard to knowledge, absence of knowledge if there is that infinite *Svamool* only, if that be the case, there is 'That' only of yours.

AWAKENING OF 'KUNDALINI SHAKTI' -
AWAKENING 'SHAKTI WITH RESPECT TO ALL
ASPECTS- PIERCING OF 'GRANTHI (KNOT OF
IGNORANCE) MUST HAVE TO BE

Q:- Should the awakening of *Kundalini Shakti* take place in all?

MA:- One may proceed to individual paths following respective aspects - awakening of *Kundalini Shakti*, piercing of the knot of ignorance (*granthi bheda*) is a must. Those who following (prescribed) the self *kriya* in order to fulfillment of the objective, in that journey of individual aspect, the context of that aspect, the way of unknotting of *granthi* is sustained positively. So long one is not free of *granthi*, one be a traveler of the endless journey sustaining individual aspect - how an undiverted one pointed movement is possible? In the context of separate aspects and courses in the uniformity of all aspects as gifted by *Guru* is in the minity indeed, even there too, one is in respective places under the *kriya* of movement, there as well the aspect of self revelation of *rupa, rasa, gandha, sparsha, shabda* is sustained.

In the particular aspect and course pertaining to within the *jiva jagat*, a solution, no solution, what and who may be anywhere, name and forms etc., the corresponding *rupa, rasa, gandha, sparsha, shabda* are in concrete forms under respective *kriyas* - sustaining the form of that *kriya* too, the form of each and every

kriya too is infinite. Such as trees in a seed and seeds in a tree -the complete perfection of that *Tattwa* are contained in one or the other root.

Gross subtle causal also you do contend, in all gross, subtle, causal are sustained. Within the purview of a particular form there should be what is the appropriate for a particular place, this as well. When a movement and *kriya* pertaining to the solution itself is initiated (it includes) in the context of gross, subtle, causal as well. What is in causal the same is in action, (on the other hand), what is in action the same is in causal. There is that manifest, unmanifest itself in regard to the causal and action, each and every course is infinite. Infiniteness is positively there, in regard to this the particular form as appropriate to anywhere, sustaining the same, an unfoldment should take place, in the specific form in keeping with the respective aspect and courses, the same allowing a comprehension by *tapasvies* an unfoldment of the very *Tattwa* takes place.

IN THE MOVEMENT OF A COURSE
THE LAND ENCOMPASSING THE ENTIRE
VISWA IS TO BE ATTAINED

MA:- On the other hand, there is the aspect of infinite *sadhana, tapasya*, the travelers for gaining the individual *Svadhan* (self as wealth), in *tapasya* it is the oblation of self -that in the fonn of knowledge an oblation of three kinds of *dukkhas* means to get rid of entire *dukkha*. During this period (*tapasya*), an aspect itself for resolution of entire *rupa, rasa, gandha, sparsha, shabda* is given effect to, in order to transcend the same. Because if the land encompassing the *Viswa* if not available -an analogy is not all comprehensive -within the purview of the kingdom of *Viswa*, whatever is sown in a land (*Mati-Ma-ti* means the mother only) the same being united with *mati* (the mother earth), when the corresponding trees (are grown), and bearing its own fruits and flowers, so many as many eatables etc., with the help of which a physical body is well preserved. There are *Kshiti, Op, Tej, Marut, Vyom* having water and fire predomination -here is your physical

body out of *Panchabhut* (those five elements), bearing mystery of physical creation. That which does not change, does change, subject to the rule of movement, change of movement -transcending the mystery of creation, that particular land beyond creation could not be obtained.

Through the movement of particular courses the land encompassing the *Viswa* is obtained, then only it is on the way as well to realize the place and state as created originally, from which there is that *Svakriya* movement within the initiation of the same what is the prevalent movement. *Jiva*, who is in bondage, *jagat*, what is movement -the self revelation of the same is from where -in a traveler for revelation of *Svamoool* in the context of individual aspects. Transcending all these through *kriya* pertaining to inner movement, where there is all void as (revealing) beyond the gradual movement in respect to *Svabhava*, when instated in the awakening of *abhava* of individual *Svarupa*, the great relative transcended; then (there is) what is to allow comprehension in order to reveal the objective (takes place).

On the other hand, you alone are my shelter, I am yours only -constant solicitor of *kripa* (grace). A bestowal of self, an offering of self. Here it is for travelers following individual paths.

In the context of name and form of *Bhagavan* anywhere, contained within a form -absence of form in form, form in formless -bear in mind. *Nam*, itself, quality itself- infinite. There is end in that infinity, one who is devoted in the *kriya* of movement of courses in respect to *nam*, *rupa* (form), *mantra*, in case the journey is intense, in keeping with state and place a primary consideration is laid on one or the other form, quality. One who is a traveler sustaining name and form, within that here are one or the other form as revealed in a particular form, the travelers are on the move following individual courses, with the support of that course and aspect the fact that in His name and form in entirety are

there in infinite forms, a view etc., of the same is in direct evidence.

NAME, 'KRIYA', 'MANTRA'-IN THE COURSE OF MOVEMENT OF 'BHAVA'

MA:- *Nam* -N, M -not me, you only *Thakur*. *Namaskar*- N, M -this *Kriya* is *Svakriya* only. *Kripamaya* (all grace), *Deendayal* (gracious on the afflicted), *Karunamaya* (all compassionate) -you are the form of this *kriya*. You alone are overflowing with tears. It is you who are revealed in the form of *bhava*, in the form of *abhava* (it is you again) *Thakur*. In the form gaining of what was not gained.

If such a traveler (to realize His) *Svarupa* be absolutely sincere, in that case there is that self *kriya* uniform in all aspect, in the context of that *kriya* it is you definitely, yours indeed-you abide in me. This (state) by slow movement when unfolded *nam* in inhalation and exhalation -(leads to) liberation of mind (*manatran*), mind is yours (*mantomar*) -in the *mantra*, in the form of *kriya* inner and inner (in the mind) -Oh *Thakur* it is you who are in me. While continuing (thus) when the aspect of mind be permeated by Him under particular devotion and regard, then at one or other time, there follows an awakening -it is you alone in entire *kriya* no *kriya*. Then in a steady; movement, along with movement of inhalation and exhalation sustaining mantra alone, when *kriya* is one pointedness and moves ahead, then accepting individual *Ishta* and with a steady *dhyana* (meditation) from His feet to the tip of His hair, sometimes the form of void allows a comprehension. Then as well it is You who have appeared, none else. There are more and more within the movement of *bhava* (divine) -21000 inhalation and exhalation take place (in one life), within that infinity in respect to yoga, there are one or the other *bhava* in different times. *Abhava* contains infinite aspects, *rupa* too has infinite aspects, in case of *guna* too, a traveler initiates journey sustaining infinite courses and aspects -where all those aspects terminate -one competent should comprehend.

In the context of the aspect of *bhakti* itself sustained with

regard by a traveler, in case the same is intense -there are possibility of unfolding aspects and courses in regard to so many changes in (the habit of) personal food and sleep. The way to comprehend the same course unfolds -it is *Thakur* only in all. Just observe that very discrimination cropped up -to as many places the eyes could be laid upon, *Sri Krishna* manifests in so many places. In the particular state of competency, the judgement to comprehend remains with one who can receive, the particular knowledge of discrimination to accept a form under a view -in this form too it is only He.

PARABHAKTI (BHAKTI IN SUPREME STATE) REVEALED -
STATE PLACE CAN ONLY BE COMPREHENDED
IN CONJUNCTION WITH GYANA (SPIRITUAL KNOWLEDGE) -
(I.E.) ALL ABIDE IN ALL

MA:- The darkness of ignorance is to disappear following the revelation of knowledge (spiritual) -just observe what is not anywhere. Infinite names of all these, are they arbitrary? The end of infinity, infinity of end allow comprehension in keeping with place and state. If one is sincerely devoted to truth, the particular aspect of resorting to severe *tapasya* as well, a hard *sadhana* (spiritual practice) (undertaken) where a journey is initiated in order to have self wealth, there a journey by stages as undertaken by a traveler, the specific supreme *bhakti* (*Parabhakti*) unfolded thereof- what is (this) place and state -can only be comprehended in conjunction with *gyana*. All abide in all -does not this body (Ma) speak about often. Suppose (it refers to) irrefutable direct perception in respect to all aspects. *Dasya* (the state of an attendant), *Sakhya* (friendship), *Vatsalya* (motherly love to a child), *Kanta* (conjugal love), *Shanta* (absolute tranquility) -one may move sustaining anyone of the course, the fact that all courses exist in anyone course, the same one is to reveal completely.

There is the statement as prevalent, *Mahabir* said -As *Atman* myself and *Rama* are in identity, *Atman* of *Rama* and *Atman* of myself -one *Atman*. In the form of whole and part -He is whole and I am part. In the form of *Prabhu Das* - He is *Prabhu* (Master), I am *Das* (attendant). Here is the particular aspect considering

predomination on *bhakti*, the journey is of course initiated. Part and whole -such as a spark is after all a fire only as revealed. What a fire can burn away, a spark as well can do the same. So long one is not in identity with *Atman* -whole and part, master and attendant -how this *lila* can any more be there?

Chinmoy the eternal *lila*, to have a day to day, new and anewed view as revealed in direct perception and proved in the particular kingdom -to have a touch on entry. There is a particular state in which this as well to take place -a traveler in that path of self is to attain what is his own -(in fact) it is to have a touch of the Self in the Self indeed, within the sphere of *Nitya lila* (eternal pleasure sport). Within the *Chinmoy* kingdom whatever there may be anything anywhere indeed.

IN ALL DIVINE DESCENT (AVATAR)
ABIDE IN ALL AVATAR- ETERNALLY INSTATED

Q:- There are ten *Avatars*, furthermore and more (are there) as we do hear about.

MA:- He is in eternal existence positively, *Avatars* too are in Him, He in fact. There are these *Avatars*, all *Avatars* abide in all *Avatars*, instated as *Nitya*. There is *Bhagavan* as you say, on the other hand, in case you do not mention that particular word, there are those in the context of within the *rishi muni* -as many munis there are so many doctrines and paths, on the other hand, without those particular doctrines and paths one is never considered a *muni* at all -in that path aiming at the supreme objective, a traveler does exist. In respect to *gotra* -*guthi hui* (strung together in family tradition) is there as created for individual traveler. In regard to those respective *gotras*, there is *sankalpita* (as promised) *rishi* as seer of mantra, unfolding in direct perception. That *mantra* as gifted by *Guru*, as conferred in respect to individual aspect and course, in keeping with it the same, if the journey of the traveler is rightly carried out -*Ishta*, where there is no place of any harm (*Anishta*) -there is that individual *Svarupas* for an unfoldment of the same, a journey is initiated -

dhyana Moolam Gurormurti (the objective of *dhyana* is the figure of *Guru*), *puja Moolam Gurorpadam* (the objective of *puja* is the feet of *Guru*), *Mantra Moolam Gurorpadam* (the objective of *mantra* is the word of *Guru*), *Moksha Moolam Gurorkripa* (the cause leading to liberation is the grace of *Guru*).

About the disciples as directed by *Guru*, a journey is initiated for unfoldment of the objective (for entirety of all) by following a particular path, in case those disciples in particular states, revealing those one or the other *Avatars* - in case of disciples under the direction of *Guru* are on a journey to unfold the objective of all following the same course, in regard to those disciples. If in a particular state, there reveals respective *Avatars* (as indivisible objective) -if that *Avatar*- on a journey for fulfillment of the objective be the particular state (as realized) if the journey undertaken to reveal that *Avatar* -kind to the afflicted (*deendayal*), compassionate (*karunamaya*), full of grace (*kripamaya*) in direct perception. There is *lila*, one or the other of those *Avatars* of those disciples. The different *lilas* pertaining to anywhere, within the sphere of one or the other *lila*, there are separate *lilas* of each *Avatar*. Of all those *Avatars*, so long there is not unfoldment of *rupa* itself, *runa* itself, *lila* itself, till then where could be the state in respect to this aspect? In case this is in perfection with all parts -there will unfold the aspect of reaching Self home, on attainment of Self in *Viswa jagat* beyond *Viswa jagat*. The particular *Svarupa* on attainment of Self, besides the specific shelter where there is revelation of *Bhagavan* -(it is the) Selfhome.

Of all these, one following (respective) courses and aspects, aiming at the particular objective, one who undertakes his journey in the path of mental kingdom, on acceptance what is appealing to him, from this indeed, one or the other state unfolds to a traveler. In keeping with a state on the path, many states and places related to supreme path too is experienced, in regard to particular forms as one will move on according to corresponding aspects. In regard to that or the other no mind -*muni*, *rishi*, state of a *muni*, state of a

rishi, state of *yogi*, a *siddha*, in keeping with one following individual paths, one is a traveler in respect to any aspect according to that one or the other, the aspect of revelation is unfolded no doubt. Now you should have it grasped, there is that sound of yours, in keeping with states and places pertaining to those aspects and courses if the objective is realized by one who is absolutely devoted to truth, such a state as well a gift of the same is made by *Bhagavan*. In respect to the aspect of Self the grace as well; He will allow the aspect to receive, does allow.

PERSONAL ENDEAVOUR (*PURUSHAKAR*),
GRACE (*KRIPA*) NON DUALITY (*ADVAITA*) -
AS WILL ALLOW A TOUCH TO ANY IN A
PARTICULAR MANNER- EACH OF THAT IS *BHAGAVAN*

MA:- In a personal endeavour (*purushakar*), if the capability of having a touch of *kriya* pertaining to *purusha* itself in respect to *Param Purusha*, there follows awakening in the context of reception of *Tat* -that state as well. Where there is solicitation for *kripa* (grace) -*kripa* is unconditional (*ahetu*), in an unfoldment as spontaneous. All the same, anything appropriate to any place is there in all, in the context of state of *Tat* a self revelation follows -a contention in regard to a place right or wrong, how can it have any room (for the same). If there can be (expressed) through an idea, language, word, no word, in that case how *Bhagavan* is self revealed, do you know? In case you move along following the aspect of non duality, in regard to the same -where a consideration of self and non self and the rest can never be expressed through a word, being instated at that place, where that Himself in the form of a sound as to take place in appropriate place in appropriate manner - He is there Himself as eternally *Svakriya*. A touch as can be given to any in any manner, those respective words are *Bhagavan* definitely. In word no word, in letter no letter, one who is there as not subject to dripping (immutable), those respective words are there as eternally awake. Whom this particular touch is conferred?

There follows revelation when his in and out being in identity

with the supreme ultimate *Tattwa*, for him only (reveals) the aspect of self knowledge, self attainment.

Q:- What is the meaning of knowing?

MA:- Alright, this aspect? Just listen them. To know- what is attained by no no (*Neti Neti* -it is not He, it is not He). Attainment on negation -whom it is referred to? No, no -what is not (He) -that is what is attained. That which is attained, all the same not attained- that is the attainment (in the proper sense). Affirmative negative, where the question of attainment non attainment does not arise.

Further, you contend of course one is absorbed in samadhi. In the context of all *samadhis* -*sahaj samadhi*, *Nirvikalpa samadhi*, *Sabikalpa samadhi*, *Bhava samadhi*, there are varieties as such in keeping with place and state positively. Again, in the context of *Svakriya* anywhere, where the question of supreme relative has no place, negation of negation too, there is that sound taking place without break as *Nitya -Viswatit*, within beyond no beyond of *Viswa*, there is that supreme ultimate great *Dhvani* (sound). In the *mantra*, in the movement transcending the mind, there reveals that *Akshar Brahman* (*Akshar* as *Brahman*), in the particular sound of the specific *akshar* as indivisible sustained by the sound being *Svakriya* -it is not the unfoldment in the sound pertaining to the kingdom of mind within the purview of *jiva jagat*. All your sound is only an echo of course- under the fold of a strike by the great sound (*Maha Shabda*), within the purview of the kingdom of ignorance for the time being -(in) *jiva jagat* by mental acceptance. There is that supreme ultimate *Shabda* (as) *Brahman*, *Akshar* (letter) as *Brahman* -the great *Pranava* as supremely sounded, *Bhuma* (all pervading) -here as well you should consider where the word *Apaurusheya* (not created by any *purusha*) should be.

APAURUSHEYA THAT SVARUPA DOES EXIST
AS NITYA -HE INDEED

MA:- In respect to *kriya* pertaining to no mind, where it is *Svakriya*, however; in the context of the same *Svakriya* there are infinite *Mools*

(sources). Sustaining *kriya* under ignorance a journey is initiated to transcend the same. Words on this aspect are difficult to comprehend by you, because (these are) not within the concept of mental kingdom. One is to comprehend according to his capability. Unless one transcends the inner *kriya* pertaining to the kingdom of no mind, the fact that there is that uniform in all aspects, in and out, the same cannot be expressed, does not float, in the language and metric rhythm as well, pertaining to inner *kriya*, a negation in the context of this place as well, negation of affirmation too -there is that particular *kshan* in the context of the form attained not attained. The particular sound as *Akshar Brahman*, *Para Brahman* *ParamAtman* in respect to all those sounds as you are raising queries about -where it is as already mentioned *apaurusheya* -that very sound does exist externally- He alone.

That revelation in the context of *Apaurusheya*, you are used to say, on hearing and in studies. Just observe this as well, when (there is) He alone, in that case there is *Para Brahman*, *ParamAtman*, no question of superior or inferior - all those questions as raised before, try to comprehend the same all here. Here, you should know this as well, if each and every *kshan* (there is) that positively in regard to those respective *kshans*, there reveals that *Apaurusheya*. Moreover, in respect to particular place sustaining respective aspect there may (reveal) That alone, at that very moment, entire sound of yours is unfolded. You would assert that *Bhagavan* alone is all, you add further, what is not there in *Bhagavan*, moreover where *Bhagavan* is not -all these statements are in perfection of course.

Further, the particular word as will be conferred by Him any time, the fact that in that word all words are contained and unfoldment of the same as may be taking place any moment, in case a touch (of the same) be had rightly -in all words there is one *Bhagavan* only, and in *Bhagavan* alone all words are there -all indeed (as referred above) are to be attained. In addition to, the fact that all indeed abide as one only, the one alone is all indeed -this

as well has to be realized. Such as in a single seed there are infinite seeds, trees, in one tree there are infinite seeds, trees infinite varieties -in this form in formless, in infinite unfoldments in no unfoldment, in those infinite *Mools* no *Mool* when there is one and the same *Svamool* alone (is unfolded), (in that case) the question of in *Viswa jagat* beyond *Viswa jagat*, similarly when there is in beyond, in created uncreated does not arise -there is that *apaurusheya* an elaborate description of the same as you are to receive.

Yes, as you failed to observe, He is *Yogeshwara* that is the great *yoga*, to have a touch of the particular eternal union (*Nitya yoga*), you do undertake journey -who is He? He is referred to as *Bhagavan*, whom *Para Brahman ParamAtman* as you may consider with respect to any aspect, it is the particular name in the context of that aspect -(after all) He only. If you do not consider different names and *kriya*, (nevertheless) all indeed is in Him. One may be a traveler following a particular aspect, (however) you may lay primary considerations on particular word in regard to particular aspect. Now the place of words too you should have grasped - what was your query in the context of different words.

One *Brahman* without a second -this as well is spoken of, one *Brahman* alone, a question of a second should not be raised at all. Verily, all these are *Brahman* -all indeed is *Brahman*, these as well you do speak of. In regard to this aspect there are versions about various other aspects. Why a *Brahman* is referred to under separate divisions, why a supreme *Brahman*, why *Para Brahman* "*ParamAtman*" is spoken of considering separate (entities) -the place and state of these as well are of different patterns, in case you may make (this body) to speak about any time. Right now you failed to make (this body) speak.

However, in case something little be taken into account to speak, you raise questions afresh. So how can you listen more about the question, you raised initially?

Q:- An urge persists to know about the spiritual world in respect to

all aspects, therefore, (I cannot help) raising questions. Which is the place elsewhere where I shall get (illumination) about aspects in regard to supreme objective?

MA:- In this respect as well the word about *Bhagavan* has no end in fact, in the aspect of a letter too, that particular form as well, it is *Bhagavan* -metric rhythm, form, quality, beyond form, beyond quality, in the reality of all these, He does abide. As little you made to beat, as you will beat so you will listen.

WORDS OF MA, MA ONLY IN REALITY -
AN UNFOLDMENT OF IDENTITY OF A SPEAKER
AND WHO LISTENS

The words recorded above as received from Ma in response to our queries, from these: the great indivisible supreme ultimate *Yoga* with regard to what is incomprehensible in respect to all aspects and courses pertaining to *Viswa* beyond *Viswa*, (it is referred to) *Atman* by signs and indications -(in fact), it is immortality itself (*Amaratwa*) as allowed in a comprehension of the same through questions and answers -in fact allowing comprehension (of the same) does not receive in mind (in response)?

Here it is, in us in fact in all indeed, no question of liberated, unliberated, in all *kriya bhava* dealings sustaining an easy, undistracted movement in the course of comprehending the incomprehensible, bearing the pattern in the context of *Nityatwa*, there is Ma beyond not beyond in the absence of any course. There is Ma as She speaks about -Himself the supreme ultimate, the word of any place is He only.

In reality the words of Ma are Ma only in fact. The unfoldment of speaker and one who listens, are in identity, there is that *Svayam Svarupa*. What is stream of words in respect to us anywhere, as listened -Ma is used to say a piecemeal revealing language. This is the language contained by words broken in pieces - an unrestricted movement of application -here there, .forward backward anywhere

freely. However, such as a spark carries the indivisible fire, in fact that fire indeed, (similarly) those words, language in piece by piece sustaining various aspects and courses in various mode, is an offering of self in Him only -within divisible indivisible, there is that supreme ultimate in complete perfection.

Within the limitation of place, time and *kriya* (action) no question of freedom, no freedom of entire various past impressions -there is that original source, the Self the place, sustaining Self the unfoldment in Self the course, in order to revealing unrevealing the Self under self movement -what is in *Svamool* as unfoldment in absence of unfoldment within the sphere of mundane kingdom - in what form this mundane indeed is?

These scattered words are Self indeed as illuminated in Self the light pertaining to Self the *Tattwa*. Being strung in Self style, Self only is in permeation of rhythm. Here as if through a lack of understanding there is the flavour of sweetness (*madhurya rasa*) in respect to comprehension -what is beyond word, the same as if is overflowing with words. With signs lacking in clarity, in unspoken indications, which is this binding of what is beyond language with this language?

The words with limited words, is in concrete form under the free style in the application of the same. Being free from hackneyed style of a language, each and every word is freely self-stationed, each and every sentence as if incomplete in particular places. All the same here is the language by signs, which lacks in expression fully, nevertheless, what is to be spoken is complete. It is not only complete, with an understanding having an inner touch it is absolutely clear, lacking in clarity.

ALL ENTIRELY ARE A PLAY OF MA -
IN RESPECT TO WITH *MAHAMOOL*

The moment we got Ma, what She had been in that moment, the same She is now. That is why one a direct witness, *Giriji*, from

the mouth of whom a little we have heard no doubt, Ma on one occasion said: what is the supreme ultimate *Svamool*, one *Mool* in it, there are all those *Mahamools*, it is a play with that *Mahamool*. The supreme ultimate *Mool* allows a comprehension in a particular *Mool*, it is a direct evidence of the same. In *sadhana tapasya* (meditation and penance) Ma (engaged) Herself with Herself, the Self in the Self alone -a play in Her (own) *kheyal* in the role of *Guru* and *sisya* (disciple) as Self in the Self. Where it is *Svakriya* by stages in the Self alone, from the childlike state under a truthfulness as sustained in honesty followed -so many in number, the moment, day, time, month, whatever happened to be the period -(all indeed are) within the sphere of supreme ultimate *Mool*. Within the purview of the same *kriya* in the *Mahamool*, pertaining to various courses and aspects in *Viswa jagat* beyond *Viswa*, with those respective *Mahamools*, She played in the Self as Self only. That is why, the question of accepting a *Guru* in Ma has no place, Self is the *Guru* of Self alone.

In respect to aspect and course each one bears a *Mahamool*. On the culmination of aspects and courses, in respect to those corresponding aspects and courses as well, the fact that there is infinity in one, infinity in the end -there is *Mahamool* in respect to those separate infinities (of courses and aspects), at any unknown place and state, there may take place a complete solution, (unfolding) perfection. In the context of one or the other *Mool* accepting the same, Ma had Her *tapasya*, *sadhana kriya* and the rest, Self in the Self. On a journey following individual separate paths (leading to) *Svarupa* and in what form of the same who are there or not, separately anywhere, within the ignorance of that knowledge there are aspects and courses pertaining to ignorance -there are infinite covers no cover in infinity -curtain of the curtains, where world (*jagat*) comes into creation immediately on a resolve sustained. In the cover of a curtain only, with the help of self curtain, what kind of *sadhana tapasya* (it was) -a play under that *kheyal*, what sort of course pertaining to form no form it was as within the kingdom of mind.

In this context a question to Ma (as raised) -does it mean a dramatic performance in the present case?

MA:- No, No, a question of dramatic performance is never there. It is because whatever may be anywhere, the same comes to light. As you say even knowing unknowingly in *Tat*, the connecting link as well, in that moment too. The statement of a drama is valid where a knowledge pertains to ignorance, where what is on a query in duality, how is it do you know? Such as in case of *Avataras* as you are used to say, the *lila* (continued) over so many years. However, a *Nitya* (eternal) *lila* is of course there. In case *Nityatwa* is not there, an unfoldment of a touch of Self *Ishta*, a journey of traveler (for the same) how could it be? *Nitya lila* is there, being continued, does take place. In case of journey to attain individual *Ishtas* leading to fulfillment of the objective, how could that be? Therefore, the fact that all abide in all, in every moment no moment as well -you should take it into consideration.

On the perfection of a course as comprehended pertaining to each and every *Mahamool*, being uniform in each aspect (*Mahamool*) unfolds in perfection. Moreover, in one or the other separate *Mahamool*, there is that supreme ultimate *Svamool*, abiding as *Nitya*, (in fact) that one *Mool*. How is that, a comprehension (of the same) is allowed -in those *Mahamools* as well that which abides as uniform (with the same), this play of Ma pertains to that *Svamool*. Now you have it grasped, the fact that there is *Mahamool* in the supreme ultimate *Svamool*, moreover in a *Mahamool* there is that supreme ultimate *Svamool*, accepting the same indeed, there is that play of Ma, that is why, we have engaged ourselves with this *sadhana tapasya* (so), this is a matter of hope, a response from heart. It constantly occurs in mind, in that play of Ma, what is to be attained by us, the aspect has been granted, continuing so, will continue as well.



Shree Shree Ma Anandamayi

In that *Svamool*, where the question of *Amool*, *Mahamool* has no place - negation affirmation, what is there and not - uniform, permeated by Him alone, (this what) in respect to Ma. What is to express in which language here?

HOW AN INFINITE SADHANA COULD BE -
IN INFINITY THERE IS ONE SADHAKA,
INFINITE SADHAKAS

Q:- How an infinite *sadhana* is possible? Beginning with respected *Kaviraj Mahasaya*, we the commoners, all have the same question again. How the play of *sadhana* by Ma can possibly be taking place on its own?

MA:- As little in respect to particular aspect, as you may make beat (the drum). No word in one word remaining lying within secretly, all the same there are infinite words. In one letter, what never drips - there is no letter nevertheless where there are infinite letters, *bij* and the rest. Just observe, there are *Nitya yogi*, *rishi*, *muni Nitya siddha sadhaka* -you do say, as many *rishis*, *munis* are there, so many different doctrines and paths. In respect to the aspect of infinity, you should observe and conceive regarding this aspect as well.

Q:- There are so many aspects and courses, no courses besides so many forms further. This question is raised, sustaining a desire only to comprehend all in totality.

MA:- All in all are in completeness. The particular aspect and course as may be sustained and moving on, at any moment the Self revealed is there in the natural way. The journey in fact of a traveler aiming at the revelation of self reality should be fulfilled, in case the truth only, if sustained in the craving in complete form, that revelation -what it is -the reply is completed, isn't it -so saying Ma was laughing heartily.

Q:- We feel, you just avoided, Ma. If you are not inclined to answer, who else is there to answer? Our desire to listen and receive is intense no doubt.

MA:- All right, as much as it is. A traveler who is on a journey following a particular course while aiming at the objective, the uniform in all pertaining to that aspect and course, in order that the same be complete, it is in a wavy movement, under self *kriya* is on the fulfillment of the journey. The revelation of the same *Svarupa* what is the complete perfection of the master of the objective (*Lakshyapati*) as and when gifted. Similarly, as many are confined within a fixed number at a particular place, those corresponding courses and aspects all indeed are in a state of wavy movement and if the same be complete in all respect, in those respective journeys under a natural way leads to self reality. There is that wavy movement as mentioned, as the linking cause that wave (there reveals) the great ultimate wave -(there will be) no course in the aspect and course, the particular course in the absence of course -(these revelations are possible) in case that great touch (be had), in such a situation it will be a different affair. In regard to the aspect of movement in the journey of a *jiva*, however, this statement is valid in the context of this aspect.

Further, in regard to your query, how infinite *sadhanas* are possible within this limited period. There it is concluded thus, the fact about this place is, here it is the aspect of taking place spontaneously by itself. The fact that in *Mools* are contained all *Mools*. Under any *kriya*, since it is *Svakriya* in all perfection the fact that the revelation of infiniteness is there as *Nitya* (so), that unfoldment is natural. It is because here is the *Mool* in and out of which is *Svakriya* and since in causal, subtle and gross, where the movement of infinite *kriyas* in respect to infinite *sadhanas* are self-revealed all possibilities are there. There are infinite spheres, absence of sphere, the great sphere -where the question of great no great has no place, the *sadhakas* in groups belonging to this or that aspect as you are used to say, further there are infinite *yogis* in one *yogi*, in one *yogi* there are infinite *yogis*, *rishis*, *munis*- in that one there is infinity, in infinity there is one *sadhaka*, infinite *sadhakas* -where there is one *sadhaka* in infinite *sadhakas*, infinite *sadhakas* as well in one *sadhaka*.

INFINITE SADHANA -THOSE SEPARATE
BODY AS SELF, IT IS HIMSELF ONLY,
IN SELF THE AMUSEMENT POSITIVELY,
IS IN THE FORM OF WAVES

MA:- In *Viswa* beyond *Viswa*. Now you have it grasped, the question as you have raised here, where it is from? This, however, (in) *jiva jagat*, it is not within the *sadhana* in this kingdom of mind. Which is the place where infinite *sadhanas* may take place, where from all these are in entirety -That, That, That.

Where you contend in which there is all, further what is in all, where there is absence of revelation in unrestricted revelation -it is Himself the *Mool* itself. There is *kriya* in absence of *kriya*, in absence of *kriya* there is *kriya* -uniform in all aspects, since permeated by Him alone, since it is That alone. It is vigorous itself, Self only. Reality, it is Himself alone in a wavy movement in the Self only. Those separate bodies as Self, it is Himself only, in Self the amusement positively, is in the form of waves. In that *Svamool* there is absence of *Mool*, in the absence of *Mool* there is *Svamool*. There is infinite time in separate times, in infinite time there is the particular time as well -it is Himself in the *Svamool*, where He only -infinite *sadhanas* have already been performed, take place, will take place, is in the process of taking place. Where is the *Svayam Svarupa* pertaining to infinite *sadhanas*, have it understood. You are not to have it within the kingdom of mind. Since it is *Svakriya* itself, as little you could beat (the drum).

Q:- Ma, in the context of this single question you gave reply in two ways in two manners -how to grasp?

MA:- Alright, a beautiful question, all these indeed are worth comprehension. In keeping with the movement of your mind at any time, pattern of (your) listening (too). As you beat so you have heard. Now (you) have it grasped what is infinity. In keeping with the movement of your mind, this particular subject can be interpreted in infinite ways, never to be ended possibly, without end. The *Akshar Brahman*, *Shabda Brahman*, metric rhythm and all the rest as there,

these as well are, without end. Don't you notice in regard to your Bengali letters, Hindi letters, English letters etc., these are letters in so many patterns in your mental kingdom? You do get confined within ideas, language, metric rhythm, number -(in this endeavour of yours) could you be successful knowingly unknowingly? You fail to do in regard to mind even, on the other hand, where there is no question of mind no mind, in what way that aspect (may lead to success). Where as little may be in respect to any aspect -which is the aspect you will bring it to end? In your mental kingdom, since this morning up to this little progress of day, what arose in the movement of your mind, just count the number of the same -you will fail to do so. In the kingdom of ignorance only, all indeed are created on the basis of mental acceptance, where (these are) created. On the other hand, where you contend *Apaurusheya* -That He only, one fails to comprehend entirely all in the mental kingdom, as little you will be able to conceive, (depending on) as you could beat (the drum) as it may be any time, that is why the answer is based on two ideas explained in two ways.

THE WORD 'BRAHMAN' IN AN EFFORT
TO UNDERSTAND COMPREHEND THE SAME
IN A PARTICULAR COURSE OF BHAVA -
HE IS THERE POSITIVELY AS' NITYA ,

MA:- Just observe further, the word *Brahman* as you make an endeavour to understand and comprehend the same under a stream of *bhava*, He abides as *Nitya* there even -one may grasp and comprehend in case of one following any particular aspect. In case of a *Sampradaya* (religious sect) (whose *Ishta* is in identity) with *Mahamool* -(such as) *Nirvishesh Kevaladvaita* (unqualified absolute non duality), *Vishishtadvaita* (qualified non duality), *Dvaitadvaita* (duality non duality), *Achintya Bhedabhed* (duality non duality beyond mental deliberation), *Maha Shunya* (great void), *Kaivalya* (reality in case of *yoga Shashtra*), *Dvaita* (duality) etc. There is more other individual great courses revealing *Svarupa*, one or the other being in respective *Mahamools* positively. The supreme ultimate course, why it is so referred to, do you know? In

your mind too would be able to accept this *Mahamool* a little even -one who is uniform in all aspects, pertaining to beautiful courses in varieties (it is that) *Mahamool*. In this course of true eternal *Mool* what is being conferred upon? In aspects and courses pertaining to *Mahamool* as are in that supreme ultimate *Svamool* including one in particular course as well, revealing *Svamool* in entirety.

Moreover, where a *jiva* is created, in case of such created *jiva* aiming at the great attainment in respect to the reality of *jiva*, following a stream of course and in the context of separate courses within the revelation of *Mahamool*, no doubt and those separate places there reveals the uniform in all aspects (*samaagra*), which is in the eternity (*Nityatva*) of course. There reveals the *Svakriya* Self, *Mahamool* within the purview of all these realities of *jiva*. All courses of these are infinite, with end, in absolute pose. However, there is that supreme ultimate *Svamool* is not subject to any numbering. In case if the same is revealed in any course -it is natural in abnormal, abnormality in natural. It is because *Tat* as the linking cause is in *Viswa* beyond *Viswa* the vast form of that revelation is sustained in a course in the context of that linking cause. In case all those are not in ultimate *Mool* too, how is it complete? However, here is the *Svamool* Himself, it is never a relative (reality) one. This is Self in the Self Himself the Self as supreme ultimate.

Further, there is play of *sadhana* as spontaneous -what you can accept. Just observe, when you sow a seed or plant a tree in the earth, you of course cannot make growth of a tree as sprouted by pulling up the same. In earth (*Ma-ti*-the mother), there is the infinite *shakti* for unfolding infinite seed and tree, such as this, the particular seed as laid down by your Guru in the earth within the cave of your heart, the fact that in you only that particular *shakti* subsists, those -respective revelations in the context of seed and tree should unfold spontaneously. What is that? In order to revelation of Self *Tattwa* as in *Viswa* beyond *Viswa* indeed. This is definitely within the purview of the kingdom of *jiva*. On the other hand, in regard to this body (*Ma*), you should have it understood and have an effort to grasp it

as well -under the *kheyal*, the uniform in all aspects may, may not reveal. In that *kheyal*, it is 'That' alone.

BHAGAVAN IS TO ALLOW COMPREHENSION
OF SELF
ALLOWS -WOULD ALLOW POSITIVELY

Q:- Within the movement of a course in case that supreme Self revelation is not granted, further, in the great state as well for the unfoldment in a course; if that revelation does not allow a comprehension, (what happens) then?

MA:- The great revelation in the context of a course, in that state only. However, if (it is a case of) one in ten millions, an awakening happens for that alone, since the Self will be retained in the Self only.

Q:- The great state in a course, that as well even is not the state of mine as a result of my *kriya* -(what it is) there?

MA:- *Bhagavan* Himself is to allow comprehension -does allow - will allow positively. Where personal effort and in the place where there is *kripa*, a compassionate as well for one who is afflicted. On account of that indeed one accepts a *Guru. Sadhaka, upasaka, vicharaka* (discrimination between perishable imperishable) *yoga Kriyanwita* (one who follows *yoga kriya*) and the rest, in all these you must be acquainted with -*Bhagavan* Himself *Yogeshwar*, that supreme *Brahman, ParamAtman*, in different names as you say more others, it is He only as considered within the place and state of *rishi, muni, shabda Brahman*, in mantra etc. metric rhythm and the rest in all, these, in the form of alphabets it is He only as *bij* itself, besides where there is absence of *bij* it is without sound, (the same) cannot be expressed by mind and word, there is that individual self reality, one who reveals in individual courses, without form with form, in beautiful forms at appropriate places, is to comprehend and grasp in keeping with those as entitled to make one follow aspects and courses according to the code of conduct followed by stages, as enjoined by the *Shastras* -(all indeed are) His own *Svarupa* as

described in Self the weapon (*shastra*). Where it is refuted, established as well.

Holy books etc. have been published, (He is) there in the *Shastras*, as recorded in an irrefutable manner, as aspects and courses for comprehension to make to comprehend, it is He, Himself is there. The word *Bhagavan* with meaning as recorded in the *Shastras* and according to your self capability is to be accepted. Where there is complete perfection in respect to any aspect, *Bhagavan* Himself is such division, Himself is moulded into divisions, mould as well, accepts an offering (*Bhog*). Through acceptable rejectable, the *Bhagavan* Himself is created not created, again it is He only as one who does not reap (the fruits of action) and a non doer as well -it is the Self as acceptance non acceptance too of Self in the Self, within the entire aspects and courses positively.

THE ENTIRE KRIYAYOGA, KEEN TO
INITIATE SELF JOURNEY IN THE FORM
OF MANIFESTATION AT APPROPRIATE PLACES
AND STATES -IN ORDER THAT HE MAY BE IN
SELF-PERFECTION

MA:- Now you have it grasped -the indivisible source (*Mool*), the reality of a course -all these entirely are within the sphere of *kriya*. In the object of acceptance of the *Shastras* and the rest as one is devoted to a particular *kriya* at a time, within the purview of the same, He will allow a comprehension in any unknown moment. On account of that entire *kriya* transformed as lively, a journey should be initiated aiming at realization. The cover of Self (as placed by) is Self only, since it is including in Self action. On account of that a man -a creation by Him only, for Him the code of conduct as to be followed by stages, is also laid down in that journey, in order to remain devoted to *kriya* for unfoldment of the objective. Bear in mind, you have to be free of cover -(the fact that) you are an instrument in His hand, in that instrument, the *kriya* of *yantra* has got to be completed, according to the particular aspect as one will hold upon. In all courses, the act of piercing *granthi* (knot of ignorance) should take place within all courses, it is the Self as

granthi of *kriya* in the context of any course as well. With the help of respective *kriya shakti* pertaining to different aspects as gifted by *Bhagavan*, a piercing (of knots of ignorance) must have to take place. In case of any human being, where depending as well on self duty, besides, where code of conduct and rules and regulations are complete in all respect, from that alone on awakening of *shakti* by stages one can move ahead, this also has got a (particular) place. One who will subject himself to *kriya* pertaining to his own aspect, the respective *shakti* in that as well, is a gift by Him. One is gainer according to the mode as sustained by him. The particular movement of *bhava* in corresponding forms, the fruits of *kriya* must be there, and (there shall be) a complete unfoldment of the same in entire *kriyas*. A lively will of permeation in mind, an unrestricted course of movement in self-style sustaining unalloyed in all entirety should take place. As a result, at appropriate places, there is unfoldment of (corresponding) *Shakti* -an aspect of gaining in the absence of gaining. A firm resolve, certainty, power of patience, calm and composed, grave course of movement as well attained there. This entire *Kriya Yoga*, in order to disclose Himself as Self the perfection, the course of movement as He has already conferred on each and every human being, with the help of which, one who is keen to initiate this journey and the same in manifested form in keeping with the place and state, He makes a gift of the same in a course positively. At all moments without fail, with the help of *shakti* in *kriya* as gifted by Him, this human life is being guided. The same is allowed a comprehension as well in appropriate place and state, you must know.

Within two aspects and courses He abides in you. One of them is for attainment of Self -in order that *Bhagavan* Himself appears in the form of acceptance as Self in the Self in a journey under a *kriya* for 'revelation of individual Self, (He) has already conferred *shakti* as aspects and courses, what is, who is Self -to know, who is Self -to attain i.e. to attain *Bhagavan* -on attainment of whom all are attained. As many so many in hundreds of courses and aspects have already been granted, as well, the revelation of

Svarupa in respect to different aspects is underlying, unalloyed.

The other aspect -in the nature of a *jiva* (there is) creation and preservation, birth and death. Within the span of time from one *Yuga* (a period of 12 years) to another *Yuga* the created *jiva* is subject to coming and going. There is one *Atman* all the same like change of clothes. Under the conspiracy of the conspirator as well, one who may be anywhere in particular form subject to mislead, thrust, one has to look for his own course and receive the same. In the wheel of *karma* being subject to worry and misery, one undergoes hundreds and hundreds of births and deaths in the form as *kriya*. Being under the bondage in the wheel of acute suffering, one is moulded in the pattern under the impression of truth and false in (day to day) dealings. Within the mundane light and darkness, there are as many so many forms of descent no descent *kriya*. As a result, a minute hair-split judgement, He gives the fruits of all in entirety what is due here as well. Thus the result itself as He reveals here as well.

He has conferred sharpness of *shakti* in both the edges -one aspect is to attain Self, the other aspect is, after suffering from the result of unholy, uncontrollable, wrong action, without attainment of Self, being subject to wailing due to non attainment- (addressing) Oh! *Bhagavan*, or, (addressing) the name and *bhava* as appropriate to one within respective places in the name -Oh! in case you do exist, (containing) this *bhava* as well. Immediately there (unfolds) a journey regarding aspects and courses pertaining to the supreme, then only, praise and criticism, waste matter and scandal, in that identity- when (it is)? He who has bestowed the sharpness of both the edges pertaining to *shakti*, when that touch is (obtained) -(there only reveals) that one *Brahman* without a second.

Both the courses indeed are as a result of *kriya* itself within the sphere of relativeness. Why? Self curtain has to be removed by Self by course? In case of one, who is a traveler to be without (self) cover. *Navadwar* (nine doors) -one has to transcend superior,

inferior aspects and courses positively. A journey is initiated aiming at in respect of individual objectives, in the context of respective movements for individual revelations and the great state (as well). Here is in case of any human being when he is on a movement sustaining both the aspects, while moving in *jiva jagat* and leading to the aspect beyond, you should have it understood both these aspects definitely, are within the relative (sphere).

SELF KRIYA COMPLETE -WAITING
FOR IN A COURSE -HE ALLOWS COMPREHENSION,
REVEALS AS SELF IN THE SELF

MA:- On the other hand, where there is speech, beyond speech, in no word, word, revelation no revelation -to take place not to take place, where no further. Where no idea, language has any place at all. *Spandan* absence of *spandan*, to have a place no place as well -That alone indeed. From that inner touch concealment only, where the question of union, no union has no further - . With this indication although the revelation of *Tat* is not subject to *karma*, nevertheless, appearance in the physical body in different forms, utilization of the same being the *shakti* in the context of self as connecting link, the I, I, being the egoistic outcome -with the help of the same I, it is the aspect of breaking the I. On the other hand, one can be moulded nevertheless, there is no question of breaking and shaping, the same one is to be of course. That is why the particular aspect which is free of a curtain, in respect to this gift as the supreme state of *shakti*, pertaining to Self *Shakti*, should be completed. Then only in the context of knowing and gaining of the self one is in expectation to attain in perfection -while waiting for knowledge of the self in keeping with individual aspect, where it is devoid of all aspect no aspect, it is because the self *kriya* is completed. It is there alone in anticipation of attaining in respect to individual courses. As expected in respective courses -He allows a comprehension, reveals Self in the Self.

MAHAPURNA AKHANDA ALLOWS
COMPREHENSION -AT THE MOOL
OF COURSES -AT ANY PLACE, AT ANY
MOMENT, DEPENDING ON ANY

Q:- Here is the statement about the supreme -supreme ultimate,

Svamool, Self the Himself, indivisible, the *Mahapurna* -That alone how He allows comprehension, in what specific places?

MA:- There is that *Mool* and the rest of a course, the same is well preserved in the *Mahamool*. In the *Kriya* of movement pertaining to that course in view of the attainment of Self revelation, such as removal of self curtain of a traveler, in expectation of perfection of *Svakriya* movement -when *Mahamool* the Self *Svarupa* will allow a comprehension in any unknown moment. In case that instated in *Mahamool* allows a comprehension an unfoldment of self *Svarupa* (follows).

Further, formless as linking cause is unmanifest, hidden from the view of mind as laid secret, where any idea and language does not take shape, not to take place as well. In respect to that want, what else is to be obtained in that unmanifest -this does not allow a comprehension in mental kingdom, what is your interpretation? There is that supreme void as well, where there is transcendence that unmanifest want void etc., allowing comprehension- who it is allowing the touch? There is that *Akhanda Mahapurna* as Self the Himself in the supreme ultimate *Svamool*- That alone. (To realize the same) there is one in ten million.

Q:- Alright in that *Svarupa* is That alone- could there be no other state?

MA:- Can that also be a point of query? Listen, as little you can beat (the drum). In a journey sustained in a course within the realization of *Svarupa* as well, an expectation of unfoldment of the same, is maintained positively. In any place there is absence of anticipation (as maintained) for place, time and an object, at any unknown moment -there is no anticipation of any *bhava* whatsoever in respect to that want, in the context of *kriya* for Self attainment (it happens) suddenly -*Tat*, the supreme ultimate, *Svamool*, Self the indivisible, the *Mahapurna* -That alone. Here as well, there is one in ten millions (who can realize).

Q:- Ma, there was that (as mentioned) 'nine' times -why, the same is again as well reflecting in my mind, what is the matter?

MA:- (Nay) Nine means this is not as well, in the unmanifest there is that supreme *Brahman*, -water as *Brahman*, earth as *Brahman*, leaves as *Brahman*, food as *Brahman*. A physical body is sustained on taking food. In the act of accepting entirely that is all grown in the earth separately, light and air, (in fact) whatever it may be in *Viswa jagat* as included in this aspect -are acceptable and rejectable. Creation, preservation, dissolution -the three indeed abide by in three. These three are within this *kriya*. Further, (in case of) what is created -a journey in view of the supreme objective, a journey is initiated, instated (at places), transcended -these three (are there). On the other hand, the particular three *Svakriyas* in the context of unfoldment of *Mahamool* -creation, preservation, dissolution-attainment, stability, absence of word unmanifest. What is hidden from the view of letter, idea, language, it is that indeed in *Svamool* what is there(as unknown) -what is to be attained? In which there is dissolution -where the words of *kriya*, dissolution should not occur. (Dissolution) means to accept - it is that *Svamool*.

In mental kingdom, there are creation, preservation, dissolution - rejectables, acceptables. On the other hand, on a journey in view of supreme objective (*Paramartha*) (there is) creation, preservation, dissolution -rejectables, acceptables. Moreover, in *Mahamool* the place of creation, preservation, dissolution as well is unmanifest - what is there to obtain? Here is the nine, means negation (of all) as well. In case of *Mools* there is one *Svamool*, in fact the same one alone, what else besides a *shunya*, what else can be there? There is that supreme *Shunya*.

Here are 10, 20, etc., the supreme *Shunya* is in all intact, all the same it is in *Viswa jagat* beyond *jagat*. As you say that three-quarters are unmanifest and one quarter is manifest -it is that *Svamool* itself. In respect to that aspect, besides the same taking place by itself in the course and aspect pertaining to self action should not

arise at all, there it never occurs, - since it is not the case of creation, preservation, dissolution.

Water as *Brahman*, earth as *Brahman*, leaves as *Brahman*, food as *Brahman* etc., in the context of word *Brahman* anywhere, all indeed are in that *Brahman* as linking cause (*sutra*). In keeping with the capability of *jiva* in the kingdom of mind, the aspect of reception has been retained by *Bhagavan*. In the context of particular linking cause, verily all indeed are *Brahman*, this particular word (expressed in more than one word) is the linking cause with *Mahamool Para Brahman ParamAtman*, where the question of a relative and beyond not beyond does not arise -in the context of that supreme linking cause pertaining to *Mool*.

One following a course, the attainment is in keeping with the capability - instated -in respect to with form, formless. Where all verily is *Brahman* -any one as expressed in a particular name, is a relative one. *Svamool* with unmanifest as connecting link, where the question of superior inferior does not arise, He is as unmanifest in three-quarters and as manifest in one quarter. There alone indeed the supreme *Svamool* in respect to manifest unmanifest is well preserved. That particular *Svamool* in respect to manifest revelation is in the context of subtle linking cause. Mentioned as subtle, with this word as well is not enough (to convey the sense). Whatever that may be in this *Viswa jagat* (these are) in supreme *Svamool* only. The question of a cause or absence cause, (is not called for) since it is not within the sphere of coming into existence or not - absolute, That, in fact. In the context of the aspect of becoming in respect to that place alone, it is what is regard to your query.

TO BE WITHOUT BEING, NOT TO BE IN BECOMING -
(ON) A TOUCH OF *SVAMOOL* IN THAT SUPREME *SVAMOOL*

Q:- To come into existence and dissolution, what are we to comprehend here?

MA:- In the context of to be (in the kingdom of mind) it is in

connection with creation, preservation, dissolution. In the realm of mind there are dissolution and creation. Where in the context of any aspect, you contend the same as perishable rejectable. Further, any revelation anywhere in a particular shape, again there is dissolution in regard to specific aspect. Moreover, (in case of coming into existence), there are two aspects -acceptance and dissolution -on attaining the stage of renunciation, there may be movement, absence of movement as well. And regarding *Mahamool* as revealed in a particular aspect and course and on attainment of such form as existence, dissolution etc., and transcending the same by courses, leads to dissolution as it is -where all aspects come into comprehension -no question should arise there. Here it is (as) negation, affirmation, attainment, comprehension, absence of comprehension -in regard to any aspect and course, in fact where any word or question has no place, there a negation of to be, neither a dissolution, attainment, a negation of non attainment as well. There without taking place it does take place, and in the absence of taking place there is becoming -in that supreme *Svamool*, that indeed to have a touch of *Svamool*. Dissolution and what follows after dissolution, this is the case, with what are you going to comprehend the same? What is (in respect to your) question?

Beyond *Viswa* encompassing *Viswa* -(there is) one *Brahman* without a second, as such this statement (on the basis of which) similarly, there cannot be any question of caste system at a particular place and stage. In the case where a *Brahminhood* based on quality is unfolded, such as this is, there is possibility in impossibility, impossibility in possibility -there only on a touch allowed in case (this is the case for) one in ten millions.

Where there is no evidence of initiation and education, where is the teacher for him? -Self in the Self. On the other hand today (He who is) in the presence of us all in this particular form -here are the spiritual ecstasy, *bhava*, language, words and the rest, (about) *Akshar Brahman*, *Mantra*, *Tattwa*, beyond *Tattwa*, (as received from Ma), the answer received in reply to queries about the objective

in perfection in regard to the initiation of journey by all in *jiva jagat* - from where are *bhava*, language, word in respect to all these? As little we are receiving anywhere in the course of simple movement, within this *Tattwa* etc., of great significance, in respect to the movement of self idea and language in regard to the supreme ultimate, who is in the form of *kriya* (in all these)? Where from - He only, That alone.

CHAPTER V

MAHAPURNA AKHANDA -IN ITS OWN REALITY
THE BRAHMAN POSITIVELY,
PLACE NO PLACE OF DUALITY NON DUALITY,
MANIFEST UNMANIFEST
AS IN LANGUAGE -THE BRAHMAN ONLY,
IN MAHAPURNA AKHANDA ALONE -DIVISIBLE INDIVISIBLE ARE
UNRESTRICTED

(A MOVEMENT) IN A COURSE LEADING TO PERFECTION OF THE
OBJECTIVE,
COMPLETE WITH ALL PARTS, NITYA IN REALITY -
A REVELATION OF SVAYAM SVARUPA SHOULD TAKE PLACE

IN A JOURNEY FOR REVELATION OF SELF REALITY
A SVAKRIYA MOVEMENT
IS SUSTAINED IN SUCH COURSES BY STAGES
(THERE REVEALS) SELF REALITY

A Self the journey for Self attainment -new and anewed pattern of physical body - a special change of clothes, within the time while putting on as well, there is an external linking cause (*Nitya Sutra*). Beyond time, with great time (*Mahakal*) as well.

There is to transcend all (concept of) time, there are separate forms all the same no name no form -what is the linking cause that brings about such assemblage?

The non duality itself is *Nitya*, nevertheless Himself with form with quality predominate -(there is) *Advaita Nitya*, so long as this *Tattwa* is not realized, the fact that name, form quality (*nam rupa guna*) is *Svayam Svarupa* -where is this unfoldment?

Where great non duality (*Maha-advaita*) is vivid- (there is) *Mahapurna Akhanda* -*Mahapurna Akhanda* abiding in all, all times -as revealed on a particular journey, one has to move on by all means.

When one confined with *kriya* it is mundane. On the awakening due to *Tat kriya* (there follows) final offering (*purnahuti*) (revealing the reality) without quality without form -the one, in all indeed is in existence.

Bhagavad lila and *Nitya lila* -how these are accounted for?

The great union (*Mahajoga*) is positively there, does exist definitely -here is that *Mahapurna Akhanda* is in manifested revelation - Himself as a quality itself, Himself as *kriya* in absence of *kriya*.

He is (all) -in perishable form, imperishable form -in case of manifested form too (He is) all.

In fact, it is *Brahman* alone, what is *Nitya* entirely all in all, all in whole - infinite aspects no aspects -restricted unrestricted -unrestricted the *Mahapurna Akhanda*.

On the touch of *Mahapurna Akhanda* uniform in all aspects as great awakening -like the *amla* on the great palm -form formless separately -mingled, well balanced, self the blended -say whatever, Self, Self the Himself -who can comprehend unless so allowed?

Ma's play of *sadhana* -initiating with a *kriya*, completion on the following day only -on a query -this is Himself -the *Svakriya* itself. The same is beyond *Viswa*, Himself the Self revealed *Nitya* (it) not to have a touch under a *kriya* pertaining to the mundane world -a linking cause is there positively.

Svamoool in *Mahamoool* is not a momentary state that which exists as *Nitya* -a *Svakriya* revelation of the same within 24 hours -*Mahapurna Akhanda* is manifested, the reality of the Self is indivisible -unrestricted, self revealed *Svakriya*.

MAHAPURNA AKHANDA IN ITS OWN REALITY,
 BRAHMAN AS SUCH -
 PLACE NO PLACE OF A SECOND WITHOUT SECOND,
 MANIFEST UNMANIFEST AS IN LANGUAGE -
 THE BRAHMAN ONLY, IN MAHAPURNA AKHANDA ALONE -
 DIVISIBLE INDIVISIBLE ARE UNRESTRICTED

THE OBJECTIVE OF A COURSE IN PERFECTION
 PERFECT WITH ALL PARTS NITYA IN REALITY -
 THE SVAYAM SVARUPA SHOULD REVEAL

Q:- Rebirth is acknowledged, we nourish a desire to listen about its different aspects, a little.

MA:- Alright, to speak about this aspect, let it be the little that could be told in regard to a particular aspect. A dream while awake, a dream, in sleeping -where it is any aspect pertaining to the realm of dream, in that context different divisions are of course there. Where there is awakening of past birth, let it be spoken about crores and crores of birth, after all this is only an account of birth indeed. A birth means with respect to this aspect, it is coming and going, a change of cloth, as you are used to say. Just observe, in mundane world in the kingdom of mind, under the spell of desire and hope, one subject to birth and death over and over again, a way of changing of clothes repeatedly, an infinite pattern. Sustaining a lust for enjoying objective desire -you, however, speak of *prarabdha* too, (consequence of past actions which have begun to take effect) in the journey of a traveler with the desire of enjoying material objectives, it is holding a 'return ticket' indeed for coming and going back, you should know.

On the other hand, in the *jiva jagat* alone, there is the way too (followed) by stages as well, a traveler sustaining a movement in the aspect for attainment of the Self. In the case of aspects as well pertaining to *sadhaka*, *upasaka*, *tupasvi*, in the distinct journey by stages, the individual aspects are taken care of. In the particular aspect that maintains the objective as eternally instated (*Nitya sthita*), a united union (*Yuktayoga*) of

all these do remain. On a touch of the same as allowed, in case of distinct aspects and courses, the fact that there persists the *Nitya siddha* (perpetual accomplishment) aspect as well pertaining to distinct realities of all aspects indeed, moreover, those who aim at individual realities as their own objective (these are to reveal). The fact that the *Svayam Svarupa* of all these aspects and course do remain as *Nitya*, the particular reality aimed at, as received from individual *Gurus*. In these realities 'That' only does persist, you do speak about too.

Considering those respective aspects as well pertaining to infinity i.e. end in endless, endless in end and following one after another by stages also, where it is abruptly too, and the eternal state (*Nitya sthiti*) in the specific journey of an individual, the particular touch of beyond not beyond pertaining to aspect leading to perfection of the objective should take place and this is the case for the traveler only for attaining self objective. The attainment of Self means realization of *Bhagavan*. The realization of *Bhagavan* means attainment of the Self. Further, there the *Tattwa* (Truth), uniform in all pertaining to an aspect should allow a comprehension in the context of particular aspects sustaining the movement for the journey.

Q:- What may be the objective of individual course, that is however a single one separately in any case, what is uniform in all courses (*sama-agra*)?

MA:- There it is, in the context of a single course separately, the one, infinity, and as spoken of, that aspect too should be considered. Yes, a topic about the reality of one and each *Tattwa* (fundamental truth), it is that *sama-agra* (uniformity equal in all reality). The statement as made about the revelation of a *Mahapurna Akhanda* (the great perfect indivisible) on a particular touch, here indeed this *Nitya yoga* (eternal union) is brought about, nevertheless, this is not at all the case. Here the fact, to be taken into account i.e. the objective pertaining to the

particular aspect and course that is to be in perfection, what is there as perfect in all parts the reality abiding as *Nitya*, this is the unfoldment of *Svayam Svarupa*.

Yes, this too you see, hear about -who is your *Ishta*, the same is *Ishta* of *jagat* in those separate forms. Besides, He who is the *Ishta* of *jagat*, the same is your *Ishta*, in those particular forms. You listen further too, He who is your *Guru*, the same is the *Guru* of *jagat* in those respective forms. Besides, He who is the *Guru* of *jagat*, the same is your *Guru* in this form, this you hear about. But the particular touch that leads to unfold *sama-agra* (uniform in all forms) infinity, end, mine, yours, I, you, aspect no aspect, no question to be there in respect to aspect and course, neither negation and affirmation too, in regard to respective aspects etc., this aspect too, as mentioned, however, in *Mahapurna Akhanda* (all these) abide.

Nitya yukta (eternally united) where form formless do exist in the context of aspect course too, it is that united union (*Yoga yukta*). In the journey sustaining the aspect too for that revelation, there is infiniteness too where (there are) one and infinity, shanta (absolute cessation). Within that infinity the particular aspect that one may sustain, when allows a comprehension through a journey by stages, you of course talk in respect to those specific aspects separately in the context of distinct forms as allow comprehension in specific places. You are, however, familiar with *Tat katha* (discourses on the truth), published in so many forms of books, you do read the same.

In regard to separate languages as expressed anywhere, sustaining distinct attitude and bearing, the particular form as unfolded anywhere -that is all in fact. Again, look at it this way too, so long there are expressions of idea and language within the touch of mind, till then however, you should know, in keeping with as many so many states of your mind in harmony. The form too, of an egoistic outburst of mental joy and the like

are also disclosed. Because, since it is self-revealed, the truth itself as to be unfolded in the context of a particular state pertaining to any aspect under a specific mode, that of course, does persist which is irrefutable.

IN THE JOURNEY FOR UNFOLDING SELF REALITY
MOVEMENT OF *SVAKRIYA*
IN THE JOURNEY BY STAGES THE SELF REALITY

MA:- Just bear in mind another word. The particular form in regard to the aspects of doing and taking place by itself, in mundane too, as little through a faintness of touch as you could observe, this revelation -in mundane *kriya* too in *jiva jagat* as you are receiving one following the other.

Such as you plant the seed of a flower tree. The truth of unfoldment of union of the seed in the earth -pertaining to this aspect as well, there is the unfoldment of the self-form only, all the same, that seed unfolded as transformed too since all forms of this unfoldment are contained in it. Besides, it in fact abides in all seeds pertaining to this aspect. This fact allows a comprehension in you, as little as it may be in regard to any aspect. Similarly, in your journey aiming at revelation of the Self, the seed of that *Svakriya* movement, pertaining to a distinct course of any aspect, as received from *Guru* in a particular conjunction any time, that Truth of Self-reality (*Svarupa Tattwa*), following individual course by stages, allowing comprehension of specific forms at distinct places any time, there is the aspect for revelation of individual realities -as little as you may observe, listen as well any time in respect to any aspect.

In the journey for individual revelation, more the mind is on the way to be relaxed (from the grip of mundane allurements) in the journey for shaping in the pattern of the supreme objective, if there be an indistinct touch for wakening of individual reality of the objective in keeping with the state at different places, more it would be natural for ideas and language to undergo a

change at different places. The aspect of wakefulness, a sense of equality, an exhilaration in the objective viewed upon, an appeal of deep sentiment in the talk of 'Tar' -there is the characteristic personality of a traveler on the unfoldment of *Svabhava* (nature) of the aspect as well, pertaining to self-knowledge. The idea and language having their characteristics is in keeping with the pattern, aspect and course pertaining to the particular reality as revealed. The mode of the nature of rhythm as taken shape anywhere in a course of all these, the *Nitya Tattwa* (eternal reality) too remains where it is to be, all the same, when again takes shape, does not take shape -a traveler for the awakening of the aspect for self-revelation, a traveler aiming at the completion of the journey -the particular touch has to take place in respect to individual aspect.

The aspect of a *yogi* -supporting individual aspects, there exists the union in *yoga* in eternal existence, for a revelation of the same, one makes an effort in keeping with individual place and state. On the unfoldment of individual objectives pertaining to respective aspect and in keeping with such objective one gains too, the corresponding divine grace (*siddhi*) pertaining to those aspects. One may gain such *siddhi*, all the same, where is the perfection (*purna*)?

Here are aspects and courses, as many so many as these are, as could be could not be -negation, negation of negation too, negation of affirmation as well -no question of relative absolute -pertaining to those of all those indeed, the fact there is one in infinity, infinity in one -in order that his may take place, the same should be aimed at as well, and in case a comprehension may be allowed -where liberated, not liberated, relative absolute pertaining to all aspects, could have no more. Where at any moment there may have the touch of *Mahapurna Akhanda* - where ferrying across. Ferrying not ferrying as well have no more -there is that. Where to have a view (*darshan*) or not, have no more. The question of direct evidence, no evidence,

a place and state however never arises. Regarding a place, right or wrong -where can be the word too of a right or wrong place? If that great touch -in which language, in word no word even?

Pertaining to the aspect you are used to talk about -*Para Brahman ParamAtman*, regarding *ananda* (joy) no *ananda*, what is the language for expression? You do of course say- what is true eternal (*Satya Nitya*) -in the context of the aspect of ephemeral eternal. On the other hand, in which in keeping with place and the state name itself, with quality form, with formless without quality, with form formless, self-revealed, unrevealed, all these indeed - 'That' only in fact, that *Mahapurna Akhanda*.

CHANGE OF CLOTHS DESIRES AND AMBITIONS - UNSATEATED -RETURN TICKET

The topic indeed about change of clothes however took place. In the great cloth all clothes are there, also the great cloth is in all clothes.

MA:- Where is the talk of wearing and discarding, just search out. All clothes that is, such as in *jiva jagat* there are repeated births -a coming and going sustaining desires and ambitions as subsist in the realm of mind. Being subject to desire and longing then in assumption of physical body that which is shifted away, transformed, changed-to say in every '*pal*' (a very small fraction of time), is not enough, a new and renewed manifestation, and unmanifestation, where there is such an unfoldment -there is death followed by birth.

Within this unfoldment of the form of change as taking place day and night to unbroken movement, these are uncountable infinite forms. Immediately on initiation of assuming a physical body when the aspect as well of an initiation for assuming a body is there, this beginning has to be taken into account from that place only. Besides, within this you are determining the period of childhood, *pauganda* (age between five and fifteen -boyhood), adolescence, youth, old (male and female). The assumption of a physical body out of accumulated desires and longings and in the course of appeasement,

of the same if those different bodies were dropped -in fact in the longing for gaining that remained unattained there continues the assumption of a (fresh) body. So long one does not become a traveler sustaining the aspect for fulfilling this give, give (desire and longing) till then in case of a man as well there is this cover in the form of assuming a body and a change of cloth in the form of discarding the same continues. In the situation of desires and longing remaining insatiated, there is the traveler of course with a 'return ticket' -a change of cloth and putting on a fresh one daily.

**A SELF JOURNEY FOR ATTAINMENT OF SELF
MOULDING OF NEW AND NEW BODIES
SPECIAL CHANGE OF CLOTHES PUTTING ON**

MA:- On the other hand, when one remains devoted to self-journey for knowing and attainment of Self, then too under progress by stage, unfold states and movements, as new and renewed daily -a moulding of new and renewed physical body, a change of putting on definitely a special cloth of this kind pertaining to this aspect as well, a change of cloth definitely for the journey to aiming at unveiling of cover. Sustaining the aspect of satisfying insatiation, you hold upon the way to birth and death -a change of cloth, discarding of old one, an acceptance of one afresh. Where this rejectable, acceptable persist -"Who am I", 'Where have I come from', 'Where to go' -being in identity (*Tat*) pertaining to that aspect, attaining Self by stages, and again on unfoldment -step by step of that eternal Truth (*Nitya Satya*) as abiding in all being permeated in all, a comprehension of all aspects no aspects is allowed. Attainment of what was not attained -here is the changing every moment, this too is a special change of cloth -you can consider this too as rejectable, acceptable. So long as that supreme ultimate Self perfect eternal Truth (*Nitya Satya*) as abiding, a revelation of the same does not take place -it refers to the place as transformed, may it be concerning any aspect -be it supreme, intermediate, inferior as you may classify.

In any case, here is one devoted to a journey while attaining self by stages, the moment the self-attainment is there, the aspect of

Self-revelation in the journey (aiming at), self-reality at that very moment the journey is initiated. However, having a bearing on *Guru's* direction this initiation has a particular form. There are infinite forms of gift by *Guru* to *sisya*, all the same, it is the same one form again.

Q:- Why a gift in *sisya* is made in various ways? The objective however is one and the same, could it not do if given once for all?

MA:- Yes, the fact that it would do if the gift is made once for all, when the question of gift, no gift does not arise, that gift of course is prevalent definitely. *Shri Guru* in keeping with the jurisdiction considering the capability of one, makes the gift, that aspect as well is there. In the course, by stages too, again a comprehension is allowed. To carry making one to float on a sudden flood again instantly.

A child is playing with a ball, such a refusal to part with it even on so much pleading by people, to have the same. Again no question at all of asking for or not, to give it to someone with pleasure. Himself is the form too, of causeless revelation, you should know. An analogy is for a particular aspect, one should take into consideration. The place and state for a cause, causeless too, is the aspect for having a *Guru, Ishta*, you should know. A determination for competent or incompetent is taken into account, all the same it has no place again -that place too does remain.

Such as there are letters as many, so also *bij* are many too -the individual *Tattwa* (truth) itself is in keeping with one in its appropriate place and state. Again, limited by a number in any pertaining to an aspect, where to abide as *Nitya*, this too is positively there. Here the mentioning about number pertains to any place and state, you should understand the meaning too, of the statement of place and state is this -some places and state are subject to change whereas some places and states exist on an eternal bearing (*Nitya Sutra*).

WITHIN TIME TOO, AN ETERNAL BEARING
(NITYA SUTRA) BEYOND TIME, IN GREAT
TIME (MAHAKAL) TOO -
TO TRANSCEND ALL TIME

Q:- Is there the same eternal bearing (*Nitya Sutra*) sustained in a change too?

MA:- Yes, it is one, all the same there is infinity. It is infinity, nevertheless there is one. Some aspects sustain parts primarily, all the same these exist separately right from the root, maintaining an eternal bearing in all.

Under *Guru's* direction the unfoldment takes place, one in its right place - this is but natural in case of a traveler moving by stages. There are infinite letters in one letter, one letter in infinite letters - one in its appropriate place and with the particular union giving rise to a distinct *jhankar* (jingling sound). The fact that there abides as *Nitya* in union with sound moreover forms etc., with separate distinct forms, those respective *Tattwas* do remain naturally. Again, the fact that there is one in infinity, infinity in one - this too exists as *Nitya*. When there is that *Maha akshar - shabda* (sound pertaining to the great letter) then only that - the fact that all abides in all, what is there and not anywhere, where pertaining to *shabda* (sound) *a-shabda* (no sound), *akshar* (letter) no *akshar*, there is no more too.

In the context of a particular aspect, the specific prayers and longing as sustained over *yug yugantar* (very very long years in mythological account), as little it may be consciously unconsciously as well the longing as sustained for the unfoldment of the state - indivisible joy, indivisible knowledge, unbreakable continuous peace, absolute cessation, indivisible supreme devotion, the reality of love (*Prema Svarupa*) - that perfection as it may in respect to different aspects.

In case of a long-standing (*puratan*) one as well, in respect to an aspect, what is the significance of revelation (of the same) do

you know? The three will self-reveal perfectly under a particular *kriya*. When ours is a traveler longing for a state, then only of course, is an initiation of rejectable, acceptable. Here pertaining to those respective pattern and appearances, there is joy in the new and renewed form daily, in keeping with state, there unfold all those every moment. That is, where the aspect of mind is concerned, it is relaxed- the aspect of self- attainment, the particular one as it may be in keeping with a place, as congregated together by those having the aspect of this eternal revelation (*Nitya Prakash*) through course by stages too, on gradual Self-attainment. This eternal bearing (*Nitya Sutra*) that subsisted within time too, in the particular state in *Mahakal* (great time) beyond time (*kalatit*), that particular bearing (*Sutra*) will allow a comprehension, in fact it is to be beyond all time (*Sarva kalatit*). To allow comprehension in what do you know? -uniform (*sama*), permeated by Him, let it be any traveler following any aspect that is, the death of the aspect of death, -the particular body remaining in direct perception all the same, there is unfoldment of the body for revelation of *Mahamrityu* (great death). The unfoldment of *Mahamrityu* besides *Mahamrityu* -nothing to talk about a body. Again in a particular aspect and course the appearance of a body should not at all be there, when no question at all of coming and not coming. Where again, having a transformed shape, this takes place an unfoldment of individual objective itself. Because the aspect of rejectable acceptable as may be sustained by any, by that way too, there unfold the reality of the form of journey pertaining to this Self the traveler.

MAINTAINING SEPARATE FORMS TOO
NO NAME, NO FORM AGAIN
WHAT IS THE LINK CAUSING SUCH ASSEMBLAGE

Q:- Here are separate forms as He could be of in fact appears -this of course we understand, do submit. On the other hand, without name, without form -what is the link to cause such an assemblage, despite of that fact that there are separate realities pertaining to different courses of separate aspects?

MA:- In the particular states, different places only non duality would allow comprehension. He abides in various forms -in non duality too having without name, without form -this is what is your contention? As for example, the earth (*Mati* in *Bengali*) is of course there, somewhere it is *Ma* (mother) *ti* (alone) only- to speak of desert also it is not enough -one *Atman* alone, the *Brahman* only. Again, such is the quality of earth, immediately on union with a seed there is (evidence of) thirst, a reality of the same is, of course there positively in regard to an aspect, all the same, you will definitely call it earth. Without earth, the growth of a tree, where from the mystery of creation otherwise, in what conjunction? In the truth of earth again in an aspect, such it is -to denote the same as a desert, it is not enough -so you heard, where the aspect of unfolding the truth (*Tattwa*) of a tree, can never happen. There is that great non duality (*Maha advaita*) Supreme *Atman* (*ParamAtman*), *Para Brahman* -'That' only. All the same, if you say this name too -it is in the *Mahapurna Akhanda* only.

Alright, the fact, about this aspect is this -(such as) in conjunction with seed, the truth of a tree is unfolded where in the context of earth, you are having the same rightly. So long you cannot have the earth, the fact that the reality of seed as all-truth (*Sarva tattwa*) is there in distinct forms, you will miss the same. On that account, non duality the one has got to be unfolded in any case. The fact remains, it is He Himself only in Him, revealing in this form in that form, entirely. However, that particular conjunction of non duality in case the same is missing the form and quality as Self the form (*Sva-akar*) Self the quality (*Sva guna*), where is the unfoldment of that *Nitya Svayam Svarupa Tattwa*. On account of that in the context of name, form, quality (*nam, rupa, guna*.) anywhere -revealing as Self the *guna* (*Sva guna*), Self the form (*Sva-akar*) Self the non duality as well Self the *Guna* Itself. Here in the particular conjunction, where forms in various appearances are revealed, that as well has to be considered in keeping with places and states.

NON DUALITY ONLY ABIDING AS *NITYA* TOO
HIMSELF WITH FORM WITH QUALITY
WHERE THE ASPECT TOO OF NAME,
QUALITY, FORM -PREDOMINATING

MA:- What you say with form, with quality -the particular form, this form is *Svayam Svarupa* only. On account of that, there is without form, without quality, all the same, it is Self the form, the reality as Self the quality -in that form it is Himself only *Nitya*, as expressed. Where there is unmanifest in manifest, manifest in unmanifest, that non duality only, abiding as *Nitya*, all the same, Himself is with form with quality, where the aspect too of name and quality of yours remain predominating. That is why it is told name and the named are identical. Name, letter (*akshar*) that does not drop (mutilate) -there is that, *Nitya*, in a particular conjunction. As this case, similarly the fact that forms and *vigrahas* abide separately. That *vigraha* has different forms of realities, *bij* and *mantra*. A *bij* mantra and *vigraha* are in identity. Then *bij mantra* are self-body of *vigraha*, such as *mantra* and *bij* etc. are endowed with form, similarly a *vigraha* too is provided with a form.

When one is devoted to his self journey sustaining this aspect too, the journey that leads to the fulfillment of the objective -following this aspect i.e. on the aspect of name, form, *bij* etc. -somewhere it may be duality -non duality somewhere pure non duality (*shuddha advaita*) again, somewhere it cannot be expressed by thinking i.e. beyond thinking, more other all those as are there. That is sustaining more other aspects, as many so many aspects and courses, those could be unfolded and could not be -that is That *Brahman*, eternally instated (*Nitya sthita*) the unmanifest pertaining to an aspect that may abide as *Nitya*, all the same, the particular aspect that may manifest pertains to this *Nityatwa* only. This is indeed the speciality of course, where all are possible since the revelation of formless in infinite forms are there within that there are these divisions and subdivisions as you heard about with quality, with form in fact through name, form, quality pertaining to all aspects.

NON DUALITY NITYA -
SO LONG AS IS TATTWA UNATTAINED
THAT NAME, FORM, QUALITY THE REALITY
IS HIMSELF -IN FACT WHERE IS THE UNFOLDMENT

Q:- How can formless be infinity, a form indeed can only be infinite?

MA:- In a form, there is one and infinity. In formless where there is no question of form, no end -where there is no question at all to be of an end, one. Even when mentioned one, it is relative to two, that is one two infinity, where any aspect, courses, no word of one, two should be at all. Aspect and course remain, all the same, these are not there. In the absence too, yes there is presence -yes, no, presence absence too, where there is no further a possibility too, is impossible an impossibility as well is possible; of these too, when there is no further- (it is) 'That' as mentioned. Whereas, you had heard about the truth of One (*Ek Tattwa*) so long as that non dual eternal one truth is not unfolded, till then the fact that the reality of name, form, quality, He is Self the reality, where is an absolute revelation of the same?

Now, when there is no question at all of created, uncreated (in fact) besides, where there is *Para Brahman*, *ParamAtman*, transcending whom no word is possible, there is that indivisible non duality, the unmanifest *ParamAtman* -unfoldment of this bearing such name. When there is that great state (*Maha sthiti*), where the question of a state no state should not arise, there all these indeed, besides *Brahman*, no aspect for revealing anything else should be there. This is absolutely supreme truth, the great truth. On this account, this what is the crux of it, this is *Para Brahman ParamAtman*, when there can be no more question of any aspect no aspect, if this be the fact, what is within of all those as you heard about- it is He only Himself.

Q:- What about the aspect sustaining name and form?

MA:- In the context of the aspect of name and form, as you heard about all separately, if those respective aspects (unfold)

as self-*Tattwa* itself, Himself, all those aspect are vividly Self-*Tattwa* itself. Himself all those aspect are vividly self-reposed unfoldment, the *Svayam Svarupa*. The aspect no aspect beyond rejectable acceptable when could any more be. In that case, there is that ultimate Supreme non duality, great duality the Supreme *Brahman*, Supreme *Atman* -the language in which you will understand that language, in that *Mahapurna Akhanda* -this is on this touch only.

THE REALITY INDEED OF MAHAPURNA AKHANDA ITSELF -
THE BRAHMAN ONLY PLACE NO PLACE OF A SECOND,
WITHOUT SECOND

MA:- What you heard, made to speak, in that the aspect pertaining to this aspect as well, in this -here is the reality with form, with quality, those that pertain to this aspect too, when there is *Vedanta* non duality -with form, with *rupa*, with quality, name, form -all are rejectable. However, if all aspects having a blazed unfoldment, all rejectable acceptable aspects and courses were unrestricted then only there is that great non duality (*Maha advaita*). Indivisibility pertaining to all knowledge (*gyana*), unbreakable continuous *Para-bhakti* (Supreme devotion) Prem (love) -if no aspect pertaining *Svayam Svarupa* remains imperfect -unrestricted, where pertaining to restriction non restriction has no more. Here it is mentioned about the aspect of rejectable, acceptable that this form is *Brahman* only -one *Brahman* no room for a second. Whatever may be told in respect to name, forms, quality, forms in varieties and appearances in without form, without quality -anything with respect to any aspect in that reality itself of *Mahapurna Akhanda* only, the *Brahman* indeed. A place no place for a second without a second, you should make it grasped. Where is non dual *Brahman*. You should grasp that great word. There is that great *Mahapurna Akhanda*, the great sun (*Maha Surya*) when self-revealed, where the unfoldment of aspect and course pertaining to sun, no sun united by number thus no more.

When this statement pertains to the aspect as well confining to the reforms of sun, how is it when that sun rises, do you know?

That you are observing a sunrise and sunset in the external mundane world with that on the unfoldment of light by that there emanate rays infinite.

Q:- Within a determined time, how can the rays be infinite?

MA:- This is the fact, who will comprehend the same, unless a touch is allowed? Those streams of *shakti* as well are distinct separate unfoldments pertaining to that reality (*Svarupa*). The fact that there is infinity in one and in infinity there is one so long as this truth, (*Tattwatit*) are not self-revealed, till then, question of yours would be there. Again, you should know this as well, that there is no measure within a measure, in no measure there is measure -in the world of measuring no measuring. Number innumerable, without beginning infinity, absolute cessation in the context of within the purview of aspect and course - from any place, do subsist of course. One word bear in mind -where one *Brahman* without a second, there any idea language, place no place, aspect no aspect, in the context of a second, can never arise. One (consideration) is acceptance and rejection pertaining to mental kingdom, an unfoldment of places and state in conjunction with *sadhan bhajan* (meditation). Further, the unfoldment of *yoga* and the like under a particular *kriya yoga* i.e. the particular one as may, may not reveal in a specific place, exists, exists not within the purview of aspect on course. An aspect course too, exists without beginning, infinity perished (not tenable) where the statement of infinity, absolute cessation is destroyed (not tenable) -the reality Himself that abides in revelation no revelation, in negation, affirmation -(it is) that *Brahman* only. As you say, imbalanced like a boy, like one of abominable nature, like an imbecile, like an insane, all these indeed, laying predominance on any, there are four forms, pertaining to four aspects, where it is attainment of what was not attained before. On the other hand where there is 'That' alone, the reality of *Brahman* only -the question of one, two, should not arise. In the context form, quality then only the statement of

infinite aspects and courses are revealed. But when there is a touch, there of course is -never a question of any further word, no word, form, formless does not arise -there is that language, glaring and ablaze as spoken of, and will be spoken anywhere. The reason is thus -the unfoldment in respect to entire aspects and course that can take place, cannot, exist, become, will come into being, is in the course of being, remained to be, will become in keeping with place of states.

There is end in infinity, infinity in end, *shanta* (absolute cessation) pertaining to all these, nevertheless, when there can be no word for the same. In all these aspects absolute as those are, when all those entirely unfold as non dual on the touch of that non dual *Mahapurna Akhanda* all the same, even then too. On the touch of that truth pure, absolute, great non dual *Mahapurna Akhanda* - this is one in ten millions.

Q:- Alright, just observe in consideration of this aspect. There are rays such as emanations from the sun, that stream of rays is distinct in keeping with a particular time, what is the form of this?

MA:- The glow and intensity of rays are sustained according to the distinct *shakti* as it may unfold anywhere. Rising, intermediate, setting, such a division too, is a distinct revelation anywhere in keeping with a definite bearing. What is comprehended in a distinct state, in the context of mundane, you accept the same as perishable too. On the other hand, then it is dyed with a distinct colour pertaining to a definite aspect. The stream of colour should be recognized as to what is in keeping with a particular place particular time, in as much time during the daytime, during a year. In the context of current too, in regard to a stream of water, under *Tat Shakti* in appropriate time, in all this the particular one pertaining to a distinct course having unfolded in concrete form, in the sphere of death i.e. in the change.

Q:- Stream of water?

MA:- Rains, downpours in keeping with stream of colours befitting

a particular time, there is unfoldment of any. In a rainbow are unfoldment of the seven colours only? Within there are one and infinity. Within your number limited annual orders as well, in keeping with a state, what can be unfolded in a particular place within a specific time. One has to transcend a place no place of course, the self-reality however has got to be revealed.

Whereas, within the purview of *jiva jagat* as well, what that little as you can observe, receive, do exist as you say -a rule of movement pertaining to infinite time. What is infinity in one, one in infinity -*akriya* of the same, as much as it is contained in perception, in intelligence and discrimination, by stages transcending the same. In self-intelligence -so long as the complete aspect as well pertaining to the faith in self-*shakti* -the fact that *Tat Shakti* abiding in the Self does not become evident, till then it is within infiniteness of coming and going of mundane world. The aspect of the enjoyment of mundane desire, intellectual desire pertaining to respective time, where is the end of this too, make a search too.

This sun, within mundane *Viswa jagat*, and beyond, the movements and states as you can observe, cannot (observe), one is a traveler on the supreme path (*Param path*) aiming at the unfoldment of the objective pertaining to an aspect. The journey initiates the movement sustaining individual movement on respective self. According to the states (unfolded), there is revelation of respective spheres of sun having spherical forms - the sun and the moon having individual law of movement - sustaining intense current of *shakti* in every *pal* (a very small fraction of time), where you say twelve suns, the fact that in that unfoldment, there is self-revelation of individual truth itself (*Nijaswa Tattwa Svarupa*), this allows comprehension in appropriate place. Moreover, it has also revelation of sun, limited by number, as it may take place on any in a particular place. In the distinct *bodha* (knowledge), in keeping with the state pertaining to beyond *bodha*, where a comprehension of the revelation of the self-*Tattwa* pertaining to that *Gyana Svarupa* (knowledge itself) is

allowed -in the state where when one abides in his own reality, that is all of course. The sun in infinite suns and where there are infinite suns in a particular sun, number and beyond number, where is the self-revelation of Self -do you know?

Where there is no question of light and darkness, regarding all undue pertaining to sunrise, no rise at all etc., pertaining to aspect no aspect -where is language no language, any further - the word 'sun' is only to make one understand. On account of that there is great sun great revelation. Regarding great sun, no sun, revelation no revelation, whatever may be there as well -if He only.

MANIFEST UNMANIFEST
ANY LANGUAGE-BRAHMAN ONLY
IN MAHAPURNA AKHANDA ONLY -
DIVISIBLE INDIVISIBLE UNRESTRICTED

Q:- On the attainment of the state of *Advaita* when all aspects become ablaze, there is rejectable again -under the circumstance there is occurrence of *Advaita* twice, *Advaita* cannot be twice in any case?

MA:- *Advaita* is one and the same, one *Brahman* without a second. Here you are mentioning rejectable, where is rejectable as such in fact this is acceptable -one *Brahman*, where is the room for a second? About acceptable just mentioned, where is acceptable. There may be acceptable all the same, it cannot be *Brahman* in any case. For the convenience of making it understood by you, so it is said acceptable, could you follow, Baba? When it is referred to as acceptable -it is *Brahman* alone. Negation, affirmation as may be told in any way -it is *Brahman* only. Certain language beyond language -*Brahman* alone, perishable, rejectable. acceptable -while on the path. When in that *Mahapurna Akhanda*, when *Brahman* alone, then a question, no question of discussion. However, whatever you may say -it is unrestricted, what it is, it is That only. On the other hand, if there be any language for discussion, any *bhava* sustained -it is in

that *Mahapurna Akhanda*, where *Brahman* abides there any *bhava*, language imperishable -anything that you may say, that manifest, unmanifest -the particular language, no language -it is *Brahman* indeed in that *Mahapurna Akhanda* only, the meaning of this -divisible indivisible, unrestricted. Here is the word *Brahman* as stated -mundane extra mundane, the aspects of *sadhaka*, *yogi*, *Upasaka* and the rest, as many so many movements and states pertaining to them and *muni rishi yogi* and *Deva Devi* of individual aspects, and in the particular aspect with form with quality revealed unrevealed -all these are, however unrestricted.

Q:- With this word 'all' there is confusion.

MA:- Oh Baba, the word 'all' is in fact for convenience of explaining only, it is *Brahman* only.

Q:- In such case, you have omitted the word (all) is it so?

MA:- No question of omission and commission -one *Brahman* only, no place for a second. The two should be there there must be room for casting away - when there is no room for this as well - whatever you say it is that only, the *Brahman* alone. Oh! It cannot be grasped by mind what you are saying, you are speaking rightly, at your own place. *Brahman* only -this comprehension, no comprehension, whatever you may say. The *Brahman* indeed -the *Brahman* is true, eternal (*sanatan*) that particular language is spoken of just to make you understand. However, there is no place for *Tan Atan* (body no body) -That That That only, the *Brahman* alone.

Q:- Ma, we are hearing, so much but it ever remains beyond comprehension.

MA:- Could it ever be possible to understand so long there may be scope for an understanding? One should transcend an understanding, no understanding. You should not take this in mind for consideration, what is on the path, the path to tread upon, is on sustaining rejectable and acceptable.

ON THE PARTICULAR UNFOLDMENT
SELF AWAKENED PERTAINING TO -
ALL ASPECTS
A TOUCH OF MAHAPURNA AKHANDA -
THE GREAT REVELATION

Q:- Then all these mundane *bhava* and language -are you considering these as *Brahman* only?

MA:- *Brahman* is unrestricted. On a reference to mundane extra mundane the *Brahman* is not excluded. *Brahman* only in fact. What is rejectable acceptable perishable how that could be *Brahman* -this is indeed your query -is not it? A cover where it is rejectable acceptable the same cannot be identified as *Brahman* -a *Brahman* is only attributed as *Brahman*. In case you are made to convince *Brahman* with reference to perishable acceptable and rejectable *Brahman* remains well protected as unrestricted.

Q:- In that case, where is the room for rejectable acceptable?

MA:- Place no place as you may consider -in case of *Brahman* should there be a second entity? In case you make reference to a second third -all the same one *Brahman* without a second is well preserved, *Nitya*. Thus unrestricted *Brahman* is indivisible perfect revelation. On the other hand, duality -non duality, qualified (non duality), beyond contemplation (duality non duality beyond contemplation) - if each as one of such aspect In perfection, moreover where it is referred to as duality only, (it is) Self- the form only -in respect to all these aspects entirely each in case each and every one of these aspects are in perfection, awaken in the self, revelation of the Self- then entire aspects no aspects, course no course - a course may unfold, as aspect may, may not unfold, in respect aspect no aspect, in relative sense. On the other hand, in consideration of other aspects where a single aspect is taken into account such as only with form, one only beyond contemplation (*achintya*), duality non duality alone, qualifies non duality without a second, non duality- on the revelation of any, in case Self awakening taking place in respect to all aspects -uniformly,

following permeated by Him, in that case, whatever you may say ascribing any name to any -on the touch of that *Mahapurna Akhanda*, there follows the great revelation. In the event of indivisible great revelation (takes place) -it will be a case of one in ten millions.

In the context of the aspect where there is no question of form and quality i.e. (an absence of) any reference of aspect and course. However, here it is without beginning, infinite, absolute, quietness, with form without form. One that exists in its own reality -one that is to be, is being, will be -that indeed is there positively i.e. what cannot be expressed all that are in *Viswa* beyond *Viswa* -all indeed are one the *ParamAtman Para Brahman* without a second. For comprehension it is an expression through a language only, because besides *Brahman* there is no question of a place no place for *nam*, form, any aspect no aspect. Even where a statement of *Brahman*, a *Brahman* is not valid.

Q:- What is that that is left out there?

MA:- Nothing is missed there, neither to grasp any -say whatever -it is That positively, That, That, That.

Q:- In that case the aspects as mentioned above separately should all these be retained in the non duality alone?

WHERE THE GREAT NON DUALITY (MAHADVAITA)
IS VIVID -(THERE IS) MAHAPURNA AKHANDA

MA:- No, no, no this is not correct, neither excluded as well, one has to discriminate accepting the right one. This body is continually repeating just as on a path, at any spot that *Mahapurna Akhanda* can reveal. Moreover the aspects in respect to different *Svarupas* as you heard about, pertaining to that in fact, may it be in the context of *Svarupas* of any aspect, if this great *advaita* is refulgent, then only *Mahapurna Akhanda* is there. Therefore, what where the revelation can cannot take place, you should have it grasped. That is, all these aspects courses no courses

as revealed in the particular perfect reality, there it is He Himself - That only.

Q:- Where no course could be available, neither the perfection of the course is there, from there even too, could that revelation take place?

MA:- Just, see, if you take recourse to a cause, there is place for a cause, such as, as you do, so you get. Again there is place for cause, such as to be blessed to have a *Guru*. There are innumerable places too to be blessed in having a *Guru*. Further, take note of one more word, if we will allow to be comprehended, in that case, the question of a course, no course, what could be there? Since He will reveal Himself in particular place, in particular form in the pattern as He would give shape to. Such as one learns a lesson under a shock, one is brought to his senses under a blow. You may remain involved in action pertaining to any aspect. He will not spare you in any way without causing you to reap the fruit of your action, there is a hair-split judgement (resting on subtle arguments and fine discrimination). As you will be involved in, a particular nature of *kriya*, the result of the same is sure to be reaped, you should know. This of course, is with you in direct evidence that all your actions are sustained on the result hoped for, that is why, you should remain devoted to a good action, beneficial activities, auspicious actions, if you desire to have a success of the human birth.

MAHAPURNA AKHANDA ABIDING EVER IN ALL:
A REVELATION ON A SPECIFIC JOURNEY,
HAVE TO MOVE ON,
SINCE INVOLVED IN KRIYA

MA:- The particular *kriya* in which he allows a comprehension, will so allow, it is that Himself only is self-revealed being Self transformed in the Self. Here you are engaged in *sadhana* following a course, when He will allow to be comprehended, you are waiting for -(after all) who are you? He Himself - whatever is being done, whatever is taking place -Self-revealed. It is you who are making an effort trying to kill yourself simultaneously, it is you who is expressing eagerness

to save yourself. It is you what is the fruit of action in you - it is the *karma* (action) in which the question of aspect of coming and going back is not there in the particular reality (*Svarupa*). In you it is that Himself, the *Janardana* in *jana* the Self with the Self.

In the field, of *lila*, it is mentioned as *lila*, mentioned as a play. In order to comprehend the same only, in the form of course too, it is He near Him. It is the touch as well as He in Him. In the form to comprehend you by you, all these questions are there, with sustained eagerness.

Today, it is you in the mundane world wailing under ignorance -all continuing resorting to -where are you, where are you. Why are you doing so? The fact that it is you in yourself only, it is you only I, it is I only you, that Himself *Tat* is in you only -in order to attain the same. On the other hand, there is no such word too as you at all. In fact, it is in me only -in order to have a touch of that too, where it is referred to as *Mahapurna Akhanda* -abiding in all in every movement, all the same, the particular journey that will reveal you (your self you are bound to continue the same journey, since you are abiding in *kriya*).

However, you will bear one word in mind, even in a journey in the worldly life too, there discloses a point, as if this is the final act of the person concerned. When this final *kriya* is unfolded, then the journey is initiated - a traveler pertaining to the aspect too beyond *kriya* -beyond and not beyond. There is that, when there is no place for one two, the objective is aimed at for that unfoldment when the same is revealed then only, the fact that in all *Tattwas* there abides that one *Tattwa* and in one *Tattwa* abide all *Tattwas* thus indeed is to take place, that is to attain indeed. On account of that, a *karma* pertaining to *kriya* *Svarupa* (reality of *Kriya*) is to be. You are endowed with mind, intellect and ego. That *Svarupa Tattwa* (reality of Self) of yours, the *kriya* that leads to beyond *kriya*, in the intellect (where reveals), *bodha Svarupa* (intellect itself) -the particular touch

and *Svarupa* of *kriya* is 'That' -with form with quality, formless without quality -one may be a traveler following any aspect. You know how initiate a journey, you can undertake a journey from the mundane point of view. that has to be directed towards the supreme objective. To be directed means - be awakened -the distinct *Svayam* is the *Svarupa* to be awakened.

THE MUNDANE KRIYA -
ON THE AWAKENING OF *TAT KRIYA*,
COMPLETELY DESTROYED -
PURNAHUTI

MA :- On account of that, the aspect no aspect, place and state, effort movement, as are natural with you -all these entirely are mundane actions. On the awakening of, as the result of *Tat Kriya*, all these *kriyas* are completely eliminated (*Purnahuti* -a final offering of oblation). On the burning of the particular fire, what is subject to burning is burnt away, what is subject to melting is melted away - what does not burn, does not melt abides as *Nitya*, the same one allows a comprehension. That comprehension too (as allowed), is of course, through you. That is why it is stated, a human birth is difficult to attain, the best birth. When there is alertness (*hus*) of the mind of a human being, then only that journey is on the way leading to success. Abiding in ignorance and wrong discrimination, and remaining subject to such coming and going like animals, birds and remaining traveler in this great darkness too, the aspect as accepted by you -if this be the action of a man, then what is destined, that of course, you are being subject to. This hard earned human birth, to kill yourself, to commit suicide, it is not proper -proper improper, as little you may understand.

Here are animals, birds, and creatures -who are these? They also resort to same *kriya* like you. As you are subject to hardship they also suffer from same hardship. In fact, you are under same hardship. In fact you are under same aptitude as they, all the same a man should preserve the principles of a man. Being involved in unmanly acts of beastly propensities, why should one be entrapped, all the same. being endowed with as hard earned human birth?

The nature of a *jiva* is bondage a *jagat* is movement. A great *jiva*, a supreme *jiva*, the reality of *jiva* should unfold. Animal propensities are discardable, a demonic propensity is discardable. The reality of a super man as abiding in the Self, a touch of the same should be had, should reveal. One should adhere to truth, not to take recourse to falsehood. A spirit of friendliness in all, maintaining a spirit of *seva*, to be sweet tongued, on the whole sustaining an effort to initiate movement in *kriya* leading to the aspect of great joy (Mahananda) for all. What is mentioned as pure, auspicious should be accepted. A traveler for rendering janaseva should be calm and quiet, steady patient, and serious. In such case, the fact that *Maha Janardana* as abiding, one may be devoted in His *seva*, an effort to restore peace -sustaining a beautiful *kriya*, favourable, in the conjunction of uniform unity -what is a duty to entire human race.

Now, as the matter stands, from any condition even if a course may not be accepted, since He will allow a comprehension, the same is granted to a lucky one. There all indeed are a possibility there, That alone of course. In any aspect indeed, in any course, no course there abide the Self -perfect. There everything is possible - but it is one in ten million. When this one in ten million, when that touch will be granted -it is beyond human reach indeed. Baba, if one can stand holding on to, he can never drop down, bear in mind. Carry on what is one's own duty, it is what has to be observed in a human birth. It is for a man only to realize *Bhagavan*.

WITHOUT QUALITY WITHOUT FORM
THE ONE ABIDES IN ALL

Q:- Ma, we hear from some one saying about a particular *Tattwa*, such as *Tantra*, it is not an ancient one, but of later period. Similarly, the *Purana* etc. and about more and more other subjects too, the same statement is heard about- how are we to accept all these?

MA:- Regarding a comprehension of all these aspects; one thing you must have to say -there is that without quality formless the One, no question of name and form, just notice, this One abides

in all indeed. In case it does not abide in all, then the words 'Tat' and *Nitya* cannot be valid. Because, where there is a change, there of course you cannot state a *Nitya*. Where you say *Chinmoy*, there is however a new *Nitya lila* as you contend i.e. there are two all the same, it is one - one that which is changed, so it is a new and anewed daily. Within the changes too, the *Nitya* abides positively. That is why, it is *Nitya* new daily, new in continuation, new anewed..

In such case, to express the word *Nitya*, i. e. *Nitya* the one that abides as *Nitya*, that place has got to be accepted. That place is self-revealed, *Nitya*, all the same, it can unfold infinite forms, qualities aspects etc. pertaining to distinct aspects -those separate states, in keeping with respective places. If this is not the case, how to account for a revelation?

Such as there is perishable mundane *jagat* -through the states of dream, awakening even, in the context of mundane rejectable aspect, acceptable aspects, you are of course accepting those in their appropriate places in the mundane world. However, where it is extra mundane, *Nitya Chinmoy*, there as well, shaped in the various forms of play pertaining to separate aspect - realities, new anewed daily in revelation, absence of revelation. Where there is *Prem Svarupa* (love itself), joy of love (*premananda*), eternal love (*Nityananda*) -the one in its appropriate place does exist, of course.

All these when did not exist, when did reveal -this is what you have to say is not it? Oh Baba, whatever that is unfolded, since it is already given effect to (so it) does take place, will take place, on the other hand, what abides as *Nitya* this too, of course exists as *Nitya*, where it is to be. If not, why does it come to be why should it be? Why this revelation is to take place, which did not exist within the span of time as you contend, taking place anew, so you say? What can reveal and cannot that, of course, you do not know -where everything is a possibility. Without being worried on these aspects one should be a traveler for the aspect revealing the Self.

Where all indeed is possible, all impossible as well -this is positively there where there is to be. A negation of negation too, negation of affirmation - each one is there in its appropriate place, that is why it is told, where that *Maha Akhanda* is Self all perfect, where there is no question of supreme no supreme - that very one should be unrestricted, on the particular touch.

Consider from the point of view of the aspect of *shakti*, there is infinite unfoldment and development in form, in quality of *Advaita Shakti satta* (non dual *Shakti* as *satta* i.e. fundamental base). *Shiv-advaita* (non dual *Shiva*), *Param Shiva*, *Para Brahman* -the entire *Shakti Svarupa* itself pertaining to a distinct aspect, exists separately all the same it is one. It is one nevertheless, each one separate. In the reality of a great *Satta*, there is *Adya Shakti*; the origin bearing the perfection pertaining to the particular aspect of Her -sustaining name form, quality etc. Herself, Herself the perfection. When there are movement, aspect, course as existing or not -this as well, one as pertaining to any aspect, sustains harmony. There is harmony, all the same, you are of course having separate aspect in perfection nevertheless, that is offered in any aspect a course the same is of course accepted. There is infinity pertaining to the reality of *Shakti Svarupa* - infinity in one, one in the infinity, in consideration of ephemeral aspect eternal aspect. Where you spoke of *Nitya* there is *satta* (fundamental base), the aspect of one has to be accepted positively, all in one, one in all.

THE UNFOLDMENT IN CONJUNCTION
WITH *NITYA* ONLY
SEPARATE REALITIES AS WELL.

MA:- What positively exists as manifest, as unmanifest as well, it is of course there is *Nitya*. Regarding this manifest aspect too, the separate forms anywhere as will allow comprehension in appropriate place. Such as, when a seed is sown in the earth there grows a tree -the realities of separate trees are being unfolded. According to the nature of the seed there are corresponding form, quality. The

respective self-transformed *Tattwa* of individual separate *Svayam Svarupa* as well form with quality. According to course pertaining to separate aspects the individual realities unfold. Why it is said *Nitya*? There is that formless without quality *Ma* only (*Mati* -earth), *Ma* in the form separates *Ma* (mother) *ti* (only) - the particular analogy in reference to which it is stated. There is that *Nitya* since in conjunction of the same, the revelation takes place, the separate realities as well.

In keeping with place of a state, there are those individual travelers following respective courses in keeping with separate aspects. The self-revelation of those separate realities pertaining to these aspects should take place, you should know. There is that *Chinmoy* kingdom, daily new, anew, anewing, self-revealed, Himself, Self with Self -that of course is there in keeping with the aspect in appropriate place. Here He abides as revealed *Nitya* positively, the *Svayam Svarupa*.

That one, sustaining a specific aspect, unfolding itself by stages is a traveler for perfect joy (*Purnananda*) (in the state of no mind only the particular). One in proper place pertaining to this aspect being self-revealed repeatedly, attaining success on the perfection of movement when that perfect joy (*Purnananda*) Himself allows a comprehension, there (unfolds) the form of eternal joy (*Nitya ananda rupa*). Where it is undivided -one in two, two in one, in some aspect the two is sustained also (as) *Prabhudas* (Master and attendant), in another aspect there are two also, one as well. In another aspect, it cannot be disclosed on recognition -whether it is two or one. On the other hand, where there is the one *Para Brahman ParamAtman* only, there only one *Brahman* without a second one *Atman*. All these indeed are according to individual objective perfect states (*Purna sthiti*). When that supreme state (*Param sthiti*) is there, then only the change of clothes in regard to all those aspects is uncovered for good. There is that death of death. The human birth the new birth that transcends birth and death.

Who is the cloth no cloth? Where it is rejectable acceptable - just grasp. Where is the theory of uncertain too, make a search for, search for the non duality too. What is to be rejectable, acceptable, make a search for- that which is *Purna Akhanda* only, there it is that whatever one may say. Sustaining perfections of separate courses, allocating a comprehension (thereby) revealing as the realities at different places, Himself who abides in all courses, beyond all courses, no course the same Himself is there. Where birth and death are to be, it is of course there. An accomplished (*siddha*) *Yogi* took birth -a perfection of imperfection, besides due to work in particular place -this of course you say. Moreover, where you refer to as particular place and state in separate places, on the basis of a counting by a *jiva*, you refer to as revelation, unrevelation as well, this whatever you may say in regard to any aspect -all those are definitely in *Mahapurna Akhanda* only.

**BHAGAVAT LILA AND NITYA LILA
IN WHAT WAY?**

Q:- So He has revealed *lila* in the field of *lila* as we think of. Again, we bear too that *lila* continues daily positively, the particular *lila* as may be pertaining to any. Accepting the aspects pertaining to those fields, sustaining a desire for eternal (*Nitya*) attainment, we make an effort to be a traveler for (realization of) our realities, how are we to grasp the same? However, we talk of *Bhagavan*, His revelation, *lila khela*.

MA:- Yes, if you speak in consideration of this aspect, in that case, whose birth it is, who is the birth, where is the birth -birth of an unborn, where the question of birth, no birth should not arise. It is *Nitya*, where you mention as *Bhagavan* also, self-revelation *Nitya lila khela* and *Nitya* unrevealed unmanifest are positively there -it is Himself the Self in the Self. Regarding self-revelation, no revelation too, where relative absolute in fact, there cannot be expression of any idea, language pertaining to any aspect no aspect -where a negation affirmation too could have no more -regarding a place, no place in language, word pertaining to question no question, what is

the language to comment upon -'That', 'That', 'That'.

Q:- How is then, I shall take birth (*sambhabami*) in different *yuga* (mythological period)? What is this? Who appears, how appears, where appears?

Here Ma smiled and explained: Strange you will mention His play? You will say His *lila* -have you considered there is no connecting link (*Yoga sutra*) -He goes to a different place and comes from another place?

Q:- What is the objection, of course, everything is possible for Him?

MA:- (Again with a good smile), how strange! Through your mouth only there is the way to answer.

Q:- In such case, like a *jiva* a birth and death too are a possibility there?

**THE GREAT CONJUNCTION ABIDING
AS NITYA POSITIVELY
NITYA ABIDES POSITIVELY
THAT MAHAPURNA AKHANDA**

MA:- Good, it is you only affording a nice reply in support of your own statement, question and answer are both in you. Alright, listen.

Ma in a little serious mood said:

On account that only however, here is separate a different one, as you think, a different separate one as you stated, who is that different separate form as such, what is the basic role of union (*Yoga sutra*) that led to this revelation? That great *Yoga* (*Maha Yoga*) is abiding as *Nitya* -when a question of a union and separation should not arise the statement of relative and absolute as well has no place -positively abides as *Nitya* that *Mahapurna Akhanda*. Abides instated as *Nitya* -the supreme ultimate Himself only. If there be idea and language pertaining to that place -who will comprehend, if

not so allowed. In *jiva jagat* in an effort to have that touch, the traveler undertakes journey in all such various stations.

Q:- Who will comprehend if not so allowed, then an effort? (How to account for?)

MA:- Who will comprehend if not allowed so -one resorts to *sadhan bhajan*, only to have a touch of this only, an effort sustained in one aspect to another. Yes, He does not allow a comprehension subject to my effort the fact that He Himself is *Nitya*, abiding as self-revealed, only to have a touch of that. Yes, it occurs in mind, perhaps or not, we could have a little touch of this aspect.

There is that manifest unmanifest, *Nitya* any language letter are not to be unfolded there. Where through a language one is (confined) in the room of the reality with form formless, the aspect of that, however as you say, hear and know also, that of course is there. Where you talk about sustaining the aspect of *Nitya* as much there may unfold or not. In the form of daily new development too, the revelation of separate forms as to take place anywhere -the particular unfoldment in which with form with quality, remain flawless, unimpaired, in that unfoldment only there is the form of no question of your all questions.

Q:- Ma, about twenty years back I spoke to you, in your reply, I do not get a solution. On this you replied, the fact that no solution could be had, this at least you obtained. Now it occurs in mind, that reply is perfectly right. At that time however, that reply could not be acceptable at all. Now it is occurring in mind, this is the right answer to that question. With what are we going to comprehend - it is not subject to comprehension any more with the help of any, however. Here only it is a comprehension of the incomprehensible -when He allows a comprehension then only, it is beyond comprehension, no comprehension as you say.

A MANIFEST REVELATION
HIMSELF THE QUALITY ITSELF
HIMSELF THE *KRIYA* WITHOUT *KRIYA*

MA:- As you may note, considering the particular aspect -when there is revelation no revelation, manifest, unmanifest one in infinity, infinity in one, as are told, where it is always told -He only in fact Himself- one forming infinite forms, in infinite forms there is one form -there is that one great basic cause (*Maha sutra*) which is unfolded in manifest, unmanifest. On the other hand, it abides *Nitya* as unmanifest positively. In this manifest revelation Himself the form itself, Himself the *kriya* without *kriya* in fact it is Himself only -self transformed, self-revelation the Self in the Self. What is different a separate one - in separate *Mools* pertaining to one aspect or the other, the particular *Mool* of the specific aspect- it is Himself. There is one *Mool* in *Mools*, there are all *Mools* in one *Mool*, *Mooladhar* (the original receptacle) the *Svamool Svayam Svarupa* -in manifest, unmanifest, in one or the other reality pertaining to one or the other aspect- infinity, infinity, infinity.

There is one in that infinity, infinity in one, there is one without beginning. Again, when you say this as well -no question of a beginning and end. Again, there is *Adya Shakti Satta* -one and infinite realities described, the different realities *Dham* etc. of the state pertaining to the different room of forms. Again, there are infinite *Dhams* in one *Dham* -the *Chinmoy* form. In regard to *Dham* as well, this is one in infinity, infinity in one -one *Dham* in infinite *Dhams*. Again, the form of manifest unmanifest is *Nitya*. Where pertaining to *Dham* no *Dham* too are not further- there whatever you may say. Oh Baba whatever you may say, in the context of any aspect -in that form formless, relative absolute it is That in fact. A language is no more forthcoming whatever you say.

Q:- We have been reading, hearing- I abide in all, all abide me. Further then *ananda* (joy), *ananda* in all, and the *Atmananda* (joy related to *Atman*). When as you say *Mahapurna Akhanda*

abides in all, and all abide in *Mahapurna Akhanda* -how to make it compatible?

MA:- Just notice, in their context you should bear one word in the mind. Such as there is infinity in the mundane world pertaining to the kingdom of mind and sustaining this aspect, there is a traveler for accepting the acceptable with the support of the rejectable. This too is there, in all these indeed, there is infinity and one. In the context of the aspect of infinity too, there is infinity and one. Moreover, from the point of view of a traveler in all these too, there is infinity and one and this revelation is to take place. On the other hand, where I abide in all and all abide in me -here I whom you say *Nitya*, in that *Nitya* form it is He Himself -indeed also in all those too, in the *Nitya* form it is Himself indeed abides. Here one aspect may be considered as where it is *Nitya*, I am consequent to this revelation. There is another aspect -I abide as *Nitya* and in the context of that great context the fundamental base (*Maha Sutra*) like the separate jewels (strung together in a cord). Here as you say like separate jewels, that jewel each having a separate form, these are infinity. There is no particular similarity of one with another. These are strung in the single cord (as jewel), these are one and the same, nevertheless are of infinite patterns in the particular aspect as will be accepted by you. In the context of a particular jewel, the little touch to be maintained, that is of course there rightly. But the infiniteness pertaining to a jewel in that infinity too, there is infiniteness.

Q:- How is that?

SARVA (ALL), IN PERISHABLE FORM
IN IMPERISHABLE FORM :
PERTAINING TO MANIFEST FORM TOO -
SARVA (ALL), ONLY THE BRAHMAN ALONE,
WHAT IS NITYA

MA:- About that, just take notice here, this infinity that takes shape, does not take shape, will take shape, in the process of

taking shape, and has already taken shape -here is *Sarva* (all), as you say, the meaning of this word *Sarva*, a precedent of the same, where are these, make a search for -in the perishable form, imperishable form. The unmanifest too as *Nitya*, it is positively there (where) the question of manifest does not arise. Consider all the aspects pertaining to manifest as well, what signifies *Sarva* -verily all these are *Brahman* -the meaning of this is -it is *Brahman* only alone, what is *Nitya*.

The particular mental activity in regard to any aspect anywhere the pattern of the same is of infinite form without form indeed. That is, so many as many in *Viswa jagat*, beyond *jagat* pertaining to all there is one in infinity, infinity in one. This all (*Sarva*) -pertaining to aspect no aspect anywhere, a religious path, no path of infinite pattern, no pattern with form formless. Negation affirmation, negation of affirmation too, negation of negation as well perishable, *Nitya*, *shunya* (void) no *shunya*, *Mahashunya*, *Sarva* no *Sarva*, with form formless, mode of *bhava*, pattern and appearance, idea, language, word, a letter no letter, *Jyoti* (light) -in infinite *jyotis* there is one *jyoti*, in one *jyoti* there are infinite *jyotis*, in one language there are infinite languages, in infinite languages there is that one language. In infinite letters there is one letter, in one letter there are infinite letters, which is immutable -the aspect that is perishable, it is of course there positively. Again, the aspect that pertains to the aspect of *Nitya* -infiniteness, oneness pertaining to all aspects, beyond not beyond, relative absolute -where anyone of these are no more -to say, that anyone of those aspects cannot be expressed in ideas and languages it is not enough. The idea and languages even pertaining to a place no place could be anywhere, any more with what letter?

Where it is considered as *Ananda* (joy), the joy of mind in *jiva jagat* sustained in the resolve and dissolve pertaining to mental kingdom. Where it is mundane, there are rejectable in infinite patterns while sustaining the acceptable bearing (*grajhya*

sutra), all the same it is of temporary perishable aspect. However, in a journey for self-attainment, the link allowing the same and keeping with the state, there unfolds the wave of joy. It is *Ananda* besides there is unfoldment of temporary absence of joy as appropriate to anywhere. On the other hand, what is perishable ephemeral in the context of separate aspects, it is of course that positively.

The *Ananda* (joy) which is imperishable *Nitya*, what you are making query of. In these all too, there are separate infiniteness and in infinity there are all separately where it is infinity without beginning, the talk about a beginning cannot arise. In the infiniteness there is the reality of *Ananda* pertaining to different aspects -consider a traveler, there is *Ananda* as states attained one after another, all the same, in the same wave (of *Ananda*), there may give rise to a want. Moreover, there is *Ananda* in all, besides there is that *Atmananda* (*Ananda* pertaining to *Atman*), one after another, as a distinct one pertaining to any aspect. In those respective waves, there the aspect of the current of *Ananda* is sustained allowing a comprehension. In the context of mundane, extra mundane the unfoldment of the word *Ananda* is one and the same of course. In such case, the aspect of attainment of self -reality in the course of *Ananda* by gradual upliftment in keeping with a state, if at any unknown moment, at any time -the fact that there is one moment in all, besides in that one moment there are all moments -at what (unknown) moment that great moment will unfold -in *jiva jagat* in the kingdom of acceptance of mind, it is beyond reach.

Atmananda (*Ananda* pertaining to *Atman*) *Brahmananda* (*Ananda* pertaining to *Brahman*), *ParamAtman*, *Para Brahman* -you do say. Since it is *Atmananda* in a particular place -it is *Atmaram* (reposing in *Atman*), *Atmananda*, when you say *Brahman* itself it is *Brahmananda* -That only. When there is *ParamAtman*, *Para Brahman* -transcending whom a language of manifest unmanifest (is no more tenable) -there is that

Paramananda, *Brahmananda* the supreme ultimate, there is that same *Ananda* only in all. Whom you say *Parmananda* *Brahmananda*, you should make a guess of it -*Svayam Svarupa* - (it is) not to be expressed by a language. Regarding *Ananda* absence of *Ananda* as well, there is infinity in the context of a distinct aspect. When there are relative absolute as well, when self-revealed, unrevealed too -that *Nitya Para Brahman*, *ParamAtman* -the particular language you speak of -unrestricted. Regarding absolute, self-revealed revelation, absence of revelation as well. When required letter, word, place of moulding no moulding, which is the language to express with.

IN ALL ANANDA-ATMANANDA
BRAHMANANDA, PARA BRAHMAN PARAMANANDA
MAHAPURNA AKHANDA -SELF LIMB

MA:- All these abide in me, I abide in all, it is that aspect, on the other hand, there is *Ananda* in all, besides there are *Atmananda*, *Brahmananda*, *ParaBrahman*, *Paramananda* (all these) as you said -*Mahapurna Akhanda*, Self the limb.

Q:- There is revelation of *vigrahas*, and the like pertaining to different distinct aspects, all the same, each one is separate from another as comes to our view?

MA:- Yes, this of course, has to be you should know, in this *vigraha*, well-known and proclaimed to be perfect with sixteen limbs (of *Shakti*), there is the form itself, the form predominating, all the same, there a *Svayam Svarupa* as all forms, formless. The forms are of *vigrahas* pertaining to separate aspects, all other entire aspects lie secretly in that *vigraha*. But the distinct *rupa*, *rasa*, *gandha*, *sparsha*, *shabda* as one pertaining to the aspect, in the context of *Mool* predominating, it is in that *vigraha* only. They are the *lila khela* pertaining to that *Svarupa* only continuous as *Nitya*. This is the time as of yours.

The same *vigraha* is proclaimed on the publicity as given to. An effort is made to have a touch of that *Svarupa* on repeated

diving in the joy (*rasa*) of *lila* sustaining the particular link (*Sutra*). There are more and more other revelations, bearing as many so many gifts through compassion (*kripa*) pertaining to distinct aspects. Those separate *Svarupas* are those separated forms of *lilas*, in the course of the pattern of those *lilas*, are self-transformed in different *Svarupas*. There are as many so many separate forms revealed in respective *Svarupas* pertaining to particular forms and the different *lila khela* thereof, as you are used to have about, there the pattern of *lila* too are separate, pattern of forms too are separate, nevertheless, one or the other remaining predominant and the rest all being left secret. It is because there all abide in all, of course.

In the form sustaining the pattern this pattern of *lila khela*, the particular *kala* (unit of *Shakti*) and as many *Kalas* as may be unfolded in predominance, in that only, a comprehension is allowed. This comprehension is either of a secret or predominant form as the case may be. That form too, as revealed it is Himself only revealing in the pattern as a comprehension could be allowed. As many so many *Kalas* are unfolded on the basis of that number, there is revelation of those particular *Svarupas*, in the midst of it, the '*satta*', such as a comprehension is allowed of a special pattern of the form of *Shakti* that *lila* itself has been described, published. On the other hand, this is *Adya* (*Adya Shakti*), when there is no question of a beginning, without beginning, as you are used to say, there is that particular *Shakti*. From that *Shakti*, the separate *Shaktis* are unfolded, besides different *Shaktis* being separate too are unfolded for a solicitor in the journey in *jiva jagat*, (these are) propitious too.

On the other hand, the *Shakti* which is in the unity of sixteen *Kalas*, besides the separate *Shaktis* as are in the unity of that united *Shakti*, this of course is there. Moreover, there is that *Adya Shakti*, the separate *Shaktis* too in union with that *Maha Shakti*, and in union with that *Shakti* when there is *Svakriya* within separate transformations in the Self. Now, you should grasp, the infinity as has been told earlier, one as has

been told -infinity in one, one in infinity. That all *Shaktis* are in supreme ultimate, *Adi Shakti* and when there is that *Sarva Shakti* there too, is that supreme ultimate *Adi Shakti* -the particular form as will unfold in appropriate places. Don't you say where *Bhagavan* is not? When you will contend in the context of the aspect of *vigraha* -in all *vigrahas* it is Himself. This body (*Ma*) says -*Janardana* in *jana*, adds further, in all indeed in *Viswa Brahmanda* it is Himself, that *Janardana Bhagavan* Himself only abides.

For that reason this body adds further too, where *Bhagavan* is not? -in form formless in all -Himself the perfect, all perfect, self-perfect. In form formless in quality without quality in *kriya* absence of *kriya*, in *Svakriya*, in beyond all *kriya* it is *Bhagavan* Himself only as you say, being in eternal presence (*Nitya Vartaman*) in all places, no place at all times. (He) abides in all form etc. nevertheless, He is entirely all in everything -where can possibly be a question of mentioning all *bhavas*, no *bhava*? All indeed in fact is He only Himself, whom you say *Bhagavan*, in Him only the Himself. In the context of the aspect of different *bhavas*, separate *kriyas*, sustained in the pattern of a particular form anywhere that may unfold in the distinct form of a specific pattern, the Self being transformed in the Self- does abide in all as *Nitya*. All abide in all. All *bhavas* absence of *bhava*, form formless, anything whatsoever, as you may, may not know, can cannot say about. He abides, as beyond not beyond all the same, does not take shape, there should be no question of taking shapes too. This as well exists as *Nitya* Himself the self-revealed that only, whom you say *Bhagavan* Himself.

THE ONE IN ALL, ALL IN ONE
MAHAPURNA AKHANDA
PERMEATING ALL REALITIES

Q:- The objectives are separate, in respect to states, there is no similarity of one with the other- separate states cannot be comprehended.

MA:- Here are all the names as you mentioned, this reveals more too, can reveal, abide as *Nitya*. That which abides as *Nitya*, the particular aspect of which that may unfold that aspect indeed reveals free of cover. The fact about this place -as little that is to reveal. As the matter stands, the fact that there is one in the infinity for the reason, in that one all abide, on account of that, to you the different realities of states as are Himself self-revealed, the self-benediction is to unfold in the Self. On attainment of Self by self by stages, in the journey of a traveler again, suddenly the great revelation follows in the great moment -the fact that there is one in all, all in one -*Mahapurna Akhanda* -this in fact is abiding, being permeated in all realities. You fail to understand the one separate from another, the aspect you mentioned does abide all the same, the reality which is uniform in all aspects is positively there. Predominating, not predominating, question no question, relative absolute -that great revelation if a touch of the same on great awakening, then only that *Mahapurna Akhanda*.

Q:- Then only *Mahapurna Akhanda* -how to grasp?

ALL ABIDE IN ALL -THE SUPREME ULTIMATE -
THE TRUTH IS TRANSFORMED IN THE SELF- HE ONLY

MA:- *Mahapurna Akhanda* in all there indeed, abiding in eternal presence (*Nitya Vartaman*), Himself is positively there. The fact remains, here within *jiva jagat*, there is traveler following the aspect under *Guru's* direction -*Svarupa* for the revelation of the self-objective, there are the travelers. These separate individual journeys for the attainment of the great objective (*Maha Lakshya*), that form any state, in keeping with it, the aspect of that course unfolds. Some course allows comprehension. An unfoldment of infinity, absolute cessation pertaining to that aspect too, is but natural. Moreover, the objective, the unfoldment of this reality of the course as directed by *Guru* is but natural. As an outcome of this, of some *ParamAtman*, *Para Brahman* as of the aspect that may be, the

Svayam Svarupa, Himself allowed comprehension. This too is of infinite form, nevertheless, on the revelation of separate solution, there are -non duality, beyond contemplation, duality non duality, qualified non duality, pure non duality, duality -here are beautiful self-transformed in the Self, the self-revelation names of particular states as are there, you are used to mention -the same one Himself in the perfect form is self-revealed. The separate self-realities being perfect, the individual realities, the objective of individual aspects, are Himself, completely revealed. That is, the Self *Tattwa* is Himself the all-perfect. Where one is a traveler aiming at attainment of Self in the context of definite aspects and the particular objective aimed at, it is Self only to reveal as that objective.

In this all, *Mahapurna Akhanda* abides indivisible. The different *Svarupas* having predominance in regard to a particular aspect, sustaining that predominance, the objective itself that reveals, it is Himself of course, where it is unfolded unimpaired. Besides, anybody else there can never be, it is that Himself. In this just observe, the separate revelations, continuing when nothing remained to be any more bigger by any means, this is the supreme ultimate, this of course you hear about. Further, it is true that the supreme ultimate is there as all abiding in all, it is truly self-transformed in the Self, He only. In that case, one who will attain Him only in the context of an aspect of course, will attain Self no doubt. Here of course, the truth Himself bears only.

Q:- In that case Ma, the one without name is also separate, sustaining course aspect as well?

MA:- Yes, this indeed is the characteristics Himself abides in separate existence all the same, there is that one (word) which is repeated always, (i.e.) infinity is in one, in infinity there is that one. This is the attainment in *jiva jagat* and for the same there is that simple natural way for movement, abiding in eternal existence.

Q:- It is so, then the attainment is made through means?

MA:- Strange! There is that direction of *Guru* as already mentioned. When one is blessed with a *Guru*, then only in the form of *Guru*, He Himself allows a comprehension. In the form of receipt too, He Himself allows a comprehension through His grace in His course, the particular course to comprehend Him on allowing comprehension, drawing in a course, breaking through the barrier of separate identity, self-revealed *Nitya*, does reveal as well.

Here in *jiva jagat*, you have been observing *Nitya* since time immemorial, the great illustrious person (*Mahajan*) -it is the right path to follow as one the great illustrious person has tread upon. On that *Mahajan* Path in the course of journey by a traveler, such as the awakening of want for failure of self-attainment is but natural, all the same, the *Mahajan* Path, this too exists in a natural way as *Nitya*, does exist in such different forms.

ENTIRELY ALL IN ENTIRELY ALL
ALL ABIDING IN ALL
INFINITE ASPECTS NO ASPECTS
RESTRICTED UNRESTRICTED -UNRESTRICTED -
THE MAHAPURNA AKHANDA

MA:- About the word that you enquired earlier, the same is this -the statement, 'one in ten millions' as it is applicable to a particular context. Similarly, you do say- like *anamla* (a small fruit) is on the palm of your hand. In the context of this statement too, in this place you just take notice of -if in that *Mahapurna Akhanda*, in that great conjunction (*Maha Yoga*), from any *Svarupa* and from the journey of a traveler (and since) with *Viswa Brahmanda* and beyond *jagat*, there abides as eternally united (*Nitya yukta*) (and also), such as in your country and abroad, in big states, well known famous light centers come into existence, if in the same way from any state, from any *Svarupa*, that *Mahapurna Akhanda* is awakened, where it is there, do you know? The one with form formless pertaining to separate infinite aspects and courses, uncountable, known, unknown, that can, cannot reveal, as you may say whatever, besides pertaining to no course, void, no void, with form formless, aspect, no aspect

infinite. Pertaining to no end then is affirmation, negation, negation of negation, negation of affirmation as well -if this is the case, there is that great non duality, that Himself *Mahapurna Akhanda*. Besides, if there be, (the realities) *Achintya* (beyond mental conception), *Vishistadvaita* (qualified non duality) *Suddhadvaita* (pure non duality), *Dvaita* (duality) that is, unrestricted -can cannot reveal in it, all those *Svayam Svarupa*.

At any moment, if on the touch of that revelation, there only is that *Mahapurna Akhanda* as it is spoken of. On account of that only, here alone, is that *Mahapurna Akhanda*. It is because, here are those separate *Svarupa*, where at any moment that revelation can take place. For that reason, the fact that here you are in the midst of with quality with form, all in same if that *Mahapurna Akhanda* reveals besides, *Achintya* (beyond mental contemplation), duality, non duality, duality -in all these from any *Svarupa* in fact, the *Mahapurna Akhanda* can reveal. That is, in entirely all this is in all entirely, in all these all abide, where aspect no aspect pertaining to infinity, and where a question of exclusion non exclusion can have no place, cannot arise, in that case, there is that *Mahapurna Akhanda*.

Q:- In that case, one devoted to a journey for self-realities (*Svarupa*), in him, this revelation can take place? .

MA:- Yes, it is being definitely spoken, that one on a journey and particular journey that leads to the completion of the journey, where it is this touch, this supreme ultimate great revelation there only it is one in ten millions -all aspects are like an *amla* (small fruit) on the palm of the hand, the Self in Self, the particular touch which is self-revealed the *Mahapurna* that, that the *Akhanda*. The name of this revelation is being told only to make one understand, the name of this revelation is in the form in any.

Q:- Ma, we are however, hearing all the same, never attained through as allowed through a touch. How to comprehend through a touch, please explain Ma, in the like manner.

MA:- The familiarity of the aspects as it is in you in particular, just observe as you make to speak. In the mundane world, it is perishable all, these are not Self. These rejectables, those are observed, lead about and all indeed are rejectable within the purview of the kingdom of mind. Now grasp, the mundane world, the aspects that one follows another, is rejectable. Name, form, quality with form, active as many so many, all indeed are rejectable. There are *sadhaka*, *upasaka* are in any aspect or, the other observing *dhyana* etc., pertaining to that aspect too, the one that takes place, should be accepted. On the other hand, where there is aspect too pertaining to with quality, with form, the state of a *sadhaka* on the unfoldment of a particular *shakti* this as well, is an advancement in the state, one following another being rejectable, where it is movement by stages. The state where one absorbed in *Samadhi*, this too, since it is a condition where it is a state in any form, it is the aspect to be rejected.

Moreover, there are those eighteen *Puranas* and the rest as you talk about in regard to any aspect. Just consider somewhere it is the reality with form with quality (another) in the context of the aspect of non duality, in fact anyone may accept in the light of any aspect. But when there are eighteen such *Puranas*, these too are accepted in the context of any in regard to a particular aspect there, as you do hear about. In regard to the aspect of *shakti* too, as accepted pertaining to an aspect in the specific manner, that too you hear about, the little you are acquainted with too, should be acknowledged positively. In regard to the aspect *Yoga*, of all matters the fact that there is eternally united as abiding, all these are aspects pertaining to union separation as well. All entirely pertaining to all aspects should be acceptable and as much you may receive as sustained in the aspect of rejectable. Regarding *kriya kanda*, the particular aspect related to anywhere as may be acceptable, rejectable. Regarding *spanda karma*, devotional attachment (*Prembhakti*), in keeping with place and state, where it is accepted and the aspect that may be rejectable. In *Chinmoy lila*, the aspect as new, anew, anewing to be accepted and this aspect is rejectable too. There are more and more unfoldments in infinite forms -that

can take place, do take place, are taking place, did not take place, will take place, existing so many- infinite all these indeed.

Now counting of infinite qualities pertaining to infinity - one aspect - counting of infinite forms, counting of infinite *bhavas*, infinite counting etc. counting of infinite states as well -infinity in end, the end in infinity of all these indeed. The word *shanta* (absolute quietness) as well is there, in its appropriate place. The other aspect -there is that one Himself -no question of counting. Since there is no question of counting, on account of that no end (*An-anta*).

INFINITY IN ONE, ONE IN INFINITY - ONE NITYA

Q:- Pertaining to each aspect there is infinity in one and in infinity, there is one, each separately -how can there be the same one in each separate one?

MA:- How the same one do you know? There is that infinity in one and in infinity there is one -that particular one is continued abiding for eternity, does abide, (as well). The movement of time cannot touch that one, that is why it is *Nitya*. There is one *ParamAtman Para Brahman*, besides whom a separate can never be, not a second one. The question of second, two, cannot at all be in this aspect, there is one *ParamAtman*. Consider water, there are varieties of colour in water as many varieties of curtains in the form of mind. When the same one is rejectable then you, of course, strain out the pure water. The oneness has not been destroyed, all the same, there had been hundreds of coverings. In the similar way, the absolute nature too, of water has not been destroyed. Because, you are enclosed -the question of one two arises in your case. Now observe, here in water the purity of water through purity by stages, means the water alone, nothing else is there. In order to bring about this, there is the state to (unfold) through *kriya* by stages, as one appropriate to a particular aspect, one appropriate to a course. On reaching perfection of indivisibility

pertaining to that course, there perfection of the objective of the same course revealing as non duality, the states sustaining those respective *bhavas*, attaining Self by stages.

Q:- There is of course duality as well.

MA:- Yes, where there is only duality, there too just observe - wherever you look, in each place reveals *Shri Krishna*. That one *Shri Krishna* only, of course. Yes, there it is *Prabhu Das* (Master and attendant). This is the word from your mouth -*Mahabir Shri Ramchandra* -there is that reality of one *Atman* besides, He is the whole part, master *Nitya* attendant. In that case, on the unfoldment of non duality that *Atman*, then only there is whole part master-attendant self-revealed. unless, oneness is revealed with form with quality itself, as you are making query of presently, here however, the *Svayam Svarupa* only. Duly new, anew, anewing here it is then only.

A TRAVELLER AIMING AT THE REALITY
OF NON DUALITY
WINDING UP FROM ALL ASPECTS NAME FORM
ON WAY TO PURIFY MIND
UNDER INTENSE DISCRETION, RENUNCIATION

MA:- Alright, there you revised the topic of non duality, in no way the question of two. When one is a traveler on these aspects the *Neti Neti* is sustained -*Na-iti, Na-iti* -this is not, this is not (*Brahman*). The self-revelation of the traveler pertaining to that aspect is like this -calm, composed, unperturbed, grave. Self - discrimination, self-renunciation is on the way to self-revealed awakening, an initiation of journey for self-revelation with energy with vigour. What happens then do you know? In mundane world, the sequence of one following another, is of course rejectable which does take place naturally, in fact sure to take place. When mind aims at self-reality any diversion would cause an obstruction, a bondage giving rise to restlessness, so long one has not reached the objective. Such a state is awakened, the entire physical activities are withdrawn from the aspect as accepted by

mind and vigorously pulled away like rolling in of the entire physical parts by a tortoise. These are form quality idea, within name and form the aspects of *rupa, rasa, gandha, sparsha, shabda* in fact, rolling back from all aspects it is to lead to purification sustaining the spirit of intense discretion and renunciation in the mind. Without this, the aspect what is termed as real *Nitya*, cannot be in the position of awakening.

Q:- But, we are having a direct perception of *Anitya* (not *Nitya* - ephemeral)- birth, death, old age, disease, grief- a change?

ON THE TOUCH OF MAHAPURNA AKHANDA
GREAT AWAKENING OF
UNIFORM IN ALL ASPECTS (SAMA AGRA)
LIKE GREAT 'AMLA' ON THE PALM

MA:- Yes, you are observing one in one part and not with all parts. It is because, there is your mentally obsessed attraction in mind acceptance and of rejection afflicted with grief- of various sorts in the room of mind, in the kingdom of time. That is why indeed, there is impure uncleanness -all acceptance, rejection in the kingdom of mind, where is the real observing? The particular observation in which the question of observation no observation does not arise. When there is unfoldment of *vivek* (discrimination), *vairagya* (renunciation) in reality then there is *vivek* over *vivek*, renunciation over renunciation too, about mundane void (*Prakritik shunya*) there is no question at all. The place and state of *Maha shunya* (great void), it cannot be expressed by any language. As the fire burns to ashes, it is just like that. In that situation what else should unfold, what abides as *Nitya*, the same only allows a comprehension.

Where is the place and state of two? Now here, it is in keeping with the state, the state that is appropriate to any, it is because, each aspect has got its infiniteness (so) when there is a separate state, it is in keeping with that. Such as, as you say, there is one *Sampradaya* (religious sect) all the same it is divided into ten sections. The fact that there is infiniteness, that one is included in that state. Otherwise, being traveler on the same path, how there can be ten doctrines.

understand. There is the same aspect as the objective, nevertheless, why there are ten. Under the situation, this place has got to be grasped. The water in essence is rightly there i.e., the water as such has been received properly, all the same, the division in water as sustained by a particular section, that has not been emptied. When that is emptied, all will have to receive all entirely, each one in equal measure. Ten persons will have to attain the states of ten in perfect measure, not excluding another. All abide in you, you abide in all. The attainment of entirely all, of all, has to take place. When regarding attainment no attainment has no further.

Now try to grasp another aspect. Here as you heard about so many in separate divisions, within that as well, infiniteness, oneness as self-revealed *Nitya*, one appropriate to anywhere, does persist. Now, as many so many you heard about, as many, so many you left out as rejected mundane extra mundane, as any pertains to any aspect, acceptance rejection as all these are, besides the course for acceptance rejection pertaining to entire courses of entire aspects, that can unfold, cannot, is being continued, does take place (unfolding) -sustaining separate aspects that lead to the perfection of the objective, the state of the self-reality (*Svarupa stithi*), the objective of that aspect abides as perfect. The perfect indivisible pertaining to each separate aspect abides as all perfect.

The *sadhan bhajan* (meditation and worship) pertaining to these entire aspects no aspects, *yogi*, *rishi*, *siddha muni* (a sage who has realized his end), besides, where in a particular course, there is revelation of what is considered as the supreme ultimate perfection etc., unfoldment of *Viswa* too in beyond *Viswa*, *Para Brahman*, *ParamAtman* -that is *Mahapurna Akhanda*. On the touch of *Mahapurna Akhanda*, in fact that there is great awakening of the reality uniform in all aspects (*Sama agra*), entirely that has to be awakened. It is, like that great *Amla* on the palm.

SEPARATE WITH FORM FORMLESS
ON MIXING -WELL BLENDED SELF BLENDED
WHATEVER YOU SAY
SELF, SELF, HIMSELF

Q:- What is the reality of all such awakening is it an attainment of all entirely in one place?

MA:- You are indeed in the division, sub-division of one place, two places, so your question is relevant in keeping with a state. Here suppose, one may be a traveler following a particular course, as directed by his *Guru* and the same Course in which one and each *sadhaka* has attained perfection of the objective. It is the place too of same one *Guru*, all the same, sustaining different doctrines *sadhakas* attain states -(no matter) one may be termed a *yogi*, termed an *upasaka* -the entire paths, doctrines, movement, places, states, revelation, unrevelation pertaining to them (each having his own distinctly). So you realize in which aspect you are going to make an end. In one place, in two places too, not being present as well, not at all -(all these) -Himself indeed. A traveler aiming a perfection of the objective, the same perfection is to unfold -the same one only self-revealed.

You mentioned, about different doctrines, there, it is to have separate doctrines separate paths -as many munis so many paths (are there). One cannot be termed as muni at all, unless he holds a separate doctrine, you talk about (separate) paths too. In each separate course, sustained in separate aspect, it is Himself only revealed, self-revealed. Therefore, in separate name, form, in formless, in various forms and appearances, no appearance in formless in without quality -this is the complete perfection of one and each aspect. Initiating with a *sadhaka*, there are *yogi*, *rishi*, *muni*, *siddha*, *Mahasiddha*, *Maharishi*, *Mahayogi* - as many paths, no paths and the rest. Where there is no scope for any word regarding restriction no restriction, aspect no aspect, pertaining to a traveler - which is the language to speak that will cover all these, just tell me.

In the context of another aspect, Himself remained instated as with separate form, as with separate formless and again mixing up together formed as well mixing to self the mixing. In regard to another aspect, after scrapping and wiping remained as one, in separate aspect infinite aspects and completely there all the same, in another aspect there is no way at all in regard to be, not to

be. All these as you would speak about, where all indeed being Self the Himself all the same, the individual states and places are well preserved. Again there is no revelation, when there is no question of a revelation, no revelation, no possibility. Regarding any aspect, no aspect nothing at all is forthcoming, nor revision, a waking of the *Mahapurna*. That which can be moulded cannot be moulded, already moulded not moulded, will be moulded, abides as *Nitya*, where no word about abiding, not abiding etc., does not arise at all. It is Himself indeed, Self transformed in the Self -(as) formless, without quality, form formless, beyond relative absolute. The absence of letter indeed is letter, absence of language indeed is language, no objective indeed is objective, where no further -what is told, no language indeed, could there be any further- whatever you say, it is that, there it is Himself. Only to make you understand the word *Mahapurna Akhanda* is mentioned. With this word too, could that be expressed, on the particular touch that leads to this revelation? On account of that the statement one in ten millions is relevant here. On the path, as directed by *Guru* a traveler should initiate his journey. Where the one in ten millions should unfold it is beyond the reach of mental kingdom.

RESTRICTED UNRESTRICTED -
WITHOUT UNRESTRICTION THE STATEMENT,
WORD, LETTER OF RESTRICTED, UNRESTRICTED
SHOULD NOT UNFOLD-
THERE IS THAT MAHAPURNA AKHANDA

Q:- One in ten millions -if this is the case, then a *jiva* as well tends to be the same, is that so?

MA:- Oh Baba, yes, it is. In the context of with form, with quality *Mahavir* is identical with my reality, one *Atman*. This the reality of *Shri Ramchandra*, one *Atman*. This may be (realized) in direct perception, all the same, He is whole part, and master *Nitya Das* (inseparable attendant). However, if this is the case, in the context of this aspect, in that event just observe -here is this *Mahapurna Akhanda*, on that great touch, there is that great unfoldment. Now you make an understanding of this particular statement -that which

abides as *Nitya*, the particular touch that led to unfoldment means - the place (fact) of revelation is one and the same but the fact that unfoldment took place (act of unfolding), that definite place (act) subsisted definitely. On that account, '*Tat*' is rightly there, all the same, the fact of attainment without attainment, that place too, you will have to take for consideration -it is to attain one who abides as *Nitya*. Yes, to attain Self only, Self is there which is to be attained.

Q:- In that case, instated in *Atman* by each, the joy of reality (*svarupananda*) too should be separate, is that so?

MA:- Where you will realize this -that *jiva jagat*, *Viswa jagat*, beyond *Viswa jagat* as many so many an infinite, no end, that *Nitya* pertaining to state no state revelation no revelation in the context of as many so many aspects no aspect - (there is that) *Akhanda* there pertaining to infinity, no end, revelation no revelation, place state etc. in the context of all aspects no aspect, relative absolute -any word about these as such has no place 'That' only. If unrestricted, or not unrestricted, exclusion or non exclusion where there can be no language, word and letter that can express the same -there is that Himself the *Mahapurna Akhanda*.

Where, under a longing for self-attainment, with a movement sustaining course of want, one may be definitely on the path for the same while following his own course, there only, according to state the movement continues, on self- attainment by stages that is, within the purview of *Viswa jagat*, there is the aspect perishable and rejectable -the particular form any where as (may be) of the aspect rejectable and also the aspect for rejectable acceptable as well i.e. the aspect for self -attainment on distinct bearing sustained. That is the aspect conducive to *rupa*, *rasa*, *gandha*, *sparsh*, and *shabda*. Again, there is a journey undertaking the aspect of no name, no form.

Who is *Panchabhuta* (the original five elements of creation

according to Hindu philosophy), what it is? When a comprehension is allowed on the bearing of the particular *shakti* in the self, the *Svarupa Tattwa* (truth of Self reality) pertaining to different aspects of separate individual selves. What is within and beyond *Viswa jagat*, the touch of the different linking cause (*sutra sparsha*) pertaining to this anywhere, this comprehension too is according to a place and state. As regard eternal ephemeral (*Nitya Anitya*), as you are used to refer when is *Nitya* as its own reality, when is *Anitya* possibly indeed be, one must have the initiative for a search of original truth (*Mool Tattwa*) pertaining to all these. Where are such applicability non applicability, where from? The particular place of *Anitya* besides, *Anitya* too as accepted in a specific form anywhere, moreover then you state as *Nitya* -are positively there unimpaired. When regarding *Nitya Anitya* too has no further -(there). Whatever you may say (it is that). That indeed is no more to allow a touch in the intelligence as you are endowed with.

THE CHILD OF IMMORTALITY
THE ASPECT OF THE UNFOLDMENT OF
IMMORTALITY ITSELF TO BE ACCEPTED
THE WAY TO SUCCESS OF A HUMAN LIFE

Q:- Ma, from your word sometimes arises in our mind, *Anitya* and *Nitya* are of course there positively as these are. However, *Anitya* is *Anitya* as such, positively, in any case *Anitya* can no more be a *Nitya*, *Nitya* is only *Nitya* of course. But sometimes in your talk, it also arises in (our) mind that *Anitya* too, sustaining any aspect owns as aspect (for itself).

MA:- Here you are saying *Anitya* repeatedly, in keeping with the place of state of one or the other aspect, the *Anitya* form too is reformed to a particular aspect of form, this is also there. Similarly, form where, why? Where again, it is unrestricted in the context of an aspect, that of course is positively there.

Here is the *jagat*, *jagat* means a movement, subject to change. A *jiva* means bondage, this *jiva* and *jagat* bear an aspect of infinite forms, the aspect as considered by you to be without

beginning, to find where again you refer to as *Maya* the word from your mouth as well, without beginning, it is infinity. So each and one *kriya* is of infinite forms. The particular posture and gesture of your body anywhere of this small matter too, any aspect of the same, you fail to make an end. This is of course a matter of truth in direct perception. No *kriya* has any end, endless, just think about those aspects.

THE ASPECT OF IMMORTALITY
REMAINS UNFOLDED TO BE A
TRAVELLER

MA:- Why the ephemeral has no existence, it is in eternal non-existence. It is perished, perished for ever indeed, what is perishable is not the desired one. It is within time, therefore, it is but natural for it to be destroyed without fail for good definitely. The form of non-existence is its nature indeed. It exists, disappears - just appears disappears immediately -this is the nature of its real self -let it be for any length of time, in any measure created, immediately destroyed, a sequence, existence and non-existence is the nature of its own self. In it, mental acceptance, acceptance and rejection -a mental emperor, empire, observation - creation. Within the sphere of this observation - creation so long one is instated sustaining movement and *kriya* within the purview of frightful time, it is a complete hindrance for self -attainment. Within this too, there are divisions and due to previous good action in the past, within the *jagat*, as created by mind under mental acceptance these are of infinite varieties. If within someone at any time, if that auspicious good act, the result of past action, is sustained in that case in the habitation too of *jagat* as accepted by mind within frightful time, if any state appears to be as an awakened revelation in perception -it is the outcome itself of past auspicious act. This too is of infinite forms. Through actions by stages, following an awakening there may be a possibility of an unfoldment of a traveler for attainment of Self.

Again, there may be a momentary awakening, all the same,

again a movement may follow too, being involved and drifted away under a movement and *kriya* pertaining to wavering mental acceptance. Again, this as well, in the infinite journeys by *jiva*, there are indecent activities these too are of infinite varieties. Suddenly, under a changed mental course of yours, you are repented - repentance brings about a waning of sin. Again, takes resort to a journey for self-attainment, this too is of infinite varieties. In mental kingdom, since it is within the jurisdiction of frightening *Kal* (time) it is of infinite kinds. *Satya, Treta, Dvapara, Kali* (four mythological periods, one following another in sequence), according to the spirit of the age, the mental properties of man as it would find play appropriate to a particular place, the same one as it is awakened anywhere, assumes the corresponding forms. So long one is not a traveler undertaking journey sustaining the aspect for self-knowledge and attainment, till then the way to peace (*Shanti*) is never there. So long the journey is on the path against the ruling, till then inauspicious action, ideas remain awakened. In the place of the kingdom of darkness pertaining to frightening death, there lies the sea of woe. Being endowed with a human birth, nevertheless, to make an entry into this ocean of woe is an utterly condemnable act, just bear in mind!

The son of immortality, only to accept the aspect for unfoldment of immortality in the success of the attainment of a human life. This is duty, to bear in mind particularly, preserve in your memory that great memory has got to be awakened. The manliness of a human being should be unfolded in his mood, dealings. There should be courteous dealings under a courteous mood, language sustaining moral code of conduct. This is the reality of Self the codes, itself in the self, this fact has got to be translated in action.

Viswa jagat beyond *jagat*, all abiding in all, it is Himself remaining well preserved. In each and every person too, and in all pertaining to *Viswa jagat* - say *Bhagavan* Himself, say *Janardana*, say *Para Brahman ParamAtman* - any one pertaining to any aspect as may appeal in any manner, the particular doctrine and path as

followed by any, the idea and language related to that aspect however is '*Tat*' *Svarupa* (reality of '*Tat*'), one who abides as eternal Truth (*Nitya Satya*). The son of immortality -one should imbibe the spirit of offering and accepting for a query of immortality, remaining engaged in *jana seva* (public service) in a spirit of friendship and co-operation, in all dealings, ideas and language in all *kriyas* related to *Viswa jagat*, a spirit of Self (*Atman*) to be sustained and being devoted to a relationship of (one) *Atman*, the fact that immortality remains eternally revealed, one should be a traveler to unfold the same.

One while moving on his own path, should render *seva* to the best of his ability. The mode, language, movement, style of walking of self should be of that form, so that the world may be gained towards a good training in order to be on the way to be a traveler leading to self-revelation. Untruth, movement against code of conduct are to be discarded. Abiding by the truth as of primary consideration, dispassionate spirit, language, movement and state, in fact that a *yogi, rishi, sadhaka*, all entirely are abiding in the Self for eternally an awakening of the same is the humaneness of a human being.

In consideration of separate countries, each one observes his own religion. From the point of view of *Guru*, one is to receive according to his eligibility, that which provides the way for self-attainment for self-knowledge -a traveler for the unfoldment of the son of *amrita* (immortality). The journey of those separate travelers is unstained by self-revealed distinct separate aspects leading to self-reality, as may be one for any. A search forms for pure truth should be pursued. If the life is not to be wasted, a beautiful well shaped humaneness should be awakened. A self controlled life, should remain devoted to good action, good performance under a good regulation. The way to self -attainment, to know Self is to know all. Self-attainment is to attain all. Who is referred to as supreme ultimate *Bhagavan, ParamAtman, Para Brahman* -one should be traveler for the revelation of the same. This is the success of

humanity of a human being -that which is self-revealed.

WHO IS THERE TO COMPREHEND
UNLESS A COMPREHENSION IS ALLOWED

Q:- Ma, so you say, there is name of each and every place?

MA:- Yes, the *Nitya* where it is self-revealed, the revelation as it should take place.

Q:- The fact that, who is to comprehend unless so allowed - where are those places?

MA:- Regarding those places in *jiva jagat*, in one and each state, the corresponding names remain expressed of course, such as *yogi, rishi, muni, upasaka, sadhaka* and the rest infinite. Again there are *siddha* infinite, moreover, there are *Maha Siddha, Mahayogi*, of that too, infinite. In all these indeed there are infinite and one, you should bear in mind. Where the oneness is to unfold there only, the unfoldment of *Maha Yogi* itself the *sadhaka* itself abides a *Nitya* and one reveals in a particular course, within the purview of *jiva jagat*.

On the other hand, where in all these, in that great states the fact that the infiniteness pertains to *vibhuti* (spiritual power) that persisted which is *Maha vibhuti* in reality. On self-attainment by stages, the particular state as it may be in a different place, that of course, exists positively (moreover) the particular touch allows a comprehension of the incomprehensible, this is as well. Beyond this too, indeed, the particular aspect of any, aiming at the objective attains perfection. On the other hand, where *Bhagavan* Himself as you do say, there is the reality self-revealed, if making advent in different *Yugas* (mythological periods) as you do contend this as well, the fact is who can comprehend if no comprehension is allowed, it is possible there only, you should know. May it be any aspect taken resort to, if a comprehension is not allowed, where is the means in *jiva jagat*, through the help of a comprehension by touch.

Q:- The state of *sadhakas* on the perfection of the objective, even there too, we have no way for a comprehension?

MA:- There is the professor of a specific subject, a professor of the same subject only will be able to comprehend, where there is the same state. Otherwise, what is the means to comprehend with?

Q:- Nevertheless, as if nothing at all could be grasped?

MA:- Could all these be grasped in such a way, Baba! As much that could be tangible. When the realities (*Svarupas*) of particular courses as separate as you contend, the realities, in that great moment, as are (revealing as) sparkling self-*Tattwas* (truth), the fact that the entire *Tattwas* pertaining to entire courses do exist and in the process of being, will come into existence and when this is the case, on that great touch, immediately then there is that *Mahapurna Akhanda*, the Self only in the Self- That, That, That.

Q:- Ma, it is noticed that some *Mahatmas* and some among the good persons in our midst, the idea and language as used by you, sometimes from their talks, the same language etc., as if we receive. Do they consciously speak as such?

MA:- Some language they talk of they do consciously also, besides some language which is considered as to else in the intelligence and judgement of his own. The particular language any time as used in the mind, to remember the same is not possible always in the mental kingdom -after all, this is the affair of mental kingdom indeed.

Q:- This particular feature because it is of Ma's idea and language, what is the distinguishing nature of the same?

MA:- (These are), talks on the supreme objective, what is accepted as certain in the mind, it is the *kriya* of the same as much of it as it should be.

MA'S PLAY OF SADHANA .
INITIATION OF A KRIYA COMPLETED
ON THE SECOND DAY -ON A QUERY-
THIS IS HIMSELF SVAKRIYA ITSELF

Q:- In your play of *sadhana* on the initiation of a *kriya* the same was completed on the second day. Again, followed a second *kriya* in the like manner there was a beginning followed by an end -in this sequence, for five months and few days, varieties of plays had continued what is the truth (*Tattwa*) of it?

MA:- Well, you desire to hear this aspect. Let as much of it be that may find expression in a talk through signs and indications. Just bear in mind a word particularly, this is indeed not the case for a union with *Nitya Yogitwa* (eternal *Yoga* itself) as a result of practice in the material *Viswa jagat*. This is Himself the *Svakriya* itself, it is Himself in His play of *Viswa* as such in *jiva jagat* in *Viswa*. A traveler initiates his journey with a hold, out of the infinite forms of courses, aiming at the attachment of the self -reality for revelation of Self the perfection as *kriya* itself -this statement cannot be valid in the present context. On this, do not conclude that the supreme state as gained, where it is self-revealed in the self-reality, this statement may be tenable then -here this also is not the case, know it for certain.

One who is in the realm of mind, let him conceive even, let this conception be related to an excelled *Yogi*, all the same, under a conception, which is based on a guess work and according to such state whatever may be stated, from this point of view, it is but natural to make such statement, as conceived by mind. The supreme ultimate state, where in the context of individual separate *Tattwas*, when all aspects, no aspects course no course are unfolded, about aspect and course there is no further -there is Himself, that great reality, (*Maha Svarupa*), self-revealed.

On account of that indeed, within the purview of *jiva jagat*, in the journey of a traveler for attainment aiming at that, supreme objective, if this as well is allowed to comprehend as the natural

self-revelation -where it is one in ten millions, there too, only on that touch, all entirely, perfect with all parts is allowed a comprehension.

It is Himself indeed the *Svakriya* itself, one that abides as *Nitya*, it is He only, That, That only indeed here it is not as outcome of a touch, Himself the *asana* itself too. It is because, who is seated, grasp this too. The seated itself is 'That' indeed in fact, the indivisible *vigraha*. It is Himself seated, in separate distinct forms.

You are used to say, the *Avatara*. Each one is in the *asana* of a distinct *Svarupa* with related *Svakriya*. There is *asana* as the reality with form, with quality sustaining distinct separate *Svakriya* with *Svamool* exists eternally positively.

In the *asana* as Himself, the *Mool* itself pertaining to this, and in those separate *asanas* when there are *Svakriya* in reality with *mudra* as Self, those separate *Svarupas*, as one in infinity, infinity in one -Self the *Svakriya* should be self-revealed at all times, at all moments. In this separate infinity, there is one and in one there is revelation of infinite realities, one who is in *Svamool* it is He only who is *Svakriya* in *Svamool*, it is He only within the concept of time, talks of this nature and those separate *asana kriya* as you enquired about. In any aspect that you may take into account, many of the *kriyas* however, (were completed) by once in a day only, and in this moment only. Further, this as well, it is like your rising of full moon and setting followed by full moon again. One sunrise is according to a lunar day during sunrise, another sunrise is complete in a day, this too happens indeed. Within that time, all those *Svakriya* pertained to each separate realities with form.

ALL CONJUNCTIONS IN ALL TITHIS (LUNAR DAY) -
PERFECT CONJUNCTION EXISTED

Q:- Why confined within a time?

MA:- The confinement within time is on account of the fact

that an indivisible *vigraha* from your outlook too, it is indivisible and in course of time, on perfection there is *Pranam* self-revealed. The *Svakriya* itself of one and each *vigraha* pertains to *Avataras*, is uniform in all aspects. There it is like this, men like you raised a query about. Look as you speak of full moon, a month is complete, just this. That is Self the perfection of the lunar day. In consideration of this lunar day you observe rituals. The particular lunar day as required for a specific *kriya*, on that lunar day you initiate *kriya* and completion. There are all conjunctions in all lunar days i.e. a full conjunction is there. How a union separation, how all exist in all lunar days. Where is the complete unfoldment of the same in the general mind and intellect of *jiva jagat*? Why an union separation? The reason for this is that the *jiva jagat* moves on acceptance within mind and intellect. When there is prohibition, no acceptance it is perishable. The non perishable '*Nitya*' does exist positively. One should move on, by acceptance of all these *kriyas* beyond *kriya*. That is why there are union and separation - what is desired it is rejectable, what is auspicious it is acceptable -all these are within the mental kingdom entirely. So long within the realm of mind, it is *jiva jagat*

**PURNIMA (FULL MOON) COMPLETION OF MONTH
REVELATION OF FULL (PURNA) IN CONJUNCTION
OF MOON, WITH THE HELP OF SUNRISE -
SELF THE FORMS, NITYA THE REALITY OF REVEALED**

Q:- The two days, why this determined two? One day, three days, five days etc. time, -why not?

MA:- There are infinite days, in one day, one day in finite days, in one moment there are infinite moments, in infinite moments there is one moment. In the similar manner, you count your days -in all, there is that one, in one there is all. Yes, there is a particular word -*Mahapurna Akhanda*, where there cannot arise any question of *kriya*, no *kriya*, there is the form of *jiva jagat*. There is that *Mahamool Kriya* pertaining to different aspects and the *Svamool* of the same - *Svamool Kriya* means *Svayam Svarupa*, the Self only in the Self in the particular moment. That *kriya* only is in reality.

Jiva jagat kriya is separate, (however), the linking cause itself in union, where it is not? *Jiva jagat* is perishable, all the same, there is the aspect of separateness, nevertheless, an object of sight remaining. The fact that separateness in inseparableness, and inseparableness in separateness -this too is to be self-revealed in the place of the Self only, where *Svamool* is self-revealed in distinct forms.

Unmanifest as eternally instated, it must be there, never to be manifest, an unmanifest is unmanifest only -pertains to the objective of one soliciting for a touch on non duality .The perfection of manifest revelation is the *Svayam Svarupa, Nitya*. Manifest unmanifest, who it is? He only, having a bearing only (*sutra*) of self-revelation. There is that self the form, it is *Nitya*, the Self itself Self-revealed- in infinite moments there is one manifest, in one moment there are infinite manifest, that manifest reality too is Himself, Self the infinite forms. In that infinite Self the forms, the same one Self the form - 'That' indeed, *Svayam Svarupa*, Self the quality, Self the form -a touch of the same is the aim of the solicitor.

There are infinite *Shunyas* (void) in one great *Shunya*, in infinite *Shunyas* there is one great *Shunya* -a touch of that *Maha Shunya* is the objective of one following this path.

There are travelers following as many so many courses as their own paths, and in these infinite courses there are separate travelers having their *Svarupas* (objectives) as with form, formless. Pertaining to these *Svarupas* there is one in infinity and infinity in one -the particular objective of each is *Svayam Svarupa*. In the journey, the particular *Svarupa* of a specific course, as one may be a solicitor for a touch of the same, it is Himself transformed in that *Svarupa* only. It is because, the *Svamool* is active, it is Himself only self-revealed unrevealed in distinct separate *Svarupas*.

Here is the *Svayam Svarupa* as unmanifest, manifest as concrete, now and more and more, as many so many as you heard

about, the *Svamool* of all these is *Nitya*, Himself in action without action.

The fact that in Self the *Svarupa* abides as *Nitya*, on the other hand, when it is not existing -negation of affirmation too, negation of negation as well, relative absolute -no such word can at all be -there is that *Svakriya*, Self the *Svarupa*, *Svamool* Himself abiding as *Nitya* definitely. In *jiva jagat* on a particular touch that one may have, all those entirely should be self-revealed. In that *Svamool* as Himself as with *kriya* without *kriya* -negation affirmation, negation of negation too, negation of affirmation as well, where to have a language no language have no more -by any word indeed, it can never be expressed. Only on the touch of that *Mahamool* the *Mahapurna Akhanda*, all that as you heard about -*jiva jagat* is a solicitor of that only.

WHERE THERE IS NO QUESTIONN OF AN END
WHEN IS THAT PERFECT (*PURNA*) -
ONE IN MANY, MANY IN ONE

MA:- Just bear one word in mind -there are infinite *Maha Svamools* in the *Maha Svamool* Himself and in infinite *Maha Svamools* is that one *Maha Svamool* only.

Now what is termed infinity you should know -when there is no question of an end. When the same one is self the perfection (*Svapurna*) -one in many, many in one. Counting by one, two, when are you going to make an end? Just tell me. Here is the *Akhanda* (indivisible) no question at all of a *khanda* (separate piece) as well. In infinite *Akhandas* there is one *Akhanda*, in one *Akhanda* there are infinite *Akhandas*.

Now here is *Svakriya* for twenty four hours, the fact that, you have your spare time, month, year, a day of the week, lunar day- the fact that in all these all abide -there is one fire and divide it into infinite parts, such as that fireness only abiding (in each part).

On the other hand, in regard to your query, there is initiation

after one sun-rise and *Purnahuti* (completion) after a second sun-rise, this is indeed two days on your counting. But the fact that there is one day in those two days, and two days in one day as settled too all the same, here you got one day in twenty four hours. The particular *kriyas* as initiated abiding not abiding as well in respective *Nitya Svarupas* (realities). The *Nitya Svarupa* do abide, on account of that, just observe, creation preservation dissolution, there are those *vigrahas* too transformed in the Self, in whom there is no question of creation, preservation, dissolution, no dissolution too, can ever be -there is that *Para Brahman* all abiding in all -how is that, just contemplate upon, to have a touch of which the *jiva jagat* solicits for.

The *kriya* that is initiated within twenty four hours -such as initiated in the morning today and completed in the morning only tomorrow, just as it is according to your view.

Q:- Why twenty four hours?

MA:- There is indeed indivisible *Svakriya*. There is that rising and setting of moon and sun -here is the movement of moon, the movement in the particular lunar day, the sun in the particular lunar day- in fact the separate movement in separate *tithis* (lunar day) - the movements as sustained in *Viswa* beyond *Viswa*, in the context of the same, as you talk of instrument and operator of the instrument -with Him there is an eternal relation -*jiva* and *Hari* are inseparable. As you say, *Hari* indeed is *jagat*, *jagat* indeed is *Hari*. The mover *Hari* is inseparably *Svakriya*. Within *Viswa jagat* and beyond *jagat* when is the possibility of this *kriya*- in that *Mahapurna Akhanda*.

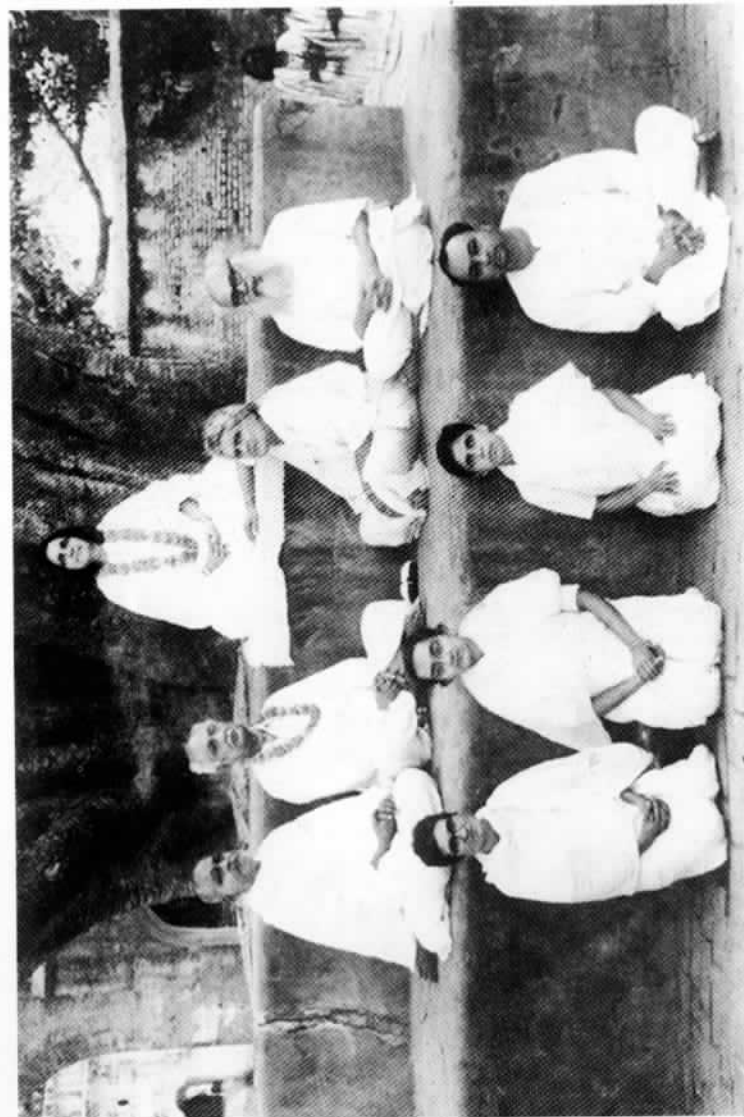
THE *VISWATIT* HIMSELF SELF-REVEALED *NITYA*
THE TOUCH CANNOT BE HAD BY ACTION OF
MENTAL KINGDOM -A LINKING CAUSE DOES PERSIST

MA:- It has been mentioned previously, the *kriya* that is initiated, it is from the indivisible (*Akhanda*). The *kriya* of moon, the *kriya* of sun, all entirely have to be single acting. What is *Mahamool Svamool*, that *kriya* is self-revealed. In that case, the eternal relation

(*Nitya Sambandha*) with *Viswa jagat* as sustained- man, water, land and the rest that can cannot be a possibility in *Viswa jagat* - mobile immobile objects as can be possibility in appropriate form anywhere -observed unobserved, animate inanimate, sensible insensible, order of creation, uncreated, existing, become to be, not to be, do not occur -all those entirely are *Svakriya* Self the reality (*Sva-Svarupa*) *Svamool*. All these are endless in end, end in endless, cessation in incessant, incessant in cessation and more and more aspects etc., pertaining to different aspects. Pertaining to an aspect -when an aspect, no aspect are not to be as well, do not happen to be too, will not happen also - perished, a negation too of negation - entirely *Svamool*, that which is *Svakriya* in the Self. All these finite in infinity, infinity in finite, in unquietness is quietness, quietness in unquietness and many more according to different state direction - direction no direction to be not to be *nashta* (perishable) negation is not -all *Svamool* Self in *Svakriya*.

The *jiva jagat* as conceived by mind, is unfolded anywhere in the form, as appropriate. On the other hand one who is within *jiva jagat*, that is the fact, that *Viswa jagat* beyond *Viswa*, it is Himself abiding as *Nitya*, the self-revealed, the touch of the same cannot be had through action pertaining to the realm of mind, where in the form of linking cause, it does abide positively. *Svamool*, there is that Himself, through the touch of which the *jiva jagat* is ferried across, emancipation. On the particular touch, there is Self the liberated Self-revealed, that *Svamool* indeed is termed as *Svakriya* that *Svakriya* in self-revelation. With respect to anything and everything, an eternal relation is sustained the *kriya* pertaining to *Mool*, *kriya* pertaining to gross, the *Svamool* of gross, subtle, causal -all these entirely are *Svakriya* self-revealed- infinity one this entire revelation that has to take place. The complete motion of moon and sun has to be accepted, the complete motion of lunar days to be accepted, complete motion of *kshana* has to be accepted -how these could be, unless twenty four hours are completed?

In infinite *kshanas* (a small fraction of time) there is one



Ma with Mahatmas & Brahmacharinis

kshana. In *Mahamool* infinite *kshanas* are contained in infinite courses, the original *kshana* of that course, in *Mahamool* all those are contained as self-revealed -a self-revelation of this is *Svakriya*.

A STATE IN MAHAMOOL IN SVAMOOL -
IS NOT OF A MOMENTARY DURATION -
ONE THAT IS NITYA -
THE SVAKRIYA UNFOLDMENT OF THE SAME
WITHIN THE SPAN OF TWENTY FOUR HOURS

MA:- One word you should always bear in mind, an instatement in that *Mahamool Svamool* is not a momentary one. Since it abides as *Nitya* it is a *Svakriya* unfoldment of the same within twenty four hours. On account of that only it is two days, all the same, within these two days it is in unbreakable continuity (*Akhanda*). In the *kshana* it was initiated, in the same *kshana* it is completed- creation preservation dissolution.

Since in *Mool kriya* the unfoldment of *Mool* is sustained as *Nitya*, it is a revelation of the same. Since the state sustained as *Nitya* it is an unfoldment of the same and since the conclusion is sustained as *Nitya*, it is an unfoldment of the same.

Q:- Ma, you explained with such an elaboration, all the same, why it is possibly twenty four hours, this remains beyond comprehension.

MA:- This twenty four hours, it is, within your view, an unbroken continuity (*Akhanda*) -you have your hour, minute, second, *kshana* etc., in this all abiding in all *kshanas* no *kshana*, the *Mahapurna Akhanda* is sustained. On account of that, here is your motion of sun and moon, there is that *Mahapurna Akhanda*, indivisible.

The *Viswa*, beyond *Viswa* -beyond not beyond, entire *kriya* no *kriya* - you know a molecule (*anu*), *paramanu* (atom), *Maha Anu*, *Maha paramanu* - when the act of creation, preservation

and dissolution in *kriya*, no *kriya*, in *Viswa* beyond *Viswa* -there is *Mahayoga* (great union) sustained in great linking cause (*Maha Sutra*) as *Nitya*.

When *Kal* (time), *Maha Kal* (great time), beyond time (*Kalatit*), not beyond, when beyond not beyond has no further - .There is that *Nitya Mahamandal* (great sphere) where *Mandal* no *Mandal* too have no further, what are you to say there? The *Nitya* great link (*Maha sutra*) which is the great animated itself. *Svakriya*, Self the link, Self the conjunction, one who abides as *Nitya* Self the union, (on) separation. That one, since of each and every *Kriya* there an united *Mool* of each and every one, having shaped in *Yoga* by a particular (technique) of *Yoga*, (it) is Himself only abides in the Self. In the context of separate aspects of *Yoga*, when a particular *Yoga* is in perfection in respect to specific aspects, there is the *Svamool Svarupa Tattwa* (truth of reality of *Svamool*), it is that *Svayam Svarupa Tattwa* (the truth of *Svayam Svarupa*) in *Svamool* there is individual separate *lilas*, self-revealed.

The separate *Svamoos* in the context of different aspects are to reveal in the form of *vigrahas* as *Svayam Svarupa* -the very moment the same being the linking cause to be *Svakriya*, in different fields of *lila* in the context of different aspects. In that *Mahamool* the different *Svarupas* as the outcome of the craving of solicitor in *jiva jagat* as unfolded in the context of particular *kriya* sustaining particular linking cause, no question of *avigraha*.

He only the Himself, there is that great *Svayam Svarupa*. On the other hand, where there is *vigraha* the *Svayam Svarupa* is to reveal under different *Svakriyas* in the context of different aspects. As many so many descents (*avataran*) of different *Svarupas* in concrete form, *Nitya Avatari* (origin of *avatars*) pertaining to as many so many particular different *Svarupas*. In the context of revelation of a descent -that it is abiding as *Nitya*, all the same descended -(i.e. descent of an *Avatari*). There are more and more *yogi, muni, rishi siddha-dev, Devas, sadhakas, upasakas* in the

context of one in respective aspects exist as *Nitya* positively, as can be, do manifest, will manifest. On the other hand, where there is no manifestation will not manifest, does not exist, negation, negation of non existence too. Moreover, in regard to the aspects of creation preservation as well, of different aspects, as you hear about -such as birth, rebirth, this world, the other world.

Where there are all these world and other worlds as you will accept, in the context of any aspect, whatever can cannot reveal in *Viswa jagat* beyond *jagat*, where the doctrine of rebirth, birth after birth and the rest -as the basic principle of all these -one in infinity, infinity in one. Where there is *kriya*, in respect to fundamental truth of grossness (*sthula Tattwa*) pertaining to *Svamool* and *Mahamool* -in form of the same is *Svakriya* in this gross world of yours, such as the body is shaped in a particular form in your presence. There is the *Svakriya* time confined within a time -an unfoldment of this form in your presence. In respect to your counting of time, within this counting there contain infinite time *kshana*. Further, in that infinite time (*kshana*) one *kshana* is sustained. Where there is one *kshana*, there is infinite (*kshana*), there is one (in fact) abides the one only-moreover that one contains infinite *kshanas* -subject to that *kheyal* as little as you (grasp) anywhere. Under this (situation) within 24 hours only this is what is under this *kheyal*.

Q:- Ma, what an extraordinary statement as never heard before but there is the statement about time, 24 hours fail to grasp.

MA:- Who can comprehend unless a comprehension is allowed, as you make to speak. Where there is *Mahapurna Akhanda* as *Svakriya*, there is as you say about without respite, a second as well -moreover the time pertaining to mundane kingdom day night movement of sun and moon have no quarter there. There is that supreme ultimate even such statement is not enough as a language for an expression -there only is spoken, "It is that what you may say". There is that *Svakriya* which is not like to your consultation for your mundane (auspicious) moment, your suitable day and date,

favourable unfavourable -it is that word about *Mool* which is talked about so long. Such as within the *kriya* pertaining to *jagat* each and every *dhara* (course) has a *Mool*. Similarly in the aspect of the movement on a road, there are special *Mools* at particular places. In respect to as many so many *Mools* -one in infinity infinity in one, are eternally united with all -there is that *Mahamool*. It is of course words from your mouth -just like gems are strung in a cord (*sut্রে manigana iba*).

**MAHAPURNA AKHANDA MANIFESTED -
SELF REALITY IS INDIVISIBLE -UNRESTRICTED
SELF REVELATION SVAKRIYA**

MA:- Himself revealed, Self revealed is of course *Svakriya*. The *kriya* pertaining to *jiva jagat*, the practice subject to mind intellect and ego in case of a traveler on the path. It is that *Abhyasa Yoga* (regular practice leading to the union with *Ishta*), this statement is valued here. In the course of such practice those are eternally united it is that *Svarupa Mool* and to have the touch of the same. *Svarupa Mool* pertains to separate courses of different aspects, are infinite - one in infinity, infinity in one, on the touch of which a revelation takes place of the objective itself pertaining to a course. In the context of which, sometimes it is spoken *sampradan* (making a gift) -the reality as the self revealed itself. So long He is not revealing Himself in Himself, till then where could be objective be unfolded in *jiva jagat* one who is the practice itself (*abhyas Svarupa*), that as well should unfold for fulfillment of the journey of the traveler.

On the other hand, there is that *Svamool Kriya* -where there is *Viswa* beyond *Viswa*, the *Mahamool* is eternally united, manifest, unmanifest, in regard to infinite *Brahmanda* as many so many -the fact that there is one in infinity, infinity in one in it -where no question of the same as well should be. Where *Svamool Mahamool* as *Svakriya* there entirely all are self-transformed. Since it is *Mahamool Kriya* in each and every individual *kriya*, in fact entire *kriyas* are complete. *Mahapurna Akhanda* is manifest since the reality itself is indivisible, there it is unrestricted, self-revealed *Svakriya* -each

and every *Svamool* itself - infinity in one, one in infinity. Having sustained this each and every *Mool* is indivisible perfection. That is why it is without break in the midst of you as well, nevertheless an union is affected within 24 hours -i.e. where the question of union and separation does not arise, it is that aspect of perfection. It is because all times are contained in one time and one is retained in all times -wreathed in eternal cord. In the limitation according to your assessment, within that limitation, there is no limitation, in fact no question of limitation at all, again any in any place is Self in perfection.

He in fact is undivided whole -no question of divided undivided. In the midst of you as well He is undivided, nevertheless allows a comprehension in a divisible form within a limitation -no question of divided undivided in respect to any aspect, no aspect -in the particular indivisible form as allowed comprehension.

So we understood the *Mahapurna Akhanda* allowed a comprehension to us in this form. We are *jivas* bound by limitations Therefore since that great indivisible as within a limitation, no question of divisible indivisible -that which exists not exists, as all aspects no aspects *Viswa*, beyond *Viswa* -an unrestricted self-revelation. There is that *Mahamool* as self-revealed *Svakriya* -this is what occurs in us. Thus little is contained in our mind i.e. what is considered as a faint reflection in our mind, nevertheless, there is question (still persisting) in us.

Here the great revelation (*Maha Prakash*) in presence of us, in a limited form what is beyond division, this is not the aspect as can be conceived under a mental touch -this is what we understood -there is that great indivisible whole (*Mahapurna Akhanda*). The indivisible He is unrestricted, unimpaired in fact, it is beyond us to express the same in any language.

Q:- What is the significance of a touch?

MA:- There is that existing as *Nitya*. On the touch of the particular

one as eternally instated, such as burning power of fire, from the standpoint it is *Tat* (identity). Burning power of fire is one and the same -(as felt) on a touch however. That is why the word 'on a touch' is relevant.

There is the doctrine of one *jiva*, if you so contend -if he (one *jiva*) is liberated in that case the *jiva* in different revelations -all must be liberated, nevertheless the word 'liberated' remained. All the same, in reality He only. In the context of *jiva*, a creation of *jiva* is inherent in the nature of a *jiva*. If the *jiva* in a sense is liberated essentially, in that case the creation as comes into existence on a resolve -there who is resolve whose resolve it is, who is liberated, who is not, in this context who it is what?

You should bear in mind, a word here, about the revelation as you are mentioning -(i.e.) on the liberation of one *jiva* all *jivas* will be liberated. Here (as stated) world comes into creation immediately on a resolve -this statement came to within the purview of *jiva*. When there was absence of resolve would you be able to say that? Creation is without a beginning as you contend to say of course. In that case you should bear one word in mind -the doctrine of one *jiva*, it is there where is that great gross. In that case, since there is that indivisible indeed, the *Chinmoy* kingdom, this is in eternal existence positively.

On concluding this, MA said: Moreover, where there is the doctrine of newing anewing aspect of divine love (newed anewed every moment-day after day in unbroken continuation) -particularly the love of *Radha* for *Krishna* in the *Mahaprabhu Chaitanya* philosophy (*achintya Vedaved*) i.e. duality non duality beyond mental conception. In that case the fact that this Divine love exists in unbroken continuation (as explained above) in regard to the aspect pertaining to kingdom of one or other *sadhaka*, that one is hoped for unfoldment. It is because *Nitya Chinmoy* is in existence positively. It is but natural to have in faint revelation in case of any *sadhaka*.

In that case of one *jiva* is liberated all *jivas* liberated, such

statement since it is there in existence, so this particular revelation, i.e. those all should turn to be *Chinmoy*, as a saying spoken of, heard as well. On account of that a state is attained in that case it will turn to be (*Chinmoy*). This statement is valid in case that particular *jiva* is liberated. In that case on liberation of the particular aspect, the aspect of *Chinmoy* Kingdom is unfolded. Following the same way, the view of someone as heard of, can be followed in the concept as explained, is it not the fact what is understood? In respect to the statement of liberation there are more other details needing further explanation. Here is *Mahapurna Akhanda*, in respect to the same, whatever you may attribute to are unrestricted -on account of this the same is explained as one in ten millions.

Q:- In existence or not -is it on that statement only?

MA:- It is not that state (as you commented). On account of that it is rejection and acceptance in mental kingdom. On the basis of a *jiva*, a creation, birth and death are sustained -this also is a statement in respect to a particular aspect. The *Chinmoy* in fact, is *Chinmoy* only -the statement about liberation of one *jiva* is prevalent positively -in respect to statements about different aspects -(there is) one and infinity. Infinite *jivas* are there as that spoken of, in the context of numbers -reality of a *jiva* (*jivatwa*) is one and the same in fact.

CHAPTER VI

INFINITE SADHANAS-SVAYAM SVARUPA THE PERFECT WHOLE,
ETERNALLY INSTATED -

IN MAHAMOOL MAHAPURNA THE INDIVISIBLE
THAT STATEMENT IS VALID THERE -

BHAGAVAN COMPLETE WITH ALL COMPONENTS,
SELF REVEALED IN ALL,

AT ALL MOMENTS -NO QUESTION OF ONE OR TWO

SUSTAINING ALL — ALL ARE IN THAT ONE, THAT ONE IS IN ALL
THE FIRE — KEEPS ITS FIRENESS AS UNMANIFEST

ETERNALLY WELL PRESERVED

ALL THE SAME ITS BURNING ACTION REMAINS UNMANIFEST MANIFEST.

THE GREAT CREATION OF SVARUPA —

THE ULTIMATE, WHAT IS THERE AND NOT -

NO CONTROVERSIAL ISSUE SHOULD ARISE.

A TOUCH — WHO GIVES TO WHOM

(IT IS) BHAGAVAN HIMSELF WITH ALL COMPONENTS.

WHILE ALLOWING A COMPREHENSION, AND THUS HOLDING ON —

THE SELF IS TAKEN BACK IN THE SELF AS WELL -

IT IS THE PLAY IN THAT KHEYAL

JAGAT GURU; DIVYA GURU, SIDDHA GURU; MANAV GURU.

JOY OF DIVINE LOVE (BHAGAVAT PREMARASA)

-ETERNAL -

ON THE TOUCH OF THE DIVINE JOY ITSELF -

(REVEALING) IN THE LAKE OF DIVINE LOVE (PREMSAROVAR)

AKHANDA MAHAPURNA — SELF REVEALED

ALLOW THE TOUCH AS WELL - IN THE MIDST OF ALL.

GREAT GYANA IN SEPARATE GYANAS (SELF KNOWLEDGE) —

SVAYAM SVARUPA

IN SVAYAM SVARUPA THE GREAT KNOWLEDGE,

THESE ARE SVAYAM SVARUPA PERTAINING TO SEPARATE SELF KNOWLEDGE.

SVAMOOL SVAKRIYA — IT IS HIMSELF ONLY MOOL ITSELF

THAT SVAMOOL IS HIMSELF, EVERYWHERE,

SUSTAINING ALL ENTIRELY.

THE JOURNEY OF THE TRAVELLERS SHOULD NOT COME TO A HALT —

A WAITING FOR UNATTAINMENT SUSTAINED -

TILL THE COURSE OF SADHANA DOES NOT UNFOLD.

ON INSTATED IN THE MOVEMENT OF MIND INTELLECT AND EGOISM —

THE PARTICULAR IDEA ARISING -

AN AIDE FOR BONDAGE OF SELF IN SELF NATURAL.

INFINITE SADHANA - THE SVAYAM SVARUPA —

PERFECT WHOLE ETERNALLY INSTATED

IN MAHAMOOL MAHAPURNA AKHANDA ONLY

STATEMENT IS VALID

BHAGAVAN COMPLETE WITH ALL COMPONENTS —

AT EVERY MOMENT IN ALL -

SELF REVEALED, NO QUESTION OF ONE TWO.

CHAPTER VI

BHAGAVAN (COMPLETE WITH) ALL COMPONENTS

SELF REVEALED IN ALL AT ALL MOMENTS

-NO QUESTION OF ONE AND TWO AS WELL

MA: -What you make me to speak -any statement of superior inferior (*parapar*) should not arise -there is that Himself- the indivisible great whole (*Mahapurna Akhanda*). You of course say *Bhagavan*, in the context of with form with quality, you can accept as you like -in form there is formless there is this form informless. In without quality, without form there is with form with quality, -all the same in with form with quality and there is without quality, without form -such as, water and ice sustaining an eternal relation. The extremely abstruse self-revealed *Tattwa* as it is, unless a touch of the same be had, where is the possibility of a comprehension of the same? There is that formless, without quality, without form exist eternally unmanifest, all the same, it is with form with quality existing as *Nitya* all the same, it is formless without quality unmanifest. Formless in form, form in formless -you of course say *Bhagavan*, Himself the *Bhagavan Nitya*, -where is He not?

It is not an amalgamation at all, however it is that exactly what is to be, anywhere. On the other hand an amalgamation as well in keeping with particular place and state -Self in the Self -where it is impossible in possibility, possibility in impossible. In keeping with place and state, anything is anywhere -all the same all abide in all you should know.

A seed and tree -(such as the relation between a seed and tree) i.e., *Shabda Brahman*, *Akshar Brahman* the *Pranava* -an analogy is to be considered in the context of a particular aspect. All existing (separately) nevertheless all abiding in one, in all abides the same one, such as manifest unmanifest. When a seed is self unfolded, infinite trees exist, in the same seed nevertheless particular aspect remains unmanifest in a particular time -in gross subtle and causal. When there is aspect of unfoldment of a

tree, in spite of infinite trees and seeds are in existence notwithstanding the seed remaining unrevealed in the appropriate time. However a reference to eternally unmanifest Reality is a different one.

Self the form, Self the quality -unmanifest in manifest, in unmanifest as well the same manifest only. That *Svakriya Svarupa* Himself the *Svamool* -a play indeed, in *lila* in *kheyal* - is positively there as *Nitya*. Nevertheless one turns to be as well on a touch in revelation of the self. In the *Nitya* extra mundane *Chinmoy* play of *Svayam Svarupa* it is (That alone) indeed, as one is appropriate in the context of a particular aspect. *Bhagavan* (it is He) as you may say whatever, since the play is Himself, Self the Reality, (in) *Viswa jagat* accepting the aspects with quality without quality, duality non duality, there are more and more aspects in keeping with individual journey aiming at the Self-reality. In *jiva jagat*, one moves in individual path aiming at self- reality as gifted by individual *Guru* following by stages no stage in keeping with the aspect as it may be appropriate to any. On account of That, there is *Viswa*, beyond *Viswa* -in *Viswa* as well however. Himself the *Viswa* itself- who is it, who it is self transformed? -That indeed. It belongs to that place only -as appropriate as one anywhere.

Q: -In that case, *Viswa* beyond *Viswa*, are these from *Bhagavan* alone, besides in *Viswa* what are in ephemeral forms as well, are these too His play only?

MA: -Beyond *Viswa*, without quality without form -the word *Nitya* is of course there -the unmanifest *Nitya* as well. Such as the fire is there all the time positively, the unmanifest aspect is sustained as *Nitya* nevertheless there is the manifested revelation. In that Himself self revelation is with form -a spark, a momentary revelation (following immediate) extinction. On the other hand where there is that great Self the fire (*Maha Sva Agni*), from which a spark issues forth. Again where He plays

Himself, Self with Self, eternally is playing, will play -this indeed while playing in eternal *kheyal*, He abides in *Nitya lila* itself, positively in all perfection.

THE FIRE, KEEPS ITS FIRENESS AS UNMANIFEST
ETERNALLY WELL PRESERVED -
ALL THE SAME ITS BURNING ACTION
REMAINS UNMANIFEST MANIFEST

MA: -On the other hand a spark, as it issues forth from a particular fire, as could be observed. From which such revelation takes place, in any case the unmanifest as linking cause well preserved. Such as fire, the fireness as unmanifest, *Nitya*, is well preserved. Nevertheless the action of burning (persists) -revealed and unrevealed. This as well you should keep in mind, from which (this) revelation taking place the revelation is also in the same, could you follow? Here that subtle linking cause remains as such, nevertheless, it is unrevealed due to ignorance that union when allows a comprehension by Himself, then only (such) unfoldment is in direct perception. In the same one fire only there are infinite fires and in infinite fires there is one fire alone.

Now a rejection no rejection where (these) could be, which is the objective as with form formless and sustaining which a journey could be initiated -(could it be realized) in mental kingdom, while the objective remains beyond mind? What is all comprehensive (*sarvangin*) - mundane extra mundane, eternal ephemeral, you should make a search for it.

Q: -The fact that wood contains fire that burns how to make it?

MA: -The fire that burns out due to friction on rubbing this as well comes into view in a particular place allowing to be grasped -as allowed a touch in a particular conjunction. The success of entire *kriyas* as effected in a particular state, the same state is in eternal existence. In what unknown moment, anywhere everywhere the fact that the outcome itself of any *kriya* is in evidence -(the same) is grasped without fail in eternity, as in the form of great

linking cause (*Mahasutra*). Who is possibly is getting your *kriya* complete you are doing the same -this as well you should grasp.

Again there is nothing like determined not determined, this of course as well is there, through Self compassion (the same can be) anywhere at any moment -impossibility in possibility and possibility in impossibility. You went out for a walk for walk's sake, nevertheless you happened to get on the path, the object you craved for. This as well is a possibility all entirely exist in Him.

On the other hand, in a particular way there is the *kriya* of removing curtain of ignorance completely (the same), as self revealed does exist positively, in case the touch (could be had). On account of that, in *jiva jagat* taking a recourse to *sadhana upasana* etc. are to be accepted. The self action is a cover for the self and self effort to be concentrated to remove the same in order to attain the Self. It is on attainment of which *Bhagvan* is attained, on attainment of *Bhagavan* indeed an attainment of Self is (effected). On the removal of that curtain, the fact that He is in eternal existence, is to be comprehended.

Q: -Then how can it be it is not an outcome of my action?

MA: -That you go on repeating I, I, who is this I, who is doing the same, who it is getting done? The *Svakriya* revelation of you and I as it is anywhere, when the touch of the same is allowed, then this form of attainment is to be had -(can it be) through my action! (i.e. it is not possible through my own effort). The fact that the Lord is perfect (the same is realised) on the great compassion as granted on this *dasa* (a spiritual inseparable attendant). The particular unfoldment anywhere in keeping with the state, this is revelation in great *yoga* (*Mahayoga*) as the outcome of getting it done through compassion. According to this state this is the conclusion.

On the other hand in case of without quality formless, the Self in Self is concerned anywhere, there when the *Svakriya* itself pertaining to Himself as *Purushakar* (divine action) allows a

comprehension, there reveals one *Brahman* without a second, *ParaBrahman Paramatman* -where no word should arise in terms of superior inferior.

In mundane sphere (*prakrita*) one follows the another, however that great *lila* sphere is extra mundane eternal on the revelation of which leads to Self revelation, existing as *Nitya*, allows the comprehension.

Just observe this way, in the mundane kingdom there is to be burnt away and reduced to ashes, where a sequence of one after another is followed in the context of perishable aspect however, what is appropriate anywhere. Where gems are wreathed in a cord -as you say, don't you? Here is the mundane world having diverse forms, there is eternal reality within the ephemeral, the fire is eternal however when revealed -when *Chetana*, *Chaitanya*, *Chit* (pure consciousness itself) -when self the awakened -self the *lila* allows an eternal comprehension. Now you will have to search it out, the particular section as relevant in the context of an analogy.

Those separate *lila khela* (divine sports) in regard to aspects with form without form one has to comprehend the aspect that concerns him. Now have it grasped in regard to this aspect too i.e., the separate paths in *Viswa jagat*, just observe in regard to the mundane world as well, in case of a traveller in *jiva jagat*, when the journey is initiated to the object of self-attainment, one cannot help without being attracted in *ananda* (divine joy) -the supreme joy, supreme attraction -where the object is aimed at by a traveller is the Supreme ultimate one.

THE GREAT CREATION OF SVARUPA
-THE ULTIMATE, WHAT IS THERE AND NOT
-NO CONTROVERSIAL ISSUE SHOULD ARISE

MA: -Just consider attraction in the context of *ananda* -the supreme ultimate *ananda* as movable in all i.e. what you say

Atma Ram Shri Ram. Attraction, you say *Shri Krishna* too -that Supreme ultimate attraction. The *yoga shakti* of *yogamaya* as *Svakriya* from whom (the same) originate, whose it is? *Durga*, who can be realised with difficulty -the *satta* (the fundamental base) as *Svarupa* you of course say this as well. Creation, preservation dissolution -you say as well *Brahma, Vishnu Shiva*. In one *Brahma* there are infinite *Brahmas* in infinite *Brahmas* there is one *Brahma* -one *Brahman* without a second. What is the great creation of *Svarupa*? Where there is the ultimate - what is there and not where no question arises about any controversial issue -make a search of it. Where no question of creation non creation as well should arise for a traveller aiming at beyond supreme ultimate created uncreated -That indeed of course should be the great objective aimed at.

Q: -Why the name *Brahman* (is mentioned) here?

MA: -You do not know that all abide in all in fact. You should have it grasped in regard to the aspect as well of that (sacred) secret *Tattwa*. In respect to aspect of creation as well- where there is created, there only is uncreated. Such as, as you are used to say are you not? -one has to return to the same place as he has come from -in the context of Supreme state.

Here are *Brahma Vishnu Shiva* -in order to unfold the entire *Tattwa, sadhana* in *jiva jagat* are restored to in one or the other aspect. Those who sustaining the *Tattwa* of one or the other aspect, are devoted to their individual *sadhana*, what would be the aspect for their self- attainment, you should have it grasped. In all these indeed abide all, could you follow? Aiming at the same indeed as objective, accepting one or the other *Svarupa* a journey of a traveller should be initiated. One may have the aspect of *Tattwa* pertaining to creation itself, someone might have *Vishnu* (termed as *Vaishnava*) and so many similar aspects. The aspect of *Shiva Shakti* too, the *Svarupa Tattwa* of the same (as included) you should have it conceived. Within infinity -one in

infinity, infinity in one. Accepting entirely all these aspects are included. In gross too there is *Svamool*, what is in gross, subtle, causal, beyond causal -the fact is in *Svamool* only all these are self revealed as gross -only on the touch of that *Mahamool*.

MahaVishnu -instated eternally, (all the same), make a search of the aspect in respect to the *Svayam Svarupa* -where the case of a state no state has no further -*Param Shiva, Para Brahman, Paramatman* -you are used to say indeed. Creation, preservation dissolution should not arise -make it to grasp. There is that *Viswajagat* beyond *Viswa* -in the context of these only, your question is mentioned of course? In order to have a touch of that Himself, the self revealed, in all perfection, the form of *jiva jagat* as such, is a traveller aiming at that *Svarupa*, sustaining individual aspect. The *Bhagavan*, as you say, *Bhagavan* Himself is formless with form -in order to have that great touch this journey (of yours) is initiated.

INFINITY IN THE END, THE END IN INFINITY
-ALL (SEPARATE) LIMBS ARE PERFECT LIMBS -SELF THE LIMB

Q: -What is the touch itself ? How to get a touch (of the same)?

MA: -In the context of aspects of form formless as well you would say, the path (to realise the same) is as gifted by the *Guru*.

There is that infinity in one, one in infinity -there is a traveller for revelation of the *Svarupa* by stages absence of stage -the course is complete in the context of individual objective -as self revealed in all perfection -provided that particular touch is granted. That is to say, *sampradan* (bestowal) -the reality of Self bestowal as well. Moreover that *Svayam Svarupa* only is complete with all components in all states, in that aspect and course as well -there is that perfection -in any unknown auspicious moment, -the fact that all *Tattwas* in completion are contained in all *Tattwas* -this is the great revelation, where the statement is in the context of all abide in all -infinity in end, the end in infinity -all components are perfect

components -the self the components. Sustaining aspects and courses where (reality) is uniform in all, there a course no course as well is no further - I (Himself) abide in all, all abide in me -(this fact should allow a comprehension -this unfoldment (encompasses) *Viswa* beyond *Viswa* -the great *Svarupa*. No statement of such as with form, with quality, without quality, without form, beyond not beyond, not transcending, relative, absolute should arise. There only arising not arising -has no further -there is That Himself, the great whole indivisible (*Mahapurna Akhanda*), *ParaBrahman Paramatman* (to be searched for), transcending which no question should arise - in case if that touch be had. In respect to that aspect of with quality with form by stages without stage at any moment any time (that unfoldment can take place) further there is (the reality) without quality without form here is the supreme *Tattwa* where the question of superior inferior has no further. The *ParaBrahman, Paramatman*, Self the reality is instated eternally, that great non duality is self-revealed Himself alone -in case if on that great touch as mentioned above. Now what is a touch and what is an attainment you should have it conceived. Whose touch it is, who it is, to whom That alone indeed. On account of that where speech, message and word in fact are never to unfold there.

HE IS LIGHT ITSELF
THE LIGHT AS NITYA (ETERNAL)
ATTAINMENT OF THE SAME IS IN THE SVARUPA -
SELF (REALITY)

Q: -How to know the touch been received- in a touch momentary contact, eternal union as exists, how the revelation of the same (could be)?

MA: -Under the guidance of *Guru* in your journey by stages, in the course of movement through intense darkness, as if, there is appearance of a light (now) you are able to see yourself, progressing towards a particular place. However in the midst of same (course) moving in light and while going ahead through various stages of the path, instantly on the sight of the light,

you (become conscious) of your place and it is that revelation. There is that light eternal -no more burning in a limited space. The same allowed a comprehension to you. Moreover, the name of the place too, besides what is there and not -that self revelation in you (only). Simultaneously with the unfoldment of that light, there reveals the objective as may be one for any. Therefore, it is not the light alone - it is the particular revelation which is He, light itself or there is that eternal light and attainment of the same itself. This revelation i.e. in the light itself there is that unfoldment or since this is eternal revelation, so this particular light. This one, the particular revelation, in that revelation only this completeness as *Nityatwa* is unfolded. While aiming at self reality as the light itself, all these entirely pertaining to *Svarupa*, in the context of any aspect for any, an unfoldment in completeness. Further aiming at the particular objective the journey you initiated, a complete fulfillment of the same. That this attainment is due to your (own) movement, this is not the fact. This one, where ever you may be, there only on the path alone the same can unfold at any moment; it is because (He) abides everywhere eternally. This indeed He Himself allows a touch.

Further there is that great revelation as referred to that one and that great touch can take place within this great revelation as well, moreover during the movement on the path, at any moment that great revelation can allow a touch no doubt. It is the place where as a result of that great touch, there follows the (same) as unrestricted in the context of aspect and course.

The darkness (due to sky) overcast with cloud, all of a sudden the sun arises. Deep darkness, suddenly the rise of full moon -not only this moon (as familiar) so also not this sun only. There are infinite suns in one sun and in infinite suns there is that great one full sun. There are infinite moons in one moon, in infinite moons there is that great one full moon, sun and moon limited by number as well, are within a counting -however the question of sun and moon should not arise as well. Moreover, where about revelation unrevelation has no further -question of

state and no state should never arise at all. On account of that a relative independent and the rest, all these are not taken into consideration -a negation of negation as well, a negation of affirmation too, where there is no further about negation affirmation -what is there and not. The one that is burning -the question of burning no burning does not arise, there is that touch of *Bhagavan*, a self attainment in direct perception. This self attainment is the attainment of *Bhagavan* the attainment of *Bhagavan* is self attainment. That *Bhagavan* is in self evidence, where a question of an evidence no evidence has no further -.

A TOUCH -WHO GIVES TO WHOM
(IT IS) *BHAGAVAN* HIMSELF WITH ALL COMPONENTS

MA: -On account of that it was referred to, a touch -who gives to whom, have it grasped. There indeed it is *Tat Bhagavan* Himself, with all components. In *jiva jagat* it is of a *jiva* only to have a touch of that *Bhagavan*. Moreover an aspect as well of *lila khela* itself by Himself with Himself is there, as you are used to speak about. On the other hand there is non-duality Besides what is spoken of *Viswajagat* -there it is entirely all in respect to duality.

Gyana (self knowledge), *bhakti* (devotion to *Bhagavan*), *prem* (devotional love) -where are these -where self revelation uniform in all aspects -that place and state restriction no restriction while complete in all respects. *Nitya* pertaining to all aspects, limit of all knowledge (*gyana*) -one *Brahman* without second -*ParaBrahman Paramatman* -where no question of superior or inferior at all. Where complete washed clean, no question of a relative place, the Reality which is perfect non-duality eternally instated.

Just see, "here is the ocean, it is I only" (*Gita*) -Himself only is self pose (wave) itself, vastness. Besides innumerable animals too are under support as well -a shelter in the form of absence of shelter. In self union, in inverse converse as well,

there is separation In separation as well there is eternal union -the particular play in that *kheyal*.

Just observe in respect to the aspect of mundane world -water, without help of water how a life can remain (alive). On the other hand just consider the play of sea-water. Besides consider the aspect of a separate aspect -here are the waves, whatever they (carry) leave the same on the bank. You should stand at a particular place so that the course (of current) as carries you down, in the same wave, it should lift you up by the same course. However that is a particular current of sea, in case one is united with the same it leads to what that has to happen, never to be returned again, it acts as deemed by acceptance. In the context of such wave there is infinity, one, in respect to current as well, there is infinity, one. Depth, firmness of the state. Now you should comprehend the linking cause of the union between *jiva* and *Bhagavan*. There are infinite waves and one has to take shelter in infinite current of waves. Infinity in one - what is the particular form have it grasped -(in) *jiva jagat* .

Again, I am in the form of banyan tree (*Gita*) -the *Svamool* tree. From that alone roots descend down, uniting at the same place from where the tree was grown. Now you understand as you say *Bhagavan*, a *jiva* is from (same) *Bhagavan* -you should accept that root is the linking cause. From Him alone is the support. Support in whom? Thus you should suppose this, it belongs to there only in the context of root as the linking cause for the union. Now you observe (between) *Bhagavan* and *jiva* in reality a self-union, have it grasped. Don't you say *Hari* indeed is *jagat* and *jagat* is definitely as *Hari*?

WHILE ALLOWING A COMPREHENSION AND THUS HOLDING ON -
THE SELF IS TAKEN BACK IN THE SELF AS WELL -
IT IS THE PLAY IN THAT *KHEYAL*

Q: -From a *Svamool* tree when roots shoot down and remain hanging, what is this affair ?

MA: -Don't you follow? In the linking cause, in respect to Him this acceptance also remains. One is helpless in ignorance -a journey is initiated in the form of a search of the support. The mundane void form, where it is from, search for. This is the form of unattainment, in any case a comprehension would not be allowed here, the aspect perishable (here it is) in this form as well. It is in Him from which this unfoldment takes place. Further what is beyond the void, there is that comprehension of the incomprehensible.

There is the great tree internally instated from where again cause to effect the union through self the *shakti*, self revealed, there it you said hanging down -hanging in whom as well? In mundane void (*shunya*), He is in Him in this form as well in union with great void. He is *Nitya* too. In the conjunction of this union which is eternal, it is that unfoldment. On account of that, the fact of an instrument and its operator where it is -make a comprehension of the same. Now in that form of tree it is I positively - *Bhagavan* as you say (here is) reality with quality and form. For an ignorant and without support in regard to providing shelter it is He Himself. Moreover where in the form of *Shabda Brahman Akshar Brahman* -a letter that does not drip, in that form of letter and sound it is He Himself as transfigured. It is I only in the form of a banyan tree, in the form of sea I only -more and more in the form of *Shabda Brahman Akshar Brahman* etc., it is I Myself only in the unfoldment with form with support of metric rhythm this Self revelation is in Himself only.

Bhagavan as you say, He plays with all aspects, Self in the Self, Self indeed, the Self alone the One only. Don't you say where *Bhagavan* is not -that play is Himself in the Self only. The play of worshipper and worshipped is *Svakriya*, the self reality, that Himself is here. Since it is Himself, it is with Himself. It is not a dramatic play since it is Himself. Who plays the drama in presence of whom? -It is Himself only self the

reality the Self Yes, in the particular state with a distinct view all indeed are there (as Self) -including a dramatic play etc. as well. Impossibility is possibility, a possibility is an impossibility -you of course say in appropriate place.

In the form of *jiva jagat* allowing a touch of particular state. Allowing a comprehension thus, making to comprehend, it is Self in the Self, with the Self as well -it is the play under that *kheyal*. To make one's own on its own the child of immortality -never to cause death.

Just observe further more in the present context -*Nitya Siddha*, *Nitya yogi* are of course there. In case of movement in the air, anima (minutest of minute), *laghima* (lightest of the light) etc. the *ashta siddhis* (eight superhuman power, attainable by austere practice), you do say. In keeping- with the state attained in respect to this aspect, (the power of) creation as much feasible. To infuse life in a dead etc., in respect to this aspect one endowed with *vibhuti* (powers attained in *sadhana*) is of course there. In case of ignorance, enlightened, attainment of the state of a *yogi* under the touch of the great *yoga* (*Mahayoga*) the particular state which *siddha Svarupa* (*sadhana* itself in perfection) is attained -so you say about all such of course. On attainment of such state in *jiva jagat* in a journey such unfoldment can take place in multifarious ways in keeping with place and state. Where one is instated particularly, an account of thousands and thousands of birth and rebirth, and various expressions of thousands and thousands of *vibhutis* are but natural. On the other hand, *Bhagavan* Himself where He is not -you are used to say. The touch as appropriate to anywhere on a gift of the same, all these *vibhutis* as attained -the particular touch that makes unfold all these entirely, you should know.

In *jiva jagat*, the attainment as such how it takes place? - Now about your question, you should understand and follow, - the other day (2.2.69) the particular topic as raised -*Bhagavan*

(and His) *lila*, the particular *kheyal* in which (His) play (as) *lila*. In regard to those respective *lilas* taking into account one or the other aspects -no question of superior inferior -there is that *ParaBrahman Paramatman*. In the particular union and separation where any question of conjunction no conjunction does not arise -there is *Rama*, the *Atman* (all the same) wandering all about as *Ananda*. *Yogamaya Shakti* in the conjunction for revelation on being united to a specific yoga, there follows the same for revelation in all perfection. Attraction (in general), on the other hand the particular attraction (that leads to unfold) the Supreme ultimate -where *ParaBrahman, Paramatman*, where supreme *Shiva* in eternal union with *satta* (fundamental base of union), the supreme great void, where *jagat guru* in union with beyond *Viswa* -the respective *Svarupas*, thus attained. On the touch of different aspects in respect to courses a revelation of *Svarupas* pertaining to courses should follow on a gift -for the travellers, aiming at the revelation of this particular *Svarupa*.

JAGAT GURU, DIVYA GURU,
SIDDHA GURU, MANAV GURU

Q: - A *jiva* has no means for realisation (of *Svarupa*) without a (guidance) of *Jagat Guru* -*Jagat Guru* in respect to particular aspects.

MA: - Yes, within *jiva jagat* a guidance of *Guru* is a must. Where an aspect of movement too with denial of state and stage, pertaining to *Guru* this as well. Again past life, life after life as a result of past action. In case inner *Guru* of anyone is awakened (active), this is within the sphere of *jiva jagat* indeed -a case of attainment which was not attained before. However this can be accepted with regard to any aspect no aspect, this as well.

Q:- Again the fact remains, it is spoken of *Dibya Guru* (Divine (*Guru*), *Siddha Guru* (an accomplished *Guru*), *Manav Guru* (a human as *Guru*)?

MA:- In respect to particular aspect, in a particular place (what is

may be) this indeed is positively there -the particular aspect as received by anyone, in order to direct on a specific path. In that conjunction, in keeping with the state one attains as well what is appropriate anywhere. Where there is *Manav Guru*, imposing *Ishwar* on a human being, a spiritual initiation (*diksha* from him) is of course prevalent, in a different case where (*Guru* is accepted) afresh. Somewhere the same *Guru* in births rebirths is also met with -in gross and in subtle, by any how. Again in a dream too, in *dhyana* as well too one there reveals the *Guru* of past life. Moreover (a *Guru*) in afresh as well makes a gift of *kripa* (grace), special grace too is received in various pattern. According to the state of the traveller, of course, in keeping with the state, the revelation of the *Antar Guru* has to take place without fail.

The *Guru Tattwa* too has to be enquired of particularly for the sake of self revelation. What is spoken of *Shiva Shakti Tattwa* -unfoldment of all (such) aspects an effort should be made. *Svarupa Tattwa* of *Brahma Vishnu Shiva* has to be awakened. In that case the aspect of self revelation pertaining to *Avatar Tattwa* entirely is (effective), whom it is said *Bhagavan* -that particular touch is to be obtained.

A JOURNEY IN JIVA JAGAT -
THAT SUPREME ULTIMATE MAHAMOOL -THE CAUSE (SUTRA)
HIMSELF THE INDIVISIBLE GREAT WHOLE,
THE PERFECTION ITSELF

MA: -There is one more word to be kept in mind, there is that field of *lila* pertaining to the (reality) with form and quality. In respect to separate *Svarupas*, in consideration of the corresponding *lilas*, in order to direct in the path aiming at the objective by *Guru* in keeping with individual aspect. Such as *Atmaram*, attraction (*Krishna*), supreme *Shiva satta* (fundamental base), great void (*Mahashunya*) there are more and more aspect no aspect as concerned. In unbroken continuous course there is single course, in a single course there are infinite courses - in all these all abide in eternal existence, that one in all, in that one, there are those all. This identical union is of course

there. However, particular presentations are there in their appropriate places. Besides religious sects, there are aspects, absence of aspects. Moreover, where there is without quality formless nonduality, there is also with quality with form the duality. Under the direction of *Guru* a traveller initiates his journey following a particular course in respect to an aspect. However a journey in *jiva jagat* is sustained in that supreme ultimate *Mahamool* as the linking cause (*sutra*) -there is that Himself the indivisible great perfection, the perfection itself indeed -for a touch of That only -on the attainment of which there is no room for attainment, non attainment.

Q: -In *Viswa* all indeed are there. In the context of the worshipped, worship and worshipper, in fact when *puja* and the rest, since all these are in Him only -here our journey at the unfoldment of self *Svarupa* (Reality), the reality of *Tattwa* pertaining to *puja* with form with quality -what is the real form in connection with these *puja* and the rest by us?

MA: -An external *puja* (worship) is inferior to inferior -why is it so termed -do you know? So long as that original (*Mool*) touch of self (*Atman*) is not obtained, till then that original (*Mool*) *puja* does not take place. That is why so long as that state in a *puja* (*upasana*) does not unfold, till then one has to move on the path under the direction of *Guru*. In the context of this aspect, one has to accept the aspect with form with quality in order to have the superior *puja* to take place. There are individual objectives -on account of that as well, in *jiva jagat* while resorting to mental worship and worship in concrete form as well, a variation is however sustained. While accepting by mind, you take recourse to mental worship -why it is do you know? It is in order to have that touch in respect to *Svamool puja*. What is this touch, listen.

On the touch of *Mool puja* as received, the fact that the source and the outer (flow) are one and the same -the unfoldment of the same should take place. That is, in and out, who it is - That alone. He who is within, is outside too. (After all), the difference of in and

out has to be dissolved. One *Brahman* with out a second, the one *ParaBrahman*, *Paramatman* -how it is unless the same touch could be had, i.e., to have the touch of *Atman* the *Svayam Svarupa* -the aspect of self attainment, aiming to that very attainment, a journey is initiated in *jiva jagat*.

JOY OF DIVINE LOVE (*BHAGAVAT PREM-RASA*) -
ETERNAL -ON THE TOUCH OF THE DIVINE JOY ITSELF
(REVEALING) IN THE LAKE OF DIVINE LOVE (*PREM SAROVAR*)

MA: -*Bhagavan* is Himself, He does abide Himself in Himself eternally. Again don't you know -for whom He will resort to *sadhana*? Whom it is to be worshipped (by Him)? He does not do anything -what will He do, for whom? He does not do, as it is, He is not a doer -the same it is, in identity. The unmanifest -beyond mind and intellect, don't you say so? That is why it is said -ice and water having eternal relation -as such, (when) water turns into ice, it is *Svakriya*. As melted water in water -no action; to transcend *akriya*, it is almost in direct evidence -this as well is *Svakriya*. Another aspect as well, that the ice will never melt -this aspect also does exist in eternity. All the same, the aspect of melting is well preserved (so) that which is to be melted does melt. The fact of joy of Divine love (*Bhagavat prema-rasa*) is eternally there. (To realise) the same is on the touch of *rasa* itself (i.e. *rasa- Svarupa*) in the lake of divine love. The particular divine love is in existence as Himself, the divine joy is in order to be a traveller for sea of divine love on that particular touch.

Q: -Divine love, divine joy -which precedes the other?

MA: -In a journey, there are religious sects, no sect (as well) - (however) all abide in all; further, following divine devotion, divine joy and divine love -laying primary consideration on anyone, moves on a journey to realise his individual objective. Keeping in view individual ultimate objective, as little in respect to any aspect as may be made to unfold. It is because He will draw towards Him -in separate aspects as may be sustained by individual one.

What is a longing and desire of any traveller (the same) melts down leading to that one (homogeneous) divine joy. This melting down as happens from One, it is that touch of the *Jamuna* the *prema* itself- on the same touch, there takes place the particular revelation. It melts down, all the same, there is repeated diving in the lake of divine joy. There is that lake of love as a result of melting down, in that lake even where there is no question may arise -it is on that touch.

In the context of joy of divine love, what you mention, while on the path, the question of predominance and not, subsists. The particular divine love which is Himself the divine joy, the divine joy in which Himself is the divine love -when there is repeated diving following the unfoldment of the ocean itself, pertaining to the lake of divine love -the particular touch that leads to (this) diving. Where the question of one and two ocean and no-ocean as well should never arise -(here) is the particular touch which leads to (this) unfoldment. Where the aspect and no-aspect, of before and behind, predominance and non-predominance has no further -on the particular touch, the self itself. (So) have it conceived what is the *lila* itself (*Svarupa lila*) -that particular state as well is in eternal existence in It. Moreover, this as well is in eternal existence - formless without quality and never to be under any quality -the water is water only where the formation ice never to take place (at all).

Whatever is to be burnt is burnt away, there reveals that the formless without quality - that which is in eternal existence. On a touch there reveals He only -now have it grasped what are the aspects of burning away and melting away. The aspects of burning away leads to formation of ashes, known as *raakh*, you should know. On that account that ash (*raakh*) only represents the glory of the all pervading One (*Vibhuti* of *Shiva*) on entire body. On the other hand, whatever you may say, it is That alone only. The fact that water turns into ice, the level in which it is so formed as the cause itself, it is Himself only.

A NON-DOER -THE FORM ABSENCE OF ACTION
AND SVAKRIYA -
IT IS HIMSELF ALONE

MA: -He is not a doer, does not do anything -here is the form of absence of action, He who it is; moreover, there is that *Svakriya* -it is Himself only the reality of Self as well. Now you grasp - it is He in Himself doer and non-doer as well, *Svakriya Akriya* (non-doer) further Himself alone as the reality of *rupa, rasa, gandha* etc. -in Himself the form, Himself the reality -where there is the reality of that *Svamool*. This -is Self transformed in the Self as the reality with form and with quality -you followed of course.

In the context of *puja, Atmapuja* (*puja* of self) is there in eternal continuation is being continued positively -the touch of the same takes place. On account of that, *Bhagavan* as with form with quality, Himself plays with Himself- here is the *Nitya lila* (eternal divine sport). He plays in His own *kheyal*- there is that *Atmapuja* (*puja* of self) in Self only. Worshipped, worship and worshipper are in identity -That only.

There is that *lila khela* (the divine sport) pertaining to the realm of *Chinmoy* -there are as many so many sports related to the reality of *Bhagavan*, those sports as such, a *puja* of *Atman* in the *Atman* (self) is just Himself only. This is *Nitya*, a play under *kheyal* of *Bhagavan* Himself - Self in Self. Now you ponder over -you as in *jiva jagat*, the mental worship that you do in mental kingdom -to have a touch of the same.

Q: -What is the consistency of it?

MA: -Consistency is this -there is that eternal *Atman*, the Self in the Self, it is Self only transformed in the Self by *Svakriya*, in His own *lila khela* (i.e. divine sport), Self engaged in Self *puja*; *puja* to take place, to accept -Self from Self; it is the Self only not be *Svakriya*. The statement of acceptance non acceptance, should not have any

place -where everything is possible. On account of that, it is stated -impossibility in possibility and possibility in impossibility. You have not gained that touch related to *Atman*, of course, you are in union with *Atman* positively, in ignorance. That is why accepting in mind, you observe mental worship positively Self in Self.

Q: -Am I doing *puja* of course, sustained under imagination?

MA: -Oh! Don't you know? You do state, the *jagat* (the world) comes into creation immediately on a resolve by *Bhagavan*, of whom that resolve is, for a touch of that reality you carry on worshipping under imagination -in order to transcend your own imagination, absence of imagination (as well). (After all) it is your mundane imagination, in this realm of imagination it is only your own conceptual kingdom; in the context of your query, it is only a repetition, mental acceptance. So that that mind has to turn into no mind including imagination pertaining to the realm of imagination -what you consider as ephemeral perishable -it is there only from whom this revelation takes place.

It is to transcend the same imagination where it is the world comes into creation immediately on a resolve as Himself, so you say, from whom this resolve is -it is only to have a touch of that *Svamoool*. The touch He does allow, would allow as well. On account of that, this is the ruling that entire aspects of all these (has to be considered). It is an attempt to have a touch of the same under whose ruling all these are. In the context of the great linking cause (*Mahasutra*), He does abide positively as eternally awake.

AKHANDA MAHAPURNA -SELF REVEALED,
ALLOW THE TOUCH AS WELL -IN THE MIDST OF ALL

MA: -Moreover there is that with quality With form itself as *Nitya* -Self unto Self, Self in the Self (as) *Svakriya* -you should have it grasped, where it is. In order to have a touch of that only as with *Svakriya Svamoool* itself, in order to have a touch of this above one is advised to engage himself in *puja upasana* and the rest, in *jiva*

jagat. In respect to the *Tattwa* itself pertaining to different aspects, there is the reality in respect to different religious sects (*Sampradan Svarupa*) in keeping with is to allow a comprehension as in consistence with particular *Svarupa* in particular place -this is the *Mool* in respect to this aspect, pertaining to the distinct *Mahamool*. Each and every *Tattwa* is the reality of *Svayam Svarupa*. In a course of course, it is sustained by varieties of cause and it is to allow a comprehension in keeping with a particular *Svarupa*, as appropriate to a place. That the *Akhanda Mahapurna* and it is possible as well to allow a self-revealed touch of that through all indeed.

Q: -Yes Ma, however there is the statement one can worship the respective deity when his identity (*Devabhutwa*) with that deity only -today only I could grasp as if a faint indication received Ma i.e. where the worshipper and worshipped reveal (in identity). That is why, while in the course of moving, under this direction in case of that particular touch is gained, on account of that we resort to this external *puja*.

MA: -On the other hand, what about the (reality) as without form and quality the *Paramatman* itself -the reality of the religious sect following non duality -*Svayam Svarupa*. There is that *ParaBrahman Paramatman* -where the question of one following the other, superior or inferior cannot arise -a touch is allowed, it is that touch of *Mool* as referred to, -there is that, *Svayam Svamoool Svarupa*. The reality with quality without form *ParaBrahman Paramatman* as you listened to -one *Brahman* without a second, that non duality -That only Himself (Ma) -could you follow?

In regard to the aspect of without quality without form, there is that *Paramatman* where the question of superior inferior should not arise at all, it is Himself - one has to receive that touch. In it the fact that supreme ultimate eternally abiding, without contradiction one *Brahman* without a second, the place

of a second remaining as well, all the same it is not at all there *advaita* (non duality). The journey of one is initiated with *vivek* (discrimination between ephemeral eternal) *vairagya* (renunciation) -the fact that there exists stage of renunciation renouncing *vivek* and *vairagya* too -that only has to reveal by itself. In that place any aspect and course there could never be. Question of a birth no birth should not arise at all i.e., where not born at all i.e. without quality without form. The unfoldment of form and quality pertaining to mundane extra mundane -how could same be here. Where you of course mention *kevaladvaita* (one and only one non-duality). That is bad (contradiction) *abad* (affirmation), question of doctrine no doctrine does not arise. There what it is, and not. There is statement of relative absolute should not have any place -existing non existing, neither affirmation nor negation where the great void (*Mahashunya*) is unrestricted -there is That Himself -self itself the supreme ultimate knowledge, that great knowledge itself (*Mahagyana Svarupa*), *Atman* itself, the supreme *Brahman Paramatman* -That the supreme ultimate -the ultimate touch (unfolding) That alone. Where the question of a touch no touch -no further -He who Himself abiding *Nitya* in fact, in that great supreme ultimate unmanifest.

Verily all these are *Brahman* -where verily all these are *Brahman* -make a search of it. Where the state of *Brahman* alone, one *Brahman* without a second, no place of second, one *Brahman* alone only. This is the state of *Svarupa*. Where besides *ParaBrahman Paramatman* where any aspect, absence of aspect could never be anywhere.

Moreover there is this state of *Brahman* as Himself (revealing) on the touch of Himself the *Akhanda Mahapurna*, there is Himself the reality -it pertains to that place. Varieties pertaining to *Viswa jagat* as you say -in the context of aspect of name and form (*Namrupa*) whatever as you say as well -in the supreme knowledge where can one *Brahman* be confined? Do you know how is it? Your fingers, hands feet your entity is not without any of course. Encompassing all, it is you only -be your

fingers held upon, so also in case of hands and feet - who is going to respond? -I only. You are not fingers only, similarly you are not hands alone feet alone -in fact it is I alone.

ALL THESE VERILY IS *BRAHMAN* INDEED -
IN THE FORM OF WITH FORM WITH QUALITY,
AS MANIFEST UNMANIFEST -

IT IS HIMSELF, WHO IS *SVAKRIYA* AS WELL, ABSENCE OF *KRIYA*

MA: -Therefore all verily indeed in *Brahman*, the reality of the same, do you know? In the form of with form with quality, as manifest unmanifest -it is Himself who is *Svakriya* as well absence of *kriya*. Considering the aspects of various religious sects (*sampradaya*) not sects as well -it is Himself, who is transformed in the Self. One in infinity, He who is infinity in that one. This *Svayam Svarupa* (Self the reality) who is non dual, is Himself only non dual, in self revelation unrevelation. So where could be the place of two, tell me. This *Svayam Svarupa* as eternal manifest is *Brahman* indeed -alone only -where the question of superior inferior does not arise -Self the independent Self the knowledge itself. In the case of that traveller only who is hankering after this supreme ultimate objective, with a particular touch the revelation that will follow is that ultimate supreme touch. Where sound no sound, word and speech, letter no letter - it is *Brahman* alone. The word one is relative to two -where this sound no sound should never occur.

The completion of education by, *Shri Krishna* from, *Sandipan Muni* as you contend, *Shri Vashistha* is the *kula Guru* (family *Guru*) of *Shri Rama Chandra* and the specific completion of education (from him) you do contend of course? On the other hand, there is in context of *Shiva Shakti* pertaining to all aspects -*Svakriya* and without any *kriya*, further there are particular religious sects no sects, irrespective of caste creed and colour, in fact who ever may be anywhere in a particular *Svarupa* -with Self the form with no form -as self revealed it is *Brahman* alone. That *Viswa* beyond *Viswa* are one *Brahman* only without a second.

Q: -All right, taken for granted there is one *Brahman* alone.

MA: -Oh! There should not have any scope at all for reference of a place no place -where there is neither affirmation nor negation as well. Here only that *Akhanda Mahapurna* Himself, Self the reality only all alone. It is not relative to two three, have it grasped -in order to make (you) understand it expressed in language and speech.

Q: -On listening (your) words it has to be accepted as granted-what else resort could there be - a hope is sustained only. In case of unqualified *Brahma-Tattwa* a distinction of self-division (*svagata bheda*) is not accepted. I mention a desire to listen about the aspect of self division.

MA: -Just as you mentioned about division no division -division between objects of similar nature (*svajatiya bheda*), division between dissimilar objects (*bijatiya bheda*), division in Self (*svagata bheda*), here you spoke about three varieties of division -in these three as well there are infinity you should know, (however) there is one in that infinity i.e. that *Brahman* itself. Further the word *Brahman* as mentioned here, this complete with all aspects the limit of knowledge, where any knowledge pertaining to any aspect no aspect is not missing, Here is all-knowledge - is that *Brahman* only -all these are Himself alone.

GREAT GYANA IN SEPARATE GYANAS (SELF KNOWLEDGE)

-SVAYAM SVARUPA -

IN SVAYAM SVARUPA THE GREAT KNOWLEDGE,

THERE ARE SVAYAM SVARUPA

PERTAINING TO SEPARATE SELF KNOWLEDGE

MA: -All these aspects of knowledges, where from? All these in respect to any aspect, whatever you say, are in this *Svayam Svarupa* the great gyana, In your different *gyanas* there is that *Mahagyana*, moreover in the great gyana itself the *Svayam Svarupa* pertaining to various *gyanas* is there, This *Svayam Svarupa* pertaining to these various *gyanas*, if the *Svayam Svarupa* of this gyana allows a comprehension with all components -what are you going to comment there? Could there be any language -where there is great gyana itself, where the

question of superior inferior should not arise at all, On account of that, the great *Svamool*, *ParaBrahman Paramatman*, there is eternally unmanifest, In order to have a touch of that -one is a traveller, following the path of non-duality -there is that Himself the non-duality, does abide positively in internal instatement, The unmanifest (could be expressed) in what language, what letter -where the question of language, absence of language, letters should never arise -that is *Brahman* indeed.

The three kinds of distinctions as you mentioned, the knowledge of these three kinds of distinctions, in whom that knowledge as well -there is infinity in these three and also in infinity these three are indeed. Moreover, in respect to the aspect of knowledge itself, whatever may may not reveal, become, will be, is being, in whom all these (are in in all respects) -it is that perfect knowledge, you should know. It is because where there is no question of superior and inferior - *ParaBrahman Paramatman* -one *Brahman* without a second -where is however a second or third should not at all be. Where this *sarvagya* (all knowledge) is sustained in that great knowledge itself, on the other hand, that great knowledge itself is contained in all knowledge -if it is not the case, how could there be *Sarvam Khalvidam Brahman* (all these indeed are verily *Brahman*) -in that supreme ultimate great non-duality?

Q :- Ma, in the Upanishad we are used to read a statement - there is a particular truth, with the knowledge of which all indeed are known -in the interpretation of the same too, there are divergent doctrines.

MA :- Here are these three kinds of distinctions and doctrines as you said -on path there are so many doctrines of knowledge. Simultaneously with the manifestation of this knowledge, on the unfoldment of this knowledge itself (*gyana- Svarupa*), there according to the state in particular place, there is *sampradan* itself (religious sect) -beautiful aspects of manifestation in all,

there is full of display of erudition. Particular knowledge itself as received on the touch of a specific *Mool* itself and instated in the same form. Accordingly the aspect of corresponding knowledge itself would mention positively. Refutation and confirmation according to reality in keeping with place and state, would it not unfold itself? One and other state displaying beautiful erudition of reality - concerned.

IN INFINITE MOOLS THERE IS THE REALITY OF MAHAPURNA
SVAMOOL SVARUPA ITSELF -

IN MAHAPURNA SVAMOOL SVARUPA THERE ARE INFINITE MOOLS'

MA: -Thus as you referred to argument, through manifestation and unfoldment there develops individual viewpoints as unrefutable (consequently) there follows an unfoldment of separate stage in respect to different reality of knowledge as evident is being, coming into evidence and as would be definitely. It is because the manifestation of knowledge contains infinite aspects -a beautiful unfoldment of states pertaining to separate *Mools*. Here is the eternal place state representing the *Mool* of *gyana* itself -in these infinite *Mools* -there is that Himself *Akhanda Mahapurna. Svamool Svarupa*, moreover in the *Svamool Svarupa* of *Mahapurna Akhanda* all these infinite *Mools* are there. That is to say, here is the *Mool*- no question of superior inferior, one Brahman without a second.

Accordingly as the touch is allowed in this Himself the *Svamool* only, in what unknown *Mool Tattwa* this touch will be allowed -however it can be a touch of any *Mool Tattwa*. You are to comprehend the place of that matter as you said about, and also grasp as well -you are in the realm of mind of course, as much as you can in relation to that kingdom.

If one is not one pointed how the objective aimed at could be unfolded- that *Nityatwa* (eternity) in One, in unmanifest. For the revelation of the same, this as well i.e., one should resort to introspection over self *Tattwa*, where a comprehension is allowed

of unfoldment of self state. In any unknown great moment in this *Tattwa*, there would reveal supreme ultimate great *Tattwa*, Himself that (Self) knowledge itself, in order that the reality itself the *ParaBrahman Paramatman* would allow a comprehension definitely, all these forms as considered, you should know. Now your subject matter that *Svayam Svarupa* where is it, make a search for it.

In *jiva jagat* the unfoldment (takes place) at separate places, in different states, in respect to this aspect as well, pertaining to development of *gyana* (self knowledge), there is the particular unfoldment in the context of that as in touch of the *Mool* -this is what you are used to say of course. What is another wonder do you know? In order that (He) will drag anyone in particular aspect to allow a comprehension of a specific reality of knowledge one has to be drawn towards that *Mool*. He whose creation is this, this is as ordained by Him. This is sustained by stages without stage as well.

After Ma has told about the subject we commented, this indeed is a statement very useful. While laughing Ma said, All the rest are useless -is that so ?

We: -No no Ma. We were not able to get a solution in respect to different doctrines, one separate from the other. In respect to the development of truth of knowledge (*gyana Tattwa*) there are different place and state according to the touch allowed by particular *Mool*, as you said, this provided in our mind, perhaps a little touch (we have) in context to our understanding.

MA: -Now you have understood, do you think so?

We: -The little that is retained in mind now, what will turn again, I don't know.

MA: -In the realm of mind, whatever you said is right. One thing bear in mind always, all knowledge (*Sarva Gyana*) -where there is no question of all (*sarva*), no all (*a-sarva*), there is that

great knowledge (*Mahagyana*), in case that Himself instated eternally, unmanifest, the *Svayam Svarupa* does allow a touch - that one *Brahman* without a second, verily all these are *Brahman*. Now all these verily are *Brahman* -in respect to this statement, whatever may be any anywhere, as may be in respect to any aspect, you have it grasped, letter by letter.

Q: - '*Nitya Chinmoy*' -how to comprehend this aspect?

MA: -Just observe, with form with quality, in the context of *Svakriya* the words spoken of in respect to *Chinmoy Svakriya Puja* and all the rest, this of course is there in the particular *Svarupa* that *Chinmoy* is the Self with the Self.

Q: -Is it in the reality of divine love?

MA: -The aspect that is the reality of divine love (*Prem Svarupa*), in self the kingdom, it is the lila pertaining to *Svarupa*, separation union is spoken of, is not it- in that great field of lila it is anewed every day. Eternally unmanifest one *Brahman* itself- where He is not, make a search of it. Verily all are *Brahman* -one *Brahman* without a second -where the place of two is never to be. There is not the doctrine of *Drishti Srishti* (creation as long as there is an observer). Again in respect to separate religious sects, *drishti srishti* upadhi (denotation) *unupadhi* (absence of denotation) various languages of *Shastras* metric rhythm (are) of infinite forms of course -one form in infinite forms, infinite forms are in one form, all abide in all -*Svayam Svarupa* the *Mool*, that *Brahman* indeed. The particular revelation in a particular state on allowing a touch by Himself, according to the separate unfoldments there follow separate *sampradayas* (religious sects) -bestowal itself you should know.

In all these indeed there is a profound truth which abides positively, what is revealed in the context of different *Tattwas* these do exist positively, come into existence as well, continuing to be and will come into existence definitely. What is there in respect to different aspects anywhere -*Svamool* itself with respect to individual

Svarupas, there is that one *Brahman* without a second.

SVAMOOL SVAKRIYA -IT IS HIMSELF ONLY MOOL
THAT SVAMOOL IS HIMSELF, EVERYWHERE,
SUSTAINING ALL ENTIRELY ITSELF

MA: -As the query you raised, as you beat the drum a tit bit, for listening in response to your query, just listen. The matter as such is, He who is Himself, as you address as *Bhagavan* (there) everything is possible -Self with the Self. *Mahayogeshwara* and the rest, you do say of course, *Parmeshwara* there is that Himself- how are you going to grasp (try) to understand. In case a little talk about that aspect takes place, just listen,

There is that *Svamool* as *Svakriya* Himself is the *Mool* itself, that *Svamool* Himself with everything entirely does abide at all places without exception. Do you know how is that? Here are all name no name, form formless -*rupa, rasa, gandha, sparsha, shabda* -it is the *Svamool Svakriya* of all these entirely -*kriya* transcending *kriya* in the *Svayam Svarupa*. Pertaining to this there is self revelation in no revelation, no revelation in self-revelation -in *Svamool* only. *Svamool* means *Svayam* -you should have it grasped in the context of this aspect as well. In every moment no moment, it is in eternal existence. No words as well should be in respect to existence no existence it is in that *Svamool*. In the worship of that *Svarupa*, there is absence of worship, in absence of worship there is worship -Self only is Self transformed. In case He plays with Himself, it is within the purview of *lila* there. On the other hand in *jiva jagat*, in case the state of a traveller for attainment of that which was not attained is the state of *Svarupa*, all components are in all components.

ALL REALISED- ON THE TOUCH OF ONE COMPLETE WITH ALL COMPONENTS
ON THE TOUCH OF THAT, HE ONLY
NEVERTHELESS, THERE IS GREAT REALISED WITH
THE PARTICULAR TOUCH

MA: -Infinity and one -that infinity in one, in all components, there is

Himself the all components. In eternal existence in self revelation no revelation -in order to attain the same. That whom you term *Bhagavan*, in self limb in all aspects no aspects sustaining any aspect -in case of worship, there is worship in state after state -all indeed are in eternal existence. It is that *Svarupa*, how are you going to comprehend in the realm of mind with what? -it is never to be in the mental kingdom. When there is a traveller craving for the attainment of supreme state of mind -that realised (*siddha*) *yogi rishi* -in case his realisation is in the context of one or the other aspect, then it is the unfoldment in case of as aspect only. On the other hand, if you contend all realised, there is one with all components as He only on the particular touch -nevertheless, there is a great realised with a particular touch, there the state is as much of as many aspects - however it is in regard to aspect of touch. Since it is in the context of touch, on account of that even though all these limits being perfect nevertheless, whether this reception is from *Bhagavan*, that aspect too remained.

In the context of that aspect as well there is *Yogeshwara* the great *yogi* (*Mahayogi*) that particular touch, that (unfolded) the state of *Mahayogi* (*Mahayogatwa*), there is that *yogi*, particular great touch that will lead as a gift of the state of *Mahayogi*, such as a touch of fire leads to all pervading fire only. That He Himself the touch, on receipt of the same, leads to the particular revelation, complete with all parts, will follow by itself.

Here as well, regarding *rupa*, *rasa*, *gandha*, *sparsha*, *shabda* and in the context of any aspect following by any, it is the aspect where the great touch allows the comprehension. Besides, on the touch of that supreme ultimate there follows the supreme gain. Where it is obtained, it is in case of one, who is a *Siddha yogi* (realised *yogi*) may be following any aspect, in case the supreme gain is there on the supreme touch, in such case the question of aspect no aspect has no room.

Nitya Param yogi, *Nitya Siddha* -in the context of all these where it is an attainment what was not attained before, that

place and stage as well one will gain. There the fact of gaining and no gaining remains. Moreover where there is no question of gain no gaining that as well will be gained. However it is *Bhagavan* only one alone -in order to realise Him there is *jiva jagat*.

THE JOURNEY OF A TRAVELLER SHOULD NOT COME TO A HALT -
AWAITING FOR UNATTAINMENT SUSTAINED -
TILL THE COURSE OF *SVABHAVA* DOES NOT UNFOLD

MA: -Maintaining a well composed mind, retaining attraction for comfort of body and mind, occasionally at times my journey is not yet complete -retaining the same a wailing is raised. What is the value and depth of such regret, one has to comprehend. Retaining a hope to realise the *Akhand Purna*, where such a journey is initiated, the self longing as well allows itself to move in an unbreakable stream leading to comprehend, following the course of *Svabhava*, then only a hope for (the reality) which is ever retained. A thirst maintained on unattainment, where there is awakening of *Svabhava*, the journey does not come to a halt. Where mind is in a higher state in the course too an effort should be maintained to bring that in self. The current of unattainment how much it remains awakened in the mind, it is up to the self to comprehend. Where is that wailing -so long time past I remained forgetful of Him, the *Thakur* of my own heart -without having any heart pervaded by Him, counting Him the journey towards Him halted and so much time glided past away! Counting my mind with mundane comforts and happiness, the mind bound in the way not to attain Him, time wasted -where is that wailing here in the traveller. Therefore are not all these a movement in the play of mind?

SO LONG SELF *SVARUPA* NOT REVEALED -
THE PLEASURE DERIVED FROM MAKING TO COMPREHEND ON EXPLANATION
SINCE A SENSE OF PRIDE AND PRESTIGE SUSTAINED -
JOURNEY OF A TRAVELLER IS IMPAIRED

MA: -Any mundane pleasure, one has to discard the same in order to be discarded by itself, the pleasure derived from the idea language and pleasure from topics etc. as well, with paying attention to listening and speaking, so long as Self *Svarupa* is not revealed, where the

want in mind is well preserved, there the pleasure obtained only by making to comprehend on explanation, where there is a demand of pride and prestige of mind is contained -where the journey of a traveller remains open to be impaired to that extent. It is the cause one lives in mental kingdom, and little success that is attained in a journey by a traveller if that little is distributed under the attachment of pleasure, there one is the captive under the influence of a secret intrigue. In order that the spiritual secret store of the traveller be a complete store, a traveller has to remain careful all the time. The secret topic too, how much one has attained competency to make other comprehend -if one has truly attained in order to make other comprehend, the same is expressed by his characteristic way of explanation. Of course, the little that comes out of heart, the same little be expressed and made to listen it is good -a discussion on spiritual topics is beneficial on both sides. Apart from that so long one is not established in his own Self, till then indeed it is enjoying - a speech explaining is with the realm of mind, it is indeed an impairment in the aspect of Self attainment by anyway. Of course, in a discourse of spiritual talks the little gain inherent is there definitely, however little that is sustained under egoistic outlook, the corresponding result is also complete.

In order to have the union of great separation from Him, a traveller for His union should not bring his journey to a halt, here one is not to turn back and observe. To observe where the current is taking me to what direction -where am I in fact -be a traveller for his own home. The movement of high and ebb (low) tide are there everywhere, how are you going to remain fixed at a particular place. To move ahead that should be the aim. When a particular current aiming at Him allows a comprehension in mental kingdom, one has to move ahead remaining fixed in that current -so long I feel I can move. It is till then, the course of *Svabhava* does not unfold. On the unfoldment of course of *Svabhava* however, one is attracted just like an electric current, in order to complete the aspect leading to Him. The different forms as He is in different places, it is Himself Self revealed. This word is applicable to this place.

ON INSTATED IN THE MOVEMENT OF MIND INTELLECT AND EGOISM -
THE PARTICULAR IDEA ARISING -
AN AIDE FOR BONDAGE OF SELF IN SELF NATURAL

MA: -When the mind moves, subject to past impressions, it ever breaks and shapes under desire and longings sustaining hope and cravings. Under this past impressions if the activities of senses as well are complete, there mind intellect and egoism are on the move, sustaining the aspect of the reality of impressions of self senses. When one is instated anywhere any time subject to that mind, intellect, egoism, in keeping with those states according to particular times, the specific *bhava* arises, there is bondage of self under that *bhava* is but natural. It is because being subject to his *bhava* of mind, it is a movement by stages following a course subject to (feeling of) creation and destruction etc. There, since mind of one is subject to predominating *bhava* of mind, sustaining a little aspect of supreme object as well, everything is grasped subject to discrimination under egoism and intellect. Knowledge gained by studies etc. while keeping in mind the course pertaining to supreme objective as well, in different stages of mind there is unfoldment of the coming and going of various forms pertaining to wrong ideas of self as well.

One being subject to mind egoism and intellect, the pattern follows according to the ideas sustained, containing the same there is unfoldment of form of idea accordingly. Just consider a dream -what is contained in mind, the same is reflected in dreams in varieties of forms created. You too are used to say what you have observed -linking of the same is in this dream. On many an occasion, a dream is of this nature as well. On an occasion in a dream, when if a vision follows as sustaining a *Deva bhava*, according to impression in mind, (there reveals) same form same *bhava* same appearance. You also observed further according to a particular country, there are corresponding formation of particular *bhava* and mode, in keeping with the, separate individual forms therefore as the country so also are tree creepers animals and birds

-there are separate varieties in all.

The particular stage of a *sadhaka* in which unfolds *unmana* i.e. to say, his mind had is mind for worldly dealings, and in that (state of) *unman* only he who was conceived by mind only, same (he) is in infinite varieties here. His own reality has assumed under an action where is in identity with Him. The acceptance and rejection of mind as little taking place that much only is observed as *Tat*. This only spoken a little, in the context of a particular aspect. Indication of *unmana* is allowed a comprehension on unfoldment. Just like a fruit, when ripe, the colour is changed. In fact *rupa*, *rasa*, *gandha*, *sparsha*, *shabda* -all are changed.

Q :- How the sound is conceived?

MA :- One who is capable of comprehend he will be able to conceive a sound too from there. Because a state and a changed revelation is contained in a sound as well. So long the aspect of comprehension is not awakened how one can grasp?

Such as you speak about *Sri Bhagavan* -you make the statement about His advent in various *yugas* for the good of humanity manifest unmanifest, where it is stated about the aspect of coming and going, try to understand this. Could there be any scope for place no place question no question?

INFINITE SADHANA -THE SVAYAM SVARUPA -
PERFECT WHOLE ETERNALLY INSTATED -
IN MAHAMOOL MAHAPURNA AKHANDA ONLY
THIS STATEMENT IS VALID

Q: -Here is the play of infinite *sadhana*, this of course never to come to an end. However we are of course used to listen about infinite and one *sadhana* (two places) in you, it is you only in this play. How this could be, in fact this is our question.

MA: -Oh! There is that *Mahapurna Akhanda* what it could be that is missing there? In any aspect whatever you may say or not, the

same is there. That *Svayam Svarupa* is perfect whole, this statement is valid in the context of *Mahamool Mahapurna Akhanda* as eternally instated. Where abiding as *Nitya Mahapurna Akhanda Svarupa* -Himself the Self, as manifest, unmanifest, in that field of *Lila* only by stages absence of stages a *jiva* is a traveller with longing and craving for that attainment. A genuine object is never kept secret by *Bhagavan*. In one or the other time He makes it manifest.

Thakur is the *Devata Atma* of heart unless that is attained in completion how is *seva* possible (unto) Him? Here is one *Atman* till then the fact that He (both) with form formless as well *Svayam* self in complete perfection -how would that be.

Therefore so long as that particular state is not unfolded, the fact that it is He only is with form He only without form as well - when (the same) is realised with complete whole, may it be following the course of non-duality or duality. Such as you are used to say, following the doctrine of non-duality the state of *Brahman* the state of *Atman*, (is self revealed) even then as well, being in identity with *Guru*, a revelation persists like separate identity. Similarly, when *Bhagavan* is realised as complete whole, as sole object of one's life, *Atman*, then only the *seva* rendered to Him the description of His virtues, now this possibility is evident i.e. in case the unfoldment of *Nityatwa* pertaining to a *Nityadas* (here the master and servant are in identity, still maintaining *Prabhu* and *das* i.e. He who is *Prabhu* the same He also is *das*, vice versa), *dasatwa* (state of a *das*), in case the same is unfolded then only this particular revelation (is a possibility). It is because when *Bhagavan* is realized, as perfect whole, He is the only One the all possession of life all entirely. Further in *lila*, the joy itself (*rasa-Svarupa*) is Himself, the *kriya* too is Himself. In case of *dasatwa* (state of a *das*) *sevakatwa* (state of an attendant), where the (reality of) *Prabhudas* is unfolded, a perfect revelation of the same (follows).

This is the state (which) you refer to as the (state of) *Parabhakti* (state of supreme ultimate devotion). Here is the state

where is the statement of *para no para* has no place. There is that *Prabhudas* and *kriya* are Self revealed here. On the other hand when one will follow the aspect of non-duality, there the one *Brahman* without the second. Where the question of *kriya* pertains to with quality with form does not arise, no question as well of name form quality etc. He who is one *Brahman* without a second, the same He is with quality with form, Himself *Svakriya* (the same He is) the reality of *nam* (*nam Svarupa*) the reality of joy (*rasa Svarupa*) -the whole perfection itself of beauty.

As you say, all indeed are *Bhagvan* moreover *Bhagavan* Himself is in all, you affirm that His words are from *Bhagavan* Himself do you know what is the significance of this? -In *Svayam* all abide in all -that indeed of course. He Himself alone as quality itself, Self the form, Self the *kriya* (*Svakriya*). That particular *kriya*, as it can assume a form wherever that possibility may be -this i.e. that subtle (secret) *kriya* alone. On the other hand, where there is unmanifest, question of manifest there does not arise -with quality without quality in fact in all these He is Himself alone. The statement you made, the word is from His mouth is Himself- do you know what that statement means, in that *Viswa* beyond *Viswa* it is He Himself only as quality itself, *Svakriya*, this fact is a secret one, it is self revealed, screened from your view.

Within the purview of *Viswa jagat*, such as the root of a tree as you observe (so also) such as a seed also do- i.e. (there in) you won't find a tree, neither a gradual unfoldment. The particular state in which (seed and root) would not come to your view, even excluding the earth, in the context of particular state when such as the tree branches etc. come to your observation - the favourable condition in which the secret *kriya*, as you see unfolded in external world sustaining the mystery of creation of tree leaves etc. This mystery of creation is contained within *Viswajagat* only.

BHAGAVAN COMPLETE WITH ALL COMPONENTS -
AT EVERY MOMENT IN ALL- SELF REVEALED
NO QUESTION OF ONE TWO

MA: -Whereas the ice itself is water, or water itself is ice, or vapour itself is water -how to grasp. A statement is made laying primary consideration of any, however any particular name as you mention any time, predominance of form and quality are contained as well of the same. However when there is supreme great state, in that case the place and state of predominance no predominance is not accounted for. Because there is unfoldment of all perfection in respect to all aspects indeed -no question in respect to a state should arise at all there. On account of that there is that Great Perfection Indivisible (*Mahapurna Akhanda*). Through latest ideas and language that letter is not unfolded. It is because a child is in you, all the same you remain complete. Moreover you are contained in your child, nevertheless he is all complete. Whereas you speak about where *Bhagavan* is not present, in this case why should you not accept that principle -in all it is Himself, you may say *Brahman* you may say *Atman*. *Bhagavan* is present complete with all components in all, at all times. This indeed is self revealed, for the question about one two does not hold good.

In the context of *jiva jagat*, the revelation of *Jiva Svarupa* there is gradual unfoldment too whatever little is attained anywhere, it is in keeping with state. To speak about *Bhagavan*, it is as little according to a state. However, the revelation of *Svayam Svarupa* means you *Yogeshwar Hari*, in the context of *Yogeshwar* where He is there is that Great Ultimate Conjunction, the reality of the same is He is ever limited with all or eternally united indeed, nevertheless that great *Yogi* itself (*Mahayogitwa*) is revealed. How it is! -such as you pick up a piece of butter, from a lump of butter, all the same (that piece) is termed butter only. Similarly in all and where there is all -here is that Supreme Ultimate Self-Reality in uniformly (*Sva-Svarupa*) He is in all action in absence of actions Himself the Uniform Self. Eternal pangs of separation -in the context of a religious sect.

The answer to our query, as little as we can make an effort to follow the same -in such case MA, at that time initiating from *Ashtagram* the *bhava* and the like (as observed in MA) may it be of any *bhava* any *rupa*, may it be in presence of subject about *Bhagavat bhava* etc. sustaining non-duality in any particular *bhava* and *rupa*, i.e. not depending upon confining within the same *naam rupa bhav*. The limited bondage in respect to caste was not observed in MA at this time. When there entirely all in respect to *Bhagavan*, in the context of the particular *bhava rupa* in different places, there only manifestation of a *bhava*. In keeping with particular form of *bhava* the manifestation of the same form of *bhava* was evident in MA, as what came in our direct view -so we accepted in our mind, truly (this *bhava*) is of the same (whose *bhava* it may be, the same is reflected as She i.e. MA).

Just observe when you throw a stone in the Ganga of yours it will come to your view that a small ring has been formed around that spot causing to float away whatever is to float with a little push. It means this movement is a broken one i.e. it did not allow to let it go deep down. As much it can be through a push, that much experience retained with him. So long you are in a mental kingdom it is like floating in water only i.e.. it reaches that little depth only through the push. It came back floating up and in this way whole day passed away. On the other hand, what is a heavy one, it reached the bottom of the water (river) -the more one is weighty sooner he reaches the destination, where a definite objective is sustained. But however there is none to help breaking through that ring. What is the ring as such, what it is after all ? Here is the water that you can observe, ripples etc. some one big some one small as well, there is current screened from the view according to that one to go down will follow the same movement. There are different levels of currents hidden from the view one aspect is (a movement from towards the depth as unmanifest). On the other hand there is movement making a way following the inverse course, in respect to that aspect a dragging pertaining to extrovert pull making to move in this way of course. Here confined in an enclosure the ring in the water, to dissolve in

water is but its nature, which is unfolded in course of time. In fact it is without form, it assumes the form of the vessel in which it is preserved.

That supreme ultimate *Mahabindu* is one and only one. Why does it assume the form of an enclosure? From that *Mahabindu* alone issued forth aspects and forces as indivisible spherical zone. Why infinite *Bindu* are spoken on All abide in all, however centre of each is separate. That *Mahabindu* is great indivisible (*Maha Akhanda*) in that *Mahamool*. Besides aspects and courses as many so many are contained in that *Mahabindu* -complete with sixteen *kala* (one *kala* is conceived as one lunar digit), indivisible, infinite, unrestricted. Unless the perfection is in sixteen *kala*, the question of seventeen does not arise. There a course, aspect of an aspect, what is there and not -no question. However, all these are in *Maha Akhanda* -stored unstored, laid in not laid in uncoloured stationed itself movement itself, contradiction and affirmation -uniform all indeed are permeated by Him, negation affirmation, negation of negation, negation of affirmation -it is that whatever you may attribute. There only any further query of queries, does not arise, does arise -negation affirmation -whatever you may say, it is That, That only.

CHAPTER VII

VARIOUS TOPICS - MAIN REPLY

The *kriya* that leads to (unfold) the reality of I only- the *Atman* itself

As you beat so it responds, all the same it does not respond on being beaten too - it beats on not being beaten as well

Ma in Jagannath temple -there only Ma's entire body through *bhava* of that place only became like melted butter as it drooped

In respect to state of *Samadhi* -*kriyas* pertaining to different aspects are in Self perfection

On perfection of a *kriya* reveals void (*shunya*) : here *satta* as linking cause (*Tat*) leads to *Samadhi* -*Sabikalpa*, *Nirvikalpa*

The talk of Self is to the Self, in fact Self the talk -Self in the Self

Smiling, sport, a *sadhana* -practice of *yoga* -the one only

Asana etc. are practiced not as a physical exercise only- an awakening aiming at spiritual objective should follow

Physical body of a *sadhaka*, of a *yogi* -this is given shape

The particular word that unfolds me -who am I ? Follows the revelation - *Shabda Brahman*

Mool (source) and gross Himself only -in the great unmanifest too That Himself only

State where that all renounced

In the presence of Ma one clothed in *gerua* (ochre) coloured

cloth -without physical body- a complacent illuminating appearance

Sound and the rest all these as used in *puja* -each *vigraha* has its own *satta* there

If any *karma* pertaining to *jagat* is in perfection -the path leading to perfection of the entire *karma* is unfolded

Regarding *Aham* (ego) *Tattwa* -*Svayam Svarupa* -in and out in identity

Abhyas Yoga -through piercing of *granthi* -*Satya Nitya* -the reality of the Self

The particular *asana* as seated upon -the *Tattwa* of Self, Himself

The perfect indivisible -the pattern and appearance of the great child -dropping and rising repeatedly unmanifest manifest -in that sea the ocean

In mundane world, with a cover externally minded -in inward movement and state -all paths to comprehend unfold

Nam mantra japa -Self in the Self beat and rhythm to be attuned- a prayer in various ways

Mahashunya (the great void) where free of bondage of circumference -the great indivisible Himself

Sprouting of *shraddha bhakti* -when the desire for Self is awakened, free of enjoying mundane objective

IN THE QUEST OF A TOUCH OF REALITY
OF MA AS FAINTLY (POSSIBLE)
MA IN REPLY TO A QUERY

MA: -There is *Atman* itself (as revealed) through *kriya yoga* in eternal union -when the *kriya* and absence of *kriya*, may it be in the context of any aspect -(it is a matter of) experience -one who

experiences and what is experienced -there is that reality of *Atman*, transcending all *karmas* and absence of *karmas* as well,

Brahman -from *Brahman* to a pillar -it is one *Brahman* without a second, where the question of a place of two does not arise, There is that *Atman*, whom you consider as *Brahman*- it is that *Atman*, whom you mention as *Atman* it is that *Brahman*.

THE KRIYA THAT LEADS TO (UNFOLD)
THE REALITY OF I ONLY -THE ATMAN ITSELF

MA: -*Maya* i.e. *Yogamaya*. Where that word could be? When this word may be, nothing at all (worldly objects) is excluded. In respect to *maya*, the word as such is spoken of in mundane view *maiaya* i.e. appearance of 'I' (ego) where the words land mine are -(signifies) one following the other i.e., the concept of time related to mundane, in fact the mundane itself. The meaning of mundane (*Prakriti*) where a *kriya* is sustained conceived as before and after -where it is as momentary and in movement, where it is? - in 'me', in the particular place where it may be. The particular *kriya* there, is termed as egoistic view (*ahankar*). The meaning of egoistic view is here 'I', which is active. This is the reason why the word 'I' is spoken of. There is that Himself in fact I alone, the Self itself. Just observe here, within this activity the word I is used. Just like a tree and its shadow. Since the sun (in fact the earth) is in motion, so the shadow of a tree appears to be in motion, however the tree is stationed in the same place. An analogy is not all comprehensive. Sustaining this ego i.e., I, the mundane *kriya* etc. is continued repeating. On account. of that in the particular *kriya*, where there is reality of I alone, there the *Atman* itself is unfolded. On account of that, the fact that the one in eternal union one does exist, that great *Yogi* is in fact as *Atman* itself.

Anna-Brahman (food as *Brahman*) *Bari-Brahman* (water as *Brahman*), leaves as *Brahman* (such as *Tulsi* leaf, *Bel* leaf as you are used to say) here are so many as many pertaining to objects of *Viswa*, considered as mine-just notice here too, how

beautiful assemblage of appearance and nature is here. However the same is being changed, since what is in movement, subject to transformation in fact. However under a particular *kriya*, particular *bhava*, all those (revealing as) are changeable *Chinmoy*, with form, *Svakriya* in self revelation -it is Himself only, self revealed at all times. When that *kriya* continues moving sustaining one *Brahma-bhava* alone -the particular movement in which any *bhava* the question of any movement and instatement does not arise-it is *Tat* alone, where one *Brahman*, without a second. Following movement retaining *Brahma-bhava* the particular action as continued under an ego in *Brahmopasana* (the spiritual path followed to realize *Brahman*), there the reality one *Brahman* without a second reveals. So, you definitely observe, the particular revelation in *sadhana* of *Brahmopasana* it is that *Atman* only.

Karmayogi- in all these (as mentioned above) there are all *karmas*. (However) in pure *karma*, *Sat karma* -*karma* related to (spiritual objective), *Tat karma* -*karma* related (the Supreme) - (however) where there is *Svarupa* (Reality) it is the revelation of Self, Himself. Now the fact remains (take for example the Gita) you also say, *tyagi* (one who has renounced), there is that great reality Gita itself, self revealed -who (it is)? It is that *Atman*, *Brahman*. Appearance of 'I', when there is I and mine, there is only company of rips (cardinal passions) in self alone and senses of objects, their forms are as many so many in infinite varieties, in groups in different places. In this battlefield who appeared in that conflict -it is Lord *Sri Krishna*. On the great chariot of life, *Yudhishtir*, *Arjuna* etc., the five warriors are there. Moreover in the company of hundred fighters it is in Himself only -all indeed are in Him, is not it so? That is why in that battlefield there originated the teachings -the Reality of Gita.

BHAGAVAT, BHAKTA, BHAGAVAN -THREE ARE IDENTICAL

Bhagavat (*Bhakta* and *Bhagavan*) in all these indeed is *yeama*-i.e., *Yogamaya* (on the other hand) where I and mine, since here (everything) is in motion subject to change, where there is

bondage -it is that *jiva*. On account of that there are *jiva* and *jagat*. However there as you speak *Bhagavat*, *Bhakta Bhagavan* -three indeed are identical. Where the separate *kriyas* as active, unless *Yogamaya* Herself is not united eternally, how is this *lila* could be (possible)? That is why She Herself is *Yogamaya*. The *kriya* i.e., as united with *yea-ma* (*Yogamaya*) is concerned with the *lila khela* of *Sri Bhagavan* -that *Yogamaya*, one who is (expert in) causing to take place, which could not be otherwise -there is that eternally united *Yogamaya* only. The story of that *lila khela* of *Bhagavan*, which is looked upon as creditable achievement in world, what is *Nitya Chinmoy*, beyond *jagat*, She who is in the form of extramundane itself, is Himself -it is that *Yogamaya* of Himself. Herself as the nourishment sustained itself of *lila*, Herself as *Bhagavan* itself -it is I alone who is you only.

Shiva Purana -(relates to) supreme *Shiva*, in fact -that supreme *Brahman* only. There is that *Yogamaya* who is *Mahamaya* in fact. In the conjunction of *Mahamaya* there are in as many so many shapes and patterns pertaining to *Shiva Purana*. There is no *Shiva* without *Shakti* and there is no *Shakti* without *Shiva*. The particular form, which is seated in great *Yogasana* (posture of *asana* in case of a particular *yogic asana*) -there is that great *Yogi* eternally united -that supreme *Shiva* is Supreme *Brahman* in fact- say it is you, say it is I.

Devi Purana -the *Adya Shakti* as *Mahamaya* the *Shakti* itself, it is that *Jagadamba* who is the creator of the *Viswa*, sustaining the *Viswa* as well, effecting the dissolution of *Viswa* itself- the universal mother (*Viswa-Janani*). The particular *Shakti* causing creation, preservation and dissolution -*Brahma Vishnu Shiva*. The Self in the Self, Himself the fundamental base itself (*Satta*) -there is the *Atman*, the *Brahman* -it is I indeed in you. There are those as many so many *Puranas* and sub-*Puranas*, the *Mahabharata* and the rest, in fact all entirely are in the Self. That is why it is (mentioned) that creation, preservation dissolution -*Brahma Vishnu Shiva* -it is I who is you only alone. In all these as

they are mentioned in separate places, contained in different books laying primary consideration in sustaining different *bhavas* -the cause of the same is -it is Himself (only). *Yea-ma*, what I and mine in conjunction with *Yogamaya*, in any unknown moment there reveals a creation of *lila* and *khela* in all these indeed. What is revealed sustaining name and form -be small and big, middle, in fact what is infinity as may be in anywhere in separate forms -in order to group the (purport) of these in separate books what has been described laying predominance to any -(because) whether it refers to Himself. On account of that in particular aspect as any at any time has been spoken of at separate places. How beautiful, father, son, husband -it is you alone only, none is less than any.

In case of various religious sects anywhere -in the form of these sects as well it is He only, the one -allowing comprehension by Himself in various courses -where it is course beyond course (as well). In a course He is Self revealed -that indivisible perfection, where there is no place for contradiction. A contradiction no contradiction, nothing at all is excluded there.

AS YOU BEAT SO IT RESPONDS, ALL THE SAME IT DOES
NOT RESPOND ON BEING BEATEN TOO,
IT BEATS ON NOT BEING BEATEN AS WELL

Q: -Ma, how all theses are explained in minutest details, do please say.

MA: -On your query sometimes a response is there, sometimes no response as well. Any particular query as you may raise any time as you approach, with a particular spirit of listening (response is) as it occurs in any time. Now you observe, just as in case of movements of hands and feet (are carried out) unhesitatingly, when on a query by you, the *khoyal* of speaking is as it is at any time, then the movements of hands and feet are similarly carried out unhesitatingly. What is appropriate in any place, accordingly with the movements of mouth and with the help of sound etc., it is only to be made explained. However in case of this body, when referring to anybody

else without hesitation and in different style, similarly when speaking about this body, it is absolutely the same - whatever you may say in any way. Again hesitation no hesitation, as one separate as one as own -no such question at all. It is difficult to make you understand, it is that whatever you may say. No question at all of hesitation no hesitation. Again where you notice the manner of expressing hesitation no hesitation -as you make the drum beat. Again it does not respond on your beating, nevertheless it responds without beating as well -it is that whatever you may say.

When it is spoken of there are all *nam*s contain in one *nam*, there we can presume, perhaps the same is on this account -the several aspects of manifestations due to *nam*, there it is-of this form. In case of doing of *nam* here, sustaining the aspect of taking place by itself, the fact that there is infiniteness in *nam*, it is unfoldment of the same. On the other hand, what all have observed in *Sahabag* in direct perception -different modes of forms, the fact that the same is reflected as infinite *vigrahas* and *bhavas*. due to *nam* itself -it is the revelation of the same sustaining infinite aspects of the *nam*.

The *Pranava* is taking place at all times indeed -in union and separation. When the same arises from within the heart, then unfolds union (*yoga*). The revelation of *Pranava*, due to separation sustains on extrovert *bhava*, where one (feels is) away from *Bhagavan* discarding the *Tat-buddhi* (intellect identifying the *Tat*) to accept the intellect (as he is) far away from *Bhagavan* -the act of ego, the *Bhagavan* is away from me. This indeed is separation relative to union and *yoga* related to separation. Where separation depends on union it is there, when it is relative. There one has to say positively -the various relations are of the same one only. If there is absence of *Nitya* indivisible *shabda*, *Spanda* in you, then how can there be the wave of life in you. How a journey could be initiated aiming at attainment of the aspect pertaining to Self.

A sound *bhava*, *jhankar* (jingling sound) etc. of each letter (*akshar*), are contained in *Pranava*. There are infinite *Pranavas*

and one again. Where is the (right) pronunciation of *Pranava* in you? -*bhava jhankar* jingling sound) all indeed are infinite. The fact that *Pranava* is revealed in you that is, why you are of yours. Since the *Pranava* is in you (there are as many so many) *jhankar* of *prana* (life) *spanda* etc. are within you.

Q:- There is the breathing moving upward and remains confined there -what does it mean? The breathing without moving inwards, how it moves in opposite direction i.e. to move towards the head?

How to understand such state? However there are *samadhis* of various forms. Is it not a *samadhi* of a particular kind?

MA IN JAGANNATH TEMPLE (PURI)-
THERE ONLY MA'S ENTIRE BODY THROUGH *BHAVA*
OF THAT PLACE ONLY AS IT
DROOPED AND MELTED LIKE BUTTER

Whensoever Ma arrived at *Jagannath Dham* (religious centre) it was observed that Ma's (body) appeared to be loosened by itself (*elano*), sometimes eyes too were closed, a strange expression! That particular time (when Ma entered into the *Jagannath* temple), a long time passed in that *elano* state -this refers to of that time only.

When Ma visited the *Ashram* of Sri Vijoy Krishna Goswami twice, in those times too Ma's body appeared in that *bhava* too in an unspeakable manner and continued like that. When She was taken to *Jagannath* temple Her body (as if) melted and drooped like butter. The state as followed by administering chloroform as if the entire body would turn immobile and paralysed. A strange pattern! It cannot be expressed by explanation, but never lost consciousness nor remained unconscious.

Makhan Babu, disciple of Sri Sri Vijoy Krishna Goswami used to speak to Ma sometimes -how it is that you cannot be

taken to any temple for darshan? Can you not move to a temple for darshan? Ma would not reply anything - Ma used to suppress Herself as much it was. Many years after this incident Ma had visited the temple for *darshan* in the company of great number of people.

For the first time when Ma was taken to South India on a travel, even then Ma could not enter in a temple (for darshan). On the sight of the *Gopuram*, Ma would lie down there only as if in a drooping form. All others used to feel that Ma need not go for *darshan* any more. Wherever She may be, perhaps She could have *darshan* from there only, moreover all are there in Ma -an (intellectual) understanding of a devotee.

Next time, when Sri Sri Hari Babaji Maharaj took Ma in his company for *darshan*, at that time Ma had visited for all *darshans* in the company of all others.

**IN RESPECT TO STATE OF SAMADHI-
KRIYAS PERTAINING TO DIFFERENT ASPECTS
ARE IN SELF PERFECTION**

When made query about Ma in Her state of *samadhi*, Ma replied on an occasion - where *kriyas* pertaining to different aspects are in self perfection. Just observe, when you are placing foot from one step to another, that time a foot to be lifted in the air, as objective and linking cause the other foot remains back. Similarly in the present case, the inner linking cause allowing a comprehension would move forward. According to the nature of *kriya*, since it was perfect in all respects, through the void there is that *Satta*, in the context of inner linking cause (fundamental basic principle), on the touch of the same (Ma's body assumed) a stationary, unwavering, motionless form-in a strange sort, which cannot be expressed in words -this is the form that is shaped.

Q:- Here are statements as we hear about, in regard to various states of *samadhi* where one is identified with the *Satta*, in that case (the objective) is attained in fact. Then how the statement about different types of *samadhi* are tenable?

**ON PERFECTION OF A KRIYA REVEALS VOID (SHUNYA)
HERE SATTA AS LINKING CAUSE LEADS TO SAMADHI
IN IDENTITY WITH TAT SABIKALPA AND NIRVIKALPA**

MA: - You don't know why it is so? So long you are under a *kriya*, subject to stages, the *kriya* is complete, sustaining to the relative aspects, till then in keeping with *kriya* and *karma* as perfect in respect to aspect, this is the indication of those respective places. Such as in your arithmetical sum you place zero, that zero continues moving, Baba! Similarly, in respect to perfection of a *kriya* means unfoldment of void (*shunya*). Moreover there is that *Satta*, as the linking cause being in identity with *Tat*, unfolding one in absorption (*Samadhistha*) as you are used to denote, however bear this fact in mind, the indivisible *Satta* is existing uniformly in all states, all the same in case of perfection of *kriya*, there are distinctions in unfoldment. This is because there is *kriya* by stages, since visibility of the same are different, indivisible unfoldment is not possible there. On account of that, this cannot be termed as an unbroken *samadhi*. The reason is sustaining one or the other strata, in different places, containing one or the other bhava and movement, the particular *kriya* is however in perfection, because of that reason. The particular revelation leading to unbroken great *samadhi*, the fact about the place is -be it on a course no course, be it by stages no stages, from anywhere at any moment, that unbroken void, one is instated as that indivisible great, *Satta* -this is *sabikalpa samadhi* as you term the same, you can accept. This is the visibility on that unfoldment., Where there is that unbroken unfoldment -there broken unbroken i.e., (that) course no course, stage no stage, -nothing at all is excluded -in case it is so, then only what it leads to do you know? -there is that great *Satta*, the only one. What you accept as *ParaBrahman*, *Paramatman* have it understood as befitting the place.

Where there is no question of *sabikalpa* as well, no question of *Satta* and absence of *Satta* as also, on the touch of great void there is that *Nirvikalpa*, (however) where there is no question of *sabikalpa Nirvikalpa* as well, in what aspect in what terminology who is to unfold, what, to whom? The unfoldment as mentioned, as

mentioned as unfoldment, all the same, this is not explained completely. It cannot be possible also in any expression, because to whom this reveals, who it is revealed? Course no course, stage no stage, position no position, state no state etc., as signs no such questions -negation as of absence of negation as well, negation affirmation, negation of affirmation as well, negation of negation as well, -where there is no question of question as well, how are you going to comprehend in what terminology, it is up to you to decide. That is why this body mentions, it is that whatever you may say -it is that what it is, what else.

Q:- While mentioning all these we have queries again -Ma how you explain all these?

IN ALL UNIFORMITY -INFINITY AND ONE

MA : Leave this body alone. This body unconventional (*utpatang*) incoherent (*elomelo*) as much as in your observation is known to you definitely. You try to understand this aspect - the matter stands, suppose from the view of a *sadhaka* there while you are continuing *sadhana*, reach a particular revelation -such as while in plane you are observing from somewhere, as if the city of Delhi with its boundary completely came into your view. You may assume if there could be another unfoldment bigger than this - in fact the entire world in within your view. Similarly infinite earths no question of an end, that view too. In that view infinite uncountable earths are you only, I only, in fact *Tat*. In that revelation, no question of I you -one alone, That indeed. As many so many that may be within and outside of this earth that as well say you only I only. Whatever are there pertaining to uncountable infinite earths (all are) in you, moreover, anything belonging to you are in those uncountable infinite earths. He who is the observer of this infinite earths, in fact these infinite earths are in Him. Again those who are in these infinite earths in them (also) are infinite earths -in this revelation. Otherwise who is counting these earths? When are you going to make an end of all these? In all these

there are infinity and one uniformly, you should know that. You I earth -all abide in all as unimpaired -no end of end and one.

Just see, where you are a great *sadhaka*, in the form of great *yogi*, if there one be in indivisible in perfection, as a result since it is you only revealed in you, all these as much pertaining to any aspect, in case mentioned anywhere, in that unfoldment it is but natural. Here are *mahapurusha* (great soul), *mahatman* and the rest, including *rishi*, *muni* etc., engaged in various ways of *tapasya* sustaining *kriya* by stages. There are those states of *rishi muni yogi* sustaining as many so many stages under infinite rules and regulations, *divya*, *Devatwa*, this *Viswajagat*, beyond *jagat*, mundane, extramundane - who (are these)? It is Himself only, in me only in you as well, in fact you only I only. Who is this I? It is you in fact. Who is this you? -that I only in fact. Whatever is in use through a letter, word- it is that only indeed there. However there is no question of I, I you -nevertheless it is there, whatever you may say.

Unless I unfolds as void (*shunya*) how are you going to be comprehended as void? How to comprehend the void? You have got a physical body, so you can understand and comprehend one with the same body. Similarly, whatever there may be from the point of view of a *jagat*, besides all those are beyond *jagat* too. Mundane extramundane, pertaining to the void world, how can the course of the movement and instatement be possibly there, no question of movement and instatement -how these too are possible, whose courses are all these, who are the courses, who is knowledge, whose knowledge it is? -He Himself.

Q:- Could there be a possibility of an extramundane to a void?

MA: -How strange! You fly in a plane as conceived by mind taking shelter in mundane void. In case of a *Sadhana*, pertaining to void, in the course of infinite there may be an unfoldment at any place -there is that great void as you say, a revelation of that great void could be possible. There are however infinite courses of

void. When the great void is revealed as indivisible perfection, then only the *shunya* (void) allows a comprehension as *Nitya Chinmoy*, the aspect sustaining *Nitya* extramundane *lila-khela*. *Vigrahas* etc. as are appropriate to any place these as well are infinite. The forms of *Bhagavan* Himself as appropriate to any place, as you say, may it be sustaining any *bhava*, in the context of *Bhagavan* anywhere, that as well is infinite all the same, it is one” The separate revelations of one only these as well must have to be an awakened revelation in direct perception.

Listening to all these another query cropped up -yes Ma, *Chinmoy*, the great void, all these indeed are beyond mental conception. Where there is *Chinmoy* void, great void and all the rest, transcending all these as well, how could there be a reference of *Chinmoy* great void be possibly there, again one transcending that as well, how that could possibly be!

THE TALK OF SELF IS TO THE SELF, IN FACT
SELF THE TALK- SELF IN THE SELF

MA: -Oh, Baba, it is Himself, Self in the Self. The Self talk is unto the Self. Besides, where there is no question of beyond not beyond, there say a listening of the same where comprehension is comprehended, attainment no attainment -all those cannot be expressed through a letter, word, a tune, in metric rhythm. Oh Thakur you are speaking in me. I belong to you only; it is word in fact all the rest are yours. This I as well is you, This mine as well are you. I of mine as well is you. I am in your self, it is you in myself. It is separate all the same one, (again) it is one nevertheless separate. In fact it is you, I only, moreover in me you only. My talk is in you, (also) your talk is in me -when the same is known attained could there be any indication and description of the same? There is that one *Brahman* without a second. That indication too is in description -there no question of one and two, there is no question of an indication too, there is indication as absence of indication.

The *prasada* which is eternally gifted, all the same, the gift

ever remains, it is being gifted, used to make gift, will make a gift again. The complacence derived from *prasada*, leading to complete gratification and replete, then only (unfolds) it that what it is. That indeed is *Brahman Atman* -it is you with you. There is that great I, with myself -no question of one or two as well. Infinite earths nevertheless where no question of one and two as well, there it is indivisible. That indivisible is not relative to divisible. It is neither independent nor relative, what you may say -it is that only there. In order to grasp through a language, it is expressed only as indivisible. Where a question at all of beyond not beyond divisible indivisible cannot be, what are you going to grasp through word and mind? Where you will provide a place for word and mind you find it out.

In response to your query, would it be expressed in a speech, on the other hand would there be any possibility to be expressed in words? No, no, no, where could it be spoken at all, now you understand. Yes that much as little, however your query is right. The fact that He is in me, in you, is so spoken of in order to make you understand through a language. There what it is and what it is not, you should have it comprehended -now you understood of course, what could possibly be understood by you, just let me know?

Here is the word that we used to say it is the load only of a failure to understand.

When there was a deep *bhava* of Ma as unfolded through *dhyana*, preceding to that *shunya* (void) revealed. Again preceding issuing forth of *mantra* following instatement, a feeling of void followed. In each and every case, each and every *kriya*, attaining perfection there followed a void again. What is in regard to great void (*mahashunya*) that is a separate topic.

THE GREAT VOID IS SELF IN PERFECTION,
SELF IN SELF -
ALL ASPECTS ARE UNRESTRICTED,

Q:- Why all these voids are there in different places?

MA:- Just observe, when your work is complete, what is the *bhava* sustained afterwards. In that case there are places for infinite voids. Where there are infinite *bindus*, regarding these infinite *bindus* it is that *bindu* that sustains a separation. There are infinite *shunyas* too, the particular *shunya*, piercing of which there unfolds *Mahashunya* (great void). Where may be aspect of *Mahashunya* there however, any question of aspect, no aspect cannot be -it is That whatever you say.

When following a path pertaining to a *shunya*, there unfolds *kriya*, that *shunya* cannot be considered as *Mahashunya*. The former is that *shunya*, piercing the mundane *shunya*, unfolds supernatural spiritual power. That as well is the path, following stages in cases of *sadhakas* and yogis on the path sustaining the doctrine of *shunyabad*. There as well through stages, leading to perfection will unfold void only. Where the aspect in which all the mystery of creation is excluded, also the aspects of infinite *yoga* itself, and infinite *sadhaka* itself are excluded, there it is not the unrestricted unfoldment. The unrestricted unfoldment is then only where the question of restriction no restriction have no place. In case of *Mahashunya*, it is perfection in itself, the Self unto the Self. There no aspect would be excluded, it is unrestricted. Where the aspects of refutation confirmation, where could be *Mahashunya* there? Because following the aspect of *shunya*, in case there is creation of *kriya* only, one is subject to *kriya* only. The *Mahashunya* -in fact a *shunya* is *shunya* only, a perfection of the same.

SMILING, SPORT, A *SADHANA* -
PRACTICE OF *YOGA* -THE ONE ONLY

MA:- The form of self, a sound, a talk, an idea and behaviour, such as a letter, an idol, trees etc., birds and animals and the entire forms and colour are infinite, One who is observing, hearing, the particular play in a specific way in case of different *vigraha* etc. - a play of *sadhana* a state of *yogi* as well, are in the same way there. Worldly behaviour, and doing *sadhana* being identical, since doing of *sadhana* by all are identical, *sadhana* by all are in that one. The personal

behaviour of all are in that one. Behaviour of one, behaviour of all are in that one only. A smile, a play, *sadhana*, the practice of *yoga* (all are) one only. The form of the self and idol of a *vigraha*- (are) one only. Where there is that, he who is in all, dealing and behaviour of *jiva jagat* are identical, nevertheless it is not the same. *Jiva jagat* what are ephemeral, how are you going to explain what is eternal - where one who is appearing perishable, He Himself is there as imperishable. In case of divisions and subdivisions too, it is He dividing Himself is playing as Self in the Self On account of that it is termed as *lila* and *khela*. Where the word as complete form, the *kriya* of a *yogi* -a statement about that place is -form formless it is He only, beyond not beyond, He only. Where is He going to take birth? -He only, never to be born. No question of being born and unborn -there, whatever you say it is that.

There is the question of past impression pertaining *jiva jagat* cannot arrive there. The reason for the same is -He who abides in all and all abide in Him, all His actions are *Chinmoy* awakened eternally. There it is not the *kriya* subject to any past impressions, it is not the *kriya* due to giving up and resorting to worldly enjoyment, pertaining to different births. There is an object which bears a reflection. On account of that a *jagat* comes to creation immediately, on a resolve. Since He is *Chinmoy*, His actions are *Nitya* extramundane in fact, it is He only as His *Kriya* in the form of *Chinmoy* -infinity and one, perishable and imperishable in movement eternally, on the other hand where there is beyond not beyond, a question of beyond not beyond does not arise.

On the case of movement of on a path aiming at the spiritual objective, the pattern of the body of a *sadhaka* is also transformed. The purity of food drink etc., an effort for pure contemplation on *Bhagavan*, and aiming at that, when resorted to *japa*, *dhyana*, *kriya* etc. spiritual vigour continues accumulating. A *sadhaka* should preserve the same and take care of its repeated nourishment, which is absolutely necessary. You mention about 'treading on a razor's blade'. On following direction of *Guru*, being absolutely

one minded, as an 'instrument in His hand' -in an endeavour to remain steady resorting to this *bhava*, one should carry on with his work effectively with his best effort. On account of how-much is done and how much is gained in return this is not the case here, in that case it is only stick to continuing the same. So long as that unfoldment is not there, till then you have to realise that there is still a deficiency in action leading to fulfillment of that state. Moreover, whom are you going to give an account -it is indeed an effort for attainment of Self by Self, it is an attainment of self Lord, the *Atman* of self. Subject to self net of *karma*, as created by one it is to cover self *Svarupa* by self only, it is an effort by self only to remove and unfold the cover of self. It is the single duty in the life of a *sadhaka* which he has to be continued carrying on without fail.

The seed of enjoying worldly pleasure by life after life, deriving joy, due to particular unfoldment. When the *sadhaka* is devoted to the movement of aiming at inner objective -such a long association of sense objects, it is difficult to rise above them suddenly in all cases. How powerful these are, while living in the midst of them, remain enjoying as well, it is not realised. However, when one is determined to leave this association, the intense form of their severity as stands up raising head. When a poisonous snake is struck with a stick, such as collecting his entire power, there is an intense endeavour to strike back (by it). A determined effort by a *sadhaka* must be sustained to proceed ahead moving through this. When one falls down on the ground stumbling, he will lie back on the same ground, this is not a case, to rise up and initiate the movement again. *Sadhana kriya* etc. whatever is followed, nothing at all is to be considered as in vain, in every *karma* the *karma shakti* remains collected in the form of vigour. Similarly one has to move ahead, making a path through arise and fall, so long as the piercing of knot of ignorance (*granthibhed*) is not effected.

Q:- Whether one is free of desires on piercing of the knot of

ignorance or as a result of liberation from the desires the piercing of the knot of ignorance follows?

MA:- (Simultaneously) both. Since you stretched forward your hand, He caught hold of it, or since He Himself will catch hold of your hand you stretched the same forward. Just think over, His is both, all the same, is He not the only One? He is in both, He is in one as well.

Q:- On this analogy a solution could not be derived, what has to be done in fact?

MA:- Following the instructions of *Guru* anchored in patience, one has to move ahead without rest, aiming at the self objective. Enjoying objects of senses this way and that way many births have been completed of course. When through compassion He showed the path to follow, one has to continue moving ahead only, sustaining an intense movement, like a sharp current- only to move, move, move ahead Baba, here is the form of movement alone, so long as there is not (unfoldment of) Self in Self To initiate learning ABCD and passing of M.A. -the distance (between the two) is so vast indeed, but the start initiated learning first of ABCD.

TO MOVE AHEAD FOLLOWING A PATH
THROUGH RISE AND FALL -
SO LONG AS THE KNOT OF IGNORANCE IS NOT PIERCED

MA:- So many deserts have to be moved across, nothing at all is within the sight, a wailing under a thirst, how to move ahead? -Keeping the self-objective firmly in view, the path lies through this indeed, move ahead, go ahead without respite. The place where there is stability, the form of *kriya-shakti* allows a compensation however. Where the realisation of the objective is complete, there of course no other aspect (to follow). Here unfolds -(fulfillment) of *sadhana* of *mantra* be achieved, otherwise let the body be dropped. Where is the unfoldment of

luck for revealing such state possibly -where and for how many could such luck be. When one is rightly instated with this determination, the aspect of revelation follows without fail. When prayed (earnestly), He must respond, He is of course bound to reveal. When a *kriya* is followed correctly, the unfoldment of the result follows without fail. Could it possibly be -one following individual aspect of supreme objective sustaining such determination and there would not follow an unfoldment, it must have to be -irrefutable. On the other hand, so long as such revelation is missing, one should understand the particular state has not yet unfolded. Therefore one has to move on, ignoring the result. Let him only move ahead.

There are muni, rishi, as many so many great souls, sadhakas -just observe engaged in intense tapasya aiming at self objective -a sign of unbroken resolve. In you only the state of a rishi muni Bhagavat Tattwa as Himself He is positively there, as said, then only the revelation follows -is not it so? As a result of one, subjective to desires of sense object -the obstacles as experienced in the life of sadhaka, as come to your view, are plentiful. Such as (a lump of) butter, as if the aspect gained through sadhana of a sadhaka sustaining sattvic bhava, with it (in case) an union of anger and infatuation, through that heat, as if to get it melted down or getting burnt out. However through devotion and love to Bhagavan (bhakti and Bhagavat prem) whatever it (desired) to be melted. that melts away, moreover to vivek and vairagya as fire of knowledge it is to burn, what is to be burnt away -here (in case of sustaining worldly desires etc.) these words are not applicable, bear in mind. Here causing a loss of the means for travelling, that means the principal (means of travelling) gets impaired. One has to maintain special alertness. Such as cold water and hot water are mixed together -each one loses its own quality. Such as a seed is sown in the earth, unmanifest unfoldment getting nourished helping a manifest unfolding. "Similarly, in case of sadhaka and yogi as much the inner aspect gets nourished in simple undiverted way,

in external manifestation too, like indications are but natural

ASANA ETC ARE PRACTICED
NOT AS A PHYSICAL EXERCISE ONLY -AN AWAKENING
AIMING AT SPIRITUAL OBJECTIVE SHOULD FOLLOW

Q:- In case of *asana kriya* etc., as a particular instance, perhaps the same was practiced throughout the life (unfortunately the same person) died in paralysis?

MA: -Yes, in keeping with particular state in some case, body under this state does not stand as an obstruction. On this you should realize all these *asana* etc., are not meant for to be carried out in the form of physical exercise -bear in mind. Aiming at the spiritual objective follows the awakening of *Chaitanya* that particular aspect is to take place.

Where there is *Svabhava* itself, no question of *abhava* and self *bhava* is there, - That indeed. There you will know, different objectives as are there in your view, the aspect (referred to) is not like that. Such as light became visible, as far as the light may be, the darkness is being removed. The light does not consider that it would remove the darkness, neither the darkness feels that since the light is coming ahead and I am receding further. Just like it, the *Svabhava- Svarupa* as well is like the same. According to your view light and darkness have got separate unfoldments. He who is light anywhere, darkness too is the same one, there the darkness is being removed on appearance of light, under a prethinking or appearing darkness the light is being removed -it is not the case here. What is originally the one, He is in Himself with Him. In respect to your query, to speak about something far away through an inner vision, in conjunction with *dhyana*, this as well is only a state. Because here a revelation of near and far, in and out, is a relative view in respect to *dhyana*. If any word becomes fruitful unknowingly, in case of a *sadhaka* in the contemplation of *Bhagavan* that one (as referred) must take place, will take place

definitely. He is Himself in self. So long as the unknown is not known in direct perception, till then where is the aspect of great state (*Mahasthiti*).

PHYSICAL BODY OF A SADHAKA OF A YOGI .
THIS IS GIVEN SHAPE

In the context of topics Ma continued saying -in the states of related to *sadhan bhajan*, one or the other place appears as if shining, so many varieties of colours are there in that Light. However it is not this light -a different patterns of light, a different state, *bhava*, and movement, there is not the least similarity with the light we are familiar with. The darkness too is a light. All different places in keeping with states that light (varies) as bright, shining, intense. According to the states in keeping with different places the lights are shaped spontaneously. Is not it spoken -a body of *sadhaka* body of a *yogi*. At separate places there are different forms in which the body is shaped, the different aspects of moulding are there indeed. In you are those infinite bodies, (all the same) infinite bodies are in me. According to the stage the unfoldment of light takes place spontaneously. In that light only one is moving on while observing self by himself. A different world, what else, this however is while on the path during movement. Just like that the entire physical body is visible in direct perception -there are separate movements leading in identity, remaining separate as well, there different movements leading to separate states.

A particular state is also existing again -from different aspects there (there come in view) infinite accomplished *sadhakas*, accomplished *yogis*, *rishis*, geniuses *munis* and the rest. The Self takes shape in the Self, only He who is ever abiding in you and in me. Numerous thousands and thousands (are there) it is not enough when so spoken- existing separately and being in identity again - they are separate all the same remaining one. It is I indeed, who exists being all these, continued in being all these, who will continue to be, again never become (so). Who is He? -does exist, continue to be, will be, will not be -it is Himself indeed that same *Satta* and

different aspects of the form of 'Tar' what else. How is that, do you know? It is that such as you exist, or separate persons are there, the fact that (all) of you having infinite physical bodies, such you observe the same within the world -there is the void, the sky and the earth - within this of course there are residential quarters, trees etc., and the rest, as you are used to say. There this as well is in direct perception like a current. How is that? -say water, in the water there are infinite sand particles, heaps and heaps of the same you are observing under the water. On the other hand, what happens there? -There are void sky earth of different kind - there in a different way within the light -infinite are your bodies as of *mahayogi*, of *sadhaka*, as many so many *sadhaka* bodies, *yogi* bodies of another person (are there) in this pattern continued (to come in view) so many as many bodies. The different states different movements in fact are all these, what else. In this context again unfolds body of *Mahamool sadhaka*, - *Mahamool yogi*, then only the end in infinity, infinity in the end. Of all those too there are divisions. In fact it is I indeed, mine indeed, it is you only, yours indeed -all these indeed are the infinite aspects of creation no creation -what else are all these. Let it be off, throw it away all these topics. How more of all these are to be related, like a story at present you are listening to, of course you made queries, so just as little spoken.

THE PARTICULAR WORD THAT UNFOLD ME -
WHO AM I? FOLLOWS THE REVELATION -
SHABDA BRAHMAN

Q:- What it is with that light, with that word, what these matters with *sadhaka*?

MA:- Why you speak of *Atma jyoti* (Self light), why it is said *Apta jyoti* (light of one, realized) -it is I who is word, it is I who is letter, where there is not dripping. The meaning of word means it is the particular word as formed with combination of letters, who unfolds me, who am I -make revealed, it is that *Shabda Brahman*, one *Atman* alone. On account of that indeed, it is spoken,

any *Vakya* (speech) words etc., as could be obtained -these are called '*Apta Vakya*' (words from a realized soul. There however it is I means -You and I remain separate, not only excluding only, You only, you and I are one *Tattwa* (truth) as well -that is I, I only, it is I who is you -reality of the truth (*Tat- Svarupa*).

Q:- This kind of topics how could be narrated?

MA:- In case of your worldly dealings all that you experience in your mental kingdom, how do you explain the same? However regarding this body, as you beat (the drum) so you hear. How is that? - You have it understood as much as you can. In case of your mundane world too, you have what your own (outlook) -a boy, a young man, and old - in keeping with the particular state there are corresponding views, in a dealing absence of dealing, with expression absence of expression -how do you make the same expressed, as little as you can do, can you say? Just notice, how many varieties are there, so many other things -in the language of mental kingdom too, how little you can give an expression (of the same). These (as referred to) are in case of what is revealed in mundane world -your own and other, accepting the same as you discuss and move about. In case of *Amool*, (absence of source) -mundane extra mundane, gross, subtle causal, in beyond not beyond, again there is no question of a source and gross -what is there and not? Oh Baba, in case of all aspects indeed all can be spoken of, neither can it be spoken. How little of the same are expressed in your presence. This (as spoken about) are in reference to a particular aspect, following a separate aspect -a little of the same is spoken of- as a hint only. In regard to *Viswajagat*, beyond *Viswajagat*, as little of the same is manifested and remains manifested -how little of the same is unfolded - this indeed is not to your knowledge.

Q:- What is as spoken of *Amool*- we however are acquainted with up to source only, could there be any statement relevant, superceding the same too?

IN *MOOL* (SOURCE) AND GROSS HIMSELF ONLY -
IN THE GREAT UNMANIFEST TOO -
HE ONLY HIMSELF INDEED

MA:- Oh Baba! Regarding source and gross a reference to the same you are always used to have definitely. What is there in the source (*Mool*), same is revealed in the gross (*sthula*). In regard to *kriya* and the rest, how little of the same is in *Mool* and gross, besides how little of the same is in unmanifest? The aspect which is unmanifest how are you going to make the same manifest with the support of what *Mool*? In the context of mundane world, since any state there, refers to that of *jiva jagat*, (there are) a place, place of self, absence of place. So in regard to where it is supreme ultimate, with form formless, where nothing can be spoken of as you hear about -know you, there is that great unmanifest, where it is the great absence of speech, there as well such as in *Mool* and *sthula* it is Himself only, so also accept these as well in that great unmanifest it is Himself only. Manifest unmanifest are not separate, including all it is Himself. The aspect which is unmanifest that can be conceived from the point of view of *jiva jagat* - (however) where it is, as you are making a query about? There is comprehension of incomprehensible, however relative to comprehension. In case of great unmanifest there it is Himself eternally unmanifest, where there is no aspect containing relative non-relative, revelation absence of revelation. There how to make you understand the question of *Mool* and *sthula* there. Just as spoken of this is manifest relative to unmanifest, in case of great manifest the aspect of unmanifest too is there positively. The fact about that place is -it is not unmanifest relative to manifest. No relative statement is relevant there at all. This is indivisible relative to divisible -this as well is not relevant. However in great indivisible (*Maha Akhanda*) there is no confrontation between confirmation and refutation. It is because in the context of a relative a state is accepted. Therefore that great indivisible as it is, how a statement about it could be relevant with what, that is to say manifest unmanifest are unrestrained -That That That, there it is what it is.

In respect to your query, another statement is being made in regard to aspect of a course. There is experience that you may have in course of movement -manifest unmanifest -He who is experienced as such, it is the experience of Self by the Self, (which is to) know, gained. To gain means what you are having gained already. You are to gain that only, what you have not gained yet -whatever you may conceive in the realm of mind and transcending mind as well. To *jana* (to know) means *jana* (which is not), that also has to be gained. A negation, affirmation that as well to be attained. In what state (there are) affirmation, negation -that as well to be achieved. Negation of affirmation, negation of negation -that as well has to be attained. That is, already is in existence, becomes, is not to be, will be, is being -all these as well have to be gained. Now you understand, how little can be expressed and how much remains unexpressed. As little that could be spoken of, are instated in *Akshar*, *Shabda-Brahman* where it is expressed as you consider, there only are created uncreated, revealed unrevealed as infinite. Here only in this indivisible there cannot be any question of manifest unmanifest. (Such as) it cannot be expressed, what has been eaten as personally experienced. In *Maha Akhanda* however, after taking something, whether the same can be expressed or not no question of the same is there. It is never subject to a manifest or unmanifest. That which is subject to manifest unmanifest, it is indivisible of a divisible infinite, in fact (these are) relative. In this relative however, there is not the Great Indivisible. Only to give an expression in language the *Maha Akhanda* is stated. When Great Indivisible is stated, nevertheless the real name of the same is not expressed. In Great Indivisible, with reference to the little part of *Mool Amool* of a particular aspect as stated, in regard to that place it is within *Viswajagat*, beyond not beyond etc. -here what is stated as *Mool Amool*, just say that, have it a clear understanding.

THE INNER KRIYA IS SELF THE MOVEMENT -
EXTERNAL KRIYA IS CONDUCTIVE TO INTERNAL KRIYA

In Rishikesh, in regard to words of Mahatmas, Ma as in reply to their queries - when the inner *kriya* is self the movement, the fact

that it is (still) united with external *kriya* -a direct evidence of the same is -an external *kriya* too, with the help as provided by the inner *kriya*, itself assumes a favourable form to (the former) spontaneously.

Q:- How is that?

MA:- the direct evidence of the same is, when one is on this aspect -it is a particular aspect as first, middle and within the movements at all times (here is reference to) an aspect as you could make to speak -*vivek* *vairagya* how it unfolds through renunciation and mundane enjoyment. Suppose (this body) is lying on the bed ordinarily, use of articles of bedding etc as if none at all is acceptable to the body. Standing, sitting, lying down all as if are dry (i.e. no comfort derived). Putting away from all these affairs as if inner *kriya* is nourished. On account of that how could a place for an indulgence to laziness be there -try to understand. Therefore lying down on a bed in worldly manner is there on the wane. A *kheyal* to put on clean clothes etc. should be of the same way, of course.

This as well (used to take place) at that time -here are all those which are made of external cotton thread etc., what are of (daily) use, and used as such and food stuff that is subject to a daily change, body refuses to accept the (same). At occasions it is like this as well, as if an electric shock. Silk etc. are pure as heard of, this could be put on (only). Bark of a tree, hessian, (sack cloth) etc. are acceptable, lying and sitting on grass and leaves are agreeable, favourable for the body. In the course of such (transformation) there takes place the awakening of inner aspect -well, this as well is the aspect of enjoying one discarding the other.

To massage oil on the head, to comb hair etc., all these indeed out of mind already, month after month. Here only (allowing) matted hair to grow and to cut nail etc. -where is the mood and leisure for the same. Regarding taking food, here no question of taste, agreeable

or not. Insignificant quantity as little that little, during the (whole) night upto close of the day, once only -like (this) day after day continued passing away. As if somehow to maintain the external dealings. At the time when the body while sitting steadily or remain lying down -hour after hour. Again when (this body) was engaged in external dealings and works, that (particular) time remains within *kheyal* -this is acceptable, and the other one unacceptable -this also sustains a particular aspect enjoying objects of senses -(which) used to appear repeatedly under discrimination. Moreover when remain sitting etc. for a long time steadily, gradually there cropped up a discrimination within -the fact that this one is not acceptable to the body, neither agreeable, this as well is a bondage, an impediment. All right, in that case the fact of discarding is also an aspect of enjoyment -one aspect is agreeable, the other is not.

**PRAISE BLAME, FAECES AND SANDALWOOD PASTE -
EQUIVALENT, ABSENCE OF FEAR**

MA:- Then again this particular aspect -may be under the sun or during the rainy season there is accumulation of water and mud i.e. to be under cold or heat etc. within these, whenever under any circumstances where (Ma) may be placed in, there only (SHE) steady for a long time -may it be in that sitting posture or lying down. This as well as if through inner *kriya*, keeps pulled in. Lying down straight on the earth or to remain in a half lying posture, no question of sleep. Body is lying down under extreme heat of sun - whether lying on a velvet mattress or under sun, in thorns, mud and jungle -where is the question such feeling here? Sometimes again on a particularly dirty place, or on water on snake pit on the rat's hole or on the living place of ants -on any of all these, who is here any more to make *kheyal* of a snake or of a scorpion. Anywhere and everywhere to remain seated steadily or lying down for long time, day after day, hour after hour.

Under such *bhavas* perhaps praise and blame, faeces and sandal paste are aspects of equal value, absence of fear -this indeed we shall understand of course.

On one occasion, this as well (happened) -the cloth put on as if the same could not be retained on the body. In the night all alone making all these rolled up secretly sitting down on the ground in a corner remained there for a little while. Afterwards when among the people, putting on usual clothings. This as well for a short time -full of external cover -the *sannyasi*, further too, covered with ashes of *vibhuti* -could it not be comprehended. The particular form in a specific state, as you are in fact, a revelation of the same to take place. Here however it is *antar vibhuti* (inner ashes). The symbol of the same is as *vibhuti* is smeared all over the body in external world -know it.

STATE WHERE THAT ALL RENOUNCED

MA: -There is that when the aspect of accepting worldly coverings (i.e. putting on clothes etc.) is the waning, at that time what is the shelter of in and out? Here of course is the state when all are renounced. Meaning of *vibhuti* is aspect of desires and longings all are burnt out through *vivek vairagya* reduced to ashes. What is He -i.e., reveals in the form of *vibhuti*. Just see, don't you say- what a beautiful *vibhuti* has been awakened in him. Where this as well is rejectable, that is to say the particular *vibhuti* as awakened through the course of *sadhana* -this is rejectable. However, in case of *Nitya Vibhuti*, where is the question of acceptance and rejection? Again in the context of *Bhasma* (ashes), who is it adorned with that ashes (*Bhasma*)? -it is He whose dress is (all) directions only i.e. whose Ma only is the asana to sit upon, and the sky only His cover. - that liberated person, who is He? Who is He in this state you should have it comprehended. Now the aspect of this *sannyasi* without any cover, where from -would you like to hear? -Who is in *Mool* same is in *sthula* (in gross state) -in fact in all places, -is not (He) in this state as well? Yes, again when it is spoken of a *vibhuti* as well a bondage of course. In particular state where you mention as acceptable and rejectable as you speak of, this refers positively to that place only. On the other hand direction no direction, and all

those clothings and adornments as mentioned in that case should it not be considered as a bondage? The particular *kriya* relative to liberation and non liberation, that *kriya*, this as well is an impediment.

There is a state, such it is, that external cover, food and eatables nothing at all are acceptable. In the context of this aspect, when there is (unfoldment of) *Mool sthiti* anywhere, there only is that *sannyasi* free of all those covers. Presently the aspect that you brought to comprehend, where is the place of *Mool* of it find it out. All those without exception pertaining to *Viswa jagat* and beyond *Viswa* -all those are of different aspects, besides the different aspects as well -such as the sea in a drop -are not (all those aspects) in you only, in me only? -this aspect is awakened in direct perception. In what place, in what manner all these aspects can be unfolded, is not this aspect an evidence of this as well?

ANY TIME ANYWHERE IN ANY WAY
SUBJECT TO WANT (ABHAYA)
AND IN SVABHAVA -IT IS THAT ONLY INDEED

MA:- Again this as well in *kheyal*- well, this as well (can be considered) a state, how is that? -while there will be a dependence on renunciation and worldly enjoyment? In you, in me, how that can be anywhere, in *Viswa* beyond *Viswa* how that can be anywhere possibly? On the other hand (while) anywhere in any manner (be it) in want, in *Svabhava*, -this positively indeed. Then it is That what it is only. *Gita* says -one instated in this state (state of *Brahman*) even at the last moment of life, he lives in *Brahma Nirvana* (see *Gita*). *Bhaiji* before leaving his last breath, made us to have a view of the same in direct perception. We while standing and fixing our gaze at his face, had the good fortune to have a look of it, How it was? -stretching out the index finger he was saying -Ma and I are one, Baba (*Bholanath*) Ma, I -all are one -immediately on saying (so), well, there is that *Sannyas Mantra* (as was received by him) at *Manas Sarovar* -Ma was speaking in soliloquy -the same he accepted in his heart in such a manner in this last moment, the

auspicious moment, the same issued forth from his mouth -the last breath. It is I only (*Gurpriya Devi*) could hear the same, none else heard it, neither could follow. A little before the person who being subject to physical ailment, was given a little talk on various matters, the same person at the last moment (declared) -in *Viswa Brahmanda*, all indeed are one *Atman* -raising his index finger. So saying - last breath.

In case of *Bhagavan*, there is no question of taking a birth. There is advent and no advent, in His *Lila Kshetra* only this statement is appropriate. -in fact it is He indeed, the One alone. In case of Him, He appears as well -disappears also, does not appear, does not disappear, He makes an advent, does not do as well -in that case only the statement of advent is valid. Could there be anything else besides Him? For a revelation of the same, there is man in this form in *Lilakshetra* of *Bhagavan*.

IN THE PRESENCE OF MA ONE CLOTHED IN GERUA
COLOURED CLOTH -WITHOUT A PHYSICAL BODY-
A COMPLACENT LLLUMINATING APPEARANCE

A high official, pensioner. Both husband and wife are disciples of *Giriji*. Sometimes after he was in a strange sort, left his family. In the company of his friend went on for a pilgrimage to *Badrinath Kedarnath*. On completion of that pilgrimage they reached *Rishikesh* and continued living on the bank of *Ganga*. Later on, they left the place and met Ma somewhere. During the Diamond Jubilee celebration of Ma's birthday arrived at *Benaras*, he was slightly indisposed. The function was over, *Sukdevanandaji* took Ma and *Hari Babaji* to *Paramartha Niketan* (an ashram at *Rishikesh* on the bank of *Ganga*). At the time of leaving *Kashi*, Ma met him and had touched him.

In a cottage in *Paramartha Niketan*, Ma was lying on a floor in an ordinary manner. Meanwhile She saw in the air at a distance less than a cubit from Her (the same person) appeared, sat in a *padmasana*, clothed in gerua, putting on the same as an external

cover, and while sitting spoke aloud addressing Ma -Ma, I have come, a complacent illuminated body. When alive, he did not put on gerua clothes, however maintained feeling of *sannyasa* inwardly. In the conversation it was evident a spirit of renunciation sustained within. In fact he had no mind to return to family- the state (after death) as ordained. Living absolutely a plain life. Till today how much he (advanced) in his effort in realizing the supreme objective, was not known to any. It was all of a sudden only followed this unfoldment.

BIREN MUKHERJI -AFTER DEATH
APPEARED IN PRESENCE OF MA, WRAPPED IN GERUA
CLOTH AT VRINDAVAN -THIS TIME I HAVE COME TO YOU

Long time past there was no meeting with Birenda, this fact remained in Ma's *kheyal*. Meanwhile Brahmachari Kamalakant informed Ma, Birenda lives in Bhadreswar, in case there may be a meeting (with you). Ma enquired of him about the way to reach Bhadreswar. On reaching Calcutta, it continued to be in Ma's *kheyal*, about Bhadreswar. Meanwhile one related to him, came to Ma and spoke, Ma, do please agree to visit Bhadreswar, I will make arrangement. The same was in Ma's *kheyal* indeed, immediately making required arrangement She started. On reaching Bhadreswar, Ma stood in front of the door and he who escorted Ma then went in and informed Birenda. Birenda did not have proper vision, he, his wife and son came and took Ma away. However, Ma does not enter a householder's room, just stayed for a while under a tree. The other children too joined, in an interior place which was like a little scattered jungle, Ma continued walking there. Birenda continued describing a little about this residence of his. Ma spoke to him, sometimes on occasions you can have a respite, and can move to a place where this body may be. Birenda replied immediately, of course I have no intention to receive *sannyasa*. Ma replied, this body did not mention about taking *sannyasa*, you can go out visiting a religious place, in the company of *sadhus* in spiritual assembly (*sat sanga*).

Ma returned to Agarpara Ashram, while leaving asked them

why not accompany this body? Immediately they both -husband and wife joined Ma and stayed in the Ashram for few days.

It was noticed whenever Ma went out of Ashram they also used to accompany Her. Spiritual discussions as little with Ma, besides in rest of the time he used to narrate about their association with Ma and related so many incidents of past and made others happy. So narrating he could not restrain tears coming out of his eyes and some among whom listened to, they also used to be in tears. Like this number of listeners continued to increase. It was time for Ma to leave Calcutta, it was proposed that they too will escort Ma upto Howrah station, afterward they will return back to Bhadreswar. They accompanied Ma in Ma's car. Stopping the car at a short distance from railway station, on the bank of the river Ganga, they took Ma in their company for a little walk. Those who accompanied Ma in the car, also got down and joined walking in Ma's company. Birenda spoke out -I shall have a little talk with Ma privately. Alone with Ma he continued speaking -Ma I have decided, I shall leave, and stay with you making necessary arrangement for here. What else I am in need of, the children all have become self supporting individually, in case there may be little inconvenience, that Ma will take care of. I shall come to You. Ma replied -yes it is good to get out on occasions. What is the need for my going back to family? Ma did not say anything. Ma went to station and they left for Bhadreswar.

(Now) he continued writing it was as such as if he will just be arriving. Letters of this nature were repeatedly received. Meanwhile his youngest daughter wrote such a letter to Ma -Ma did not reply to that letter at that time. Afterwards a letter from Birenda was received -I decided not to go, I shall try to realize Ma from here only. I have already taken a firm decision about it. Later it was heard -perhaps this type of discussion took place in the residence - if I go to Ma and in case Ma gives me *sannyasa*, I will accept the same definitely. On hearing this, the family members thought, perhaps the talk with Ma about taking *sannyasa* has already been decided.

They did not know that this kind of talk did not take place with Ma. Later a letter was received -during *Durgapuja* at Kanpur they will stay in Ma's company. During the puja Birenda came to Ma with his wife. Then it was disclosed why he did not come although it was decided so. The family members lived with Ma for a short while at Bindhyachal, afterwards returned to Bhadrashwar.

During *Kumbh Mela* Ma wrote them to join the same, that too did not materialize. Within a few months of this, he got sick and expired. The day he died, Ma was going to Karoli from Vrindaban, within this period She saw that Birenda had come to the hall of Vrindaban -as he was used to sit in a particular *asana* it was just like the same way, seated wrapped in *gerua* cloth. In his state there were some others too in his company. He suddenly spoke as if with an open heart -Ma this time I have come to You -he will not have to go back again such a feeling sustained, as if a concrete form of joy too, extraordinary. In this context Ma said -this is one or two only among those who are familiar to you -about whom are spoken of. However indeed within those, familiar and unfamiliar with you, there are so many varieties -where the same are told about?

RAHUL CHATTERJEE -TO MA ON EXPIRY

MA:- Did not you notice, that day when topics were raised in presence of Hari Baba and all others as well. Before that this three/ four years back, in Calcutta, Rahul had been very sick Doctor had said if he could remain alive for these specified hours, then he will come round. At that time Baby (Rahul's wife) near Ma in a very sorrowful mood. On that occasion however, he became well. When Ma had been in Poona, one day suddenly a trunk call was received, informing Rahul was indisposed again. Such was the information this time, there was no possibility of his survival any more. Meanwhile a trunk call was made from here (poona) too (informing) make a trunk call at this particular time. But while engaged to make trunk call, the message received of his end. This body was sleeping in the room, so the message was not being conveyed. Ma observed, there

used to be held *Raslila* (a chapter in the Bhagavat describing *Raslila* - i.e. a dance drama by *Sri Krishna* with the *Gopinies* -milk maids of the village), the *asana chouki* (a sitting place on a low-lying table with *asana* spread upon) that was used in *Raslila* and Rahul came (and sitting upon it), expressed such a feeling (indicating that) he had already come and reached there. Noticing the same Ma did not disclose anything to anybody. This body left for separate place and lay down there. They thought this body is lying down so the last news (about Rahul) need not be conveyed to Her, however noticing Her moving elsewhere, the same was conveyed. Then all these were narrated. Then it was seen, the moment he (Rahul) left his body (in Calcutta) just at that time he was here (in Poona).

Since he met Ma, after that only Rahul under the direction of Ma, used to observe daily something positively, in the context of spiritual matter. The little that he could observe, secretly sincerely, this of course was maintained. Ma said -no question of day and night, like such there were so many as many.

Q:- Where there is no *vighraha*, all the same a *puja* is being observed -what about that place?

MA:- The matter related to that place is, when *puja* is being continued to take place all the same no revelation of any *vighraha*, there is that unmanifest *satta* from which unfolds a state, causing revelation of *mantra dhvani*. Anything anywhere springing forth, only sound and whatever there related to *puja* used to unfold.

SOUND AND THE REST ALL THESE
AS USED IN PUJA -
EACH *VIGHRAHA* HAS ITS OWN *SATTA* THERE

Q:- In the absence of *vighraha*, *puja* whom to?

MA:- Don't you know that, through *nam* through any *mantra* etc. as you can refer to, the form of this sound and letter can unfold in a particular state, with the formation of the same, if uttered in the metric rhythm of a letter and sound and if resorted to *japa* and the rest

sustaining *bhava* etc., (as a result there unfolds) as for one, opening the spiritual knot through the jingling sound of *mantra* and *akshar* (letter), the other one is, being mellowed down in *bhava*, the aspect of utterance makes its way - in the same way word etc. all those related to *puja* (unfold). Whose *puja* it is that taking place, do you know? There is that Himself- each separate *vigraha* sustained by individual *satta* with the same. That is why when one is conscious of his identity with a *satta*, Self in the Self, how is it then? - then in keeping with a particular state, the fact that you are in a concrete form, those aspects in separate states, the way they are to unfold this of course, will take place. The fact that you are indeed Himself, That only, as a right solution of that *Tattwa* -the same is revealed.

Great *Kalpa* and Great resolve -which these are referred to -do you know? A journey is initiated sustaining a resolve, (*Kalpana*) in order to transcend the same.

One while covered under ignorance all the same considering same as true. You should follow the aspect leading to liberation from ignorance -(through) *vivek*, *vairagya*, (leading to unfoldment of) *Mahagyana* (great Self Knowledge) *Svarupa gyana* (knowledge of Self Reality), *Shakti* with *Kala*, (a part of *Shakti*) *Nishkal* (*Shakti* without *Kala*) transcending all *Kalas*, *Niranjan* (free of ignorance). Where question of *Niranjan* absence of *Niranjan* is there or not, -where it is that, what it is.

WHEN PRIMAL PURE QUALITY IS IN YOU -
IT IS RELATIVE TO *NIRGUNA* (ABSENCE OF *TRIGUNAS*)

MA: -The fact that you have base qualities and virtuous qualities, when anyone points out them you feel upset. Moreover, when one makes you aware of dark qualities you do not relish the same as well. That there are base qualities in you, on a touch of the same, give rise to all these, it is because the particular qualities as you come in touch with, as result of that indeed, causes restlessness in your mind. The quality that predominates, if

your food contains the same, you develop a taste for that. You are covered with base qualities as well as with virtuous qualities. You are attracted by virtuous qualities, you are also attracted by base qualities in the realm of mind. When pure virtuous qualities give rise in you, then it is relative to absence of qualities (*nirguna*). Those which are in you, on account of that these make appearance. The supermanliness (*Purushatwa*) you are endowed with, so long as that Supreme being (*Purushottama*) is not awakened till then you will have to apply your valour, the *karma* aiming at the realization of that Supreme being, how the same *karma* is possible? What is observed daily in a regular way or casually i.e. regular every day and casual.

On an occasion Mukti Baba (Swami Nirgunananda of Ramakrishna Mission - who later joined our Ashram) read out *Joga Bashitha Ramayana* a little. That state does exist positively, there is the sphere of infinite *Kalpana*. The Resolve you are subject to in, the *jagat* exists -as a result of the same this unfoldment follows. What are you going to say about this resolve (*Kalpana*)? A journey is initiated by you in order to unfold what is beyond *Kalpana*, you only abide in you. The talk that we heard from Baba (Mukti Baba) today same *kriya* and queries thereof are where from? Nowadays is observed, the word medium (*Madhyam*) is clearly in evidence. What this '*madhyam*' (medium) word is possibly to be, who it is revealed in the form of sound as a result of this linking cause. From where, whose *Tattwa* it is, who is this *Tattwa*? Since Self abides in the Self, it is you only what is yours, when sounded with word language in rhythm.

He is beyond union and separation all the same through a particular union too. Now the subject matter is -where this little daughter was received with a particular form of talk and movement pattern and appearance -in the company of those how they appeared (in the scene) none at all is aware of it. The particular *kriya*, along with those *kriyas* etc. as manifested in a

specific form and varieties, in the conjunction of the same presently, the query in respect to *kriya* of different *bhavas*. *Kriya* in absence of *kriya*, and absence of *kriya* in *kriya*, any of them in a particular combination (unfolds as) in perfection. That is why, at that time those who were in association, who witnessed the same, what is the special feature of them -presently is not known however. This advent has been considered in an usual way. A revelation of this nature has infinite patterns and appearances you should know.

In accordance with views of those, -a beginning (birth) and the end (death), there should be a particular form as appropriate anywhere, in the pattern of movement, in fact in every affair. At that time in regard to who was in the company, it was necessary that (he -Bholanathji should) remain behind a screen, that much only as was evident in conjunction of *kriya*. In appropriate time, (death) he in his own state. If a scrutiny of all aspects of the associates is made, does it not unfold the aspects of supreme objective - the appearance, disappearance? One attains the aspect of supreme objective as much as it could be made search of. At that time if a companion of like form would not be, in that case, in keeping with the age of this body to take care of everything like a child -(would it be possible?) That is why Ma too there addressed as a father, a Gopal (to treat as a father, as a child as well) -such as in case of the state of a small child, or an aged old mother the body was well protected, as need of time. Later establishing himself at the place of a disciple as matter of pride and in a loud voice -used to exclaim to many could there anyone else be such in the world, -the wife of one is his Guru. It is I only, one alone.

**LIBERATION, WHO IS LIBERATED? -
IN CASE OF ONE WHO IS ETERNALLY LIBERATED**

MA:- Past future present -who is observing the same? In case of past future are (looked upon) as relative there is an observation. Where could a liberation be there? Where in the context of liberation, it is spoken of there you think over -liberation, who it is liberated? One who is in eternal existence. Yes, the particular place as referred

to by that statement, it is there in that place. Look, who it is as subjected to bondage, who (again) got liberated, moreover when liberated, are not all these places relative? The son of a king must be a king only. Does the state of a king in the kingdom can be looked upon a fresh one? Which place is subject to change, that has got to be assumed. How is that? -such as some places, there are new palaces of Rajas only, (however) the place of a king is one and the same. The child of *Amrita* is *Amrita* only. Where there is unattainment, there for attainment it is but natural to give rise for an attainment of the same. In keeping with the state a reference to all aspects, are there.

**IF ANY KARMA PERTAINING TO JAGAT IS IN PERFECTION
THE PATH LEADING TO PERFECTION OF THE
ENTIRE KARMA IS UNFOLDED**

All *karma* as indeed have a perfection. Is it not spoken of in *Jagat*, there it is as if perfect in sixteen *kalas* (thoroughly fulfilled). In respect to world as well, if any *karma* is in perfection in that case the path opens of the entire *karma* to be in perfection. With one's view fixed on this aspect, the duty a human being is, the path which is true (i.e. which leads to the Truth) and those who are devoted to the journey on the path of truth, they must resort to speaking the truth, maintain a pious outlook () and should engage in *kriya* which is conducive to righteous *kriya*, as appropriate anywhere -in order to have those *kriyas* perfected, one must persist in a determined effort.

When one engaged in a particular *karma*, if he can maintain the objective to be perfected, moreover what is the propitious action (*Sat Kriya*), one should bear the same in mind and keeping the hand engaged accordingly, in case the same *kriya* attains perfection in respective places, in that case one will experience personally himself, as if his own *shakti* is giving a touch here, making him satiate. On the *karma* attaining perfection, the path leading to *Sat Kriya* in order to unfold the Self *Svarupa*, and for a search for the same one initiates a journey. How is that? -Since you are in fact

in eternal perfection, that is why this is the aspect leading to the perfection. A perfection at places means, the path leading to the aspect of *Purna* unfolds.

Those who will remain devoted to the spiritual aspect, the *karma* of this aspect attains perfection. At that time they should remain alert -those who remain subject to adverse criticism, jealousy, envy, attachment, anger, lust etc. for them these (adverse) aspects get nourished, and path for a fulfillment of the same opens. All sorts of clique intrigue, falsehood etc. under a shelter of these. One should accept what is beneficial and reject what is desired (under a craving). It is because you are going to attain yourself - permeated by Himself, He only which in fact you are in eternal existence -as manifest unmanifest. Oh Thakur! Why drag on a path carrying to danger, in a wrong way -are you not Himself the state, in perfection.

Yogi, rishi, muni sadhaka, great souls, all *Tattwas*!, -the one as it spoken of anywhere, is continuing to speak and will speak about -all these indeed are in indivisible whole. How is that? Whether you say He, or I, or you -it is Himself. In *Viswa Brahmanda* and beyond -here are all those doctrines no doctrines are all in this indivisible only -you should know.

Within the realm of mind indeed is the sphere of a subject to confrontation (under) egoism etc. -where there is (a difference) between mine and thine. Where a relationship of *Guru sishya* is not evident, in case if an unaccountable grace too is not there, (under the circumstances) you are the father, the mother, the friend, the companion, the husband -(in fact) you are all indeed, master and attendant -how this state could there- be any more? Where one is not particularly (interested) in the subject of *Bhagavat Tattwa*, not under any circumstance in any place, to take *nam* of *Bhagavan*, 'reading of holy books etc., an aptitude for spiritual association as well, not at all there, *sadhaka, yogi yoga* -where a path has not at all been followed to fulfill the same, an initiation of journey is not at all there. While being in the mundane world indeed in order to attain

Bhagavan, a restraint of senses, the aspect of controlling (six cardinal) passions -where could all these be here any more, you should say.

IN CASE THE MOOL SVARUPA IS THERE -
THE ASPECT COMPREHENDING THE MUNDANE
GROSS (IS THERE)

The subject about the indivisible *Tattwa* pertaining to *Bhagavan*, leave aside, any discussion about subject of *Tattwa* related to any course as well (has not been followed), there to grasp and understand it is great difficult no doubt. (Doctrine of) where is a *jiva* there is *Shiva*, where is a woman there is *Gauri* (consort of *Shiva*) (is there) definitely of course -in regard to this subject of *Tattwa*, to comprehend the same even by indication too, in this context it is almost impossible, is not it so? The *Mool* itself of mundane world, in the *kriya* of the same -why it is said 'in *kriya*' do you know? If one could reach the *Mool* itself, in that case who it is pertaining to gross of the mundane -is the way to grasp the same. Considering this aspect the fact that the mundane world too is Self with the Self as if a little (experienced) of the same i.e. to say the place where a query about *kriya* of *Bhagavan* crops up. A touch as it is, -in mundane world too there is without beginning, end, absolute quietness (bliss) you. do speak of, at any unknown moment, in any state as well, on a touch of the same a query about the aspect of- *Bhagavan* may be raised. Such as a tree, which is to appear with fruits containing seeds in branches and sub-branches. So you can observe seed of Tat (supreme) -where it is not? When one is instated in *kriya* only pertaining to mundane world, -frenzied like one intoxicated with vanity -how this aspect could be comprehended, do you know?

About the realm of *kriya* itself pertaining to the mundane world of *Bhagavan*, how that turns to be, is continuing to be as well, can possibly be too, so you listen. Nature of a *jiva*, the empire of reality of *jiva* -the realm is Himself here as well, the Self in the Self, it is on that account. If this is not the case, the unfoldment of the reality of creation (*Srishti Tattwa*) by stage could

be -where and in what way. *Jiva jagat* -on account of that this body speaks, what is in bondage that is *jiva*, what is movement that is *jagat*. Who is under bondage and who it is that make one in bondage? -The bondage of self as it is, is not the same self here? Otherwise how the path leading to liberation of self i.e. how then the journey could be initiated for the liberation of self Reality? A mind too is of infinite forms of course, -pure mind impure mind and the rest as one pertaining to anywhere, in keeping with the state of mind. On account that indeed it is stated here, here it is as spoken of all those pertaining to this aspect have infinite forms -infinity in the end, the end in infinity- that without beginning, infinity, absolute quietness (*Shanta*) -this indeed you speak about.

Now have it grasped, who is possibly playing in respect to this aspect i.e. perishable. In the realm of *Bhagavan* everything is possible. At all places He Himself is in fact. The state, what is rejectable here, this of course has to be. What is imperishable eternal, if you move on without belief and accepting the same, how could there be the journey leading to the self Reality be successful. In all these aspects indeed it is the reality of the Self- Self of yours Self of mine -in fact He only the Himself. Don't you see, there are those great souls, revered souls where they are created from, and created where. At any unknown moment, he will manifest as the child of any -the Self is the child of Self however. It is Himself who appears, in fact Himself only appears -the Self in the Self in order to unfold this secret *Tattwa*.

REGARDING AHAM(EGO) TATTWA- SVAYAM SVARUPA -IN AND OUT IN IDENTITY

On account of that it is said a *jana* (human being) the *Janardana*, that *Janardana* only is Self installed. Why installed -don't you know? Accepting the aspect of I and you, because of this aspect, in fact that you is I, I is you -that indeed is I myself the Himself in fact. Here the *Svayam Svarupa* of *Aham Tattwa* you should have it understood. So long as the *Tattwa* does not unfold in and out as being one, the fact that there is only one *Janardana* where

it could be? On account of that the words - out, in and middle are appropriate here.

This *jiva* when living as *jana* of a *jagat*, the same *jana* when under the nature of a *jiva*, (the aspect of the mundane world) completes, what is the reality of the same? Here subject to ignorance under a momentary happiness peace, jubilation one is undulated, again subject to sorrow, loss of peace, grief due to bereavement when piled up in infinite patterns exposing his own reality. Just observe, what a state (a *jiva* is in loud lamentation) -oh! *Bhagavan*, oh *Bhagavati*, what a sorrowful life (of *jiva*). The particular state in which accepting the absence of the reality of with the form of *Bhagavan*, the fact that the reality of the *Abhava* is the *Svayam Svarupa* and (also) one under *kriya* of *jiva jagat*, the fact that in these two results in opening the sea of woe, as a result of dripping of this form of *Abhava -Svarupa*, that this *Akshar Purusha* is in the self, ceases to have a touch of the same. Now observe why there is want and complaint, in creation as well -you of course say -there is creation since there is an observer of the same (*Drishti Srishti*). Each and every place has a state.

He who is subject to *kriya* pertaining to the mundane world, besides as little *Kriya* of mundane world that may be under his control, here it is within the realm of mind -the Emperor where a son of a king- *Tikaraj*, in youth -a prince, then follows the crowning ceremony. Then only he is the *Maharaj*. This *Maharaj*, an Emperor -is the *Svayam Svarupa* -what else can be here? So long this *Maharaj* is not there, till then that Himself is not the owner of the empire. Till then there is *Tikaraj* involved in his games, in the form of unknown ignorance under the aspect of that mundane world.

Just like a child, moves to play with a snake, looks for catch hold of fire, runs to play in deep water eagerly. If impelled to move that way and with a touch of all those, what will be the outcome of it, the child of course is ignorant about anything, in keeping with a child like play, as it is. Similarly in that mundane form of *Bhagavan*,

a knowledge about the great *Tattwa* is unknown unblossomed, such as a bud in a flower. The subject about Supreme objective, here the fact about self, self Reality, the *Atman*, as dear as life - on account of the door for leading to this comprehension being shut as well, what is the (real) aspect of Supreme objective one may be listening of the same repeatedly, the aspect of mundane world being sustained, remains to understand the same in the context of analyzing in the worldly way. From that point of view, here again as well, in what form of them, is brought to light. -Suppose a criticism, as if the Supreme objective is a subject of ridicule, in a spirit of cutting joke and laughter, bearing in mundane manner - in order to inflate same using all sorts of ideas and language, the expression of the language by which it becomes more prominent. The mundane world as well is of the self, self in the self. Making a description of the same manner -where you make a use of these words as well. Here in case of this -what is the aspect of unfolding self Reality, to know Self by self, attainment of *Bhagavan*, -the *kriya* in regard to that, it is not the case here. The particular aspect as is predominant in any, in order to have a full satisfaction of the same, as many so many are conducive according to the state of any under the self idea, judgement and the rest, sustaining the sharpened edge of egoism there are groups too and in worldly dealings all these are of course there always in the present case. Such as *Abhyasa yoga* in case of Supreme objective, similarly in order to move ahead towards perfecting aspect of mundane union and separation, while sustaining motives patterns and appearances for enjoyment of worldly desires, under which there are individual states according to that it is to be completed.

IN HUMAN BEING INDEED -
CURTAIN OF IGNORANCE,
DOOR OF KNOWLEDGE AS WELL

Perhaps (one might preserve) about *Bhagavan* mentally within in his own way. Some remaining secretly away behind the view of human habitation, others may possibly do in the open a little, sometimes or not much known externally, because some objection may be raised under ridicule. Some within, a flash of liking a little as

it were, not much in evidence externally. He would consider it a distasteful matter and will subject himself to discriminate this way that way. Some one again may be inclined to control his senses resorts to serve to humanity, good dealings and the rest but to accept *Bhagavan*, *Shaktis* of *Bhagavan* is not to his liking.

In the kingdom of *Bhagavan*, in the mundane realm it is He only in fact abides in many forms. One or the other aspect is rejectable by some one. Some other may be accepting any other aspect a little. Some other may possibly in the mundane world, within the public society, in order to maintain harmony well protected one or the other *bhava* pertaining to Supreme objective may keep secret. In case of others too, there is not in evidence a liking or disliking much.

In case of another too, *Bhagavan* may respond within a little of any aspect, appearing slightly in view. Since the aspect of comprehension and understanding is not a predominating one, perhaps keeps a company to all sometimes in a particular way. In case of some, sometimes an unanimous approval with all never happens at all. It is because this human being of course can attain *Bhagavan*. In a human being only there is curtain of ignorance, similarly a door of knowledge is also there. In respect to form in varieties, size in view does not tally of one man with another. Postures and gestures are of course not possible at all to be identical. On account of that, individual *bhava*, state and *samskar* are different. Such as two leaves of a tree, two fruits can never be identical. Two children of some parents are not identical - you are observing positively. On account of that individual *bhava* state are separate. After all a human being, in fact, in case knot of ignorance is not pierced through (*granthi bhed*), since is subject to mind, in mental kingdom, in keeping with individual state when combined together, an association of corresponding *bhava* and discussion (follows), -in the way *Bhagavan* reveals. Some one may act like this however since, he has devotion in *Bhagavan*, any action pertaining to mundane world, on hearing the same he does not join.

He leaves that place at once. The reason is a (talk of) this nature when attributed to *Bhagavan*, he cannot bear the same. In case of another too, he may possibly ignore the same, the nature of all these are in infinite forms. All those are spoken of pertaining to mundane world, in mental kingdom all these are but natural. Since, the patterns and appearances of inherent vices of senses are indeed aspects of mundane world, (when subject to these) one is as if paralysed, and one is a traveller to nourish the same as a mad one. These as well are of infinite varieties, in respect to food and association (if of these same adverse quality) are of course there.

Don't you see, how is the taste and *bhava* and pattern of any is vigorous. Just observe piercing through this cover, the fact that the *Bhagavat Tattwa* is in him indeed, it is He only who is continuing to play with all these pertaining to this mundane world, one after another, in magnanimous patterns. That great *Tattwa* itself as Himself, Self in the Self is Himself indeed. Like a showering of fire, the one or the other of the cardinal passions is being powerful and predominant under a movement, conversation food and the rest, (contribute) for a traveller of this nature. These by stages when they cease where, -do you know? -where that great *Tattwa*, covered under so many curtains is Self awakened. Then only the journey is initiated where attaining *Bhagavan*, knowing Self by self, the Self in the Self- (when) that aspect (unfolds).

**ABHYAS YOGA -THROUGH PIERCING OF GRANTHI -
SATYA NITYA -THE REALITY OF THE SELF**

Q:- Ma all these are hard stone completely, as if cannot be made an entry by digging - such is the situation, how to escape the same.

MA:- Oh! If water falls on the stone by drop daily continually, some day the stone of course will be pierced through some day positively, why are you afraid of ? There is that *Abhyasa Yoga*, as you say, the particular habit has contributed you this form, on the other hand, through piercing of knot of ignorance there unfolds your Satya Nitya Reality of the self Look, how beautiful it is the ordination of *Bhagavan*, right way and wrong way. Wrong way is ignoring the

path of *Bhagavan*. On the other hand right way is obeying *Bhagavan*. One who is traveller on the right path of those individual paths in reality what is self the wealth i.e. wealth of self, the same is gained. On account of that only (one must resort to) *Abhyasa Yoga*. In respect to having a wrong path it is as it is, on the other hand, treading on the right path leads to success. Yes, such as on sprinkling of water on stone day after day the same is eroded. By mouth say *Hari* little by little, some day it will respond in ringing in the heart.

Q:- All right, as many people say my asana kriya etc. shape spontaneously so many mantras, poems etc., a narration of vision of forms (experience) of *bhava*, the same of *jyoti* and the rest -is heard of in various manner in that case what are all these?

MA:- Oh! You could not follow, in case that *Svarupa Tattwa* is self-revealed, those which you mentioned (proved to be) futile, how the same can be Truth itself there? It is - up to you to understand through judgement by yourself in keeping with all signs and indications. In case of mundane world being within a movement only, since in the realm of mind all these are of mundane *bhava* indeed -*asana*, vision (*darshan*), listening as *yoga Vibhuti* etc. you mentioned. Just notice, the *Svayam Tattwa* as well of *asana*, where it is here? In the realm of mind, there are various *asanas* through diverse gestures postures of the body, you are carrying on through practice under the *kriya* of external world, in some other case through physical exercise as well. Once that *Mool asana* is formed could there be a question of physical *asana*? You are carrying on *asana* repeatedly, for whom, who this *asana* is -where the *Tattwa* in the form of *asana* is Himself Should this be made to comprehend on calling and explaining the same? Here the *Tattwa* of *asana* is selfrevealed, (so) need and no need of *asana* -here (the fact that) the revelation of Self on the unfoldment of self *Tattwa* -could it be tenable?

**THE PARTICULAR ASANA AS SEATED UPON -
THE TATTWA OF SELF, HIMSELF**

Ma:- The *asana* etc. pertaining to *kriya yoga*, under the support of

pranayam, the state of the *asana* and movement of *prana* leading to revelation of Self *Tattwa* - where is that (particular) *kriya yoga* is here? What is, (taking place) as a result of by resorting to doing *asana* repeatedly in conjunction with *pranayam*, this of course is an effort only, that state (desired) is of course not (here). As a result of this, development of charming appearance of physical body is but natural. But, in case the *Atmadeva*, the *Atman* eternally instated, the *Svayam Svarupa* - so long one has not transcended *kriya* - till then where the same is here? One who is seated on a particular *asana*, that as well has to take place by itself of course. Why, from where, who it is - that self *Tattwa* of course is not revealed here as Himself, it can never be in mental kingdom.

Just consider a vision of light too on the revelation of the form of supreme great light (*Param Mahajyoti*) the question of a *jyoti* no *jyoti* does not arise as well, who will have a view (*darshan*) of light (*jyoti*) any more. In case of some one who may have *darshan* of *jyoti* repeatedly, could it be the supreme perfect great *jyoti* Himself here? This of course can never be, as well here, have it grasped. The *Svayam Svarupa* of *jyoti* - where it is here? The manifestation of the entire *Jyoti Tattwa* where? This indeed cannot be explained on a study and listening, it is the *Svarupa* of self - you should know. *Jyoti* as well should appear positively where the mind may be one pointed as little, there the light will allow a comprehension of course. All these are manifestations while the mind is one pointed.

Mantra and the rest - Mantra itself, in case if you say relieve of mind as well, where in the context of *nam, bij, mantra* is not unfolded as Himself, the *Mool Tattwa* (original truth), where are you going to say there? A *Mantra Devata* the aspect of all *Tattwas* as he is of, could an unfoldment and development of the same be here? That is why as you just spoke of, from different levels of mind, it is but natural to issue forth. Or perhaps a *mantra* is already heard of, or in a particular level, the past *kriyas* allowed to be experienced (of course) not beyond the mind, in the association of mind. Just notice there is that *jatismar* - how he remembers incidents

of past lives? - it is only issuing forth in a mental kingdom.

Rupa - on the vision (*darshan*) of a particular *rupa*, the form, no form a *darshan*, no *darshan* - a question of the same does not arise in the reality (*Tattwas*) of *nam rupa* - what is, who it is in fact. - That *darshan* is the (real) *darshan*, where what is beyond controversy - how that could be here? With form, formless - who it is as such referred to a description of this aspect can never be (possible) here. The pattern and appearance of the same as it is, the fact that it is the *Tattwa* of all, a revelation of the same, is it so? Whatever you spoke of, all these entirely are in the mental kingdom only, appearing and disappearing of all like these must have to take place.

Bhava - Infinite *bhavas, abhava* (want) *Svabhava Mahabhava* (great *bhava*) as you say - what is *Svayam Svarupa*, who it is, whom it is referred to - where (can) there be a description of *bhava* itself and its *Tattwa* possibly - what are you going to say there?

Shravana - On the listening of which the question of listening, no listening does not arise, who makes another listening - in all *Tattwas*, absence of *Tattwas* - it is Himself Tat. In all these indeed, the particular one in the context of any aspect, a revelation of the same should take place. In all these anywhere - this cannot take place here, just see within the *jiva jagat* as well where there is mundane movement - (here) it is not the reality of the self course. So it is not unfolded in signs and indications. All these have infinite levels. Although the same is accepted in the name of *Bhagavan*, moves on with *dhyan, bhajan* and thinking of *Bhagavan*, within this, in mundane world, there are particular places in the context of separate original places (*Mool Moolsthan*) in all those *kriya* as well, that one is missing on that touch. It is because in respect of his food, sleep, family, temper, greed and the rest, the attachment due spell of illusion, a degree of relinquishment of the same - how much where (these are), that becomes evident through

signs and indication. In case it is evident anywhere within the realm of mind only, as if (one) is leading the life of in the manner of a *sadhu*, among such people someone may have as if a semblance of such renunciation is observed in respect to one or the other aspect -as if a little of any aspect came in view, again as if it came to a stop. Again in respect to separate aspect a little came in evidence, again stopped. There all those *kriyas* are not perfect by itself. In the realm of mind within the mundane world only being involved and rolling on, all these entirely can be carried on in this form -these are different unfoldments (in reply) to your particular queries.

ON PIERCING OF KNOT OF IGNORANCE IN
RESPONSE TO AN INDICATION OF *KRIYA* IN PERFECTION,
A COMPREHENSION ALLOWED -
THE IRREFUTABLE TRUTH ITSELF

MA: -When the *kriya* is in perfection an indication of the same would be an unique one positively. Where the piercing of knot of ignorance has not been effected, (there) it is like a water bubble to merge in the water only. On piercing of knot of ignorance, while making evidence positively of indication pertaining to *kriya* in perfection, a comprehension is allowed, you should know -the irrefutable Truth itself. In the context of all these indications, speech, mode and disposition, food and enjoyment, movement and conversation, one who would observe all these, on such observation only the same will come to notice in all these *kriyas* too. However, such as a professor can appreciate the state in which his student is, similarly one who is competent he can apprehend the same. Otherwise with comparison understand the same in mental kingdom only. It is difficult to grasp and understand all these entirely. With what are you going to follow? Who it is to grasp, -a particular state must be there. According to the progress one has in respect to supreme objective, in case of him a renunciation (*tyaga*), apathy to worldly interests, (*vairagya*) should be in evidence. Where the original unfoldment of that *vivek vairagya* there the piercing of knot (*granthibhed*) should be effected. Here according to the stage one is in, a sign of the same should unfold. A

failure is relative to success -as you spoke of.

Listen what I say, study of spiritual books and resort to *kriya* pertaining to supreme objective, (if all these) are not directed towards unfoldment of *Tattwa* absolutely, in that case how can one be established in his own state. In *jiva jagat* only, one is attached to extra-mundane. Here in the mundane kingdom, why one is bewildered and attached to seeing and hearing which are not natural, do you know? -These as well are dormant, in fact all are contained in all of course, under *bhava* and talk may be new and anewed, as little these may be -ignorance is however in the self. However if one can have inclination for (matters) spiritual (only) a little, a similar way of being surprised and be dumbfounded is but natural. All the same the door of knowledge is not unfolded. In case one may have studied, accordingly having an understanding on the basis of his knowledge as little it may be -it is a comparison on the basis of such understanding and grasp. The state (spiritual) as appropriate to any place, the same is not here. So, the state of any place how are you going to grasp the same, with what? Suppose one is absorbed in *samadhi*, having a view of the same, a child could only understand and spoke as well - he is sleeping. In the same way, in *jiva jagat* remaining in ignorance, the aspect to grasp and understanding are but natural.

All these as are within the realm of mind, be it of any aspect, since it is to take place through ignorance in fact, that is why you mention a deception, not fruitful. Such is the beautiful ordination in the realm of *Bhagavan*, any who will do as little for Him, and did (in the past), each and every result of the same through hair-split judgement, is bestowed to the letter. A *jiva* is created, (only to) reap the result (of his *karma*) positively. In the kingdom of the physical body, one who (carries out) as little karma related to *Bhagavan*, be it in the past life, carried as well in this life, as little that may be reflected through ignorance -on account of the same, he has been endowed with such aspect of *yoga* and *vibhuti* and the rest (as you spoke about).

However, in case of *Bhagavan* for the attainment of *Bhagavan*, as little may be carried out by any, it is for *kalyan* only. If one can keep himself engaged in remembering *Bhagavan* twenty four hours, it is a path leading to *kalyan*, in case if all *kriyas* are directed towards *Bhagavan* for *Bhagavan* only. On the other hand, where Himself the unbroken *kriya*, if a comprehension is not allowed by Himself, how can He be comprehended the incomprehensible?

Look, what you term as *vibhuti*, in *Viswa Brahmand* what are entirely there - (be these) with form no form, revealed unrevealed, all indeed are His *vibhuti*. On the other hand, there is that great *vibhuti* itself (*Maha Vibhuti Svarupa*) where it may be -where it is Himself has *Svabhava Nitya Vibhuti* (the *bhava* as Himslef in the form of *vibhuti* eternal). That indeed is in the *Mahamool* positively. Through practice of *yoga, sadhana* and the rest, as little *vibhuti* of any as may unfold, it is of course revealed naturally. One has been as separated, (now) moving towards union (supreme). While moving on the path, various *vibhuties* are to appear positively. This is named as *Abhava Vibhuti* i.e the particular state in which an attainment that was not attained before. While on the path various *vibhuties* are to unfold positively. On account of that, on the path of *yoga*, various varieties appear. In case of someone, the aspect of *vibhuti* did not take place in a particular way, there are infinite varieties of *vibhuties* in infinite places those may allow comprehension as well. According to one having particular state on a particular movement (as inherent), in similar way and in the particular place the same unfoldment is to take place. In case all these are supported on Truth, the result follows accordingly. According to the knowledge, (as revealed in different paths to knowledge followed) as manifested in keeping with particular aspect, in the corresponding way one should have as appropriate to him.

A mind too has infinite levels positively. In that mental kingdom, in ignorance where you speak of what is *vibhuti*, there any of the

same may prove to be true, some sometimes do not. Since one is instated in controversy, this is but natural? Within the mental kingdom where one is engaged in *yoga sadhana* only, accepting the unalloyed truth related to the supreme objective maintaining a hope for revelation of the objective then only, truly to observing truth, all affairs of him are maintained established.

On the other hand, if one is engaged in *sadhana* and practice and *bhajan* with desires and longing are sustained in mind, yearning for *vibhuti* too maintained inwardly, objective being a secondary one, in this case there is a conflict -touch of falsehood.

THE PERFECT INDIVISIBLE - THE PATTERN
AND APPEARANCE OF THE GREAT CHILD -
DROPPING AND RISING REPEATEDLY UNMANIFEST
MANIFEST - IN THAT SEA THE OCEAN

Q:- Ma, there are those talks, dealings of yours completely missing, again indistinct words, in a stammering manner, as if this is a child, has not learnt to talk at all yet. Again, after a long time has passed in succession with all these, suddenly here are the *mantra* etc. as pronounced clearly, what are you going to understand in this *kriya*?

MA:- Listen, story of a child. Ma spoke the incident about the child. The name of the child is Gautam. Coming in the presence of Ma, immediately, he became the subject to all these in various forms. Someone has picked up the child in his arms affectionately, the child continues striking him with slaps intensely. Ma continued observing while standing. Again after one day, before evening one who was treating the child affectionately, the child was slapping hard the same person. Noticing this, Ma came and spoke -as many slaps (the child) has hit you, you return the same (in the same way) in the same place (of the child). Ma while smiling was speaking to the child in the manner repeatedly. The words of Ma were not liked by the child. This mode too as if, did not remain steady in him (child) -a restlessness as it should be, in case of a child by nature. Sometimes as if a ray of smile, sometimes irritable, evident on his face and in the eyes. Looking at Ma, in an indistinct and mixed up manner, while stammering for a

long while expresses by mode and manner -I shall also strike. Those who were present all followed. Ma while standing was noticing his mood and disposition and was speaking in a similar way -in that case they will also strike you. Ma spoke in such signs and indications so the child could follow. The child was doing in the same manner repeatedly. Ma would also not leave the matter. Ma as well, while standing continued laughing and playing with the child in this mood. At last the child under a particular mood and disposition, clearly spoke out loudly two three times -you go -go, go. Ma while laughing left the place. Presently, those who were standing surrounding Ma, in this conjunction of play between Ma and the child all indeed enjoyed.

Meanwhile the mother of the child carrying him in her arms came to Ma and spoke to the child -you say, Ma you should not leave, repeat three times. He too spoke as directed by his mother. Ma too while standing, heard the same three times. Then Ma spoke out -say, I take back that word. He too spoke stammeringly -I am taking back, repeated three times too. At that time could the child have the past incident in his memory? What he was asked to say he repeated the same -in the pattern of *bhava* of a child smilingly.

While mentioning this incident, Ma spoke in the context of above query -just take note of -you say piercing of knot of ignorance, in the present case there is no question of piercing the same, no question of education as well.

Q:- Then what it is?

MA:- Where question at all of *bhava* and *abhava*, it is Himself only with Self, this is that as you hear about the *Svayam Svarupa* only. What are all these, do you know? -All these are, when there is no place of relative no relative, a place for the same is not there positively. There is that pattern and appearance of the body as it may be anywhere, in the context of the same, there in the

unmanifest *satta*, the *kriya* as little, as it may be anywhere, it is Himself only as Self in the Self inwardly. On the occasion of any *kirtan* externally performed since the same as well is *Tat*, in the context of any aspect as state as Self in the Self, in the unmanifest, as it may be anywhere, in any form, in keeping with this time, the entire *kriya* (was there). Again when in stability, since the movement of inhalation and exhalation is not noticed, (so) you become nervous. At that time the *kriya* that makes unfold in the external world is instated in self *Tattwa* in its own place -*Nitya*. In case of you (all are) relative, on account of the same you do not get any response as you said of course. That Himself who is unmanifest in manifest, and manifest in unmanifest -self permeated, He as permeated indeed. That is why it is the *spandan* itself. In the absence of *spanda* (*nis-spanda*) as well, moreover in *nis-spandan*. In respect to *spanda* as well it is there as much as it is to be anywhere. The *spanda* as well when it is to be revealed -the *Shabda Brahman*, *Akshar Brahman*, *Bhava Brahman*, *Kriya Brahman* -in the form *spandan* that exists as *Nitya* in fact. The form of *Kriya* as it is in unmanifest, in its particular part -as Self in perfection, *Nitya* it exists positively. The *spandan* pertaining to mundane world is coming to your view as indistinctly and in some case you do not have it at all, so you say. That is why where the pattern and appearance of That perfect indivisible great child, may be in the context of *bhava*, language and dealings pertaining to mundane world, you do not realize. Why it is termed as the great child? -a mundane child as you have, *abhava* dealings (relative to that) are known to you. However in case of great child where it may be, unfoldment of this child (is possible). What is there in that great child do you know, in that great child what it is, that is not there? -A negation of negation also, a negation of affirmation as well, affirmation too, negation as well, transcending that as well you may say. On account of that there are that a-kar, ee-kar (i.e. the *kar* means vowel symbol, attached to a consonant letter to signify a particular meaning), in your case, covering a long time, in course of being clearly unfolded -as you say such a long time it was for each and every letter, in an effort to unite the

same (with another letter) -you of course say because you see in the context of that aspect. Repeating drowning and rising in that unmanifest manifest sea, the great ocean, when drowning and rising, rising and drowning repeatedly -the fact that in that place, there is *Shabda Brahman*, *Akshar Brahman*, extramundane abide as *Nitya*. The particular movement and touch of the same could be had anywhere and also that touch took place and the *Nitya* of that place is existent with particular *bhava* and movement sustained, the particular state in which it is to be and to take place, the same as occurred repeatedly like a spring, for the time being, did not you say? -it is difficult to follow the trend of your movement and *bhava* in your pronunciation? Calling back to mind, to write down in words of course leave aside. This is the topic you are making a query of repeatedly. Such as in order to break open a big water dam, initially there should be a crack allowing a flow of water little by little. Meanwhile as the big dam broke through completely and threw away as much water to flow out, the same takes place similarly in a continuous flow it unfolds as much as anywhere it is that much only -say only it *Mantra*, say it a *stava* (a hymn in praise of a deity) only -there it is as you said. Again when the same is complete, after this as you say- a *pranam* again, that mode and aptitude and word- a babbling way- as you are talking of.

Q :- *Mantra* and the rest, in a continuous distinct flow (*jhar-jhar*), again the body relaxed (*elano*) in this manner, hour after hour, you were not available at all. Where it is, in what manner? Whatever comes to notice externally as well this indeed is not more at all of the mundane world -why it is so?

MA :- All right, would you make to speak further? Listen, as much as you can bring forth. That of course would be there. In external action the body as you were used to have, again there (it is) motionless in the particular manner. To return back to your level, a long time would elapse positively here. Where limitation of time too, may not be there as if, all of a sudden (this happened) in the midst of you, -there it is that form only.

In the context of such expression it was noticed, perhaps a question was raised sometimes and left as it is. Ma did not give any reply at all at that time, all the same that she had heard this did not occur in our mind as well. The date and time, month and year and when, nothing at all was remembered in the least, the fact that a question was raised, where that question was raised, what it was - these as well nothing at all is in mind. In the context of nothing at all, rarely sometimes, may be while on a little walk or sometimes while lying or sitting Ma said -listen, She spoke continuously and distinctly, we could not discover any relation with any. This occurred in me, why it is so? In any case after all the word of Ma as such is gained, we are lucky, let it be recorded and preserved carefully. When remembered on (Her) reply, -well after all, so many years had elapsed and now came the reply! Whatever is made Ma to listen, that the same would not be in vain, is the reply in response to that?

Our record taken long back was left as it is, with questions. Sometimes on rare occasion it was observed too, some day She continued speaking in a ceaseless manner, drawing pencil and paper we started recording the same. Afterwards when this record was printed in a particular place of this book, it was observed that unless this part of record was not printed here, the little effort we make to understand, that much would not be followed by us at all. In this context there are more facts, (such as) -nobody has made any question at all, in such case, when She speaks sometimes, on hearing those words of Ma, we recorded the same in writing and preserved. On every occasion this however cannot be done, on a rare occasion we got it recorded, later it was recorded long after the same was heard. Later perhaps it came to notice, someone made a question, those records contain all the replies concerned completely. Those who made questions were wonderstruck, satiated and filled with bliss. The replies as well were meant for them too *beforehand*. On observing all these about Ma -the life story of *Rama Chandra* (as recorded) before *Rama* was born -the same statement came to mind.

IN MUNDANE WORLD, WITH A COVER EXTERNALLY MINDED IN
INWARD MOVEMENT AND STATE -
ALL PATHS TO COMPREHEND UNFOLD

MA:- On a query -Look, within the world and type of work that you are engaged in - you perform the same partly to the worldly way definitely, on the other hand, resorting to a *kriya* in perfection that aspect is of course there. When the *kriya* is in perfection, the course too is fulfilled, the same as indivisible is there, since a *Mool* is of course there. Such as a tree and its seed -in the tree as well the seed is there as pervading (the tree). However you can notice in the mundane world in infinite varieties -none of them is similar to another, with the aspect which is perishable. There is one which is identical with another -this you cannot have so long as you are instated in a mundane state- positively. In the mundane world under a cover of one as extrovert unless inward movement and state are not there, the path leading to comprehend all aspects does not unfold. On deliberations (*alochana*) on matters extrovert, where there is absence of eye (*lochan*) i.e. a blind one, in other words, blind to the supreme objective, that is why it is *alochan* (absence of eye -one in ignorance). In that mode of view, where is that inner vision -where there is that *Mahamool*, as Self the touch? On account of that only, -say it is I, say it is he, say it is you, in that there who it is not, what it is and where? That only is the objective in view.

Let it be in any course, wherein all *kriyas* are in perfection, in those respective places, there is a hope to have a touch of *Mahapurna Akhanda* as it is. Again just like that within the *kriya* only relates to the supreme objective, the particular *kriya* that has been initiated, not in perfection yet, in any unknown moment He will be in perfection in respect to a particular *kriya* anywhere, in the context of separate perfect *kriyas* in any place, the same time to be perfect with all components there however unfolds the clear void (*Nirmal Shunya*) where there is the *Asana* for awakening of *Abava* of *Mahapurna Akhanda*. Where *kriya* is not in perfection, where there is shortcoming there is the aspect of miry conditions.

More and more other *kriyas* too are in *shunya* positively - where it is open. So long as the *kriya* is not in perfection, an awakening of *Abhava* (is sustained). In case of any *kriya* in perfection as where, be it with any course of any aspect, in keeping with the state, such kind of indivisible (*Akhanda*) as it may be any of any aspect, is there positively. Where there is perfection of that category anywhere, in such case indeed, that Himself is in the form of that clear void (*Nirmal Shunya*) unfolded. How is that? In keeping with particular perfection of any *karma*, on taking place of the same of course, there would follow the aspect of such unfoldment as mentioned before.

Here also it occurs in our mind, that *Ratnakar Balmiki -Shri Rama Chandra*, the *Ramayana Rama* -one and the same indeed. The topic on *Ajamil* and *Bilvamangal* is also called back to our memory -there is that *Narayana, Shri Krishna* as for one pertaining to respective aspects.

Virajanandaji, so it is reported to have continued raising questions of this nature in between repeatedly to Ma since long time past. Today (8.8.64) in the night too, queries of this nature had been waving restlessly in mind, (however) he could not pick up courage any more to make queries to Ma. It was about 12 o'clock in the night, he went to his own place. I also (Gurupriya Didi) got up and left, Ma called him (Virajanandaji) and said, just run up and call back Didi here. On my return Ma said -you are used make queries, queries, queries. So saying She continued speaking in flow. I collected paper and found difficult to write down following Her words as such, cannot ask for the same repeatedly, failing to collect courage, writing in a hurried manner as much as could be - this is what is Ma's reply in answer to queries of long time past.

MA:- A revelation without any cover must have to take place. It is the truth of *Atman* positively, there is only one *Atman*. (The fact that) the entire *Tattwa* as such is the Self in reality, is subject to indivisible unfoldment only. The indication of the same is -where it is

Self in perfection, there it is the *Tattwa* of self only. The *Viswa Jagat* beyond not beyond where the question of the same does not arise at all. An indication of the same as well without controversy, where it is not in evidence, there it is that ground of non-duality, the one *Atman*, there is that *Asana* of *Shunya* (void).

In the mundane world, where the form of *Prakriti* is active, there one is under primordial qualities. *Prakriti* when endowed with three primordial qualities, it is now active, when transcending it is beyond all qualities. What is *karma kanda* as in the *Vedas*, in the context of this aspect is subject to three *gunas*. Therefore, where *karmakanda* of the *Vedas* are not subject to any worldly desire, for unfoldment of Tat, (it leads to) through *kriya* by stages, there (unfolds) reality of Self Tat, similarly from there move ahead by stages. Then only *kriyas* as many so many *upasanas* and the rest, (are directed to realize) aiming at Self reality -initiating with *dhyana*, *dharana* the objective aimed at for release from bondage as well, gradually in course of carrying on those *karmas* and the rest, in case if it could be observed an indication such as -karmaphal (consequences of *karma*) just like a dried leaf of a tree is spontaneously detached.

On the other hand where there is not the aspect of spontaneous detachment, the movement is re-directed, there (one resorts to) new and renewed *kriyas*, as for a traveller aiming at the supreme objective -created (renewed).

MAHAPURNA AKHANDA -INDIVISIBLE NON-DUALITY VEDANTA IN PERFECTION

Q:- Re-direction of movement, what is to be understood?

MA: -Here redirection is to be understood this much only -the aspect of supreme objective (unfolds) on the waning of the aspect of mundane world. What is created? - like a new leaf when self is created in the self, this is within the realm of mind -the pattern of new and anewed one of *Prakriti*. The patterns of *Prakriti* are infinite,

all the same is one, in respect to the aspect of mind too it is infinite, nevertheless it is one. Here is the *Mool Prakriti*, from which entire *karmas* are created, this *Shrishti-shakti* (power of creation) where it is from? -who it is the *Prakriti*? In case if it is in that *Svamool*, the *Mool-kriya* pertaining to *Svamool*, would it unfold the reality of the same? -(such as) in a *karma* there is *akarma* (absence of *karma*), and in absence of *karma*, there is *karma*. What is *Mahamool*, do you know? -this is with Self in the reality of Self That it is, Self with Self, what you heard about presently, in respect to that no question of relative, absolute. Where it is Self with the Self as it is spoken of, there only is indivisible whole as manifest. Here a different topic is being spoken of, in case instated in indivisible whole unmanifest, then only the fact that the manifest *kriya*, in respect to indivisible whole, the self with the Self i.e. to say the Self in the Self only. There is that where there is no question of relative and absolute, manifest unmanifest as spoken of, it is (only) to make you comprehend. Here is the Great Whole Indivisible -what is there and not - negation of affirmation as well, negation of negation too, no question of same as well - there is that indivisible non-duality, the *Vedanta* in perfection.

Where the *Vedas* originated from, where there is no question of origination no origination -that *Tattwa* of Self is Self in the Self. There is that *kriya* of Self, as Self in the Self, in that case, so long in the *Mool*, not instated in that unmanifest, till then the fact that there is manifest *shakti* where the same is instated? Here is this *Vedanta* as perfect indivisible, here nothing can be as any to restrain. Just observe, what a beautiful ordination it is in the Kingdom of *Bhagavan*, you may follow with the support of any aspect, in regard to revelation as much revelation of Him may be in any aspect, it is He since it is He Himself. In a particular course what has been attained by him, there the same must be, Who it is, attained by whom? -He only has attained Him indeed. The fact that He is moulded in infinite patterns, how that could be in perfection -whatever has been attained by any anywhere -it is Truth -irrefutable. It is what this little girl of yours would say.

On a query -in the context of aspect of *Bhakti*, with the flute in hand as noticed - *Sri Krishna*, bow in hand -*Shri Ramji*, *Shivji* with *Trishul* in hand, so also in case of *Devi*-these are in keeping with particular *Shakti* as related to different places, in the forms of symbols in various forms and appearances of the same is manifested. Similarly in the *Viswa* the separate murties as are there, all indeed have a sign positively that is endowed with corresponding shaktis. The flute represents *Shabda Brahman* -there is that aspect of *Nad* etc. *Rama* has bow and arrow, similarly the holding of the *Trishul* too is accepted as transcending *trigunas* (*Shakti* of three *gunas*) and *Devi* too is endowed with what she should have.

When engaged in *Tat kriya* (*kriya* in respect to *Tat*), *Tat* under the support of *dhyana*, being in identity with *Tat* leading to unfoldment of being itself of *karma* as it is appropriate to anywhere, on distribution the place from where the tree appeared from - what happened there too ? *Ma-ti* (earth Mother) from which the tree issued forth in the same *mati* (earth) only (merges). Here as well it is the (case of a) *jivatma* (mortal being), where there is bondage, there only *ajiva*, where there is movement it is *jagat* (world) - here it is what is temporarily movement and state. It is That.

HE WHOSE DRUM IT IS, IT IS HIMSELF PLAYED UPON -
NOT IN DIRECT EVIDENCE

Q:- Here of course, He who is steering the boat, it is He who moves as well in Him. It is He who gives round in Him only. He as expressed in our language, this indeed occurs in our mind faintly -in that case, how to account for many of what are these varieties in which we can be engaged?

MA:- Here, being an instrument, you of course say so -He is the operator, I am the instrument. Further, jewels wreathed in a cord you say so as well, definitely. So you have it grasped -an operator is there, on account of that only the instrument responds. That is to say, any action that you may be engaged in externally, the fact that it

is His drum and only is played upon, this is not in direct evidence here. So you say a cover or a curtain (with which you are covered). Who it is under the curtain, who is the curtain? in order to comprehend the same one resorts to so many as many conjunctions of *sadhan-bhajan*. Here based upon I (ego), you identify yourself in as little as well -in the cover of the self indeed.

NAM MANTRA JAPA -SELF IN THE SELF
BEAT AND RHYTHM TO BE ATTUNED
A PRAYER IN VARIOUS WAYS

Ma: -While moving on the path in respect to this aspect, you of course are moving with the support of I, -on account of that it is said -it is to attain the self indeed - where the question of attainment no attainment has no place. I is perishable, the same I while moving as a traveller, where it is offered in the great I, what is the form of movement of that I, do you know? -Suppose you have to sit to do the name of *Bhagavan*, *mantra* and the rest as received, in course of this a particular one is to take place -in respect to *nam* or *mantra* etc. as you will take resort to *japa* of the same, in order to attain the objective, as it may be of anyone. Being a traveller aiming at the same, the reality as well as it should be here, should manifest. When sat to do *japa*, a little while after the *japa* stopped, where it could be? -the mind is restless (so) it runs to this way that way, the mind does not rest in *nam mantra*. Here when engaged in doing *nam mantra*, a beating of musical time, metric rhythm are to be tuned up in self by self, as little as that one may have. Inhaling and exhaling are being continued, plain and simple in beating rhythm as little as it could be. *Nam mantra* as it may be any for one, should be observed mentally, in association with plain inhaling and exhaling. The little beating and rhythm as may take place in a plain and easy manner, he should move rolling on, in a simple manner along with the breathing. In case of *japa*, mind, *mantra* and breathing should take place simultaneously. With the support of this, when *japa kriya* is initiated, let it continue for a little time as it may be, in association of simple movement. With a pause after awhile - this particular *bhava* should occur in one's sense -

Thakur, where are you -till now I have not been allowed a touch even. You allow a touch definitely with the touch of yours only, you are attained of course -such prayer (should arise).

In keeping with individual objective on the awakening of that memory of Him with a feeling of His absence (*abhava*) -all these as (explained above) that may occur, in any as little. In case if there are one or two drops of tears, you will have to bear in mind it is the *nam mantra* has been gifted by You, it is the instrument as given by You only - (such nature) of *bhava* as little (I may have, let it be offered) to You only, at Your feet. This prayer as may be of any, in any manner, as little as it may be keeping Him in mind. When this broke down, again (he should resort to) *japa* of that kind. In course of doing *japa* in case it is stopped, again a prayer should be sustained -where (You are)? You are not being attained, oh *Thakur*, I cannot keep my mind fixed, You appear in mind and heart. Retaining this as little as may be a course of heart for any, remembering Him in memory the mind to be filled up.

This as well when ceased, mind being restless wandering about this way that way, moves around where where not -anxiety restlessness to get up, in that case again one should resort to same prayer -Oh *Thakur* I cannot attain You (beyond my capacity), You do appear through your own grace, it is not possible (at all) by me. It is Your instrument, You do make it work. In case of *japa* if this too is stopped as before, resort to prayer again -I have no demand, neither I have any merit. In this way one should continue prayer as little as one may do. When again concluded with the conjunction of *nam mantra*, keeping *nam mantra* as the great friend in mind being a companion, again *nam mantra* should be carried on vigorously with speed. Again as if with intense vigour remain engaged in *japa* with the determination to success or let the body drop, continue like this for a long time.

Again as if *japa* is stopped. A prayer -*Thakur* do appear, you must have to appear. In the similar way, one may sustain a

bhava that may unfold in one's mind and heart. Again resort to *japa* with maintaining the course of *japa* with a composed mind while carrying (*japa*) speedily, while again (*japa*) is stopped, a prayer -Oh *Thakur* of my heart, be one with the same allow comprehension, you must have to, you will have to appear. Time hangs heavy on me without you, the day stands still -do come, come, come, oh *Thakur* as if a conversation with *Thakur*, sustaining the such course of *bhava* (to remain) as such. Again resort to *japa* -in that *japa* such a *bhava* is to be retained forcefully -this time oh, *Thakur* you will have to be revealed indeed containing the *bhava* forcefully under a serious composed and steady course of *bhava*. Even if this too discontinues -here you are *Thakur*, you are of course *nam*, it is you who is the course of all *kriya*, nobody is there beside you. All right so it is you who is making me carry on *nam* and the rest -you are the *nam*, it is you who in fact is carrying on -oh *Thakur*! you have revealed in this form -sustaining a *bhava* like this, one should keep on -till the revelation is not there in case of any, requiring as many days.

The *asana* of *Abhava* in *Shunya* with this objective in view the fact that there is the secret *spandan* of the same -again there is the corresponding form of current. Corresponding current is not to stop any more, as one is to move on according to his own line.

THE GREAT VOID (MAHA SHUNYA)
WHERE THE INDIVISIBLE HIMSELF ALLOWS
A COMPREHENSION

MA:- In case of courses having indivisibility, when the objective too is on perfection, manifested in a state then only aspect of *Mahashunya* (great void unfolds), here it is where indivisible Himself allows a comprehension. How is that? -there the talk we had, there is that supreme ultimate great indivisible, that great current pertaining to *Mahamool* is of course there, -anywhere everywhere in any course, there to be self revealed as *Nitya* -there is that Himself *Mahamool* as *Nitya* itself. Where there is *Mahamool* as seed itself in gross, in the infinite Tat twas in the indivisible pertaining to gross, the original cause as the linking cause, the *kriyas*

of those respective *Mools* these are different courses. In the context of perfection of a course -the whole, whole to the brim, the whole complete, Himself the whole, the great whole -where there is no question of a whole no whole.

Where there is *Shunya*, the *asana* in case in the context of the aspect of a course as well pertaining to *Shunya*, if there is that great void (*Maha Shunya* revealed), in case there is indivisibility, then only there (unfolds) *Paramatman*, the great *Atman*, whatever as you say, Then only that great indivisible allows comprehension, Here is the great indivisible anywhere, there is no question of divisible indivisible. In this a religious sect (*sampradaya*), no sect, different doctrines etc. nothing at all is excluded -where any *kriya*, *bhava* language in respect to supreme ultimate, worldly other worldly, relative independent, -where there could be questions any more of all these. Where there is no question too of no, yes -with which this can reveal you should have it understood. There is that *Mahapurna Akhanda*, where a question of affirmation and refutation could any more (be). -There only is the great indivisible the *Svayam Svarupa*.

In the context of the indivisible linking cause where anything is reformed (*sanskrita*), a re-form in respect to those corresponding courses indeed. There is *Mahamool* in entirety having infinite forms, as uniformly in all, pervading all, positively. The form of *sadhaka* in a course of *kriya*, one may manifest under an intense *sadhana*, as in corresponding parts, (in that case) the aspect of liberation from past impression (*samskar*) may be drawn out. However He is Self revealed, so it is Himself only as drawing in and out, it is Himself only who allows comprehension, in fact it is He. only as all.

Q:- In that case what we are supposed to carry out?

MA:- What you have to do is, according to the course one may be in (to follow the same). Look there is high tide ebb tide, how the time functions as the linking cause. Sometimes some thing is spoken, at what unknown moment there may be an unfoldment

of the same, you of course are unaware of. On account of that there is a statement of one in ten millions. Here is the word one in ten millions where this is to happen, sustaining that hope one should resort to own course aiming at that great objective swiftly. What is the *bhava* to be sustained, such as -the collection of honey is bee's objective, similarly the self's mind as bee should aim at that great objective -that state of deathlessness in that great indivisible itself, while remaining steadfast in *karma* of his own course. The same *karma* should be such in order to maintain the aim of fulfillment of the great objective, he should remain devoted to that great *karma*.

**MAHASHUNYA (THE GREAT VOID) WHERE FREE OF
BONDAGE OF CIRCUMFERENCE -THE GREAT INDIVISIBLE
HIMSELF**

MA: What you call as *shunya*, however drawing in your mind the form of *Shunyatwa* (*shunya* itself) being free of circumference you accept the same in mind, free of circumference. But when the void (*shunya*) is in the mind, it is *Shunya* in fact, as if it is *Shunya* itself is the circumference. That *Shunya* indeed is attained as instated in perfection, then the (idea) of *Shunya* as the circumference of *Shunya*, that embankment should break away. This is concerned with the aspect of course as what may be separately. In such course, in case that indivisible touch allows a comprehension anywhere everywhere, what happens then? The circumference with form of *Maha Shunya* when free of this bondage, there is that particular state -*Atman Paramatman* whatever as you say, where no question at all arises, there is that *Maha Akhanda* Himself.

Shunya too is infinite, allowing comprehension in respect to the course of any aspect of *shunya* it is but a natural (*svabhava*) of him. In case one may be so fortunate (as to realize) that *Shunya* itself too, as Self in the Self which may be the objective of *asadhaka* under intense craving in eagerness as just as a natural breeze is there positively through the open door of a chimney that smoke is pulled out (similarly) under the intensity of self course of *bhava* (to realize *Shunya dealt* in the Self). Moreover the fact that you have there as

Himself the indivisible positively, (to realize the same) you subject yourself to the *kriya* to the best of your capacity, in respect to individual aspect - it is your *kriya*, you are the *kriya*, the gaining of result who else could be, any more? -in fact you only. Therefore it is you only for you. That it is you as spoken of- he, you, I, when this barrier is on the way to give away, in order that such a state may unfold that is to say to be moulded in a particular pattern, to be shaped accordingly -he who is ever shaped *Nitya*, in order to have that touch (to realize that) it is the self as the action of the self. It is the self in the self what exists as *Nitya*, on self revelation. This ephemeral too exists as in eternal form, to be in direct evidence.

I, you, (I) come (you) come, neither come, nor go as well, a negation of negation too, -whatever you may say, it is That only in fact. He is master, I am attendant, in your service eternally. He is whole, I am a part of Him only, -this as well in the form of whole. There is no question of He and I- one *Atman* only, one *Brahman* without a second -one may proceed on the path under a particular aspect, it is That Himself. How beautiful it is -the place, of I, He - *Bhagavan* is master and I am His eternal attendant.

**SPROUTING OF SHRADDHA BHAKTI- WHEN THE DESIRE
FOR SELF IS AWAKENED,
FREE OF ENJOYING MUNDANE OBJECTIVE**

MA: -Who it is referred to as Guru, what is spoken of *Shastra* - when the mind is directed to know Him, a desire arises to keep the mind fixed, Further in the effort to keep the mind fixed on Him always a journey is initiated under the aspect of rousing *shakti* within him. In course of that journey when endowed with energy, he is in vigour. The word vigour (*sabal*) means vigour itself- that aspect should unfold. When the sprouting of *shraddha* bhakti for him arises raising their heads up, in course there awakens a desire for self, free of mundane attraction and enjoyment of the same gradually -a longing and love for listening to the subjects of ..*Shastra* and *Bhagavan*. To remain engaged with topics of Him only, it is the way a traveller should follow. One enjoys all aspects keeping Him only in mind. A

love for what is inauspicious unpropitious should gradually be on the waning. In the name *bhava* talk and songs pertaining to *Bhagavan*, the same as much one may be deeply in, the aspect of meditating and comprehension allows, as if in one's own *shakti*. When a failing is in the self, then only who will show the way, as if a craving for one to may guide on the path. There is the initiation, when a faith in *Guru Shastra* crops up. In case of a *jiva* all these aspects must unfold.

CHAPTER VIII

DUALITY, NON DUALITY, DIVISION NON DIVISION
BEYOND COMPREHENSION NON DUALITY AND THE REST
DOCTRINE, PATH, OBJECTIVE ITSELF

Eternally all - at all times - within time beyond time in the light of past impression.

In keeping with state - a pose, pattern and shape, the great *bhava* itself, indication of liberation while living, the knowledge itself, ritual performance, *karma* without any desire, *dharana*, *dhyana*, *samadhi asana pranayam*, Divine love etc.

In whatever aspect a journey indicated - a conjunction of *shraddha shakti*

The aspect of *Nam* in Ashtagram - in initiation of *Nam*, *Nam* taking by itself - revealing the *Svayam Svarupa*.

Nam in Shahbag - all *nams* contain all *nams* - all abiding all complete with all components

Through *sadhana* by stages - the original linking cause the state of cessation of *sadhana*

Self revealed - in Self the form, as Self the *rupa* - devotion of a devotee, supreme *bhakta*, supreme divine love itself - journey complete

Whole part - fire, spark - the spark of the fire only

In case of illness of a *Mahapurusha* (great soul) - his suffering is permeated with his *Ishta* - suffering in jagat - ingrained with harmfulness

Infinite *Pindas* (in each *pinda* there is) *Brahmanda* - the Great Indivisible That which unfolding the same - (is) the eternal existence

For a *jiva*, *Svakriya Mool* aimed at presently - reality of self *kriya* as *Tat* should allow comprehension

Ma's *kheyal* - where the manifestation is form, the unmanifest too is there - whereas in the mental kingdom what remains in memory it is an effort to remember the same. This is not the case here

Inner light, inner incoming outgoing breath the place of *Mool*

The inward movement of *kriya* is of special significance

Indivisible Great Ocean - three *vigrahas*

All methods of *sadhana* in Ma - answer to queries in respect to all aspects - how it is possible?

Great compassion of Lord Buddha - separateness, infiniteness - in *Mool Svarupa* abide all possibilities

Varieties of languages in different countries - *ParamAtman* Himself *Bhagavan* is this language as well, where it is unrestricted

Ma at Raipur (in Dehradun, Uttaranchal) - the *Kanyakumari Vighraha* revealed (in Ma's presence) - the moment of self revelation - 24 hours manifest in unmanifest

The Great whole indivisible - in all courses and no courses is in self perfection with all components - unrestricted, no question of restriction of absence of restriction.

DUALITY, DUALITY NON DUALITY,
DIVISION NON DIVISION BEYOND COMPREHENSION,
NON DUALITY AND THE REST -
DOCTRINE, PATH, OBJECTIVE ITSELF

MA (on a query):- Duality means two, master, attendant, devotee *Bhagavan*. The master and attendant - who are they? Where there is *Nitya* (eternal) He cannot be excluded there of course. *Nitya* is *Bhagavan* alone, He only under the way of presenting

Himself in these two forms, allows a comprehension of Himself only. Where is *Shakti* excluding *Shiva*, where is *Shiva* excluding *Shakti*, this as well (be considered).

He is dual and non dual - He is with form formless as well - He is one only, Himself. You are carrying on accepting *jiva* and *jagat*. *Jiva* means there is that *ParamAtman*. Such as water turbid and pure. When filtered, there is pure water, *ParamAtman*. That impurity is rejectable in case of a traveler for his self revelation. There is that turbidity, dirt - who it is, created by whom, who it is created - now you have it grasped. This will make you understand, the fact that He is in those all forms - it is His, He only the dance in this pattern. The pure water in a filter - who performs - He only as the pattern of Him in this form. When a comprehension being *Tat* in this form is allowed to a traveler, it is He only allowed comprehension to Him, nobody is there anymore.

What cannot be revealed in a thought, that one is beyond thought (*achintya*) - divided undivided both are relevant - it is He alone only in all forms. In that case you should understand, when *Bhagavan* is revealed in a traveler, how is that - such may be the state (this) cannot be solved in a thought. But He has allowed the comprehension to the traveler - all the same whether He is divided or undivided this fact cannot be solved by a thought. This as well is form as Himself.

Here is the reference about non duality too which is related to duality as well. The real *Tattwa* is this - all indeed are *Tat*, accepting Him as such, the travelers are on the path. In His reality as such, these as well are separate beautiful revelations of Him, in different aspects. Just observe the truth as such in a reference to *Shiva*, *Shakti* remains unrestricted, (similarly) in a reference to *Shakti*, *Shiva* remains unrestricted. On account of that there is absence of separation, non dual, in this *Tattwa* where *Tat* alone is in direct perception. It is because one cannot be (excluded) from another.

Sita cannot be excluding Ramchandra, (similarly) there is no Ramchandra excluding Sita. Where is Lord Krishna excluding Radha, (on the other hand) where can be Radha excluding Krishna? *Guru* and his own *shakti* are inseparable.

Suppose you are initiating any work anywhere, a traveler on the path, in course of a *sadhana*, on a journey aiming at the Self reality to attain, you will notice in keeping with a desire, each *kriya* will assume a form. Just like when a tank is dug in it *jiva jantu* (as fish and the like that live only in water) are preserved, each one has its own separate form, quality, *bhava* etc. as in shape and appearance. A *shunya* too is His form, a formless is also His form. So long one is attracted to any form as having *nam*, form, quality, *bhava*, *rasa* etc. till then one or the other form has to be accepted, where can it be without? A tree under imagination of a form and appearance, leaves, flower, fruits, you made the reality of tree unfolded. So you understand in *akriya*, a revelation of form quality *bhava* is sustained in each of them of course. In each and every pose there are of infinite categories. When each and everyone completed, that *kriya* is settled down. However, *kriya* as such has not been completed, it is because in a course, there are so many as many being carried out. So long as the piercing of knot of ignorance is not effected as Self in the Self, till then here infiniteness without beginning persisted. On account of That, under a deliberation of non duality where in the context of form quality in varieties and appearances so long as a touch of *Nityatwa* is not allowed, here one is a traveler in respect to the course of pattern and appearance of deliberation. In the quest of Self - as pure, enlightened, liberated eternal - on account of that one resorts to *Neti Neti* (not this, not this) - this is not He, this is not He - sustaining this, a traveler continues his journey. It is observed here, one may be engaged in any activity in any way, it constantly occurs in mind (all these as *neti neti*) are fruitless. Here *Tat* is not allowing comprehension. That is why it is false and only perishable - the imperishable is missing here. The fact that this form is real here, this indeed is allowing the comprehension. That is why

the *Brahman* is real, the *jagat* is illusory - aiming at this objective in view a traveler should be on his journey. The pattern and appearance of him is - a complete form of renunciation, objective in view *Atman*. To look upon everything as to be renounced is his *jholi* (a small cloth shoulder bag).

In case of a traveler, any mundane activity as such, in respect to any aspect - where one is in view of perfection, of the Truth as objective, he should not have a taste for all these (mundane affairs). To discard all mundane tastes is but natural with him. His gesture and demeanour, dealings pattern and mode of his movement - should be transformed. Such as, as soon as a snake comes into view, one resorts to a movement for self protection, similarly he recoils protecting himself from all objectives conducive to mundane taste. However, so long as the composed and unperturbed for all the time does not allow a comprehension, till then one should resort to the aspect of renouncing this that. On picking and choosing this and that in course of movement as well, one who is a traveler on the right path sustaining the truth, so long his object in view is not in perfection, (on the other hand) remaining confined in the construction of mind, intellect and ego as it is already existing, within this one should remain only (with) the Truth, the *Nitya*. As much one (progresses) in gaining state in himself, accordingly from his point of view the particular *nam* and form in particular appearance, the aspects of form (these are) in his presence within limited time, the bondage of the form of a boundary continues to be on the wane.

In this context there is one subject that has to be comprehended as wonderful. A concrete idea is sustained in the self, on the other hand He is incorporeal in fact. He is in ignorance - the knowledge of ignorance as it allows a touch in him. Where the same touch is allowed? The knowledge is there in that ignorance only, on the knowledge of *Amrita*. It is because a concrete form within limitation is perishable, since it is not imperishable, as much the inner quest is awakened, he is again equally *Atmaram*. Since one is a traveler to realize himself as *Atmaram* (one realizes himself as Rama) and in

case a little aptitude for the same is missing, he cannot move ahead. In fact, what is latent within, a touch of the same is reflected here. Feeling of difference, fear, reputation, praise there should be a waning with respect to all these. Whose reputation it is, who is to be in reputation, who it is and for whom the praise is called for, in diffidence to public view who it is to be feared here, who to be looked down upon? The going and coming back in respect to the mundane outlook assuming a concrete form raises its head up towards the perishable aspect every moment. In case of a flower tree as well, in course of its growth its seed-ness is destroyed giving place to a childhood, this childhood is also perished leading to maturity, finally the seed only is preserved. There is that imperishable Self-seed (*Atma bij*), *Atma satta*, when the objective is turned towards it, then only in new and anewed pattern (it is looked upon as) not *Ishta* in this outlook since it is not *Ishta*, because it is perishable, sustaining such idea the traveler should move ahead.

Now you should notice how a concrete form breaks away and how name and form disappear. In this case this is the pattern of a traveler towards Him. In the particular search for (Him), there reveals the jewel of that supreme ultimate *Atmaram*. The particular seed which sprouts, how the same sprout is destroyed just like a snake runs after its (lost) jewel similarly through the fire of *vivek* and *vairagya* the *nam-rupa* are burnt to ashes - (unfolding a state of) desireless-ness. Just observe, a *brahmachari*, a *sannyasi* have their foreheads smeared with ashes, the ash itself is their *vibhuti*. Well, how a concrete form has any place here, where a *nam* too may here possible be? Whose name it is, who is *nam* as such, where there is no *Ishta* in that place who the *murti* (in concrete form) is? Perishable (*nashavan*) where perishing takes place.

All the time a traveler moves with the support of truth, where there is untruth he never steps in there. This is irrefutable. One *Brahman* without a second, one *Atman* - where is the question of form and quality there? Where there is no question

of a manifested revelation - unmanifested *asanga* (without a second) *nihsanga* (absence of a second). All right just look at this aspect too, that which is perished and abandoned by itself, this you move on with repeated personal effort. (However) when it is rejectable acceptable in reality, when the rejection takes place by itself, then only you are composed (*shanta*). When initiating a journey one has to move ahead by repeated rejection but taking place by itself, it is the state (*sthit*).

EACH AND EVERY FACULTY (*VRITTI*) AS WELL,
HAS ITS OWN LIGHT, *RUPA*, *RASA*, *GANDHA*,
SPARSHA, *SHABDA* AND THE REST TOO -
SINCE HE IS IN ILLUMINATION (REST)
ALL ARE ILLUMINED)

MA:- Each and everyone indeed has his own separate light, which contributes its characteristics, so also each and every *bhava* too - of anger lust as well, each one has got a separate light. Whenever all these faculties are eager for expression, each one having individual aspect of light keeping company. Just observe if something has got to be shown the appropriate light comes to play. In case of a composed mood, the same mood has to be expressed in a distinct light, similarly where there is compassionate feeling, there is the background of light accordingly. Tears in the eyes, that too has a light of its own. Any time when a particular light is in need, on pressing of the switch, immediately those separate lights unfold.

Similarly all the human faculties too are in evidence on timely pressing of the switch. There is that one light (all these are) separate form of that, all these lights are lighted by His light. So it is spoken of, neither sun nor moon and stars are there illumining (by themselves), only on He being in illumination, all the rest are reflected as illumined. In the same process, *rupa*, *rasa*, *gandha*, *sparsha shabda* in respect to all these aspects too one should comprehend. There is a particular sound, as spoken of with reference to nad, ninad (a report specially a loud one).

In the context of different topics Ma continued speaking:-

Once it so happened, initiating from the toes including the shape of foot, covering any part anywhere of the whole body leading up to head, according to particular pattern of *kriya*, in fact all the parts of the body as it is in particular place, in a particular pattern is transformed into a new shape. All the same the bones and ribs of the chest counting each and everyone, the movement *bhava* through the entire body, and in bones flesh veins and arteries marrow under the particular *kriya* as will be conducive to the revelation of particular *Tattwa* in keeping with the particular *bhava* leading to the specific state (will reveal) *Svayam Svarupa*.

JIVA AND BHAGAVAN - JANA JANARDANA,
IN JANA (THERE IS) JANARDANA -
IT IS HE ONLY ABIDING IN HIMSELF

Q:- That Himself who abides in all and in whom abide all - is jiva that in reality?

MA:- (In case of) *Bhagavan*, a hankering and attainment like *jiva*, such question does not arise at all, a *bhakta* (devotee) is in eternal relation (with *Bhagavan*). *Hari* is *jagat*, (so also) *jagat* indeed is *Hari*, in case of particular aspect as you are used to say where He may be all indeed are there where all may be He is there indeed. That is, a *jana* is *Janardana*, in *jana* there is *Janardana* as well. He who is in the context of all these too, all these having created as well, all the same He abides in Him. Nevertheless He is in isolation. There is that He the Himself, to reveal Him as He is instated in the particular part of *jagat* as created. In that case He is in all, all in Him, all the same, it is He Himself pervading all, accepting Him as such, *Bhagavan* is attained in response to craving by *jiva*. *Jivatwa* (reality of *jiva*) are you not used to say a Shiva is there where a *jiva* may be, *Gauri* is there where is a woman.

He is Shiva the *Para Brahman*, *Gauri* - She is that *Adya Shakti*, the *Maha Shakti Satta* in the form of *Atman* (in fact) Himself only. Here He is Himself, all the same where He may be manifest and where He may unmanifest - it is that He only

Himself, in any definition, language as you may express it, all the same how it remains as one or not you have it grasped. This *Viswa jagat* in fact all entirely that *sadhaka, yogi, rishi, muni* as you may term any anywhere, all are vibhuti itself as created by Him. This in fact is *Nitya vibhuti* of *Bhagavan*. What is termed as *Nitya*, where it is appropriate the same has to be comprehended.

Q:- However in respect to *sadhaka yogi* and the rest (they have) *vibhuti* as well, how to account for?

MA:- In that case, while moving on the way all these are due to *kriya* sustaining *abhava*, an awakening of *vibhuti* are but natural. Moreover in keeping with his state these are to happen positively. On the other hand, where it is due to *kriya* pertaining to *Svabhava*, one is instated in own Self the *vibhuti* in respect to *Svabhava*. In case of *Svabhava* result is *Svayam Svarupa*.

Q:- Those who have attained *Nirvana* (extinction of individuality) could they have any separate vision?

MA:- Entirely all of them are in you. According to linking cause of any anywhere, a *darshan* follows. However, He who is in reality, He is there only wherever He may be. In respect to *Avataras* whatever may be *darshan* due to as it is drawn in any form in your mind and thought that of course is there. In one way there is *Chinmoy Nitya*, in that state all are conserved. This body speaks about *Munindra Yogindra* all these have reference to this place.

ENTIRELY ALL AT ALL TIMES -
WITHIN TIME BEYOND TIME -
IN THE LIGHT OF PAST IMPRESSIONS

MA:- *Ajat Shatru*, son of *Raja Bimbisar* appeared in view. What a beautiful appearance, having oblong shaped eyes like a half patal (a kind of vegetable shaped like a cylinder tapering at both ends). A huge tiger (was observed) almost near to Ma. *Ajat Shatru* had *Buddhadeva* as his target, as if to wipe him (*Buddha*)

out if possible, if he could, maintaining such an attitude. *Raja* had *Buddhadeva* only sustained in his view - (in fact Ma only). This was in *Rajgir*, only *Buddhadeva* was noticed in a child form, a lady was standing nearby. She was not his mother. Again, in *Rajgir* only another scene came into view, the Jains men and women many of them collected together in connection with some religious function (of their community). Our objective view was *Mahavir*, (who was) this Ma only. In this function he who happened to be our *Acharya* he as well joined this function. An union of both sides aimed at this function to be a graceful one in all respects. It was observed *Shri Acharya* was arranging the collection of flowers.

Q:- The incident of Jains happened during the time of *Mahavir* whereas *Acharyadev* here is in our midst now?

MA:- This aspect of *kriya* was in the presence of this body (so) the *Acharya* appeared in the form as appropriate to this occasion.

Q:- In all such appearances they are there at all times, everywhere - how to comprehend the same?

MA:- All entirely are at all times - within time, beyond time.

Q:- Then it is not the truth as should be viewed under the past impressions, is that so?

MA:- This as well is correct.

Q:- Ma, so we have heard just before immediate death one may have the body in a state - standing, sitting lying - in case of old, young, man woman - these particular bodies are existing eternally in the same forms, just like a piece of stone?

MA:- The fact that state of a *sadhaka*, state of a *yogi*, existing eternally in you, is it not spoken of so? Therefore the objective in view in particular state as one may be in, there is that only. In this context there are so many others. *Yogindra Munindra*

whom you are addressing? Have it grasped, in the context of *Nityatwa*, when a comprehension of the same is allowed, all are attained.

In the association of this Rajgir Ashram the Buddhists, the Jains who had the connecting link here - now here is *Shiva* temple, the Lord *Shiva* is going to be installed. In all in fact there is a particular linking cause. The places at that time, (in remote past), trees etc and the mounds were far higher than these places. The trees etc., different atmosphere, situation, in the present environment - verily within all these there is that linking cause.

Q:- Intelligence, spiritedness etc. from whom - He indeed in fact, *Tat* of course - what is the meaning of these, Ma?

MA:- One who is beyond created and uncreated, in case of Him, the fact that Himself is created in Himself - who else is there beside Him? However where there is created, perished, desired objective (*Ishtha*) - whatever you may say anywhere - *Tat*, He is positively indeed. Unmanifest, *Nitya Satta*, daily anewed, yet to appear, appeared already, where what is perishable, anything anywhere as *drishti srishti*, beyond *drishti srishti*, what is immediately on a resolve - *Tat* of course, He indeed. Moreover His and He a difference between two though maintained, all the same, the one alone.

IN KEEPING WITH STATE A POSE, PATTERN AND
SHAPE THE GREAT *BHAVA* ITSELF,
INDICATION OF LIBERATION WHILE LIVING,
THE KNOWLEDGE ITSELF, RITUAL PERFORMANCE,
KARMA WITHOUT ANY DESIRE, *DHARANA*, *DHYANA*,
SAMADHI, *ASANA PRANAYAM* (CONTROL OF BREATH)
DIVINE LOVE ETC.

MA:- In reply to a query - don't you see according to the state, in that state alone in keeping with individual pose pattern and shape, the same is being unfolded under his mould and pattern. There is that supreme *Tattwa*, that eternal anewing too - separation

union, extra mundane transcending mind. The supreme indeed is love itself (the spiritual love) you do say *Bhagavan* the spiritual love itself. *Brahma Tattwa* the self-revealed this indeed is one who accepts, the act of accepting and the object of accepting, since all these are in identity. Extra mundane by itself is self the love (spiritual love) since there is that Self in the Self, the Self Himself the reality the created body - the same cannot be compared in respect to any part of mundane world. There it is transcending both mundane extra mundane indeed - that one is the revelation of the other-worldly in the worldly. In the context of worldly it is related to unworldly, and in case of unworldly it is related to worldly. Therefore one who is transcending all these - it is Himself the *rasa* itself - the Self with the Self, here as well is that Himself only in the reality of greatness (*Mahatwa*) itself, the one which is unrestricted. It is that non duality besides accepting duality only, cannot be considered here. It is because that supreme ultimate great *bhava* itself, is Himself only. Such as that movement like a worldly one, there is that revelation by itself transcending mundane extra mundane - that too is *Brahman*, *Atman* indeed.

You have it comprehended further, how beautiful it is, you do contend, where it is (mentioned) like an evil spirit, like one inert etc., there as well the gestures and postures in respect to *bhavas* - these as well it is Himself only you should know, which is being expressed by indications too. Alright, another word, there is one *Brahman* without a second, in that worldly extra worldly, in *jagat* beyond *jagat*, there are as many so many corporeal bodies - don't you contend gross subtle, causal - sense actions as many so many, in *Viswa* beyond *Viswa*, where there is no question of beyond not beyond, - there is that indivisible the supreme ultimate, where any word regarding superior inferior does not arise at all. That what it is definitely, in fact That of course. Where only it is bound within regular bondage, there only is the talk about past impressions - the word of bondage and the word of liberation (is valid) you should know. Where there is no question of bondage no bondage, that particular bondage you should accept, accept, accept. In this body

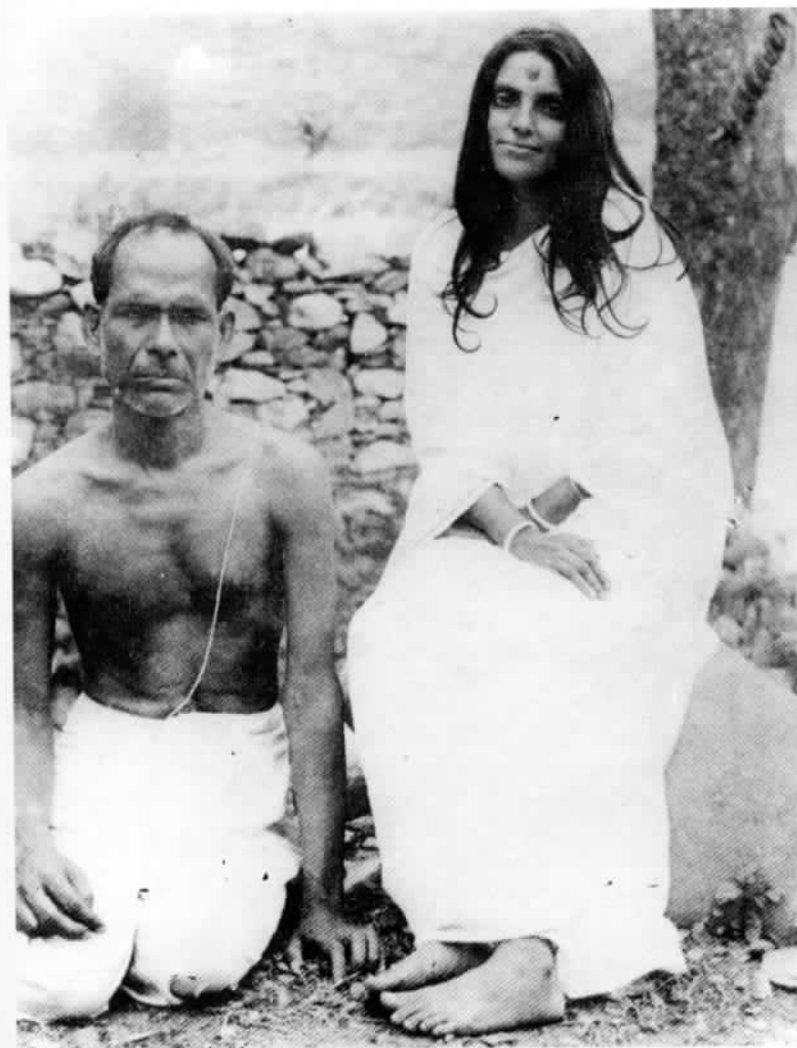
through *kheyal*, for many forms of *sadhana* - as you made (the drum) to beat.

Q:- There are statements besides these, these are so many as many all?

MA:- Oh! all these are *Mools* in the *Mool*. (So long) there is mind, then only *dhyana*. *Dhyana* is performed with the help of mind nevertheless in the aspect of mind in its full perfection. Where intellect is righteous the intellect as *Sat* itself, a perfection of the same is in reality of knowledge. Where knowledge (*gyana*) is *Svayam Svarupa* the perfection - where you say a vision of *Atman* - it is that viewing (*darshan*) of Self in the Self.

In *karma kanda* leads to an attainment of result i.e. to say it is not the aspect leading to the realisation of *Bhagavan*. Through conjunction of *kriya* and the rest leads to *dharana*, *dhyana*, *samadhi*. On material discrimination leads to the aspect of self-knowledge. The aspect of bhajan is concerned with, love for *Bhagavan*, in keeping with favourable place.

As many so many *karmas* are performed in respect to *karma kanda* aiming at attainment of *Bhagavan*, then only it leads to *nishkam karma* (*karma* without any result). In case of *kriya* etc. attended with a desire (*sakam*) where aiming at fulfillment of worldly desires, there under the acceptance of *Bhagavan* of course sustaining to have the desired result you do undertake the journey following a *kriya*. The aspect of attaining *Bhagavan* how it could be unless one resorts to *nishkam kriya*. Yes, attainment of *Bhagavan* however, through His grace only it can be realized. In case of action, actuated by a desire as well, it is a divine *shakti* only (there reveals) various *Deva Devi* (to fulfill the desire sought for). There are separate *Deva Devi* in the form of individual *shaktis* in response to different articles desired for, the individual *Devatas* having the respective authority for (gift) is granted. Under prayer etc. of that nature, one is gained according to particular *bhava* in keeping with as aimed at.



Ma with Bhaiji

While moving aiming at action with a desire, in case this as well may be a good fortune for one awakening *Bhagavan* as the objective, (if it is) action without desire, then only one may be supremely great gainer.

Various *kriyas* with *asana*, *pranayam* etc. leads to absorption this factor moves ahead on that attainment as aimed at. For the same reason you resort to observing self control, *dhyana*, *dharana* etc. as you are used to say. In case of discrimination (between ephemeral and eternal), it is in fact the aspect of realizing knowledge itself. So long as (the realization is not) complete with all aspects, till then one is moving on an aspect through *kriya* by stages. When entirely all aspects are not blazing unbreakable in the self, till the one is inclined to an aspect only. On account of that just observe, how beautiful is the unfoldment with the support of a particular aspect the *Mahatmas*, *sadhus* and *tapasvis* in order to attain the Self, one is (observed) as much (as he may be) in the journey and through his words only he is unfolding himself. In consideration of all these one is following the aspect with devotion and regard, (however) this represents separate individual aspect only positively.

In case of divine love one who is on a journey (following) a particular aspect, that particular aspect is only attractive to him, and perfect with regard and devotion. So you comprehend now, where is infinite divine love and make a search for it. Where *rupa* (form) is endless there are corresponding infinite divine love that is to say each and every *rupa* has its infiniteness, when that infusion of divine love in conjunction with distinct *kriya* (takes place), in respect to distinct quality and knowledge there is injunction of particular devotion (*bhakti*) regard (*shraddha*) and knowledge (*gyana*) - the meaning of *sanchar* (infusion) means when Self only rambles about. When *shraddha bhakti prem* is the *Svayam Svarupa* of the three, that is to say the divine love itself (*Prem Svarupa*) - *premamayee* (divine love with respect to Supreme Love as in feminine form), *Premamoy* (divine love with respect to Supreme love as in masculine idea), *Prema Svarupa* (the divine love itself) - in fact it is That *Atmaram*

only appearing in different forms, appearances, in pose and gestures with fingers (*mudra*). However where a description of Himself the form is unfolded, there on account of the same it is told as well, the *Prem* (divine love) follows after Self knowledge (is attained). Unless He is not realized how can there be the unfoldment of *Prem Svarupa* (the divine love) itself. He must reveal in all aspects, then only what is termed as *Prem* follows. That reality as well in you - in fact you are the *Atman* itself, you only the knowledge itself, you as well is divine love itself it is you only in you with you.

IN WHATEVER ASPECT A JOURNEY INITIATED -
A CONJUNCTION OF *SHRADDHA BHAKTI*

MA:- One *Brahman* without a second - what it is do you know? You while engaged in *kriya yoga* with *asana pranayam* and the rest, *dhyana dharana* all these as are *Kriyas* under right method with which you initiate a journey, as a result, when the *kriya* itself the *Mool kriya* begins leading to perfection in all respects, then as a result itself your objective aimed at is perfect. When you are engaged in discrimination (between ephemeral and eternal i.e. Truth) following the path for the same - when the journey is successful? The fact that you are the eternal (Truth), it is that Himself the indivisible knowledge itself - when the *Svamoool* of the same, Himself the *Mool* itself (unfolds), then only the objective aimed at is in perfection of course. All right just observe now, you may initiate your journey under any aspect, in respect to all aspects unless an esteem and devotion, a communion of these two are not effected you cannot move ahead on that path. In all these indeed a communion of these two are there positively.

Even if *bhajan* and the rest are on, a primary consideration for devotion, again the rituals having a primary base on *karma* aiming at the particular objective - in communion with *shraddha bhakti* of course. In *kriya yoga* in which *kriya* is predominating unless *shraddha bhakti* are sustained how could it move ahead. In regard to the aspect of discrimination, in case *shraddha bhakti*

are not sustained how could you move ahead to realize reality. Under *shraddha bhakti* the spiritual love is but natural to find an expression in all. As a result of perfect *shraddha* and *bhakti* in whatever path you can move on, the fact that reality of divine love is *Nitya* and unfolded, then as you contend self-knowledge (*Atmagyana*), whom you are making an endeavour to attain, on the attainment of the same then only your love in Him (is evident).

In regard to the aspect of *rasa* itself (leads to realizing) Self the *rasa*. The fact that the divine love (*rasa*) is contained in you, when the same *rasa* is awakened under perfect *bhakti shraddha*, leads to unfold Self the *rasa* the love itself as He only - Self in the Self. All right, in this context you should bear one word in mind, let any one move on supporting any aspect pertaining to *kriya* and *upasana*, there the fact that the *rasa* and the rest are contained in the self, unless these are infused how could it be. Such as the indication of *rasa* in reality finds expression, what is an indication in direct evidence, (there follows) the sign of *bhakti* in reality. In regard to the reality of *Prem*, where there is the self-revelation of the same - it is you only in you, I only in me. *Shraddha bhakti prem*, where there is a journey in obedience to injunctions, sustaining form appearance and unfoldment, there however follows the revelation (respective) *vigrahas*.

THE ASPECT OF *NAM* IN ASHTAGRAM -
ON INITIATION OF *NAM* - *NAM* TAKING
BY ITSELF - REVEALING THE *SVAYAM SVARUPA*

Q:- Our repeated queries in Ashtagram the particular forms in *Nam*, how to comprehend the same?

MA:- Oh! this is on initiation of *Nam* taking place by itself (revealing) *Svayam Svarupa* this is the characteristic.

Q:- How far this characteristic prevails?

MA:- Strange! In that case you can speak about in one way i.e. the pattern of *kriya* as you have been observig so many days, under

kriya, of *nam* taking place by itself in sequence, a result of which that accrued. it is a compilation of all parts of the same. Oh, Baba, the unfoldments due to separate *kriyas* taking place one after another, these are each one is a separate aspect of course. Such as result of a particular *kriya* as its own mark, the outcome of a separate *kriya* is a different one - the unfoldment of *Mool* in *sthul* (gross) as it should be, depicting *kriyas* for indication of the same, these of course would continue by stages. Where in *nam*, the particular indicating *kriyas* are under those respective *kriyas*, again what is the result itself of the same there is the indicating sign of that as well in appropriate places. In respect to particular *kriya* any time it is the result itself of the same.

Q:- In what pattern of the same is, do (kindly) say Ma, how possibly we can comprehend the same?

MA:- Whom you desire to have sincerely from the core of your heart - (He is) all *nams* no *nam*, all forms no forms, all qualities absence of qualities, all *bhavas* absence of *bhavas*, as many so many as you can speak about in respect to any aspect - beyond not beyond, no question should arise at all about beyond not beyond there is That, it is He Himself. In case this form of your yearning be self-revealed, in keeping with the pattern of yearning truly in respect to any aspect - (it is eternal) obligation, to reveal in that particular aspect. The particular revelation in which the aspect of revelation no revelation, the aspect of attainment no attainment, where the question of aspect no aspect cannot arise at all, there it is That indeed, the great infinity.

Alright, then listen more. You are as much appreciative of the inner significance of any aspect, you of course say, 'He is the diademed master self of divine humour (*Rasikendra Churamani*), you make an effort to comprehend as much it unfolds within you. Well, if it is He the only one all pervading That alone, in case He can be comprehended in any aspect in that case what is the aspect left out that remains

uncomprehensible, He is excluded, just speak out.

We :- Even though (we are) not in that state, (however) nothing is excluded as we are used to hear.

MA:- You have just now proved yourself in your own words. Here it is you of course said He only, *rasa* as you may say in any aspect, in one *rasa* alone He Himself the *rasa* in infinity, in infinite *rasa* too He Himself only as one *rasa*. *Bhagavan* is *rasa Svarupa* (divine love itself) you do contend. He Himself is the *Atman* Himself, one *Brahman* without second, the knowledge itself, (He) is that as it may be anywhere. *Prabhu das* eternal relation, here you speak as well about *Nityatwa* (eternity). Within these, *nam* and the rest which is the name and form, nameless formless can be excluded - say Him, say I, say transcending I and you, how are you to comprehend with what? Further in what, what else is excluded - in *Atman Brahman* is excluded could it be tenable, if you say *Atman* is excluded in *Brahman* would that be justifies? Where *Bhagavan* is *Prabhu* (master), a devotee is external attendant (*Nityadas*) aide, out of all these, excluding any of which can be justified.

DOING OF NAM, LEADS TO NAM TAKING
BY ITSELF - THE RESULT ITSELF IS AS IN
REVEALING PARTICULAR MOOL - THAT MOOL
COVERING ALL ASPECTS - IN EACH - PARTS OF ALL,
THERE IS THAT GREAT INDIVISIBLE

MA:- Alright, then, you hear about. Doing of *nam* means that in order *nam* may take place by itself. On the other hand, where *nam* is to take place by itself, result itself as the outcome of *nam* taking by itself - where the seed of fruit itself, is the *Mool*, in that *Mool* what is not in that *Mool*? Again in that whatever may take shape, where are you going to make an end of it? Each and every aspect has its infiniteness of course. As a result of *kriya* there is unfoldment of aspect complete with all parts in order to sustain in an earnest eagerness for the complete manifestation of the same, in the process of movement to comprehend (there are) separate branches and sub-branches. Just note, each and every tree has got so many branches

and sub-branches. In those branches and sub-branches there is that tree of which it has leaves flowers fruits, as being, delivered in a complete manner, there that seed ends in the tree and tree ends in the seed - the end is there, all the same seed and tree remain all complete. A leaf, a flower, seed and tree any one is not similar to another. Alright, when it is a tree it ends in a seed and on the end of the tree it is seed (again), the same is being quietened ending in a particular *bhava*. However, is it being coming to an end here? Now another word is here, quietening and infiniteness of this form is well preserved positively in each and every seed of *karma*. The great indivisible, while you are stationed in one aspect only, you fail to comprehend the same of course. However, it is complete with all parts, you should know. In each and every part there is that great indivisible. Here is the end, you are observing only. Moreover, when that quietness is great quietness, then only is to have a touch of comprehension of that indivisible.

**THE GREAT QUIETNESS, IT IS QUIETNESS
THE SVAYAM SVARUPA ITSELF**

Q:- What is Mahashanta (great quietness)?

MA:- Mahashanta is termed where religious sect, no sect and any question of aspect and course does not arise. Clear sky, ocean without wave and current, that form as well -there is that mine of great jewel, in case it is termed great ocean, would it be a complete expression? It is only an effort to make understood by language as quiet *Svayam Svarupa* itself.

On account of that the revelation termed as infinity is being well preserved. Have you thought over this aspect? Therefore you should consider, through as many so many languages (as it is) preached published and without being published as well -infinity and quietness are simultaneously well preserved. Quietness absence of quietness, beyond not beyond -the same is revealed in direct perception in *Maha Akhanda*, you should know. Now you understand, for each and every *karma* revealing in quietness there is infinity as well, in

fact in the unfoldment of *Mool* everything will be contained. As many so many *kriyas*, movement, absence of movement and the rest as you have been observing, the particular form, mode, as unfolded not unfolded -it is the *Nityatwa* in perfection as Himself the Truth eternal, the one that is originally revealing as hidden from view, at appropriate place that is there as well preserved does exist of course.

The *kriya* and the rest of it is in that form only, you should know. That is why as mentioned before there is none excluding another. In modes of various forms in the rhythm of shape and appearance, in fact it is He only exists in bondage with a free rhythm mixing intimately. Now you understand in regard to all these entirely as you made query of and obtained, in all the same exists as well preserved in an indivisible form. That is why in the rhythm of this bondage in this revelation it is to comprehend Him and me. It is you only in you, I alone in me - in any aspect as you may conceive in any way it is He Himself of course.

**HE IS THE ONE ONLY -WHICH ONE
IS TO BE EXCLUDED IN RESPECT TO
ANY ASPECT -ALL COMPONENTS ARE
HIMSELF ONLY IN ALL ACTIONS
ABSENCE OF ACTIONS**

MA:- The movements of all those *kriyas* as you are making query of- anywhere result itself of particular ones as would be given -(this) in a pose of movement in the gross of the *Mool*, all entirely. Here you should have one word understood, that it is as spoken the *rasagolla* -which is the taste you should have in case of eating any part of it. The meaning of the same is, as you move in respect to any religious sect, no sect, in support of any doctrine that you may move on, after all it is that *rasagolla* only. Under any *bhava*, the path as you may follow in any aspect, (after all) it must be in perfection. That is why it is spoken of- He only the one alone. Excluding Him no question can ever arise. You will say it is He alone, all the same which you are going to exclude in respect to any aspect - question arises only

in the context of aspect no aspect. Yes, from a particular place there is corresponding question too. Now you understand, how much you are to comprehend -in case anyone excluded how it can be He Himself? It won't do with the exclusion of this and that. Entire body with all components He is Himself only, in all *kriyas* absence of *kriyas*. There is a pattern of movement without attainment, on the other hand, there is a movement on the path on attainment by stages, sustaining a feeling of *abhava* and in *Svabhava* -in order to allow a comprehension that the path is He Himself.

NAM IN SHAHBAG- ALL NAMS CONTAINING
ALL NAMS- ALL ABIDING ALL COMPLETE
WITH ALL COMPONENTS

MA:- That *nam* on doing and taking place by itself one following the other and in keeping with *kriya* and the rest appropriate to any place and result itself of the same, as may be anywhere in different forms -this must have to happen in sequence positively. In each one as the result itself, there are infinite *Tattwas* in infinity, on the other hand where there is absolute quietness, it is because there it is unrestricted. Where there is no question of confirmation and refutation -that is indivisible in divisible, in that indivisible there is great indivisible -whatever you may say it is that He Himself indeed, That in fact. Now what possibly you could comprehend, could you follow anything? In the context of particular aspect as you made query of in case of Shahbag, that one definitely is, the fact that in all *nams* there are all *nams*, moreover that all abide in all, all courses contain all courses with all components, as you may say whatsoever. The aspect of courses too is unrestricted there. The *Svayam Svarupa* of *nam*, the fact that in all forms there are all forms, Himself abiding in all qualities there are all qualities Himself, in all *bhavas* there are all, Himself positively, in all movements and absence of movement there is all, Himself abides, in all *Tattwas* there are all *Tattwas* positively- how this could be in a (single) course? Such as suppose cords of various colours are in one (cord) only. The particular cord as accepted as your own,

under the course of particular *kriya*, there is a definite form of indication and pattern.

In that knowledge itself there are all knowledge itself Himself -*Svayam Svarupa*. Anywhere the particular movement and state where the question of any movement and state does not arise, it is its own *Svayam Svarupa*. In *Maha Viswa Brahmanda* and in beyond not beyond appearing not appearing in *Viswa*, in beyond *Viswa*, restricted unrestricted -it is that Himself positively. That is why one should resort to doing *nam*. On the other hand, the aspect of doing *nam* and *nam* taking place by itself as you are making query about for so many days. Moreover the particular *nam* as may be doing by any anywhere -no question of caste colour, no talk of place no place, no talk of state no state. Where possibly time absence of time be any more -in case of *nam* anywhere immediately on listening the same the moment comes to *kheyal* -sometimes hearing as well, again to listen under a *kheyal* -no question of that as well, the Self in the Self in the different forms as you have observed at that time and talking about. In respect of doing *nam*, in respect to *nam* taking place by itself, leads to the result itself as appropriate to anywhere any time. In keeping with your query, as you are beating (the drum) so little you are hearing about.

A little as if it occurs in mind, as followed -when we got Ma as She first appeared before us, as She is since then, (She is the same) in the particular indication as unfolded anywhere, in *nam* etc. as well. In *nam* and the rest, in vast unbroken *kriya* etc. it is the Truth (*Svayam Svarupa*) itself as it occurs in our mind, as any thing anywhere (it is She). Meanwhile when we met together anywhere any time, on a query, (the reply received) as little it may be for a particular one among us, as little response while hidden from view, and in direct perception as well, can we not take for granted that such as *Jagat Guru* in the aspect as perfect anywhere in any manner, in respect to that aspect as well, the perfection of the same did She seem to overlook? We all as we are anywhere any time She caused an union as little as it may be, this also did not leave out in Her great indivisible reality.

Can we not accept and take to our understanding in order to know and attain the self, as we receive in response to our query, like one spellbound, as if there is an infusion of *shakti* in direct perception as well, within us - in the context of *Nityatwa*, the act of giving a general review of distinct aspects etc. However, occupying the place of a *Guru*, in accompaniment of rituals an initiation with mantra etc. nobody has received the same. All these are words from one's own heart.

MA:- In the context of present discussion what are the actions you have to resort to in order that you may attain, ponder over. No discussion with this small daughter has anything in respect to that *Tattwa* (i.e. it is beyond any description). However, the state which was discussed about, it is under a cover -not free of the same. The time when through consideration there is unrestricted unfoldment, the same has not taken place. One carrying (usual) water the other Ganga water in two separate pipes running side by side in pair. There is relation of essence of water (in both) such as *Nityatwa*. Presently in response to query -it is *Bhagavan* itself.

IN ORDER TO PERFECT THE OBJECTIVE
ONLY (TO ACCEPT ONE) TO ATTRACT

Q:- (In order to) attain *Bhagavan*, instated in *Atman* -the *kriya* of *sadhana* for the same, in whatever objective in view one may move on, in case the same is ephemeral and perishable, then with the help of the same *kriya*, how that eternal objective can be attained?

MA:- In respect to this to speak the truth, it was not before nor it will remain afterwards -where there is *Svayam Svarupa*, one *Brahman* without a second, where the question of word and mind has no place, with respect to that what are you going to say, what will you hear about? Of course, for unfoldment (of the objective in view), the particular *kriya* and the rest, as was received and initiated with, in order that particular *kriya* be completed. Here is your journey in order that the objective in view be complete, the form of objective is revealed in you today, in respect

to that objective so that it may be complete, you are being drawn, bear this in mind. Afterwards when it comes to view that this as well does not continue to be in a particular state. That is why it is spoken of as perishable.

Q:- If this is the case, why the word *maya* (illusion) is spoken on Why *maya* is said to be inexpressible - illusion without beginning?

MA:- Here is one word, it is an illusion without beginning which you call *maya*. This is the word here, *maya* is active in its beginning and end (whereas) no question arises here, knowledge itself, *Atman* itself that indeed the only one.

Q:- There is no beginning all the same there is cessation, if there is no beginning who it is to be in cessation?

MA:- Here is your query, since you are living in mental kingdom you are limited within ephemeral. Unless knot of ignorance is not pierced through, there is that *Svarupa* unless it is not revealed the query never ends. This word is particularly relevant here in respect to this. This you bear ever in mind that, in the context of the state you are aiming at, as you have received on hearing - continue following the same.

Where you will say *Atman*, and say *Brahman* as well, what it is there and not- no question arises. However, the place where (anything) is unfolded, where there is name form appearance -where there is a seed the mystery of creation is from there only. Regarding creation, preservation and dissolution, in what form it is (these are) taking place you are used to say. Now here the creation preservation dissolution, and (where) one *Brahman* without a second, where one is instated there a physical body is not a hindrance. In a state of that nature, name form quality *kriya* no *kriya* -a question of the same does not arise. A question is relevant in the context of known unknown, when action *kriya* etc. are involved. In case of name

form anywhere, concerning actions and deeds, all indeed about you and also the state you are in (but) any question of doer non doer a question and no question how can it be relevant there you should say. Where you say this *Atman* is *Brahman*, here the question of two does not arise. Therefore in respect to that state name form etc. all indeed are perishable, because everything turns to be perishable. Where the state you are in, you were used to emerge and get absorbed resorting to *dhyana* etc. where there is no further question of the same as well does not arise - you are what you are, so you have it understood where is a place for name form *bhava* absence of *bhava* there? When instated there following a particular line, there is no question of same line as well. So in order that you may understand who you are - *Brahman Atman*. On account of that there is one *Brahman* one *Atman*. A physical body is not a hindrance for this account - in that state question of a physical body and absence of the same does not arise. It is because that state cannot be revealed through any letter any *bhava*. On account of that the description of the same state - one *Brahman* without a second.

MAYA -(IS REFLECTED) IN KRIYA BY STAGES
AND MOVEMENT BY STAGES -(IN THE STATE OF
BRAHMAN) LATTER DOES NOT EXIST

Q:- The aspect of *Maya* beginningless (all the same) having cessation?

MA:- In respect of one *Brahman* without a second, this *Atman* is *Brahman* - there, the *kriya* as the linking cause should not be considered at all. It is because what is the supreme ultimate objective in view, the reality of the same is not within the fold of name form subject to *kriya*. On the other hand, the course of path of another aspect is sustaining, changeable, perishable, of momentary existence, ephemeral aspect. Moreover since it is within the realm of mind, on account of that in respect to this aspect everything indeed is rejectable, not acceptable. In that supreme ultimate state there is That the only one, the *Svayam Svarupa* is revealed. For that reason indeed the word *Maya* is

mentioned here. Moreover, since the aspect subject to movement, perishable is of transitory existence, (so) in respect to this aspect it has been mentioned that it (*Maya*) has no beginning no end. That is to say, the tree which did not exist before, nor it will be in future, in between is visible only which is *Maya* temporary. So it is inexpressible. Further, this is contained within the realm of mind. Within the spiritual experience too, since it moves on by stages, it is not contained in a state, hence the name of it is *Maya*. So long one is within mind and living in mind till then the aspects of *kriya* by stages subsist. All these are not acceptable in this particular path. Another special word is, his path lying through this particular line of course.

There is a particular word further, when *vivek* and *vairagya* attain highest limit, then all these aspects are burnt away by *vivek vairagya*, as if on clearing the self path, accepts the path leading to that supreme state. In this situation they cannot have any other form standing and move on. This of course is the natural straight movement of this path, here there is no place for name and form. A search for truth and predominating effect of that clears off the path - such as an aeroplane flies in the air and does not do so on the ground. Similarly a ship moves on from water to water, a car has its separate path. Here an auspicious inauspicious - in fact any *kriya* is not accounted for. Just like the house burnt to ashes it is that aspect in the particular supreme ultimate state unfolding *Brahmananda* (*ananda* pertaining to *Brahman*) contributing supreme bliss (revealing) knowledge as concrete form only. The path of this aspect is in this form indeed. Transcending *nam* form *kriya* unless this state is unfolded, the Reality of self cannot be attained. One who aims at this state there cannot be any doubt and error at all.

Q:- What is duality non duality?

MA:- Duality means effulgence. In regard to your question here how non duality should be considered. He who is with form,

formless too is He. Whom you are considering as formless too - here He who is with form, the same He is formless, as ice and water you can take into consideration. He who is water, the same He is ice, He who is ice, the same He is water as well. He who is duality, the same He is non duality as well.

Q:- Qualified non duality too is also accepted how?

MA:- He is non duality, the ripples in the water as they come to your observation. In the form of having form it is Self-revealed, here it is considered Self the quality Self the form. It is He Himself in formless, as unmanifest, the same He is again as the quality itself, engages Himself in *lila*. On account of that, water and its ripples are considered from that point of view. A ripple is not apart from water.

Q:- Yes, what possibly we can accept in regard to the aspect of name and form?

MA:- Here is one word you should bear in mind - in mental kingdom you are inhabited in name and form, that is why you have the particular query in this respect. There in all perfection it is that, in the form of your *sadhana* or under the particular kind of *dhyana* as it may be, supporting the aspect of infinity and one all these are retained positively. Again in consideration of another aspect, these four are as well. Again all these *kriyas* indeed are in infinite forms in respect to a *sadhaka* as he may be anywhere, such as you exist in name and form, you accept name and form, through the *vigraha* of name and form following the individual aspect as received from *Guru*. (Such as) *Vaishnav*, *Shaiva Shakti* anyone of them following the particular aspect of name and form, it is to attain and know the Self following individual aspect. Prabhu Das (master, attendant) complete and part, so as you say in the lap of mother there is the perfect child, to mention *Shiva* it is relative to *Shakti*, to say *Shakti Shiva* is relative. Moreover where there is *Adya Shakti* (primordial *Shakti*,

Durga, there is *Kumari Shakti* (the virginity), further in *Kumari* too *Adya Shakti* prevails. They are separate all the same the two abide in the two in perfect order, while the states of manifestation and unfoldment keeping well preserved in respect to all aspects positively. Where you say *Shiva*, while accepting *Shakti* if *Shiva* is not accepted, in that case where is the perfection of *Shakti*? On the other hand in case you accept *Shiva*, if *Shakti* is not accepted, in that case where is the perfection of *Shiva*? Both are contained in both in perfection - all these as well you are used to say.

THROUGH *SADHANA* BY STAGES
THE ORIGINAL LINKING CAUSE - THE
STATE OF CESSATION (*SHANTATWA*) OF *SADHANA*

MA:- See again, that here is complete perfection, in it there are infinite aspects, infinite *Tattwas*. Within infinite *Tattwas* in the particular state, through *sadhana* by stages, the *Mool Sutra* of self attainment is revealed. There positively is the cessation (*shantatwa*) as well of *sadhana*, this however you should bear in mind, the journey of a traveler is complete, the state of the objective itself as aimed at is attained. Under such different aspects in respect to infinite travelers, there is self revelation in the context of infinite aspects, there only you say satta permeated by *Brahman* - *Brahmamayee* (*Brahman* looked upon as in feminine gender), *Brahmamoy* (*Brahman* looked upon as in masculine gender).

All these *shabdas* (words too) you also say. In the context of *satta* there in keeping with place you do say *Brahman* as well, where you say *Atma-satta* too. Here as you speak of pervading in respect to masculine and feminine genders, in fact there is no question of masculine and feminine gender too - there is That Himself is *ParamAtman Brahman*. All these are in fact the aspects of realizing self-knowledge, self-attainment through stages, where a question of shelter no shelter does not arise there is Himself the Self revealed.

Just observe, in respect to *Vaishnav Tattwa* as well, *Sita Rama, Radha Krishna* (in respect to this aspect) following the path as directed by your *Guru*, one is a traveler in order to complete the individual journey. In the context of same journey too, there is no *Shri Rama* excluding *Sita*, there is no *Sita* excluding *Shri Rama*. (Similarly) there is no *Radha* excluding *Shri Krishna*, there is no *Shri Krishna* excluding *Radha* so also you are used to say of course. That is why the same is in each and every *vigraha* of *upasaka* remaining in perfection as couple i.e. non duality. Those who are travelers under the shelter of these *vigrahas* when that journey will be complete? When the Self is attained in the form of attendant (*das*) in perfection. Who is the Master, whose attendant one is, *sevaka* as well? The Master Himself is the perfect *Tattwa* when Himself is revealed in the Self. Unless self revelation has not taken place in the self, in case the same state is not attained, in that event identification of Master, who is termed a devotee, where is the identification of both? The attainment of Self is then only when the Master is self revealed in perfection in the Self, then only the revelation of the attendant follows.

SELF REVEALED -IN SELF THE FORM,
AS SELF THE RUPA -DEVOTION OF A DEVOTEE
(UNFOLDING) SUPREME BHAKTA, (REVEALING)
SUPREME DIVINE LOVE ITSELF- JOURNEY COMPLETE

MA:- What is the ((true) nature of a *yogi*, do you know? The same is when in course of *sadhana* the Master (*Prabhu*) reveals in perfection, it is *Svayam Svarupa* in the context of attainment what was not attained before, then only there is revelation of the Master in perfection.

Then only revelation of a *sadhaka* as the self itself is in perfection. There is that devotion, regarding *japa, dhyana*, recitation, *kirtan* and the rest, when reaching the supreme ultimate limit unfolds *Param Bhakta* (supreme devotee), the journey leading to unfoldment of supreme love itself it is complete. Let any one follow any aspect, all the same one should bear one word in the mind, when that Self revelation takes place in the form as Self, in

Self the *rupa*, then the *bhakti* of a *bhakta* is complete in the context of divine love, the reality of one permeated with same love is revealed in perfection. Then only in the truth as received from *Guru* (there reveals) the truth itself, the reality of *sadhaka*, the reality of a *bhakta*, the *sadhaka* itself as *Nitya*, the fact that the *Mool sadhaka* itself as existing *Nitya*, the *Svamool* of the same is unfolded. There is that as spoken of *Nityadas Nityasevaka* and the rest, this is the place here where unfolds the self-state. On observing all *kriyas* as gifted by *Guru*, in the context of aspects with form with quality, sustaining the hope one was a traveler for attainment of the particular objective in view -today the reality of self-*Svarupa* (is revealed) here. One matter is to be considered here, the reality with quality and form as *Nitya*, in respect to the same aspect an attainment of a *sadhaka* is (related) here - this is the fact in respect to this aspect. When a traveler initiated his journey in order to attain the objective in view, at different places in keeping with separate states there (revealed) various *Tattwas*, different aspects different states are to be unfolded - this is but natural there for a *sadhaka*. In respect to the aspect of quality, aspect of form, there are infinity and one pertaining to various forms, various *bhavas*, different aspects a revelation of all these are but natural. In keeping with past impressions (*samskaras*) of a *sadhaka* as well for each and every *sadhaka*, there are corresponding revelations, according to a distinct aspect sustaining each one, within the *bhava rupa* of any anywhere, in different *kshana* (a concept of infinitesimal time containing past present and future) in particular state, in specific revelation, there is that self-revelation in the context of touch of *Nityatwa* of this *Prabhudas*, there is the *Nityasevaka* in perfection. Here it is statement as you are used to make, the reality of a *jiva* is eternal *das* of *Krishna* (*Nityadas*).

WHOLE (PURNA) PART- FIRE, A SPARK -
THE SPARK OF THE FIRE ONLY

MA:- In case of whole and part, just observe there too, so long as the state, complete, is not unfolded in the self, how can there be apart of the same. In that case only, you should understand now -

fire and its spark. What the burning power of fire can burn away, the burning power of the spark too can burn away the same. All the same it is the fire and the spark is out of it. Attainment of that, which was not attained before, through that state by stages leads to self-revelation. On account of that same is termed whole and part as well.

ENDLESS IN THE END, END IN ENDLESS -
PERFECTION COMPLETE WITH ALL COMPONENTS -
SELF REVEALED

MA:- Who is termed an eternal attendant, who is also denoted as whole and part you can have it comprehended in the context of this aspect as well. *Shri Rama Sita, Shri Radha Krishna* -in respect to separate *upasakas* (there reveals) separate place state through stages -(here) self the quality, self the form (in this context there are) descriptions of infinite aspects. (In case of) *Namrup* (name and form) there are self the quality, self the form -infinity and one. In case of *sadhaka* following an aspect traveling under stages as well there are infinite patterns of places states forms qualities and the rest, so many as many *bhava abhava* in infinite varieties. The moment where there (unfolds) infinity and one, there only a comprehension is allowed of Himself. In respect to a particular state, in the context of *sadhana* pertaining to a particular aspect there is description of specific form anywhere. Different *bhavas* as sustained there are corresponding revelations in appropriate states -endless in the end, the end in the endless, allowing a comprehension of the same there follows self-revelation, complete with all parts in perfection. What a beautiful description of each one of the aspects, pertaining to *bhava kriya* etc. as well. What an endless vastness. There is boundless within a bound, there is a bound in the boundless -in entire aspects and *kriyas* a perfection is sustained. With the corresponding forms and qualities when the *Svayam Svarupa* is Himself as self-revealed, then only the journey of a traveler is complete. The same one can unfold in any state. On account of that, following the direction of individual *Guru* in respect to separate aspects, under an effort to follow (the same) without any reservation (unrestricted) perfection

of *kriya* is gained. Where the question of a perfection no perfection does not arise.

Well, you are observing, when a journey is initiated, leaving the particular aspect you move ahead, that particular aspect was familiar or unfamiliar to you, in what way it was, of whom was unfamiliar -all the same, who is familiar with today, who it is got familiar. Who is he, where -could you make notice of any? Only a *bhava* sustained. What is the form of that *bhava*, what is its shape you fail to speak about indeed. In respect to all *bhavas kriyas* there are corresponding forms in entirety. However, you fail to notice, it does not allow the comprehension in ignorance.

All these *kriyas* in entirety, as many so many in *Viswa*, of all these *nam rupa bhava*, (each) has infinite forms. In those infinite forms you fail to notice your own form subject to change. You had been a small child, you have been transformed. In you only there is youth, the state of old, in fact all these are there. Similarly in your name and form, in flowers and fruits in seeds etc. as particular forms all these entirely are existing -name of which is *bij*. The particular seed is subject to change, the tree too is subject to change you are observing of course. That particular seed and tree as well do not continue existing. Its nature indeed is changeable. It does not continue with a particular form -this change contains infinite forms. All these *bijas* in entirety, where these are termed as with form with appearance with quality, are well preserved there.

IN CASE OF ILLNESS OF A MAHAPURUSHA
(GREAT SOUL) -HIS SUFFERING IS PERMEATED
WITH HIS *ISHTA* (DESIRED OBJECTIVE) -
SUFFERING OF ONE IN JAGAT -INGRAINED WITH
HARMFULNESS

Q:- In case of reputed *Mahatmas* the physical illness as in evidence, the affliction due to same is inevitable positively?

MA:- A reply to query of such nature is not forthcoming every time, you should know. However, there is such a case to where the evidence

of that affliction and that of pertaining to *jiva jagat* are not identical.

Q:- That affliction due to illness and on the other hand the agonies of us, the same should be there as well positively?

MA:- No, no, no. If you consider in case of a profound aspect -this is as well - there who is sick and who is not -That alone. That suffering somewhere is permeated by *Ishta*, in fact it is *Ishta* only. Feeling and one who feels, who is there think of. It cannot be solved in a discrimination, it is *Tat* however (in identity). The worldly suffering is harmful (absence of *Ishta*).

Q:- How is that?

MA:- One *Brahman* without a second, one *Atman* of course in respect to particular aspect. All right, here who will cause distress to whom, who the distress is? There is one *Brahman* without a second, instated in *Atman*, in that case where is another i.e. two in his case? Himself indeed is *Tat*. He who is healthy, the same is sick, the same one is agony. He who is transcending agony it is He, Himself only in fact. Whose agony it is, who is agony -as regard farness nearness whatever you may say, there is no question of affliction no affliction.

Q:- In that case the sense of mundane affliction is unknown there?

MA:- In *jagat* beyond *jagat*, in *Viswa* beyond *Viswa*, where one is instated in *Brahman Atman*, there is the *Mahabodh* (the great knowledge). However, in case of *Akhanda Mahapurna*, there it is unrestricted.

Q:- Even with this explanation I am not satisfied.

MA:- In the context of the word "*amaar*" (mine) as it may be anywhere, the sound 'Aa' as contained in "*ami*" (1) positively. Regarding word '*mar*' (pertaining to Mother) - *mar* refers to *Adya*

Shakti, the particular *satta* (fundamental base) which is *Atman*. Mine and thine, as regards talking and listening -this is the particular pattern in the world indeed. While transcending I and you should be beyond leaving any controversy.

Regarding *Akhanda* (indivisible) since the same is indivisible in respect to at all places, all abide in all places -in form formless, it is Himself only. In respect to mundane, (here) one follows another, superior inferior, you have a view and no view, created uncreated, past absence of past, it is not at all considered both relative and independent. On account of that it is referred to there -it is that indeed what you say, one is to its appropriate place. For this reason the word unrestricted is taken into account. That indeed *Baba*, it is not the word conveying any sense neither absence of sense.

In the context of *Brahman* as it may be spoken anywhere - *Brahmanandam Paramasukhadam Kevalam Gyanamurtim* (in respect to *Brahmanandam*, it conveys supreme bliss only, knowledge personified). In the context of *Brahman* as may be anywhere, (there it is) the knowledge of the Self, *Tat*, Self the *Svayam Svarupa*. A touch of *Brahmabhava* - in fact *Brahmabhava* is infinite. In a particular case one may be absorbed in *bhava* anywhere on the other hand one may be devoid of *bhava* i.e. to say an imperfection of *bhava*. Here it is not a case of transcendence, rise and fall, in association with *bhava*. No question of rise and fall, a transcendence of *bhava*. Instated in *Brahman* - one *Brahman* without a second, one *Atman* alone -one is instated in *Atman* which you consider as *ParamAtman*, transcending which no question arises.

In consideration of sorrow and affliction, happiness and peace, *ananda* (joy) regarding these as well, how much of it you can experience. How little you may experience about the attachment and detachment of worldly affairs. This refers to being in *jagat* in the clutches of birth and death for the time being anywhere. Where there is the entire knowledge itself, there one cannot

comprehend while remaining subject to coming and going in the worldly sense. Self-revealed, Himself reveals in gross subtle and in fact in all entirety, all comprehensive knowledge is in direct evidence in entirety -concrete, inconcrete, unrestricted in case where it is self in perfection, this is the case there.

Q:- So it is heard one may take on one's self the misery of another?

MA:- This as well in case of a *yogi* he may take over the misery of another positively. This of course is contained positively in the indivisible, unrestricted. This has already been mentioned initially.

Alright, concerning the form of pangs of suffering due to birth after birth. In case he would not suffer further this aspect is still persisting. A temporary suffering a *Mahapurusha* had taken it over. Later came round, the worldly life continued again. The suffering is being carried for its compilation. On the other hand someone may be benefited a little, a journey towards *Bhagavan* may be initiated, hereby this incident being an end in view. What does it matter? *Buddhadev* Himself is the sea of compassion. He of course did not accept *Nirvana*, compassion permeated. It was reported, later He (*Buddhadev*) accepted *Nirvana*. However, on the doctrine of *Nirvana*, He left behind four words, one has to make an effort on the path of *Nirvana* with their help.

The *Gita* by *Shri Krishna*, *Shri Ramchandra Purushottam*, *Shankaracharya* preached non dual *Vedanta* -one being liberated from the perishable, showing the way leading to self-knowledge, self-attainment- in fact in reality *jiva* is *Brahman* only, one *Brahman* without a second -aiming at that one Reality. *Mahaprabhu* has himself left behind -'I have brought *nam* carrying it on my head for distribution to the *jiva*.'

There are more and more ways for liberation as aspect for attainment of *Bhagavan* -as many so many great souls have shown the way. All the same, have the woes of the world been relieved - the same as it was. However, a path has been shown one may be

fortunate enough in that particular case to receive the gift that He gives. It is a gain by those who can make a turn towards that way. In any case, a path only is achieved but in case of *Buddhadev*, he did not take *Nirvana* after relieving *dukha* of everyone.

INFINITE PINDAS (IN EACH PINDA
THERE IS) BRAHMANDA -IN GREAT
INDIVISIBLE THAT WHICH UNFOLDING
THE SAME -(IS) THE ETERNAL EXISTENCE

MA:- So as you are saying '(He) has shown the way' (to cause experience directly of) what is your reality in order to reveal the same, the fact of realization of you (*jana*) as identity with *Janardana* (the Supreme), the one *Brahman* without the second, the *Atman* - the reality of this *jiva* itself as eternal attendant to *Krishna*. Besides there are as many so many doctrines aiming to (realize) Him (such as the reality of rishi (*Rishitwa*), the supreme state of a *muni* (*Munindra*), the supreme state of a *yogi* (*Yogindra*), the reality of *Shiva* (*Shivatwa*), the reality of *Devi* (female concept of the Supreme), the spheres of extra mundane habitations (such as *Vishnulok*, *Shivalok* etc) and what is transcending a sphere where is shown a light (experience to realize that) all these are in you (in identity). That is why (it is stated) 'what is in *Brahmanda* (i.e. the total existence), the same is in the *Pinda* (you, the individual body).' In that case, here is the *Brahmanda* what is conceived as yours 'you', what is conceived as 'I' mine -in fact, all these are in this *Pinda*, the same is in *Brahmanda*. Now, according to the support one may have, following the same aspect, there is an endeavour to attain the objective aimed at. That is to say, what you are (in reality) you turn out to be the same - what you are as eternal, the you in you.

In that case, as all exist in you (the *Pinda*), there are similar infinite *Pindas* too -you can straightaway conceive this. Therefore, where there are infinite *Pindas* and *Brahmandas* (in identity), (all these are) in One Great Indivisible (*Maha Akhanda*). Now you conceive what can be excluded there? In fact, the particular reality (*Svarupa*) as it revealed to anyone anywhere in any manner, is not

the only truth but it, (on being revealed, is realized as) ever existing and carrying on. This (reality) is in eternal existence (i.e. where the past, present and future are in one).

ON AN OBJECTION RAISED AGAINST THE STATEMENT
THAT MA SPEAKS AS SHE HEARS FROM SPIRITUAL BOOKS -
ONLY ON DIRECT PERCEPTION OF THE STATE
TRANSCENDING MIND,
MENTAL DOUBTS AND DISTRACTIONS ARE DISPELLED

Ma reached Vrindavan from Delhi on 6th January (1967). Afterwards, within a week, Ma one day asked, "Tonight after 9.00, you should read *grantha* (a religious book) for a while. I observed in Delhi that *Brahmachari Nirvana* was reading *grantha*, a scriptural book, good indeed. After reading a religious book, you should go to bed. This helps purifying mental distractions."

We asked, "Which *grantha* we should read, Ma?" Ma enquired, "Which *grantha* do you have?" We mentioned the names of different *granthas* and said, "The book '*Amarvani*' with commentary by *Kaviraj Mahashay* is also with us." Ma said, "Read the same." In course of listening this reading, in between Ma said, "Now is the time to listen book (commentary) by *Gopibaba*. (This is) in the context of your query, and reply as you look upon this body as the linking course." That is to say, whatever *Virajanandaji* could collect minutely in presence of Ma and when away from Her, which (he) continues maintaining for such a long duration in the form of notes for good of us, from this indication (of Ma) it occurs in our mind that what Ma said above is a solution (to our mental doubt) in respect to that.

Ma said a little, "Look, so long as the piercing of the knot of ignorance (*granthibhed*) is not effected, since you live in the mental kingdom, (there remains) the particular state in which you all make queries and listen to. In fact, until the knot of ignorance has been pierced through, in respect to query and answer received thereof, since living in the mental kingdom, it is but natural to consider that

(Ma) has listened a little of the *granthas* and the reply of Ma contains little bit of the same. Now there will be no scope for the same (that Her reply is based on listening from *grantha*) to rise in your mind. In respect to your query and answer received thereof till now, it is as you have beat the drum, so you have heard of. Now, answering based on listening *granthas* would not have any scope. Through your queries and answers received, you only have effected this closure.

I (*Virajananda*) spoke to Ma, "Ma, mine is the reverse way (of acceptance). Whatever I listen anywhere from Ma, that is only what I accept. In the context of any subject in any *grantha* or whatever anyone may say, I can only accept them completely provided those are in agreement with Ma's words. Ma, this is the spirit I hold upon."

MA :- Oh baba, just listen. In fact, it is within the mind that the intellect, judgement and the aspect of comprehension all indeed entirely are. The state you are in, the words you said in the spirit you are in, is effected in the mind only, of course. However, the state of mind as natural to it, is to vacillate. (Therefore) in any (unknown) moment, sustaining one or the other aspect in mental acceptation, there may be a touch - 'I am not sure, possibly she may speak about which she has heard as well; , in case, there may occur a little touch in mind through its peeping and prying. You cannot have command over your mind. Therefore, only on mind's attaining a particular state when the state beyond mind is in direct perception, when such state upholds, then only the doubts and distractions of the mind are dispelled. However, so long as the mental disturbance is not removed, till then in the state of mental kingdom there exist possibilities of diverse aspects. Also intellectual discrimination follows the same way. So the above statement has been made.

Q:- Ma, even in mental disturbance, such kind of *bhava* can arise (or) even to consider the same, the mind rebels. I have expressed my inner feeling to you.

MA quipped :- All right.

THE KRIYA ON THE TOUCH OF MOOL KRIYA -
(LEADS TO) UNFOLDING THE DOOR OF LIBERATION

Q:- On the touch of Him only, the reality of the self of *jiva* reveals positively. (So how), Ma, to have touch of the reality of *Mool* of self? I heard about the state -however, the fact remains uncomprehended.

MA:- Generally, the *kriya* of a *jiva* in *jagat* is the *kriya* of bondage. That is why, being a mundane cause, it follows one after another- the *kriya* which remains the cause of bondage only. On the other hand, the *kriya* on the touch of *Mool kriya* leads to opening the door of liberation. In the current of that *kriya*, if it is rightly effected, there reveals "Who am I?" One is a traveler to attain this aspect where it is spoken of that, on attainment of *Bhagavan*, the Self is attained and on attainment of the Self, *Bhagavan* is attained. On account of that, (what one must resort to is) *abhyas yoga*. Why this word *abhyas* (practice), do you know? Why even the word *Nitya* (eternal)? (Because) there is no scope for the word ephemeral. You do say 'daily regular practice' since in order to attain Self by Self, you are a traveler. As He is eternal imperishable, on account of that it is necessary that you should resort to daily practice. In course of daily practice, the fact that you abide in daily practice, you are in *Svakriya* pertaining to self *Mool*. In this place, in any *kriya yoga*, may it be in the context of any aspect, (there appear) daily anewed *rupa rasa* (leading to) perfection of one *kriya*. That particular *sadhaka* itself, *yogi* itself do exist in your self, (as) infinity and one - when the same as united in *yoga*, you reveal yourself as *sadhaka yogi* in course of you being a traveler in the journey. Being instated in that state, that *Bhagavan* Himself is yours - a touch of the same (you get).

This is the path of *jiva* for attainment of what was not attained before. Who is called *Bhagavan*, now you understand. However, *Bhagavan* as well is *Svakriya*. (For Him) it is not the *kriya* of

attainment that was not attained before, you must have understood. In case of Him, it is Self with the Self, the Self in the Self.

Q:- When a *jiva* attains *Svakriya* in *Mool*, what does it signify?

MA:- This is what is attained by a traveler on a journey longing for attainment sustaining *abhava*. Yes, initially when there reveals *Ishta* through *mantra* received from *Guru*, at that moment if to anyone through his sheer luck, there follows self-revelation, then of course, the matter is solved. (Journey) by stages, without stages, all are entirely here in perfection. In case of a traveler initiating journey moving by stages, the initial attainment is subject to direction of *Guru*, there is that *abhyas yoga* and the rest, the same (i.e. *Ishta*) is to reveal in you in case of a traveler moving by stages. There, while subject to ignorance, an effort is made to move on carrying that light given by *Guru* while remaining awake. Yes, when one is initially set on a journey in stages, even then carrying that flame of the lamp as gifted by *Guru* unless the form of complete cessation in infinity is allowed comprehension, the fact that *Svakriya* as ever burning eternally is there, as you too, however does not allow to be comprehended, bear (it) in mind.

FOR A JIVA, SVAKRIYA MOOL AIMED AT
PRESENTLY - REALITY OF SELF KRIYA AS TAT
SHOULD ALLOW COMPREHENSION

MA:- Further, where there is the *Svakriya Mool* of self as *jiva* presently of the objective aimed at by the traveler, at that time the fact that the self in the form of *kriya* as self awake is there, as you are, there *Tat* as reality of self *kriya* will allow a comprehension. In the midst of that infinite *kriya*, when there is the form of complete cessation itself, that in *kriya yoga* there is infinity and cessation will allow comprehension. Why to have the touch of that self the touch? Whom you say as Himself the *Bhagavan*, where you say *Para Brahman*, *ParamAtman* is there in eternal existence in you. When longing for attainment, you become a traveler following respective paths (to attain *Bhagavan* or *ParamAtman*) in regard

to these two travelers attaining that state, on the touch of your *Bhagavan* the *Mahayogeshwar*, there reveals your self (objective). Therefore, on the touch of *Mool kriya*, journey is initiated by you to attain yourself. On that initiation, when in union with all these infinite *kriyas* the same are in cessation, in that particular state one may have the touch of that *Mahayogeshwar*. So, you notice, you initiate your journey under your own *Mool kriya*, further, on being in union with the same the fact that you yourself a *yogi*, may be following any aspect (leading to) the touch of that *Mahayogeshwar*, when follows the revelation of that *Mahayogeshwar*. This (takes place following) what is individually directed by *Guru*.

Q:- Yes, we followed Ma -under what situation *Guru* may be had. (But) how track him (*Guru*) out, Ma?

MA:- What is gifted by *Guru*, under day to day regular practice (of that) the fact (reveals) that you yourself are in eternal union-*Svakriya Svayam* only, it unfolds the path leading to that union. This is (possible only) on the gift of *Gurushakti* by a *Guru* endowed with *shakti*. (In fact) to whom to be gifted- it is Self unto Self.

Q:- In case *Guru* in not endowed with *shakti*, what will happen then?

MA:- Look, *mantrashakti* is there in its own reality. *Shabda Brahman Akshara* (letter) means which does not drip (mutilate). A child on repeated attempts to pronounce, a clear pronunciation (of the same) is effected also positively. With this continue moving on, Baba, in case a flood may come forth! If the individual longing is in perfection, can He stay back? In which (unknown) way He will allow a comprehension, in fact, He does allow, only for the attainment of the same, the life will maintain such craving alone. Only when the craving is perfect (without reservation), He does allow the comprehension positively. Inner *Guru* is there of course, he has allowed comprehension - why worry? Permeating all as well, He is

there. Remaining under any conditions, anywhere everywhere, (to maintain) an effort to attain Him must be the human duty. A man can only attain *Bhagavan*.

VIGRAHA IN THE FORM OF MANTRA, MANTRA SHAKTI IN ITS OWN REALITY

MA:- You of course say *Akshara Brahman* (meaning) which does not drip (mutilate). The *vigraha* is in the form of *mantra* -an effort should be maintained to hold it in mind at all times. In regard to individual *kriya*, the fact that in the form of *kriya* is *Svayam Svarupa* as gifted by *Guru* - that as well is a *vigraha*. This indeed you will have to accept in mind. The *bhava* as sustained by both (i.e. *vigraha* and *mantra*) is *Svayam Svarupa*, Himself only -that as well should be contained in mind in order to be animated in mind and life. Moreover, the fact that in the form of *Tattwa vichara* (discrimination to realize *Tattwa*) *Svayam Svarupa* abides, for revelation of the same, in keeping with the individual path, one should hold constantly in the mind that (He) Himself is the *vigraha*, *akshara* and the *kriya* (action) definitely. It exists *Nitya* as *Svakriya* itself, in the form of *kriya* too it is *Nitya*. *Bhava* is Himself only as *bhava* is *Nitya*. *Tattwa vichara* and the rest are Himself only in Self reality as *Nitya* -here also is a transformation of Self in the Self. If this is not the case, how then under the same support (of one) there can be manifest, unmanifest, with quality, absence of quality, with form, formless, your Shree *Bhagavan* as well - all being *Purna Tattwa* (complete truth) awake. It is awake - (it means) which abides as shaped and being shaped as well. Unless this is contained in the articles to give shape, how then does it take shape? On that account only, in that *Nitya* That Himself is Himself alone. It has infinite aspects, infinite unfoldments. It is infinity in respect to all aspects, unmanifested as well. In such infinity, there is that one alone and in that one is infinity. This is your Shree *Bhagavan*, complete perfection itself, *Atman* itself, the *Brahman*, what is the objective of *jiva* (and) should reveal.

Q:- (As we are), we have the same question rising within time and

again - on communion of *Gurushakti*, we of course attune our mind to engage ourselves in *sadhana*, *upasana*, *yoga kriya* etc. in our movement on the path to attain the objective aimed at. While moving on the path with this aim, is the attainment of the objective in view mean to attain *Maha Akhanda*?

MA:- Yes, exactly that. You would say '*Akhanda*' (indivisible), all the same how would you resort to *khanda* (divisible)?

Q:- In that case what about *sampradayas* (religious sects) existing separately?

MA:- Who those *sampradayas* are? Himself indeed. Have you got anything more to query about?

Q:- Yes of course, there are.

MA:- All right, say what is your reservation.

Q:- Our query is this - those who move on *Kriya yoga*, *Bhakti yoga* and all others - monasteries and temples - in fact, the entire matter is one, nevertheless, they are not same (in their) forms according to our point of view.

MA:- All abide in all, Baba. (However), in course of journey a primary consideration is laid on a journey of a traveler towards the objective in view. Mind runs about infinite aspects by nature, indeed. Take the case of a professor. A student is to pass M.A. in a particular subject, another student has a different subject to pass M.A. In the context of passing M.A., M.A. as such is retained as *akhanda*, nevertheless the subject may be different. Also (on the other hand), any *kriya*, *bhava* - all abide in all. These are one nevertheless have separate identities, you should know. Where there is eternal indivisible communion, in that great kingdom since every thing is possible, manifestation of *akhanda* perfect with all parts can take place at all places.

MA'S *KHEYAL* - WHERE THE MANIFESTATION IS FROM THE UNMANIFEST TOO IS THERE - WHEREAS IN THE MENTAL KINGDOM WHAT REMAINS IN MEMORY IT IS AN EFFORT TO REMEMBER THE SAME. THIS IS NOT THE CASE HERE.

Q:- At one time you said (something) whereas you also said, "There is no *kheyal* to say now" - what is this? Further, there will not be *kheyal* in any time - this also does not come to our notice. The same as well you (sometimes) speak in your *kheyal* - how is it? In our case, we forget and recollect again. What are we to understand in your case?

MA:- Look, in mental kingdom what is retained in memory, the same you try to bring back to memory out of affection. It arose in mind (i.e.) to remember and forget - to accept everything pertaining to this mental kingdom as many so many. This body of yours is incoherent (elomelo), (still), say what would you like to hear. From where it is manifest, there only it is unmanifest, not collected in memory. Where birth (and) *karma* reflect the movement of '*sanchita karma*' (accumulated *kriya*), there 'before' and 'after' are based on confirmed code, movement and regulation, you should know. In the realm of eternity, truth, the word of self is 'self the word' only - it is the Self only in Self as revealed (and) unrevealed. It is the self only shaping accepting the self only as the metric rhythm of '*akshara*' (letters) and reduced to absence of letter in the self - like a camphor noticed and vanished immediately. Again, (while) shaping self by Self, it is Himself as it is - all possibilities are there. There cannot be any place for mental reflection on remembrance, no question arises, where it is Self (that) breaks and remoulds the Self. There it is unrestricted where everything is possible.

IN MAHA AKHANDA - ALL ASPECTS

MA:- (The fact that) the '*Maha Akhanda*' is in '*anna*' (food stuff).

Q:- What does this 'food stuff' mean?

MA:- This (ordinary) foodstuff is that which is created whereas there

is food stuff (*anna*) which is an eternal existence. The *Maha Akhanda* which is life breath ('*pran*') whereas the *maha akhanda* which is a mental acceptance, there is that 'mahamana' (a great personality) -this as well you are used to say. *Maha Akhanda* (contains) particular knowledge, all knowledge, *Svarupa gyana* (self knowledge) -make an effort to comprehend. *Ananda* means what is the great indivisible *ananda* (*maha akhanda ananda*) say *Brahmananda* - in fact, whatever you may say in respect to any aspect. *Kriya* pertaining to *annamoy*, *pranamoy*, *manomoy*, *vigyanmoy koshas* -when this is in perfection, *ananda* (*anandamoy kosha*) is but natural. Where these *panchakoshas* (the five *koshas* together) is self the reality, in that case what is self *kriya* -you make a comprehension of the same. Where (there) is *Maha Akhanda*, in respect to that *Maha Akhanda* you should take all aspects into account.

The sun and its rays - why you say as such ? Each and every ray is (considered to be) its individual aspect, (all the same) in *Mool* there is only one indivisible sun. What is there in each ray? When this fact is comprehended that in it there is indivisible that unfolds when the ray is in perfection, a touch of *akhanda* is (found) in manifest and unmanifest. Moreover, where there is *Maha Akhanda* as *Svakriya*, there all rays are He Himself. Therefore any question of aspect, no aspect, inclination, absence of inclination is not relevant there, since it is *Svakriya*. The *akhanda* is of course in the shape of a '*mandal*' (spherical without beginning and end, its center being at every point in its circumference). Just notice, how beautiful is the indivisible created. What is there in it ? Here are all rays, in it the indivisible (itself) is created, the uncreated (*avyakta*) as well exists of course. On account of that, on the perfection of a course, the indivisible perfection as well abides there. However, if through the sheer (absolute) luck of a *yogi*, in case that great unfolds, that indivisible as created in entirety is (as he) himself, in that event aspect, no aspect (all are) unrestricted. How it is accepted in your mind, you conceive.

The receptacle (*adhara*) that contains the five cases (*panchakoshas* namely *annamoy*, *pranamoy* etc.) i.e. a *jiva*, in communion under practice (of *kriya*) there unfolds a particular form in appropriate place - (so) an identification is on the basis of same *bhavas*. (Through) his expressions, ideas and *sadhana*, teachings on common knowledge and special knowledge (*upadesha* in *gyana* and *vigyan*), his own status is being disclosed. Now, you can make an effort to comprehend yourself (as) the particular state from which instructions, commands, a description of self-*Tattwa* under competency of what state there are being expressed (i.e. come to light). In respect to the aspect of movement of life (breath, i.e. *prana*), where indivisible 'great *pran*' (*Mahaprana*) as *Svakriya*, eternal, *chaitanya*, awakened *kriya* remains steady like the ever burning flame of a lamp - the same is not the *kriya* as a solicitation pertaining to one, a mundane solicitor - since it is *Svakriya*.

You have got this query repeatedly -how a *kriya* takes place by itself ? This the Self taking place in the Self, it is because eternal *Mool* as Himself is there positively -His *kriya* is He Himself. There is He who will take place Himself (in the form of *kriya* there). Therefore, there is no question in attaining (Him) as a result of *kriya*. It is Self who is transformed - where - in the Self, since it is the self reality. This is the truth, you should know. This is not the expression of this (mundane) life (i.e. of *jiva*).

Q:- Should not *kriya* by stages (*krama kriya*) to be taken into account?

MA:- Through *kriya* by stages, it is the attainment as longed for (*Ishta*). This (*Ishta*) is retained in *Guru*. Because of this, (He is) *jagat Guru* i.e. *Guru* (and) *Gurushakti* in identity. (So) there it has been told -the great Sun is indivisible, its rays are courses as referred to. What (it is)? That individual is of course there. This *jiva jagat* (*jagat* comprising of *jivas*) - who it is, where from? It is you from you, *Baba*, (i.e. there is one *Amman*, therefore varieties are to

an *Atman*, that is why Ma says, 'Self unto Self').

Here is your normal movement of breath, in and out - in outward movements the state you are in, there (to consider) yourself - your family, your members, you are accepting everyone, you abide of course in the movement of this life -movements. Being well composed, you are attaining daily routine such as timely collections, taking foods, going to bed in time at night etc. In mundane world, everything is considered in succession -today is not tomorrow (and) tomorrow is not today. Nevertheless, you are passing days sustaining the sun, moon as rising and setting, under the shadow of wants and grievances. There is the sun, but the light of the inner Sun is not allowing comprehension. Nevertheless only with the help of its (i.e. inner Sun's) light, you are observing every thing, receiving, taking food -you abide in Him, to go back to your own Home (i.e. *Atman*). The self breathing in and out is your own - when going back home, then only the inner breath, in and out allows comprehension.

INNER LIGHT, INNER INCOMING OUTGOING
BREATH - THE PLACE OF *MOOLS*

Q:- Where is that *Mool sthan*?

MA:- You do say, in this *Pinda* (physical body) exist entire *Brahmandas*. Suppose you rub on any place fire is visible. That fire is in you. Because, life force is there, you exist, otherwise it is of different forms (i.e. death). According to that beating of *shakti*, you are in yourself -(as your) nature, innate propensities, and an agitation in your nature. In it (beating of *shakti*), all the (diverse) lights of the burning flame, (similarly) are there to upkeep your innate nature -your birth and death are guided accordingly. (Also) your idea as conveyed through your language and which (i.e. idea) is in you (as evident), your particular movement as it is sustained by any aspect and retaining this, whatever is manifested (and) applied accordingly and that letter (*akshar*) being moulded unfolds in you -all these are contained in birth and *karma* of *jiva* as unimpaired. (In fact) in all (these), abides He indeed,

Janardana. In each individual, that *Janardana* abides. The spark of Him or whatever you may say, it is the revelation of the same (which is) in this form. Even as the transitory spark of the created world as well, it is His positively, that fire of course, He only, following this sequence sustaining the particular idea language, letter, judgement, in converse movement that *Janardana* would reveal who abides in individuals. In the journey one gains in perfection accordingly as guided by *Gurushakti*. Since that Himself, the *Guru* will reveal, will allow comprehension, one initiates journey on the path leading to revelation of the objective in view.

THE INWARD MOVEMENT OF *KRIYA*
IS OF SPECIAL SIGNIFICANCE

On a query in respect to specialties of *Hatha yoga* and *Raja yoga*, MA replied :- Being united with the external life breath whatever physical asanas and the rest are there which you term '*asana*' due to physical exercise, in mundane world since it is within the mind, a temporary joy (*ananda*) follows due to physical change. As a result, there follows the aspect of special dilation pertaining to movement of life force (i.e. of the breath) -where it will take place in what pattern. Since it is due to physical exercise, does it allow comprehension of special significance in the inward (converse) movement towards a state? Following *Hatha yoga kriya*, in case possibly any (one) be drawn inward moving towards the particular (definite) objective, (in that event) it is an initiation of *Raja yoga*. However, all abide in all. In case there is an experience by one who is a traveler in an (inward) journey sustaining discrimination on Supreme objective, a sign of inner experience becomes evident even in outward indication too. On account of diverse movement of life force (i.e. of breath) all sorts of *kriya* like this come to light.

In case of *Hatha yoga*, in order to nourish external *kriya* as well, this *kriya* moves in a particular pattern, on the other hand to move on inward drawn (*antar mukhi*) *kriya* that movement is of distinct type. The particular movement of life force aiming at the objective under external consideration alone, in order to nourish

with the common place (i.e. hackneyed) through various objects breaking external (sensual) pleasure sustaining various objects of momentary existence, mind is under restless movement. This is an extrovert propensity sustained by mind and heart. Unless the movement of *kriya* of these (i.e. mind and heart) are rightly proceeded to in respect to individual mundane objective, there is joy of attainment and disappointment of non attainment. Also sometimes there may be some adverse reaction on the physical body and possibility of physical ailment also. In the nest of longing and desire, all those *kriyas* are prevailed upon. Don't you notice, to earn money, how (persons) make an exhibition of the art of doing *asanas* on the roads and elsewhere also! Moreover, you get wonder struck too, as you mentioned just now. (In fact), in the knots of ignorance all (these) are tied up - where you contend the six *chakras* (*shat chakras*). That is why, in order to pierce through status, you undertake *kriyas*, may it be the objective of any (one) in the context of any aspect. Unless the knot of ignorance is pierced through, does the truth of *Atman* unfold?

THE GREAT OCEAN - INDIVISIBLE WHOLE ETERNAL -
ALL ENTIRELY AND ALL SEPARATELY - HIMSELF

MA:- You do hear of course - here (i.e. in the mundane world) are the affairs of six *chakras* and the rest - anywhere in any shape, there are separate varieties in respect to forms, light and colour - why these are ? These of course, will take shapes as appropriate to anywhere. All aspects are great oceans as well, Baba, there is also the sea of yours containing salt water. Don't you notice, there is mine of jewels (*ratnakar*) too of yours - it is the word from your mouth, you do say as well. The form and the wave, as little with you as in direct perception - are in you, no doubt. Otherwise how do you grasp the same - the little that is familiar in external world as well. In that *Mool Tattwa*, there is that One complete with all components parts as *Nitya*. There is *Kshir-samudra* (Sea of milk condensed) as well - seas are so many as many, you do contend. In that Great Ocean, there are infinite oceans - so many varieties of colours, separate *rasas*, forms (*rupa*), *gandha* and all the rest -

what is there or not ? Each one of its appropriate place and should come into direct perception in manifest unmanifest. Here is the indivisible in which oceans all - Himself, each one of it (i.e. of the indivisible) as well is in infiniteness. Where there is your infinity in absolute cessation, where the same can be - have it grasped. The Great Ocean is the whole indivisible eternal - all entirely and all separately is Himself. Each of its colour and *rasa* have separate entities as well. That place, state light great light (*mahajyoti*) - (all these in fact) are in the whole eternity, the *Mool* as it should be - abide in Himself, the *Mahapurna Akhanda* (the great whole indivisible) alone.

The picture as you have pertaining to *shat chakra* (the six *chakras*), these knots (*granthis*) you have in your mind on listening, studying and through contemplation. In it the realm of form and colour of yours, you get familiar with as little through practice, be it through knowledge by studies or be through experience - (it is) as little you can grasp, that much only. Where each and every one (of it) is infinite, that original place (*Mool sthana*) of the same is in eternity (*Nityatwa*) - all entirely are there. How are you going to grasp the same unless the great revelation (*mahaprakash*) is there. The particular wave as it may be anywhere - where it is daily annulled (*nitya nabayaman*) as well - is instated in eternal truth illumined by its self light. The self the colour of those lights as it should reveal anywhere, the same is in self the light in the reality of the light. Within the limitation (of the light) of this Sun and Moon. all entirely are not (illumined). Where is that unrestricted (Self) which is the great indivisible whole the light - you should have it as well grasped there the indivisible self reality as *Svakriya* as it may be anywhere - (all) are in that Eternity. The conception of colour in its varieties, of the form, of wave (in various shapes) is Himself. That is why it is stated (that) - the Self with the Self, Self is coloured with its own colour. Do you know why it is stated as 'Self into Self' ? The fact that Self abides in Self as *Nitya*, to become as well. That is why here is the statement. Where the awaking is concerned, it is

because the great whole indivisible is in eternity definitely.

INDIVISIBLE GREAT OCEAN -THREE VIGRAHAS

MA:- One day a topic cropped up in your presence, about a place very briefly. The same is this -oh, one unfathomable great indivisible ocean, no question of having a bottom, bottomless. There (it is) a strange state *Nitya* (of which) a worldly description fails. The same is no more lighted by worldly light. That great sea, ocean is self-permeated by light, illumined by self-light. That particular space, too is illumined by the same light. That special space is of strange appearance and of strange pattern. No question of cropping or not cropping up of trees and creepers, that place is there by itself. Everything of that place is awake, self-conscious (*chetana*), self-animated (*Svatej*), self-revealed (*Svapakash*). That great ocean, whatever description you can now attribute to it. From there, as formless water turns to be ice (i.e. solid with a form), similarly there revealed three *vigrahas* in a moment -if so said it is not enough. This, as such, is indivisible whole existing eternally, all the same infinite. (For its revelation) not even a moment (can be considered), it reveals nevertheless to take shape under a *bhava* as well. Where it can be, have it grasped.

Is this (the case to be accounted) alone ? Names - forms, as many so many, are in eternal existence nevertheless (the same) does not exist. Never does a creation take place, does happen, where affirmation and negation -where all these indeed are. (It is) '*Brahma bhava*' as in words is heard from your mouth too. Even considering this is *Brahman*, this is *Brahman* - accepting this, you move ahead on the path under guidance of *Guru*. You will say *Brahma bhava*, nevertheless there is not place for *bhava* - how it can be reconciled ? *Mahabhava*, the divine love (*rasa Svarupa*) is that *Brahman* of course. Does not this body always refer to - formless with form, such as ice and water. In that case, who it is with form - the *Brahman* positively. Who it is the *Mahabhava* itself ? That as well is *Brahman* -through indication of the *Mahabhava* itself as little is in evidence. In this context as well, there are unmanifest and manifest so many.

Such as various *vigrahas* (i.e. *bhava murtis*) as they are, similarly that *Mahabhava* itself is He only. The form, it is Himself - the Self in the Self - where it is *Nitya* the Self the reality itself. As you have your view of the reality of *vigraha*, so long as that transcending *Tattwa* -that form (and) formless - does not reveal as self revealed, till then where is that direct perception (that is to say - real *pratyaksha* or *darshan* is to become That only). *Mahabhava* as well, so long as it is not revealed as *Svayam Svarupa* (i.e. Himself is self), till then the fact that the same is also *Brahma Tattwa* definitely - how this can be reconciled? The pattern of speech as should be, you failed to bring about that shape any more. (So) here is that much only.

(The sense behind is - Ma's actions can never be considered on an egoistic base, i.e. stressing on a particular only, rather it encompasses the totality beyond all barriers within which we *jivas* are).

That *vigraha* is of extraordinary tall figure, from all considerations in respect to beauty and formation it is immeasurable, endowed with all animated qualities, having diverse complexion, emanation of physical glow is distinct (there) a dominating unfoldment of perfect beauty - all examples fail comparison (here). (It is) self unfoldment, this unfoldment is Himself in all three (figures). In regard to beauty also, (it is) vast as a sea, the particular formations being appropriate as should be unfolded in those specific spot (i.e. comprising the three *vigrahas*). The embellishment of the dressing with ornaments is appropriate in any form any where. In regard to garments, dressed with that as well is there Himself, of that *Svayam Svarupa* definitely. Say (it) that water or whatever else from there only that revelation is in its own formation pattern and revelation. (He only) exists, does form, does not form -forms also and a revelation too, say whatever you may.

Dressed with clothes and ornaments (that) Great Whole is

endowed with qualities and beauty. With an animated sphere (the figure) is from that water only shipping Himself by Self, covered with external dress. In consideration of infinity as well when (appearing) in a course pertaining to *jiva jagat*, (it is endowed with) respective ornaments, covers, a change, formation, pattern and unfoldment. In keeping a *bhava* anywhere, the same one is self revealed in the corresponding forms. On the other hand, the respective *kriyas* as they are anywhere (these are *Svakriya*) -where it is have it grasped. (You) know it is the truth only - that great *Tattwa* (Truth), the great ocean unfolded as sea, that form is *Svayam Svarupa*, in the pattern as well of the form i.e. in this form too, it is He Himself. That is why this one (any particular form) as well is He. In the mundane world, those are travelers following a particular aspect, in the expanse of their heart (*hridayakash*) when any form that allows comprehension, may be in respect to any aspect -have it understood (that it is He only).

Someone entreated Ma to visit a place. In the context of the objectives of that place (an *Ashram*), Ma explained a little in regard to the subject of the same.

Q:- There are different aspects as are evident among the *sadhakas*. What is the way to comprehend the same?

Ma:- There are diversities in *bhavas*, (accordingly) movements are of separate patterns, the states anywhere are separate, the *kriyas* are distinctive - (all these are) well preserved in respective stages (step by step). In regard to a *bhava* anywhere, movement and state, there are to unfold and not to unfold as well, following that aspect the journeys of travelers are corresponding to different patterns. (It is) maintaining diversity of stages - this (is) the substance. Just observe the courses of movement -how beautiful these are. The particular movement when it is in perfection allowing itself to cross over, there are aspects sustaining those *bhavas* maintaining the same (to be realized) by stages. Not only that, when the particular state is realized unfolding the corresponding indications, that has to reveal

positively- whatever is the indication on the path of journey. So long as the entire movement what may take place or not, unless the same state is not unfolded, till then having completed one or the other changed indications, one is instated in his own state. That particular state, as it is, you will observe manifest and unmanifest. In respect to the perfection of distinctive *kriyas* unfolding manifest and unmanifest repeatedly, the movement continues. It is because this is innate with it. What is (there) in *Mool*, the same has to allow comprehension in the gross, of course, in (appropriate) places too - (become the) indivisible in divisibles and divisibles are in indivisible.

THE END OF TIME -WHEN THE BARRIER OF MAHAKAL (TIME) IS FREE

MA:- Time by stages continues in infinite time, then how end of time is possible? So long as the barrier of *Mahakal* is not freed, till then the end of time cannot be possible. This is true as ever (*Nitya*), you should know. Don't you visualize - in course of taking food when appetite is appeased, you have no more demand -this expression is final. At that very moment do you again ask for more and repeat 'I need more, please give'? In case of mundane world too, in manifest and unmanifest - even in the path of momentary existence, this is the case, have it grasped and ponder over. Again, in a different time, you ask for food, satiated on receiving, under conventional *kriya* (i.e. actions) being confined to in worldly desires, (thus one remains) in the grip of births and deaths repeatedly - this is within the jaws of death. So long as one is not liberated from the barrier of this *kala* (time), subject to taking food with a longing for '*Amrit*' (nectar), the act of taking food, a collection persists, till then one is under the control of time, not transcending time. *Kala* transcending *kala* is the *Mahakal*, the time when a state is unfolded soliciting for *shuddha amrit* (elixir of *amrit*) then only the closed door opens.

All right, suppose the breath you inhale and exhale during taking food and the same during conversation - are they one and the same? While looking around you may continue speaking,

however, there is a particular state where you cannot squeak without stopping looking around. Mentally (i.e. in your mind) you can (speak) hundreds and thousands times, but in external world you cannot do anything continuously without a break. In that case (you notice) that, in the way of conversation as well, the movement of breath as is appropriate anywhere - drawing the same you engage yourself in worldly affairs. So, you observe, through *rechak* (exhale), *purak* (inhale), *kumbhak* (suspending the breath) - at all times you are moving while repeating the same course of yours (under *rechak*, *purak* and *kumbhak*). In that (i.e. the course) only you are considering as yours, (looking upon) your own and others -(all these are in fact) sustained in one and the same life movement.

You are used to say, this child is as if more dear to him than even his life. One who is identified with the life breath, you regard him as a friend, dear as one's life. So, you understand, what is unfolded from you, the same is in union with you. Moreover, with life breath and any aspect of your nature as much of the same are in union with you, one is your friend accordingly. That is to say, one is in bondage with life breath -so you should understand here. At any place where *sadhakas* and *tapasvis* accepting seriously *Guru's* guidance move ahead with repeated efforts aiming at the completion of the journey, may one move under any *bhava*, the life movement wherever it may be instated and the particular form as it allows comprehension or attained - (it is all) laying primary consideration on the same form one moves ahead, no doubt.

When one is blessed to have a *Guru* and the journey of *sadhaka* and *yogi* is initiated, following this sequence, that is to say, when under the *Guru's* guidance in keeping with one's innate nature the journey is completed, then the *sadhakas* and *yogis* attain their individual objectives in view. This (journey) in fact, is the life breath here, i.e. in keeping with different movement of the same following individual innate nature, the journey is carried on, of course, under the same movement. The particular body that is shaped under the *shakti* of *Guru* and the course (prescribed), following

the same course the objective of the Self in view is to be perfected as himself.

ALL METHODS OF SADHANA IN MA -
ANSWER TO QUERIES IN RESPECT TO ALL
ASPECTS - HOW IT IS POSSIBLE?

Q:- Under the circumstances, should we understand that following the guidance of *Guru* alone, on the perfection in regard to any religious sect (*sampradaya*), there unfolds the objective in view? In such case how to account for all methods of *sadhana* in Ma? Moreover, in regard to queries on different aspects how to account for the answer to all these (by Ma)?

MA:- This fact is, of course, known to you that, this body talks incoherently (*elomelo katha*), you can have it grasped as well, of course -just ponder over.

Q:- What are we going to explain on dwelling upon the matter? Is it possible to express?

MA:- In case you accept (the theory of) rebirth (due to) past karma, under grace of *Guru* with right education and with the spirit of *Guru shakti*, after liberating from the past propensities (*samskaras*) of births and rebirths, the revelation takes place. If anyone had performed virtuous acts in past lives, in his case in this birth he may have a particular state (spiritual), without carrying out *sadhana* in particular. This, of course, should have a special unfoldment in the mundane world. What are you going to hear more about this subject from the incoherent daughter of yours?

As has already been told to you that in case the *kriya* is Himself as Self into Self in *Mool*, how there a comparison only in the context of *kriya* by stages (*krama kriya*) would be tenable? Yes, the fact that all are contained in *Mool*, where the *kriya* by stages etc. (and all these) in *sthula* (the gross) are also there, must allow the comprehension. Since it is self revealed, all contained in all - you must have to accept this fact here. Birth and rebirth who it is, whose

kriya is this by stages? *Yogi* and *sadhaka* be of any particular aspect of any *bhava*, whatever is there any anywhere is Himself only, hence it is unrestricted. Yes, it is difficult for you to conceive. In keeping comprehension (both) internally and externally in regard to any aspect by any, he will grasp (it) accordingly.

Here are movement of inhaling and exhaling, (in this context) you should know - here is the great indivisible life force (*prana*), the same is in perfection by itself subject to *kriya* in perfection, it is eternity. Such as, what is already explained, (the same, i.e. the *Maha Akhanda*) moves with manifest, unmanifest carrying in association. Similarly, it is that indivisible great life force. Suppose, a tree is dead, no life force (in it), there too how that great movement persists, do you know? Lifeless i.e. without life - this is what you will say. However, the *shakti* as it is aware of, how is that? Having the life coming to an end, it is not in complete cessation. In some cases, it was reduced to earth, in another case transformed to stone, also it may turn to manure in another case and thereby it converted itself as a foodstuff to another tree. That *shakti*, the great life force, is in eternal existence - have you contemplated over this aspect? Yes, of course, a form it had, the same it was deprived of, which you cannot have presently. Although transformed, what is its own remains well preserved in it - that is the great life force. That great life force is not destroyed. Considering the infinite aspect of forms too, in the context of manifest unmanifest, in fact, whatever you may say in regard to any aspect, there is identification (oneness) with that great life force. (There is) that one instated in *Atman* - what is that? In order to carry one into that state, it is the watchman (i.e. the *Mahaprana*) on the path who is that light keeping all aspects well preserved, it helps one to move on the path shaking off fear. In case of mundane movement where it may be, the subject of that place is (now) being dealt with.

Pertaining to that life force indeed, there is that *pranayam* (breathing exercise) as you say, that is the rest of life force (i.e. *kumbhak* in *pranayam*). It is the *kriya* which helps revealing *Ram*, *Krishna* (revealing as great attraction under the particular *kriya* of

life force), supreme state of *Shiva* the supreme *Brahman* reveal through the *kriya* of particular life force - it is the attainment of the state that reveals one *Brahman* without a second. *Adya shakti*, permeated by *Mahashakti*, by life force is itself the reality of *Atman* as *satta* (basic fundamental principle). That one which (i.e. *Adya shakti*) is in the particular life force is revealed. There are more and more other such as a *rishi*, a *muni*, *mahayogi*, revealing in breathing as may be appropriate in any. On account of that, there are separate names separate forms, more and more so many as many realized *muni*, *rishi* bearing infiniteness, that is to say a particular *shakti* being permeated with life force anywhere (unfolds as) animated, an awakened. Just consider the particular form of a definite wave as with life and vivid as flame. In respect to those aspects whatever you may ascribe, in *Viswa jagat* and beyond *Viswa jagat* - in that indivisible great *Viswa jagat*, since it is the aspect of the great invisible life force, there is that *Mool kriya* where it is in direct perception, it is Himself, the Self in the Self. What is to be excluded where, it is up to you to make a search of it, filling of (mundane) want (*abhava*) and stationed in self spirit, what is there and not, search the truth as directed. Now, where one will be instated in that movement of great life force - that is what has been explained here. One word you should bear in mind particularly (regarding) the indivisible great life force that nothing is absent there in the movement pertaining to that *kriya*. There is that great *satta* (basic fundamental principle) it is *Svakriya*, you should take it for granted that it is in existence there as *Nitya*. In respect to *kriya* of life force - say *hathayoga*, *rajayoga*, the facts about these, how little (of it) you made to speak out any more! In all, there is that one, and in that one, there are infinite aspects. Being unfolded as one there is infinity as a natural course.

In the pattern of Ma's speech, we feel, it is fathomless.

Q:- It does not take shape - where and how is it?

MA:- It does not shape in that great ocean the unmanifest - He

does not exist, does exist. Here the boundless, bound is being made to reveal. No question of land and water, light and darkness, revelation and no revelation. The particular revelation in absence of revelation, the revelation of the reality of the same is Himself, the Self. Who is He? The Self alone in the Self - He is in eternal presence in absence of revelation and revelation, He becomes and also does not. What makes Him to become and also not, no question of form and appearance, there what you may say in respect to any aspect, it is that. Without quality, without form is Himself, the reality of *Atman*, the knowledge itself where what is there and not, a negation of negation too, a negation of affirmation too - in respect to all aspects, indeed, it is Self in the Self. Here (you) bear one word in mind particularly. (There is) that whole, the great indivisible as you do say, in regard to Him, there does not arise any question of manifest unmanifest. It is because there is no room here for relative and independent. However whatever you may say, it is unrestricted - negation of negation, affirmation and also its negation as well - all are there. That is to say, any talk about here and there does not arise.

The *Brahman* is without form -with quality with form (nevertheless) without quality without form. In regard to *Brahman*, *Atman*, anyone may say anything with respect to any aspect -in a language, in pattern of speech, (but) the indivisible cannot be expressed. In the case of the perfect whole indivisible *Atman*, the question of superior and inferior does not arise. Here is the indivisible whole *Brahman* where the questions to word, message, besides superior inferior etc. do not arise. Here whatever you may say, it refers to Him alone. In regard to relative, That is absolute. There is no more, no more - what to say that may be enough? Here, it is what it is, it is that, It only.

Q:- Father, son, husband as we follow mean separate bhavas of separate individuals.

MA:- Oh Baba, father, son, husband- these three are contained in

the three in infinite ways. Moreover, one who is husband unless there is wifehood in him, he cannot accept woman (as wife). The self *shakti* is accepted in Self. Separate nevertheless one, one and all the same separate. From this alone, indeed, is the mystery of creation (solved).

On the other hand, if in a wife there is no husbandhood, under the circumstances she cannot accept the husbandhood. The fact is that it is separate nevertheless one, also it is one all the same separate. From this analogy also, you can derive -here is a seed of *banyan* tree in the size of mustard (seed), in the same seed there are huge trees, flowers, leaves, branches, fruits - appearance and disappearance, endless end. In what ? 'Ma-tee' (i.e. earth as mother, in that), in union of that particular *shakti*, that is in union with earth and seed. The flowers, fruits and the tree itself- all reduce to earth in another time. So you observe, all abide in all in what manner. In mundane world, in gross form too, there is direct evidence. That Self-Perfect the Great Indivisible allowing a touch to you in every step.

VARIOUS ASPECTS, COURSES AND THE OBJECTIVE ITSELF

Once on a query, Ma replied - *Shlokardhena Pravaksyami* *Jiva Brahmaiva naparah* - (i.e. in half the couplet, I am telling the reality after all, *jiva* is *Brahman* only, none else). *Jiva* (and) *Brahman* are in identity, yes, that *Brahman* only. A *jiva* is nothing but *Shiva*, a *nari* is *Gauri* after all. Here *Shiva* signifies the supreme *Shiva* where it is supreme *Brahman* itself. Moreover, *Gauri* means that satta, the fundamental basic principle *Atman* is, in fact, *Brahman* only. You also say, *Hari* is *jagat* and *jagat* is *Hari* - i.e. *Hari* and *jagat* are not different. The word *Hari* signifies *Brahman* so you say, (then) here you have if (the real meaning) grasped. Further you also add, the reality of *jiva* is the eternal attendant to *Krishna*. Here *Bhagavan*, the Master, abides as eternal positively, since the attendant too is eternal in fact, the revelation of the same is positively there. (It is) therefore, as you say, a *jiva* is the eternal attendant to *Shri Krishna* (*Krishnadas*). Where there the form of non attendant

is in evidence, the fact that eternal attendant (*Nityadas*) is there, in order to have revelation of that eternity (*Nitya*) the particular *kriya* should be carried on for the attainment of the Master. When the same (the Master, the aim) is free of cover, an eternal attainment of the same follows (here is the identification). There is that *Prabhu* and *das* as *Nitya*; for an unfoldment of the same, when the reality of that *kriya* is unfolded by itself, then only follows the eternity (of Master and attendant) - the revelation of the eternal *Krishna* and the eternal form of *dasa* also.

The reality of *Atman*, the *Brahman*, *Bhagavan*, *ParamAtman* - anyone that may be in the context of corresponding aspect - there are many names of one only and many names represent the same one, one is in many and many is in one. Now, there is that one, in order to attain the same (one), there are so many paths. There is wailing due to non attainment and in order to attain, a person resorts to rigorous austerities. Therefore, it has to be understood here that it is for the attainment of what was not attained before - the journey of the travelers as initiated for the objective in view. All right, here you can have a clear understanding of the fact, that one who is eternally attained the same is not unfolded here. On account of that only, a journey is (to be) initiated under a craving for a success. Tearing off the bondage of non attainment, that journey of that great traveler is initiated only in order to unfold the reality of that form which is eternally attained. That is why it is spoken in a particular (that) *jiva* is not *Bhagavan* since there is awakening for a journey sustaining a longing for attainment of what has not been attained. In this context this indeed be grasped. However in the context of *das-prabhu*, there it is spoken the relation of *prabhu-das* is eternal (*Nitya*). This is where it is in fact, as already mentioned about that particular state, a *prabhu-das* is not possible unless (this relation) is eternal (*Nitya*), *Prabhu* will remain *Nitya* all the same *dasa* would be ephemeral (*anitya*) this is not tenable. Here *jiva*, however, is *Nitya-dasa*.

As there is in the *Ramayana* and also what is (received on

query), (it is the fact that) - in case of receiving, it is an unfoldment of the Self as the same. To attain what was not attained before is to reveal oneself as the same through *kriya*. In such case, it is the knowledge and attainment of the Self. The fact that *Bhagavan* is there as *Nitya*, it is an attainment of the same (of the Self). He turned to be the same - this is a (true) statement, therefore (it means that). He attained himself what He is as *Nitya*. Here, as you say according to a particular view, being free from bondage of *jivatwa*, (he) attained (Self) and revealed (Self) as he was looking for anywhere. Again, this is also right where you assert that a *jiva* can never be *Bhagavan*. According to this view, who is sustaining the desire to attain and whom? It is to Self by Self, (in fact) Himself as abiding.

On the other hand, from a different viewpoint, where it is held that a *jiva* can never be *Bhagavan* and *Bhagavan* is not a *jiva*, there (on the basis of this statement) one may attain *Bhagavan* all the same *jiva* is *Bhagavan* is not relevant here. It is because when there is *Bhagavan*, *jiva* cannot be there and where *jiva* is there *Bhagavan* cannot be. Then how *Bhagavan* is in *jiva* and all abide in *Bhagavan*? However, *Bhagavan* Himself - where you maintain that *jagat* comes to creation immediately on a resolve (there) He is the resolve itself. In fact, *Bhagavan* is ever abiding as *Nitya*, therefore that resolve (is) the created *jiva*. Under this situation, in order to attain Himself by Himself, it is the resolve that He is Himself - as the *lila* itself of the self, it is Himself as self-revealed. Himself attains Himself as the perishable *jiva* where non attainment is maintained by Himself as a traveler under *abhava* (want). Who it is in this form? It is He with himself unfolding as circumbulation and uncircumbulation - it is He in Himself as self revealing. There is statement that 'I abide in all *jivas* and all *jivas* abide in me'. It is myself within me. So you have it understood, by whom this advent, disappearance and attainment. In fact, it is I myself, of course - That alone, as you read all the time. The fact that I, myself abide as *Nitya*, it is the attainment of the Self by me. That is why, it is all *lila khela* here. It is the Self with the Self dissolving himself as the *lila*

nevertheless undissolved. So, the words *lila khela* are in reality as it may unfold anywhere.

THE GREAT COMPASSION OF LORD BUDDHA -
SEPARATENESS, INFINITENESS -
IN MOOL SVARUPA ABIDE ALL POSSIBILITIES

Here is our query repeatedly - observing wailing all round, *Buddha* refrained from taking *nirvana* - how are we to understand this?

MA:- A talk in this context as little it comes forth. This (aspect) as well is of infinity and one - a competent one can convince himself to the extent he may grasp. Whose wailing (is it)? Here self alone is as wailing and since in respect to this aspect as well, the self-is '*Tat*' too. Two implies pangs (of separation), it is universally same, on that account, the present case too (is) identical. Yes, of course, compassion may awake. If self identifies with that *bhava* then in that case it should be applied to self. However, (in fact) it is the great compassion (*Maha karuna*) that leads to liberation - this as well should be borne in mind. (Now) you follow how the aspect of taking *nirvana* signifies? When *nirvana* takes place by itself? (It takes place) only when one must not be affected in respect to any aspect and no aspect, (must be) transcended. Joy and sorrow, wailing, transcending these as well when there (in all these) is That in reality, *Tat*, Eternal (*Nitya*), the reality of self, then only, *nirvana* unfolds. The created uncreated these are (in fact) unfoldment of *Bhagavan* as such. *Jiva* (in this conception) has no authority to create -so you speak. It is *Bhagavan* only whose creation it is, (He is) created as well you should bear in mind.

So long the unfoldment in reality is not there, till then one is (subject to be) affected. The conception of the two, of course, is the cause of being affected. Where there is giving and taking (between the two) there the fact of being affected is implied. When the self is in the self in reality, how can there be question of being affected any more? In fact, in one only there are two, in two there is infinity and in infinity there is one alone in reality. In that place,

though there is separation, it is all the same one, and though it is one nevertheless there are two, separation, infiniteness - in reality of *Mool* everything is possible.

DIVERSE OBJECTIVES, VARIOUS PATHS -
MULTIPLE NITYAS

Q:- Here is *Brahman Atman* itself, *Bhagavan* as different *Avataras*, *Ishwar* in various names - what good is served by these for a *jiva*?

MA:- Strange, in order to attain the self reality as revealed to a *jiva*, each one undertakes the journey following individual aspect, He reveals with the corresponding names and forms and does exist as *Nitya*. There is one *Brahman* without a second, therefore, the reality of *Atman* itself as revealed what exists as *Nitya* - (it is) a revelation. Further, *Bhagavan* Himself is of *jiva*'s own as merciful, compassionate, a refuge of an afflicted and the rest with so many as many names. There is the reality of *Shakti* (female), that form of *satta* (fundamental basic principle), in the communion of which the *kriya yoga* as well (comes into operation) - as one appropriate anywhere has to be unfolded - what exists as *Nitya*. Anyone may be a traveler following a particular course, after all, it is to realize one's own self. That *Brahman* is in the form of *Atman*, as whole and part, as Master and attendant, besides there are as many so many aspects - as in the form of one and infinite path, it is Himself only in so many as many forms. Following the paths as treated by rishi munis, there are as many so many *mahatmas* too, (it is) in fact a completion of attainment as it may be anywhere as appropriate to that state. Longing for individual attainment, so that the journey of a traveler be completed, it is Himself only revealed in this particular form - (this way, He) does exist as *Nitya*. For *jivas*, following individual paths of *karma*, it is to complete (their) journey - on (revealing) individual realities.

Brahman Atman is unmanifest, what is never to be manifest, since there is no yuga following a yuga and any change of time is never evident here, (it is) eternally unmanifest. The *Mool* itself of the

unmanifest is manifest, as little of it can be evident in the unmanifest -this should be, of course. The reality what is existing as *Nitya* where there is that formless, *ParamAtman*, *Para Brahman* - (there) it is Himself in the form of the reality of word, name, appearance, quality, *bhava*. In the context of *rupa* too, the revelation of the state of a particular form is appropriate to anywhere, (similarly), everywhere, how beautiful is the pattern of the corresponding name, the relevant sound as appropriate to anywhere. When all these are (expressed) in one and infinite languages, in regard to that infinite varieties of languages, in the particular word, sound, name, form, *bhava*, tune, metrical rhythm and the rest -all these are there (in that word). So you understand, in *rupa*, *rasa*, *gandha*, *sparsha* and *shabda*, *Bhagavan* is self the appearance, self the quality, self the form, self the *rasa*, self the all *gandhas* itself, self the all touch, self the all sound. Even considering these five aspects (i.e. *rupa*, *rasa*, *gandha*, *sparsha* and *shabda*), each of them contains all the five. Not only (these) five, just like one as it exists, so also there are infinity too (of such faculties) existing. Therefore, where is the end of it, in spite of (being manifest in) various *bhavas*, languages and words?

So, consider water and ice. There is absolute nature of ice (i.e. *barafatwa*) in water and in ice (as well) is the essential nature of water (i.e. *jalatwa*) - that formless indeed. He, as in the manifested form, in reality is self revealed - as name and form (it is) Himself. The name *Bhagavan*, in that unmanifest too, is the manifested form where it is possible, also the unmanifest and the same word too are in that (the unmanifest). Otherwise how are you going to express the *Svarupa* of *Bhagavan*? What are you going to express here? Water is formless, without any form, it assumes the form of the vessel in which it is preserved. What is the unmanifest and manifest form of Himself has to be comprehended here. Keeping that unmanifest form of Himself as unmanifest and unimpaired there, that formless is in the form of the vessel (in which it was preserved), as for instance the absolute nature of ice is inherent in water, (similarly) that Himself is (now) in self the form, in self the quality, in the *Svakriya* form - there is that self the *Bhagavan*. That is why it is maintained that the *Brahman*, *Atman* and *Bhagavan* (are one and the same), in that

indivisible whole. Now, when you mention *Bhagavan* in different manner, different forms and in particular pattern too of the form of *bhava*, (He) positively abides eternally (as that) and so also as nameless, formless, duality non duality, as whatever you may say.

Again, immediately on the resolve of *Bhagavan* the creation comes into existence, as is spoken of anywhere. There that created *jiva jagat* (*jiva* means the bondage and *jagat* the movement) is that supreme *Atman*, supreme *Para Brahman* too Himself with form all the same without form the self abides in all eternally. *Bhagavan* in the form of *Svakriya* as bondage revealed Self in the bondage of Self resolve. Here whose bondage it is, who is the bondage, who is the movement - have it grasped. There is that reality of great movement, *Chinmoy*, extra mandane, ever anewing in anewed *Svakriya bhava* and *abhava* pertaining to (His) *Svabhava* there is union and separation, in *jiva jagat* (what is explained about) it is transitory, perishable all the same (He) retaining His unmanifest *shakti* unimpaired. That is why here *Hari* and *jagat* are not separate -*Hari* is definitely *jagat*, and *jagat* is definitely *Hari*, *jiva* is *Brahman*, not anything else.

In order to reveal the real one from this reflection, whatever different names are existing as *Nitya* and also mentioned as well, in those different forms and as formless He is there - I am there positively. In order to attain Self by Self, there are the names, forms, qualities, no name, beyond quality, the formless - definitely, all these exist positively. In the form of movement (by self) to attain the Self which was not attained before, He is there as *Nitya*. In case where there is circumbulation of *apurna* (i.e. imperfect), it is in fact the circumbulation of the *purna* since He Himself is *purna*, all the same He is *purna* (the unmanifest).

VARIETY OF LANGUAGES IN DIFFERENT
COUNTRIES-PARAMATMAN HIMSELF
BHAGAVAN IS THIS LANGUAGE AS WELL
WHERE IT IS UNRESTRICTED

Q:- Here is our *ParamAtman* himself the *Bhagavan*. One to ones

who are accustomed to the ideas and languages of their own lands, should the word *Bhagavan* also be revealed to them?

MA:- Certainly, they will have, since this revelation is unrestricted.

Q:- From appearance, different ideas, in keeping with different countries, patterns are different - (considering all these differences) should *Bhagavan* (as such) be maintained?

MA:- Strange, (it is) unrestricted, couldn't you listen? Should someone else be realized? (The fact is) it is the Self only what is self the reality Himself - where it can be, make a search of. .

Q:- How to have the path to realize the same, Ma? This is what is our repeated query?

MA:- As it is explained here, incarnations (*Avataras*) are different in separate places and the particular path in which one could be carried to (by him, the *avatar*). He in keeping with particular course, through as many so many courses, continuously pulling self by self pleading 'do come, do come', if wrong path is followed, trouble will surely befall. (On the other hand) if the path to reveal the self reality be followed, it is to earn '*sampad*' (fortune), self the state, self the reality (*Svayam Svarupa* - Ma).

Q:- Path (which one to follow)?

MA:- Strange! Just you listened incarnations, *ParamAtman* the *Brahman* in reality, with quality, with form, formless (with anyone of these as objective) following the individual path, one should move to his objective one pointedly. Because, if one can move rightly, that one (individual objective) should reveal definitely. In that case, it is the movement of a traveler aiming at objective in view, (the) instated in the objective are uncountable in number. This, in fact, is already there, (only that) one should move with the (right) company.

What is rejectable, the same is acceptable, where? (It is) there (in Him). Without cow dung (*gobar*), cow urine (*gomutra*), there

cannot be bath (of *Bhagavan*), He is not sanctified (otherwise). The same *Bhagavan* does abide in *vighraha* and in the form of cow (*Gomata*) too, this daily routine of Him is also in vogue and in case (there is) need of '*abhishek*' (ceremonial bath) of *Bhagavan*, the required articles for daily use are also there.

Here Ma, in a serious mood while laughing continued speaking - there is no end of your query too, what you want to solve, that also does not come to an end. However, as you observe this body i.e. (Ma), there does not come *kheyal* to speak all at all times.

Our prayer to Ma: Ma says, 'this body is incoherent', however, we do not understand whether she is sick or normal. Still, the irregularity of breathing as it comes to our notice causes fear and makes us panicky. Hearing new topics we are in fact taken aback, and the state of affairs, as we are in, fails expression. Please have compassion on us, and respond to the prayers from our hearts, Ma. We are praying under apprehension, our language in fact fails.

MA AT RAIPUR (IN DEHRADUN, UTTARANCHAL) -
THE KANYAKUMARI VIGHRAHA REVEALED IN
(MA'S PRESENCE) - THE MOMENT OF SELF REVELATION -
24 HOURS MANIFEST IN UNMANIFEST

Another happening on a different occasion, saying so, Ma kept quiet. On our repeated query, she (finally) narrated, 'Had you not for the first time kept this body in your company to South India, in *Kanyakumari* as well on the sea beach?' All spoke out - 'Here *Devi* (Goddess) as a *kumari* (unmarried girl) worshipped *Shiva*'.

After a long period, at Raipur, one day Ma was resting in the afternoon lying in the verandah, the sun rays falling on Her body - that *vighraha* of *Kanyakumari* (appeared) wearing no clothes and without dressing up. When Ma visited *Kanyakumari*, the priests there took Ma for a *darshan* of *Devi* in this form before she (i.e. the *vighraha*) was bathed in the early morning. In this context, Ma said, 'It came to my notice suddenly that she sat in the verandah in

the same form. The form of little girl was of black stone -the pattern of sitting was neither in *padmasana* nor *siddhasana*, such was a strange *asana* (pose she sat upon)'

Ma was dragged in and made to sit on her (*Dev's*) lap. Moreover, through the mouth and from all over the body was issuing forth that one letter *mantra* - Ma also being inwardly in identity under the same bhava. Here, who is *Shiva* and who is *Shakti* -it is only known to Him whose game it was. That day at that time it was observed that book was left on Bholanathji's bed while Bholanathji had gone out for a walk. Ma, on many occasions in childlike curiosity, looked at the pictures of mahatmas and gods in the book. Ma lifted up the book and when turned over a page, it came to Ma's notice that the same one letter *mantra* was shining. *Bij mantras* and the rest as are permitted in a book, a copy of the same was that book, (rather) a thin booklet. Bholanathji used to go through the booklet casually. Ma, however, did not ever take notice by turning over a page like this. Externally, it was not known to Ma anything about the context of the book.

THE GREAT WHOLE INDIVISIBLE -
IN ALL COURSES AND NO COURSES
IS IN SELF-PERFECTION WITH ALL COMPONENTS - UNRESTRICTED, NO
QUESTION OF RESTRICTION
OR ABSENCE OF RESTRICTIONS

MA:- A tree is unmanifest in the seed and the seed is unmanifest in the tree. Limited manifest and eager expectancy being natural, (all the same) there is unmanifest, devoid of vibration (spiritual), absence of vibration, moreover, vibration of manifestation as well are there. That is why manifestation of time and *kshana* (moment) are there in the unmanifest. The particular *kshana* as self revealed is there in day and night for 24 hours as manifest and unmanifest. Place, time and objects, machines and factories - all indeed are unfolded within time, these of course come to your notice. The unfoldment from unmanifest how the same is possibly unfolded in manifest - this (fact) as well is not partly unmanifest to you? Can you express fully

everything? You are growing in age. How you are maintaining the form of your growth -can you wholly observe the same, what is its pattern and movement? The moment the same is wholly blossomed (manifested), you observe it within the wheel of time only -there is that *kshana* and the moment. Similarly, such as a seed and a tree contain everything (each) entirely, like that there is that indivisible spherical whole unfolding, rising and setting of the Sun and the Moon contained within that unbreakable (continuous) wheel (of time). Within it, such as there are four *kshanas* in four divisions, within it again (there are) sixteen *kshanas*. When you are competent enough to realize these sixteen *kshanas*, however in one *kshana*, one can realize the sixteen *kshanas*, when those sixteen *kalas* (units of *shakti*) are complete, it leads to the seventeenth (*saptadashi*) so termed. What it is in the seventeenth have it grasped.

Besides, there is a particular course (*dhara*) - in each and every *kshana* as manifest and unmanifest, there all entirely is He Himself. In (any) *kshana* the movement that is predominant in the corner of mind, in that time the *yogi* is in union with self - *bhava* according to his nature, in that particular moment, under the *Shakti* predominating, there initiates the unfoldment -this as well is possible. It is because in all *kshanas*, as manifest and unmanifest, all *kshanas* are abiding. For one fortunate enough, the self revelation may also take place any moment. There is that unmanifest, one *Brahman bhava* (*bhava* maintaining as one *Brahman*), the *kriya* originating from *Mool* of *bhava*. How is that *kriya* - *Svakriya*. The aspect of *bhava* while instated in its *Mool* (is reflected in) different postures of the limbs, sustained by letters and *bhava* in (particular) language. In the context of liberation, a (reflection) of unattachment (i.e. absence of attachment to anything), without any association, non existence, existence as such, i.e. one *Brahman* without a second, total absence (of anything but *Brahman*) - this indeed is expressed according to the state of *sadhaka yogi* through his language. Instated in *Atman*, the one *Atman* the *Brahman* - that *Atman* as one and all is contained in a relative *bhava* and language. That is why so many as many *vigrahas* are

that *Atman Brahman*, as such positively. Just make a search where it is accepted and not in a particular *bhava* and all the same abiding as *Nitya*. This is, in fact, self as *kriya* in the self, absence of *kriya*, self the *kriya*, relative, absolute - all there are indeed that *Atman*, the *Brahman satta*, the self in the self as *Svakriya*, *akriya* (without *kriya*), manifest and unmanifest.

In this context, one should be particularly aware of another aspect. There is that Great void (*Mahashunya*), *Atman*, (i.e.) one *Brahman* without a second - it is here (it means it is the Great void where *Atman* is unfolded). That is why there (i.e. in the great void), the *vigraha* - what (it is), who (it is)? Don't you say the doctrine of non creation (*ajatavad*), on account of that, it is spoken of, where there is *Brahman Atman*, how can anything else be created there - (i.e. the *vigraha* mentioned refers to *Atman* only and not *vigraha* as such separately. That is why, (it is called) the doctrine of non creation - no question of the created *Jiva*), time (here). Unattached, without a second (as the company) - who else as companion? Besides, a course, no course, any aspect, no aspect - none of these would be there for consideration, not even a negation too. There is only the great indivisible, completely unmanifest - you may say *Brahman* only, *Atman* only, whatever you say, where there the *satta* (i.e. the fundamental basic principle) instated in *Brahman bhava* with this (there is) Himself, the Self in the Self. No question of created, non created, all the aspects are unknown (it means there is no scope for any consideration) - there (is) the great indivisible whole, *Atman*, *Brahman* - who where, what are these all, here are self revealed.

The particular *sadhaka* having attraction on unfoldment of *Shiva shakti*, in them it is but natural to be an attractor (one who is interested in *vibhuti*, spiritual power). Since it is *Bhagavan* Himself (as) *Shakti* itself (female) and in as many so many forms he can reveal, where including *Param Shiva* as well, (this class of *sadhakas*) initiate the journey aiming at the aspect of wonder and the extra mundane. On the other hand, a traveler whose objective is the

formless, leading to be instated in *Brahman* under discrimination of 'neti, neti', he will be a traveller with the aspect of 'Tat'. However, those who are *kriya yogi* and forcefully practicing *yoga kriya*, they remain absorbed in meditation aiming at that one *Atman* pervading the entire world, instated in *Atman* only. Where one follows the objective as with quality, with form, *Prabhu dasa* (Master and the attendant) *seva sevaka* (one who is regarded with high esteem and devotion and who renders the same), accepting the respective aspect, the journey of a traveler aiming at the attainment of the objective in view is completed. On the other hand, by performance through *karma kanda* (Vedic rituals, keeping individual objective to lessen the impressions of past *karma*) the traveler following that aspect completes the rituals. Further, while aiming at purity of heart, one remains devoted to *seva* considering *Janardana*, the *Bhagavan* in human form. When that *seva* is without any return in view, then only the journey aiming at self reality leads to a fulfillment of the objective in view.

All these entirely are in all as replete anywhere - the same indeed is denoted as Himself the *Mahapurna* - where there is no question of whole and the part - this is the Great Indivisible.

The *puja* before the aspect of unfoldment of *mantra* (i.e. as Self unto Self) - the arrangement (for the same) is He only, He as well is His *puja* too. On account of that, there it is *Mool puja*, no separate *vigraha* is there. Just as there is no *guru*, no *sisya* as separate, there is no separate *vigraha* too. That particular *puja* is to take place there only, i.e. Self unto Self, the Self only as Self. Since there is *Svakriya* (i.e. himself is the *kriya*) at the origin of entire *kriya*, that is why the purpose, the objective is Self unto Self. When the *arati* (i.e. act of homage by waving a light) of the same is perfectly complete - it is the *puja* of the reality as the *Mahapurna Akhanda* (the Great Indivisible Himself).

Following this immediately, (there unfold) with more and more all infinite forms as appropriate any anywhere pertaining to several aspects.

Q:- We, of course, do *puja* mentally on accepting the same, following that we do *Mool puja*. Where is the aspect of mental acceptance in your case ? After all, *puja* is definitely pertaining to *Mool*.

MA:- Here are as many so many as it is self with the self, self the form, self the action. It is self accepting the self as that form, as in present case too.

The jingling sound (*jhankar*) as is associated with utterance of a word, (in fact) everything is there in the '*sahasrar*' (a tantric conception for a state where the supreme is instated), what is in *Mool*, the same is contained in *sthula*. That is why, the particular *jhankar* as used to happen from the navel region to *sahasrar*, when the same is united together in the similar manner, there follows a clear unfoldment of the same (i.e. *mantra sphuran*) - that is it, what else. Don't you notice in case of a child, in its efforts to pronounce a word (completely), initially (the related) letters do issue forth (after repeated efforts and sounds). Initially it is calling out the names (i.e. father, mother etc.) - it is like that have it conceived. One way of consideration is the unknown, (and) for an unfoldment of the same letters and language issue forth united with stammering language. There is another particular aspect, you should know, in case of unmanifest as it may be anywhere, there any of manifested word does not arise. In the context of that aspect, one side is that there is no question of any word and speech to be issued or not, on the other side where the unfolding can take place, from there the form, the pattern, the letters being united, a revelation of the same takes place only in this (particular) manner. All these are difficult to grasp. The unmanifest is that which only can be manifest - this is the fact.

(Oh) the purifier of the fallen
The truth eternal
Eternally immaculate
Present at all times, (you are) the Supreme Cause
Great personality abiding.

Just like the light of the Sun and the Moon fall upon all uniformly, there is no question of discrimination and no question to have a glance by turning eyes, such is that Sun of knowledge, the self the sun. He only is in all uniformly, since there is no question of a relative sense. There by viewing by self is in self only, the revelation of self in himself only. Here is the limitation of viewing by eyes, there it is unlimited, the Self viewing the Self, it is Self only in the Self. Therefore, on the unfolding of the knowledge of eye, that is to say (on being) third-eyed, that journey initiates. That is why, it is said (He) sees without eyes, moves without legs, speaks without mouth. Don't you say - from there (issues forth) the speech of the void (*akash vani*). Seeing, hearing, movement - how are these, there only - ponder over. Only opening of the third eye is not enough, the function of the third eye should take place uniformly. What is viewed in visible *Viswa jagat* is through the two eyes - it is relative to inner eye of knowledge. When the eye of knowledge, the third eye got open, then there infinite eyes come into operation, absence of eye opens. The relative aspect of these eyes unfolds. Further, in this or other countries, the class of *sadhaka* may be there in different Places sustaining different *bhavas*, the form of their corresponding *bhava* should reveal in keeping with individual inner impression. In case of *Deva Devis* as you may say or any *vigraha* indeed (you may say), as one is familiar with form and appearance in keeping with the one in a particular country, similarly in the context of *bhava* or absence of *bhava*, (one) is not subject to *bhava*, there *Atman Brahman*, the *kutastha* (unaffected witness) is Himself only. In keeping with strata pertaining to *jiva jagat* (mundane world), concrete form of *bhava* takes shape here, and what exists as *Nitya*, the same is revealed as the objective in a journey.

Our MA :

In the context of repeated questions to Ma covering over a period of so many years, a semblance of ignorance and even absence of consciousness were not noticed in Ma. There is no question at all in

this context. That is why, in respect to as many so many *kriyas*, we have been raising questions continually (regarding) *asana, mudra, puja* and the rest. In fact, in case of all these indeed, (any topic) initiated on any day was completed the following day. What are we going to conclude in this respect ? What is Himself in reality, is (She) not the same ?

CHAPTER IX

THE SWARUPA OF A DEVOUT BRAHMACHARI
EVER SINCE EARLY AGE -
ONE IN TEN MILLIONS -THE GREAT INDIVISIBLE WHOLE -
VAST AND MAGNANIMOUS -
HIMSELF THE BHAGAVAN BRAHMAN ATMAN - HERE ONLY

Stealing of ornaments of *Ma Kali* at *Dhaka Ashram* -a change of disposition in *Ma* (while) at *Cox Bazaar*

At *Bajitpur*, on occasion of annual *Kali puja* of *Bholanathji's* family- acceptance of *bhoga* by *Jagneshwar* a supernatural example

Brahman Atman -all these names as well -Self revealed, not of mental design - not an expression of mind and speech

The Great Perfect Indivisible -so many as many aspects in Self perfection in all respects -*Shabda Brahman, Akshara Brahman (Om), ParamAtman, Para Brahman* with form and formless - all indeed are unrestricted

Ma's sadhana with *Harinam* -who is *Guru*, who is *Sishya*? - identification of *Ma's Svarupa*, vast magnanimous *Tattwa* - Self revelation in Self reality - the great perfect indivisible

In *Shri Bhagavan*, (there is) indivisible form of *bhava* as Himself, all entirely in all states indeed, (there is) the aspect of eternal revelation of *kshana* as *Mahapurna Akhanda*

The indivisible itself is the form of *bhava* - entire *vigrahas Avatars* (are) Self the Self itself -no question of restricted unrestricted

In different strata of mind, there are infinite lights in infinite varieties, on the expansion of the same, the self *Ishta* is in mind of self - in mental kingdom it is in the mind only in shaping and breaking - a temporary existence

A temporary one pointedness -an experience in mind only, the effect of the influence (breeze) from Him -(resulting) in being jubilant, a sense of egoistic pride giving rise to a superiority complex as well in mind

A fake *Guru* -an ardent desire craving for attainment of *Guru* -*Guru* himself allows comprehension

To resort to Truth, dedication to Truth, devotion to Truth (leading to be) instated in the Truth -when this is the case, the path for *vivek* and *vairagya* opens then only

Naishthik (devout) *brahmachari* and *brahmachari* while living in *grihashthashram* - in respect to various aspects.

The Svarupa of a devout *brahmachari* ever since early age - one in ten millions - *Mahapurna Akhanda* -vast extensive expensive - *Brahman Atman* Himself, *Bhagavan* -here only

STEALING OF ORNAMENTS OF MA KALI AT DHAKA ASHRAM -
A CHANGE OF DISPOSITION IN MA (WHILE) AT COX BAZAAR

Once Ma visited Cox Bazaar. (In this context here is) an incident which was true and in direct evidence of many. Wife of Shri Gyan Chatterjee offered *bhoga* (cooked dishes) to Ma on the occasion of new moon night which she had herself cooked and fed Ma (with her own hands). Those days Ma used to be in deep *bhava* and not in a particular mood of taking food. She took just a little in Her mouth. It was observed, Ma was in a strange *bhava* itself. With Her right hand She had got Her left hand repeatedly twisted along the arm and let the left hand hanging loose. Moreover, with Her right hand She continued twisting the left arm as if She was cutting the same into pieces and throwing the pieces on the ground - in that manner She kept the left hand hanging. In an endeavour to chop off the hanging hand into pieces, She was in search of a chopper sustaining a peculiar *bhava* while maintaining a little smile too.

In the presence of that *bhava*, we were as if unable to stand. So that she may not find the chopper, we were running hither and thither with anxiety in order to keep the chopper away from reach. Further, approaching Ma, we were repeatedly saying, "Oh Ma, Oh Ma" but Ma was as if completely refraining from making any response. Mentally we were praying 'let this attitude of Ma stop', don't know what an unknown something She might commit. (On this attitude of Ma), we got nervous and concealed the chopper too. Ma maintained sometimes a smile followed by weeping-like expression but the attitude to chop off Her hand remained firm as if She was determined to do the same. Bholanathji as well was left in a horrified state. A little while after, don't know in what unknown *bhava*, She kept silent and lay down. Had She been in such state at any time, it was unknown when She would get up again.

Ma Kali (deity of the Supreme Power in female form) was, of course, installed with ceremonial rites in Dhaka. After the aforesaid event, a telegram was received informing that a thief had entered (the temple there) and, after twisting Ma Kali's left hand took away all the ornaments including the necklace which Ma got Her dressed with. Afterwards, it occurred to us - the *bhava kriya* of Ma that made us so nervous on the new moon night referred to this serious matter as happened on that night (in Dhaka). Perhaps, after chopping the hand of Ma Kali, the thief was inclined to steal the ornaments away. Without resorting to this (chopping off), the thief perhaps twisting Ma Kali's hand a little, took the ornaments away. On receiving that wire, we realized that the incident on that new moon night was true under direct perception (here at Cox Bazaar on Ma's body).

THE YAGNA ETC. FOR MA KALI WAS WELL PRESERVED -
IN MA'S PRESENCE AGNIDEVA APPEARED IN A CURVED
WAY FLAME

The *yagna* which was performed in Dhaka (Shahbag) on the occasion of the first *puja* of Ma Kali, the fire of that *yagna*, without the oblation being completed, was kept well preserved until today. One year had been completed and the next was continuing. (Later

on), in this fire only, a yagna with offering of one crore (i.e. ten million) of oblations with Gayatri Mantra had been performed by very young *Brahmacharis*. (At Varanasi Ashram, it started on *Paush sankranti* i.e. mid January 1947, and ended on *Paush sankranti*, 1950). From the flame of that fire (in Dhaka) this fire has been well preserved (at Varanasi Ashram *Yagnashala* where daily oblations are offered).

Once Ma while leaving Dhaka for a visit to Cox Bazaar had a *kheyal* (unknown to us) and gave certain instructions. Never before She spoke like this - perhaps *Agnideva* would unfold its own *lila*, maybe for which Ma had this *kheyal*. Ma said, "In case you see the disappearance of this fire (i.e. extinguished), then you get it re-lighted in this manner," (Ma instructed the particular way). So saying, Ma went to Cox Bazaar. At Adinath, Ma was lying on Her cot. In between, at a place little higher up and at a little distance from Her legs, She observed the fire with a curved flame burning. Then it occurred to Ma's *kheyal* and She noticed *Agnideva* from Dhaka was giving *darshan* like this. Ma suddenly spoke out 'Agnideva, Agnideva'. So saying, she spoke to *Bhaiji* something else. Later on, a message was received, as Ma earlier indicated that, *Agnideva* in Dhaka had turned to be the same (i.e. extinguished). The moment *Agnideva* was re-lighted in Dhaka, it simultaneously disappeared from Ma (at Cox Bazaar).

Again on another occasion, Ma was escorted to the residence of the brother-in-law of Bholanathji at Calcutta. There Principal Biren Mukherjee, elder brother of Gurupriya Devi, continued hearing from Ma on spiritual topics in response to queries while sitting near Her, till late night upto 2/3 a.m. In between, Ma suddenly spoke out, "Look, look (here is) *Agnideva, Agnideva*". Listening to this, Birenda was taken aback when Ma became silent for a moment in the midst of the conversation. Later, a message was received that *Agnideva* in Dhaka was in the same form (i.e. extinguished). Afterwards, when it was re-lighted there, simultaneously it disappeared here.

This time the pattern of fire was not so much with curved flame.

The same fire (i.e. in which the original *yagna* was performed and which is now preserved at Varanasi Ashram with daily *puja*) everyday '*charu*' (rice boiled in milk with honey and ghee) is cooked and offered to the fire as oblation. At Varanasi, *bhoga* for *Annapurna* is cooked on this fire till today. Since the day when this fire was well preserved in kitchen, since then it has been burning in the form of a flame. It is further preserved in the *kund* of *yagnashala* as well. That burning flame (*gyoti*) is being consecrated at *yagnashala* (at Haridwar). This narration is by Ma. In the context of this topic as raised in presence of someone, we heard from Ma's own version as well (while sitting near Her) in response to our query - 'why the curved nature of the flame of the fire varied, i.e. one day it appeared (near Ma) with more intensity and on another day with less intensity?'

MA:- Just before disappearance of the flame, the (two) forms of the fire as those were (on different days), the same (appeared here) in those separate forms.

Q:- Alright, this *Agnideva* is of course *Nitya* everywhere, then how (it is) in a particular form in presence of Ma this time?

MA:- A *yagna* is perceived by this body, the fire should be well protected, it was spoken under this *kheyal*.

DURING THE CEREMONY OF ANCESTRAL KALI PUJA
OF BHOLANATHJI, GURUDEVA'S PRESENCE -
A DIRECT PROOF OF ADVENT OF MA KALI IN GROSS

When Ma was escorted to the residence of Shri Rebatibabu, the elder brother of Bholanathji for the first time, Ma observed that the ceremony of *Diwali Kali puja* was being performed every year there. Ma's father was born in *Shakta vansha* (worshippers of *Shakti* in their lineage), however, *Rajrajeshwar Narayan Sheela* was installed. (i.e. worshipped daily following shastric injunctions), so also *Shiva linga* was installed. On the other hand, in Bholanathji's family, all were

of *shakta* lineage -their *puja* was performed following *satvik* way, i.e. any animal sacrifice in *puja* was not in vogue. Ma used to witness this year after year. It is so heard that the *Gurudeva* of their lineage while once sitting for doing this *Diwali Kali puja*, since he was old, took little milk sometime in the day (whereas according to the *shastras*, any *puja* should be performed while fasting). At night he sat for doing *puja*. Then some persons reported to have commented, 'Can it be a fact that Ma Kali appears in person during *puja*?' Then he (*Gurudeva*) had a *kushi* (i.e. a canoe shaped small spoon used for taking water etc. for doing *puja*) in his hand. With it, he gently struck the cheek of Ma Kali's *pratima* (idol) while addressing it, "Well, is it a fact that you do not appear?" (Immediately) a drop of blood dropped from the cheek of the deity Kali Ma where it had been struck. While witnessing this everybody was wonder-struck. In their (Bholanathji's) lineage, report of this incident is prevalent.

AT BAJITPUR, ON OCCASION OF ANNUAL KALI PUJA
OF BHOLANATHJI'S FAMILY -ACCEPTANCE OF BHOGA
BY JAGNESHWAR, A SUPERNATURAL EXAMPLE

Ma, of course was in that house. Later on, when Ma had shifted to Bajitpur in Dhaka, one or the other years, the family members used to request Bholanathji to do *Diwali Kali puja*. On one *Diwali* occasion, Bholanathji bought the necessary articles for *puja*. Under preparations well arranged, *puja* was performed. In another year, on a request to Bholanathji to do *puja* in the similar way, Ma while still as a family member observed - from Her (own) right part of the body, emerged a man in the form of a *Brahmin* having divine glow. The *bhoga* with cooked rice etc. was kept ready (on a metal plate) and still not taken to the temple (for offering to the deity). From the same plate (the form of *Brahmin* that had appeared) picked up the rice and put it into his mouth. Afterwards, that form returned back to where from he had issued forth (i.e. into Ma's body). Ma however, did not relate this incident to anybody at that moment. On that plate, the offerings of the cooked rice etc. were placed (in the traditional way it is offered to the Deity). When the same was being carefully taken

with much alertness to place before the Deity, on the way some impediment occurred which did not allow this *anna-bhog* to be offered and the same was thrown into a pond. The *bhoga* was cooked for the second time and offered to the Deity - the *puja* was over. (Later), *yagna* was performed and final oblation was offered. (Now) the *pujari* sat for taking *prasad* and (he) heard all about the incident in detail. On hearing, the *pujari* spoke out, "Where is that (i.e. the earlier) *prasad*? I shall have that *bhoga*." He was told, "(While the earlier *bhoga* was being carried for placing before the Deity), on the way, a dog happened to touch the same, therefore, the *bhoga* was cooked again and that was what you offered to the Deity. The earlier *bhoga* was allowed to be thrown into the water'. He (lamented over the incident and) said, "Oh, Oh, Oh, of course, no one is entitled to have such *bhoga*. No one can have it unless he is fortunate one. The latter *bhoga* was offered in the ceremonial manner. The earlier *bhoga*, of course, was the real one, supernatural." Ma (the Deity Kali) would not accept the earlier *bhoga*, so, as if making an excuse in the form of a dog, there was a revelation in the mundane way for the second time.

Ma was asked, "Why (the figure that emerged from Her body) was in the form of a male (whereas the female Deity Ma Kali was being worshipped)?" Ma replied, "The ritual of *yagna* was being performed. So, *Yagneshwar* (the presiding deity of the *yagna*) was in this form." When Ma had gone to Dhaka (town) from Bajitpur (a suburb), the aspect of *bhava* in Ma was in particular evidence, of course. At that time as well, while She was moving to a different place, She observed Ma Kali in the air, 17 cubits above, in a mood of a child as if desiring to jump into the lap of Ma. Ma used to move in hackney carriage, there as well (that Kali Ma) was making an attempt to sit on Ma's lap. Ma raised Her left hand as if to take (Ma Kali) into Her lap. Again, where Ma sat to take *bhoga*, Ma and Bholanathji were seated together, (there too Ma Kali) stood in between Ma and Bholanathji. Ma however, (while sitting to take *bhoga*), was lying near the food plate (in Her own *bhava*). While lying down like this, there was no certainty about when She would get up.

Another day Ma was (similarly) lying down -someone approached Bholanathji and requested, "Please arrange for *Kali puja*." Ma was quite far away. Afterwards, (She) enquired of Bholanathji, "Did anybody request you to perform *Kali puja*?" He replied, "Yes, to enquire of you (to have your *kheyal*).". Ma said, "You perform if you so desire." Earlier, when the topic on puja was raised, Ma was previously replying in the negative, but, on that day (She) said like this.

(It was) the incident of the remote past. In reference to that above mentioned topic, Ma continued saying, "The ornaments who put on, one who was made to put on, on the other hand (the person) in whom the propensity arose and all the ornaments removed, the hand of whom was little twisted such a *bhava* found expression and acted upon, moreover there is that *bhava* to chop off own hand by Herself- who are all these, what (is there) in *Mool*? It is the Self in the Self, the Self alone as the self *kriya*. What is that *kriya*? That Himself indeed."

This gives us a direct impression (that) - here is a dreaming while awake, dreaming while asleep - the propensity of each as it got awakened - it has reality, it is that to be accepted, it is Himself only as all forms, formless.

In this context (of the incident as mentioned above), it occurs in our mind that there it is, as Ma spoke out, the particular place of ephemeral, *kriya*, where these are and in what form. Ma further adds as well - *Svakriya*, self the form, self the quality- these as well are "Tat, that Himself indeed, isn't it? Further, (it is like) water ice as well."

Ma, however, says, "With form it is ice, formless water. Who is in ice? Water only. (Again), if ice-ness did not exist in water, how (ice) is formed out of it?" She also tells, "Look, look at, where there is formless, without quality, there any question of self the appearance, self the form cannot arise, (it) will not. Then only *ParmaAtman*,

Para Brahman, Self the *Atman* itself where any language pertaining to mundane world cannot be there. On the other hand, where you say knowledge itself in which state the question of knowledge and absence of knowledge does not arise, what will you say, in what name, in what language? (It is) beyond mind and speech as you are used to say."

**BRAHMAN ATMAN-
ALL THESE NAMES AS WELL -SELF REVEALED,
NOT OF MENTAL DESIGN -NOT AN EXPRESSION
OF MIND AND SPEECH**

MA :- Knowledge, when it is knowledge of the Self, moreover when *Brahman Atman* is self-revealed, these names of being (i.e. attaining) that supreme state have to be self-revealed in him. Do you think that all these names (are) of mental design? No, no, (these are) self-revealed. Where you consider knowledge itself, *Param Atman*, *Para Brahman*, there nothing remains as superior or a second (in Him) - it is He only, self-revealed. *Sanyas mantra*, where to get it from? It is, in fact, self-revealed *Nitya*.

Q :- To whom this name reveals?

MA:- In keeping with that state, it is Self in the Self

Q :- When (it is) told 'name reveals', it seems to be a separate one?

MA :- Don't you know, where the mind is absent? On revelation of the particular name, where is the question of that separate state? All these words are not expressions of mind and speech, Baba. (It is the state) where there is no question of mind, no mind, speech absence of speech, do not reach (there). In what name, which name, will you express? Yes, here all your points of view are also accepted. Look, on account of that, this body always speaks. 'It is that what it is.' There (on realization) that word (i.e. 'ja' 'ta') is appropriate - where any name, language and anything further- (i.e. beyond expression).

Q :- The fact that 'does not exist for eternity' - how is that?

MA:- Only in the form of absence in a moment, it is *Nitya* - the fact that the form negation is this, as such. For example, you get hold of a leaf and allow it to leave. Here are 'leaving' and 'holding' - the fact that leaves away and held upon and the movement is changed. This change is its nature all the time. Moreover again, a revelation of presence and absence are but its nature. As it can be viewed for a particular period, in this context there is a change, that is absence - in this form of movement, it is itself *Nitya*, in the form of being perished it is *Nitya*, which is not *Ishta* (i.e. desired objective). The meaning of *Ishta* is instated eternally.

**LILA KHELA - IT IS HIMSELF, SELF UNTO SELF,
IT IS SELF WITH SELF ONLY**

MA:- Here are the facts that- it is not there for eternity, destroyed for ever, the movement for eternity as such -in respect to these aspects, it is taking place eternally. Further, His *Svabhava* itself is such sustaining a practical resolve being devoid of truth in respect to supreme objective (i.e. existence), therefore, in the form of negation, it is true. Moreover, where you say, 'He who is saying, the world comes into creation immediately on a resolve', (there) whose resolve it is, who is this resolve? What is resolve, is Himself the same. Just look this way too (worldly-wise) -you had desire to make garden, immediately on this resolve the garden is manifested (mentally). What is in you, the same only is revealed in your imagination. You are used to say in respect to a particular aspect, 'It is His *lila* it is His *khela*'. This *lila khela* is with Himself in the Self. (It is) Himself, Self into the Self, Self with Self only.

Wherever you contend *lila khela*, just conceive the aspect of infinity without beginning. In the context of *lila khela*, this aspect must have to be considered, in order to attain the Self, to know the Self. You held the leaf (of a tree), again it left you. Further, (consider) the aspect of holding back, where holding the leaf you reached the branch, and holding the branch, you reach to the root. Again you

take note of (the fact) -without the leaf, the tree is not complete with all the components and without the branch (also) it is not complete. Its reality (in fact comprises of) leaves, branches and the root. Moreover, in each branch, there are leaves, flowers and fruits. When the fruit ripens, then only you get *Svamool*. That is termed as *Bij* (the seed). *Mool* (is) in *bij* and *bij* is in *Mool*. In a tree, there are leaves, flowers and fruits - the whole reality of the same is in the form of a movement, one following the other. The leaf is a created revelation and remaining confined to this created revelation of ever anewing and dissolution, the aspect of self attainment cannot take place. Even a flower beautifully blossomed in a particular form (with) *rupa*, *rasa*, *gandha*, *sparsha* - even if confined to this form, it is not the aspect of self attainment. This, however, (falls off) - creation, preservation and dissolution are inherent in it. The place of ephemeral perishable is this. On the other hand, in a particular branch, where after shedding a flower, there is fruit well ripened. There is the tree as created in the *Mool*, the *Svamool* of the tree.

Where is the seed created from? (It is) from mother earth (Ma only). The same seed unless it is united with *matri shakti*, the *satta* as transformed in the Self, all indeed cannot unfold for eternity. He is well preserved in time, in absence of time. This is termed *Nitya*. Any flower, leaves as shed and, branch, trunk, root - since all these are subject to change, are perishable, with the support of the same (idea), a traveler initiates its journey as '*neti*' '*neti*' (that is, all these perishables are not Brahman). On the other hand, the seed, root are well preserved for eternity in regard to a particular aspect, in the context of that aspect too, also the shedding forms of the leaves, flowers are transformed in the Self as *Tat* - in union with these, it is that Himself, the Self being transformed in the Self reveals - allowing comprehension of the form with self the appearance, self the quality. On the other hand, where (one moves on) sustaining discrimination of '*neti*', '*neti*' (there) leaves, flowers, branches, the *kriya* of the seed, *Mool* (i.e. *Mool*). All these (are) rejectable, (and then) continuing that journey, branches, the tree -these are also

rejectable. The movement of the same - (that is) on rejection of the *Moolkriya*, in the context of the aspect of *Svarupa*, sustaining with the objective of *Nityatwa* unchangeable imperishable with that eternally in stated objective in view - only retaining that objective, 'not this', 'not this', 'not this' continues. As the eternal unchangeable indestructible reality of the Self reveals free of cover, his original cover (ignorance) is destroyed. What is absent, what is destroyed, besides what is indestructible *Nitya* itself - the same itself is revealed. It is not a revelation under *kriya* a relative one - the Self revealed, which in fact exists as *Nitya*. He is the reality, He is the non duality. The cover of *kriya shakti* in union with the earth is completely freed of, transcended. Then only there is that *Para Brahman*, *ParamAtman* self revealed - (it is) in case of a traveler sustaining discrimination of 'neti' only.

THE NON DUALITY (THAT IS) NOT A RELATIVE ONE
SUBJECT TO KRIYA - PARA BRAHMAN, PARAMATMAN - SHABDA BRAHMAN,
AKSHAR BRAHMAN (OM) NAAM, RUPA
GUNA - LILA KHELA OF THAT SVARUPA
CHINMOY- NITYA APRAKRIT A, ETERNALLY FORMED A NEW

MA : - There how beautiful it is - 'Ami (I) -Ma -ti -'m' of *mati* also, 'm' of *ami* (I) also. Moreover the sound of pronouncing the word *Pranava (Om)* - 'm' is ingrained with that only and 'a' of 'aa' also is there. That is why (the word) 'Bra' is in union with *vyom (aakash)* and 'ra' (r) comes in *jhankar* (jingling sound). This word is bound to be revealed, where *Brahman* is the self the sound. Here it is not in the realm of time and no question of making or abiding by one's mind at all, it is self revealed. Since the word 'Atma' (self) too, is related to that state, that word is bound to be unfolded. The reason is, according to the *sthiti* (state), the revelation of a particular *shabda* (sound) is but natural. There, in that branch the seed received in the form of *kriya shakti*, (that) *bij* (seed) if not pure in *rupa* and *guna* and movement this *Mahamool* does not unfold i.e., *Pranava*, *Shabda*, *Brahman*, *Akshar Brahma Svarupa*, which is eternal (*Nitya*) Himself - this is self revealed in that *sthiti* (state). That is why a *sanyasi* should follow his journey under the shelter of *Pranava* also. It is only because of this, the journey of a traveler aiming at this

objective in view should be towards rejecting the aspect of *Namrupa* and *rupa* and all due to *kriya*, holding *neti, neti*, (not this, not this) as *brata* (vow) aiming at the expectation of self revelation. Moreover, look at this side, that *Shabda Brahman*, *Akshar Brahman Pranava* only - this *Nitya anahata* (which is unplayed unstruck) *Svayam Svarupa* naturally remaining secret in *Nityatwa* (in eternity), in each and every *bij* (seed) the particular revelation according to particular *mudra* takes place. Where there is *bij* there is *rupa* and the tree - where different trees qualities name etc., endless. In the context of this aspect, *nam, rupa* quality to remain *saguna* it is the *lila khela* of that *Svarupa*. Moreover, where *Chinmoy Nitya*, *aprakrita*, *vigraha* - *aprakrita lila* eternally anewed, that is where for the attainment of the objective the particular aspect which is appropriate to any, the same aspect is to be self revealed, a traveler aiming at this objective in view should follow the same path.

On the other hand, where the aspect of *Para Brahman*, *Param Atman* - where the *Brahma Bhava* is maintained - say *patra Brahman*, say *jala Brahman*, say *anna Brahman* - where *Brahman* is placed in different places - do you know? Where there is no illusion, form is manifested, and where that *Brahman* who is ingrained with *vyom (aakash)*, *Shabda Brahman*, *Akshar Brahman* - *akshar* which does not drip (mutilate) - when that is one - (it is) beyond *nam* beyond *rupa* beyond *shabda*. When that *Brahman* which is in eternal union with *vyom* - that imperishable fundamental basic link (*yoga sutra*) of Him manifests that *Nityatwa* - then only the (sound) *Brahman* is revealed - it is but natural. There the revelation of the word *Nitya* is also eternally connected with 'm' of *Atma Tattwa*. Where the unfoldment of *Nitya Atman* is also natural, absolute revelation of self is but natural. When this touch leads to no utterance (*akathan*) no sound (*ashabda*) then only particular sound and pronunciation is only natural, which you call *Para Brahman Param Atman*.

Where it is perishable only for eternity, *nashta* for eternity,

negativism only for eternity. What is *Nitya* (eternal) it is for eternity only, then find out where is *Nityatwa*. *Sarvam Khalvidam Brahman* is appropriate only. Whom you are mentioning as *sarvam* (all) - *Brahman* only is here, one *Brahman* without a second.

Now this is without relative. Because the tree is with that leaf, flower fruit and the branch, that is with form with quality, self the form - for those who advocate the reality of self, this is the aspect. You can do this much only for it - *achintya bhedabhed*, duality, non duality, qualified non duality -amongst these the particular *bhava* and particular aspect being united leads to the attainment that what is *Nityayukta*, this is to be revealed Self in the Self wherever and to whomever. Now the *Mool* only is to be attained by all. Why it is called relative? Where one is accepted by rejecting the other, there it is relative.

THE GREAT PERFECT INDIVISIBLE -
SO MANY AS MANY ASPECTS (IN) SELF
PERFECTION IN ALL RESPECTS -*SHABDA BRAHMAN*,
AKSHARA BRAHMAN (OM), *PARAMATMAN*,
PARA BRAHMAN, WITH FORM,
FORMLESS -ALL INDEED ARE UNRESTRICTED

MA:- Further, all these aspects so many as many, in the context of all those aspects where it is fully manifested as Himself Self the perfection - besides, *Shabda Brahman*, *Akshara Brahman (Om)*, *ParamAtman*, *Para Brahman*, with form, formless -all indeed are unrestricted. Now, search for the great perfect indivisible. Independent *Svayam Svarupa* (Self the reality) -where you say 'one in ten million' - where one *Brahman* without a second - it is the Self only in perfection in all respects.

MA'S *SADHANA* WITH *HARI NAM* -WHO IS GURU,
WHO IS *SISHYA*? IDENTIFICATION OF MA'S *SVARUPA*,
VAST MAGNANIMOUS *TATTWA* - SELF REVELATION IN SELF
REALITY - THE GREAT PERFECT INDIVISIBLE

Q:- Guru and *sishya* are in identity, no question of *Guru* and *sishya* - *Hari nam* (i.e. Ma's *sadhana* begins with *Hari nam*) -how are we going to comprehend Ma in this respect (i.e. *sadhana*)? What is the reality of the same?

MA:- In regard to (the *sadhana* of) 'this body' (i.e. of Ma), there is no question of a course or absence of course. It is Self the *Svamool* in fact, *Mool* itself, Self only in the Self - where the question of *Guru* and *sishya*, *kriya* and absence of *kriya* does not arise -where the question of form, formless, with quality, no quality has no place -besides, where there cannot be any question of with form, formless, *Svakriya* and absence of *kriya*, absolute cessation and its negation, differentiated undifferentiated where no such questions should arise -no *gyoti*, neither light, not darkness where such questions do not arise -where the question of all, absence of all should not arise - there is That only. (It is that) where the question of relative, independent, a state, absence of state does not arise -besides, where the question of language, absence of language, speech and message, words and no word has no place at all.

Q:- There is that aspect of name and form?

MA:- Where name and form, there self the form and self the *bhava*.

Q:- What are we going to understand by *Svabhava* (i.e. self the *bhava*)?

MA:- *Svabhava*, that is self indeed the *bhava* itself- one and infinity. In each name and form, it is Himself only -one and infinity. In respect to *vigraha* too (it is) the same. In *Viswa Brahmanda*, as many so many *vigrahas*, transcending *Viswa Brahmanda*, *Shri Bhagavan*, where you speak of avataras -all indeed are unrestricted. In respect to *vigrahas*, (it means) one and infinite. In respect to *bhavas*, in the context of corresponding *vigrahas*, what is the *Mool* of each is self-revealed - where again Self only in the Self. The *Mool* which is self-revealed (is) Self only in the Self. On revelation of the particular *Mool* where the *bhava* of any *Shri vigraha* too is not excluded, that is *bhava* in reality, in respect to all *vigrahas*. (It is) the *Svayam Svarupa*, unrestricted as Himself only. There is that *Svamool* as well of those particular *vigrahas* (including) name itself, quality and the rest - (all

these are) that Himself -Self revealed in the Self as Self in the Self - the great whole indivisible.

However in *Viswa jagat*, the name and form (as in usage) and unfoldment of the same are in infinite varieties, (in it) that Himself abides, all the same where you say again (advents of) incarnations, there is that Himself the *Mool bhava* itself- the *bhava* of different *vigrahas* being of individual significances. In it as well, there is infiniteness in one and one also -abiding as *bhava*, *Svabhava*, the *Svayam Svarupa*, (it is) Himself, He in fact. This is (in response to) your query.

Within the purview of *Mahapurna Akhanda*, the five are contained in the five positively -*rupa*, *rasa*, *gandha*, *sparsha* and *shabda* - the *Mool* itself as well (is there) in respect to any anywhere. It is Himself in *Mool* itself abiding as the *Mahapurna Akhanda*, that Himself is *Svamool* in fact as *nam rupa*. When *bhava* is *Svayam Svarupa*, that aspect of eternal revelation as well the moment (it takes place), is also there naturally. Since it is in *Svamool*, that is why there it is Himself the Self, in fact, it is Himself only in the Self.

IN SHRI BHAGAVAN, (THERE IS) INDIVISIBLE FORM OF
BHAVA AS HIMSELF, ALL ENTIRELY IN ALL STATES INDEED,
(THERE IS) THE ASPECT OF ETERNAL REVELATION
OF KSHANA AS MAHAPURNA AKHANDA

Q:- As you said, "Where *vigrahas* (revealing) unrestricted", is that a particular *vigraha* on the revelation of whom, all *vigrahas* are revealed?

MA:- You do contend that 'all entirely abide in *Shri Bhagavan*'. In fact, there is everything. Since He abides as *Nitya*, a revelation is there as well sustaining any form of *bhava* also. Again, when you will contend in respect to the mundane aspects which is within the purview of *bhava* sustaining *nam* and *rupa* and also where there is extra mundane *bhakti prem* too, (in all it is) unrestricted. The divine love itself (*Prem Svarupa*) with form with quality, the knowledge

itself (*gyana Svarupa*) without quality without form, relative, independent - where no question in respect to any (of those) aspects should arise. There, however, it is that what you may say. Aspect, no aspect, in respect to a course, there is the aspect of attainment by stages that as well, no course, no stages, no question by stages or absence of stages, affirmation of negation, negation of negation; negation of affirmation, what it is that is there and what not all (these) are unrestricted of course. In the context of name and form, in the aspect of *bhava* itself as well (as revealed) in a particular *kshan*, it is He only revealed. Moreover, transcending name, transcending *bhava*, no name, no form, relative independent -in all indeed it is He only as Self revealed, the *Mahapurna Akhanda* revealing in a *kshan*. In all states indeed, the aspect of unfolding that *Mahapurna Akhanda kshan* is positively there -bear it in mind. Now; what is restricted, unrestricted, have it grasped. There indeed, where is the place of word, letter and absence of letter -it is that whatever you may say, That, That, That positively.

Q:- The moment that great revelation takes place, what is concerning that?

MA:- In case there is that great *kshan*, the great revelation -(it is not the case of) attainment of what was not attained before by a solicitor which is in the realm of mind in mundane and extra mundane - (so) where it is, make a search for. There, in fact, in a course of non attainment, is that great attainment - one has to bear this indeed in mind.

THE INDIVISIBLE ITSELF IS THE FORM OF BHAVA -
ENTIRE VIGRAHAS AVATARAS (ARE) SELF THE
SELF ITSELF - NO QUESTION OF RESTRICTED UNRESTRICTED

Q:- In respect to this indivisible *bhava* itself as Himself, what is the form and appearance of the same?

MA:- Strange! These entire *vigrahas Avataras* as are revealing with particular forms and appearances, anywhere maintaining *bhavas* as infinity and one - the entire (such) forms of *vigrahas* it is

Himself only, since (He) abides as *Nitya*. It is Himself, self the form of That, since the individual *vigrahas* are Himself, self indeed what abides as *Nitya* to turn to be on transformation of Self in the Self. In respect to the aspect of form, the aspect of quality, it is all forms, all qualities in the form of Self - what you say *kriya* in the the absence of *kriya*, Himself self the form without form. All *Avataras* are abiding as *Nitya*, self transformed in the Self being the innate characteristics (*Svabhava Svarupa*) sustaining the individual infinite *bhava* itself and one *bhava* as well where *Hladini Shakti* too *Mahabhava* itself as self transformed in the Self- all these indeed are unrestricted - Self in the Self, Self with the Self taking place of this revelation too is natural. All those are Himself only as *kriya* in the absence of *kriya* - *Svakriya* retaining self the form in the *Svarupa* He is transformed as Self in the Self unrestricted. The place of *bhava*, as it is feasible, uniform in all aspects what is abiding as *Nitya*. Name and the named (*nam-nami*) are inseparable, the *nam* as well is itself the *vigraha*. Self the name, self the *bhava*, the forms of separate individuals are Self in the Self - (all these are) Himself the Self revealed. There only so many as many *bhavas* containing self the quality, self the form and the rest - all these are *Svayam Svarupa*. The particular form as to take shape sustaining a particular name and definite *bhava* - abiding as *Nitya*, that is why the revealing in these aspects as unrestricted. In separate *rupas*, in separate *bhavas*, it is infinity - since infinity and one as *Nitya*, that is why it is Self revealed. Relative and independent - these two ideas are abiding as *Nitya* in Himself, the *bhava* itself - where the question of restricted and unrestricted has no place, have it grasped.

THE GREAT WHOLE INDIVISIBLE AS *BHAVA* IN REALITY
IN *JIVA SADHANA* SUSTAINING NAME, FORM, *BHAVA* -
WHAT IS THE DIFFERENCE, A QUERY -
IT IS BEYOND REALISATION THROUGH *JIVA-KRIYA*, ALL
THE SAME THERE REMAINING THE ETERNAL UNITING CORD

Q:- Revelation of the great whole indivisible as it is eternally there, in that the *bhava* in reality as such, on the other hand, in *jiva jagat* sustaining the aspect of attainment of what has not been attained (it is) maintaining *nam rupa bhava* (names forms *bhavas*) retaining



which (*bhava*) one is a traveler for revelation of the Self what is the difference between these two (*bhavas*)?

MA:- *Shri Bhagavan* as yours abiding Himself as *bhava Svarupa*, as you do speak about. There the great whole indivisible whom you contend to be *Bhagavan*, is Self in the Self, Self revealed as Himself in Him only, the Self with the Self. For a traveler of yours following a course in a *Viswa jagat*, it is unreachable. This is because, unless the *Mahapurna Akhnada* is revealed, the facts -that pertaining to all *vigrahas* etc., besides you speak about different *Avataras* - that in the context of these the corresponding *bhavas* as it may be anywhere, are *Svayam Svarupa* that the respective entire *Mool* itself and the entire *kriyas* (thereof) are Self in the Self -and that the *Mool* of entire *vigrahas* including with *Mahabhava* and the rest as abiding *Nitya* - where is the revelation of the same? That is why unless the Self realization of Self be natural as Self, where is the great attainment? In that *Mahapurna Akhanda* there is *Svayam Svarupa* integral *bhava*, since it is never within the purview of usual course of *jiva jagat* in mundane world, it is beyond conception of mundane world. So, in *jiva jagat* as such, one who is a solicitor of great attainment, considering him to be just a traveler of inner world in case a touch (is granted), then only that *Mahapurna Akhanda bhava* as it reveals -(this is in respect to) your query. It is difficult to comprehend in external world by any. Since this is not the reality which can be realized by *jiva kriya*, a *jiva* who is subject to coming and going (i.e. births and deaths), all the same there is eternal linking cause of union. That is why it is said 'unreachable'. The coming and going (i.e. births and deaths) with which one is familiar, of this the particular form that could be here, because this revelation is Himself unfolded in a particular *kshana*. Now, in *Viswa jagat*, in case of a traveler in the context of attainment of what was not attained before, sustaining the aspects of *nam rupa* (i.e. name and form) and *bhava* itself, what is the difference- and non difference -have it understood yourself (in regard to the two *bhavas* as raised in the query).

Where the aspect in connection with one course only is

considered, the traveler who is well established in the reality maintaining that *Tat bhava* and instated, in keeping with the corresponding object in view with the support of the particular name and the *vigraha*, an attainment of *Tat Svarupa* only must be in view, you should know. This is what you have to grasp. A traveler sustaining a course in any aspect keeping the particular objective in view, there is the indivisible in reality. The objective, which is unfolded in perfection anywhere, (the traveler) is instated positively in the same objective there. In case of a traveler following a particular course, on the perfection of the same (as may occur) in the course of journey or on perfection of the objective, the *Mahapurna Akhanda* reveals at that *kshan* also.

Q:- Ma, you do also say the Supreme is in individual (*Jana Janardana*). What is about the aspect of instatement in regard to *Mahapurna Akhanda*?

MA:- Where there is Himself, the particular *kshan* in which takes place this great revelation, as you are querying about, this is in the particular moment (*kshan*) in which that revelation takes place positively, since (it is) That only. The particular revelation as appropriate anywhere in connection with different *sampradayas* (i.e. religious sects), no *sampradayas*, also so many as many (as enjoined in the) *Shastras* and no *Shastras*, the corresponding states in the context of particular form and no form, the specific state, no state in *Viswa jagat* and beyond *jagat*, relative, independent in fact whatever may be there in respect to different aspects, no aspects -where all these are -That alone. One, Himself is instated as self-revealed, that great revelation, the great state as you mention about, that state is well preserved in fact in all courses. On account of that, in the particular form anywhere, since it is He Himself, for this reason in the case of sustaining a hope of attainment laying primary or subordinate consideration, in the movement as well of the traveler leading to the indivisible perfection following individual courses as well. In your present state, now you understand, how to

accept for primary and subordinate consideration and where. It is uniform, permeated by Himself, That, That, That, in case it is That. There who it is, of whom? Where there? What is the reference of a state, no state, with what letter? There, with reference to speech, message and language, it is that indeed what you may say.

IN DIFFERENT STRATA OF MIND, THERE ARE INFINITE LIGHTS IN INFINITE VARIETIES -ON THE EXPANSION OF THE SAME, THE SELF *ISHTA* IS IN MIND OF SELF - IN MENTAL KINGDOM, IT IS IN THE MIND ONLY IN SHAPING AND BREAKING- A TEMPORARY EXISTENCE

MA:- Such as in mental kingdom *kriyas* are infinite, that resolve of mind limited by encirclement (*gandi-baddha kalpana*) as it is in particular light, through that light, you can say by remembering a familiar place as the case is, similarly the lights in different strata of mind are of infinite varieties. In the light of self, through an expansion of the same, there while accepting self-*Ishta* mentally, the acceptance is by the recipient. However, since it is a light by imagination within the mind, any particular change in respect to desire to enjoy sensual objects is not noticed, here it is not to take place as well. In keeping with the state of mind, a change is only to that extent. Sometimes, on somewhat change of mind to a higher level, in case there follows one-pointedness a little, considering the same a temporary particular mental acceptance as experienced by mind only while taking it is a speciality in between, occurring in the mind only. Sustaining this kind of *bhava* in the mind, the whole life may pass away. But it is a temporary affair, since the same is shaping and breaking in the mental kingdom only. A temporary existence meaning the entire life may pass away in case the cover (of ignorance) is not pierced through. Yes, in the mental kingdom too, as little it may be accepting *Bhagavan*, a gain is there to that extent only.

A TEMPORARY ONE-POINTEDNESS -AN EXPERIENCE IN MIND ONLY, THE EFFECT OF THE INFLUENCE (BREEZE) FROM HIM -(RESULTING) TO BE JUBILANT, A SENSE OF EGOISTIC PRIDE GIVING RISE TO A SUPERIORITY COMPLEX AS WELL IN MIND

MA:- What is the evidence of the same - such as you are confined

in a particular room, you are deprived of the information of the other room, similarly since it is within the mind, it is as such a cover by curtain. At times giving rise to temporary one-pointedness in the mind, an experience therein only here. Further, while remaining within the mental kingdom, since it is only the influence of breeze from Him as little of this aspect be as well, on account of the same, one is jubilant accepting, shaping and being jubilant while declaring with joy that 'I have found out' and considering himself a little superior to all and the same retained in the mind. While sustaining self-jubilation and the rest and carrying the same in the realm of mind, it is unfolded there in the same way. Maintaining the word of Bhagavan as the linking cause, where studying a little and hearing as well, there is however a mental acceptance carried in the mind. In case a touch of reflection is not unfolded, then only this word (as above) is valid. Under the influence of mind, in the realm of mind only, being subject to the other worldly claim and self-egoistic pride, it is the little that is unfolded here through mental current. Moreover, in case it is oscillation of the mind in the mind of any and (it is) piercing through the different strata of mind only, here a hankering for praise and prestige as well is but natural in the mental kingdom only.

ONE IS MAD SUBJECT TO EGOISTIC UNDERSTANDING.
ON THE OTHER HAND, ONE IS MAD THROUGH THE BREEZE
FROM HIM

MA:- Since it is '*Maniram*' (Man is jewel and *ram* signifies greatness - therefore *maniram* means the jewel of all jewels. So mind is the center a purification of which, i.e. *chitta shuddhi* is the basic need for a *sadhu* to move ahead to realize the objective) that is why it is relevant here. Look, how beautiful it is the ordain of *Bhagavan* - just granting a little breeze too, and sometimes while again thinking *Bhagavan* in the mind, a man is made to act as a mad one. One who is mad to receive breeze from Him, he becomes like one (who is) awaiting for attainment (of Him), opening the door of mind in the deep of night in a solitary place. In case of that traveler, an internal realization is the objective in view. Through external indications too, one who is competent can comprehend. On the other hand, one

who is subject to egoistic intelligence as a predominating factor in him, he is after making a show externally. Not being mad after worldly enjoyments, one (who is) carrying Him (in his bosom), there lies (in him) the hope for the unfoldment of the objective in view on some day or the other.

A CRAVING TO ATTAIN HIM KEEPING HIM ONLY
AS THE OBJECTIVE IN VIEW

MA:- At a certain other time again, a longing is sustained only to attain Him, the objective (in view) - there follows a movement too as being calm, composed and serious. In His kingdom, everything is possible. After piercing through strata of mind, it is the duty of the traveler to direct himself to transcend mind. Just consider one way of looking at it is to remove the curtain as accepted by mind and the other way is piercing through the curtain. Still more, another aspect is, the curtain oscillating a little. But, as a matter of fact, there the curtain was neither shifted not pierced through.

ONE WHO IS A SOLICITOR FOR THE OBJECTIVE -
A TRAVELLER SUSTAINING LONGING, SOLICITATION,
ARDENCY - A TRAVELLER FOR UNFOLDMENT BY STAGES.
A SECRET STORE, A *SADHAKA'S* ENDEAVOUR SHOULD BE
TO FILL UP THE SAME

Q:- The oscillation (of the curtain) - what is the indication of the same?

MA:- The indication of the same? It occurs in mind that some words are received from Him being one with me. But I do not know, nor I understand, where from and what way it is. 'The curtain is being removed', in case this is the word issuing forth from heart, there it is in combination of heart and soul - (it is) of this nature. As regards talk on *Bhagavan* (i.e. *satsang*), one who is the solicitor for an empire in the realm of *Bhagavan*, that is, attainment of the objective (in view), he is a traveler for gradual unfoldment sustaining longing, solicitation (i.e. prayer) and ardency. While sustaining a prayer for relief of the cover (of ignorance) while retaining a wailing from the heart, there unfolds the permeation of *Mahaprana* (the

great Soul) keeping itself away from view - (then) the curtain (of ignorance) is in oscillation. Where there is the *Tattwa* of self is in perfection, in order to unfold the objective longed for sustaining a filling of want (of Him) - even in this case too He will not disappoint any. That is why, at different moments when there is a reflection of *bhava* of *abhava*, however, as little it may be, it is that much of *shanti-bari* (i.e. sprinkling of water considered to bring about peace) - He is present, will come - in this form as well He does appear. That indistinct spiritual joy (i.e. *rasabhasa*) as little that may be given shape to. This is one what one is enlightened with while remaining in a state of ignorance, however as little is gained. On account of that, that *abhava* is bound to continue which is natural. While remaining under the cover of mind, for a traveler, these sort of things should happen. Sustaining that supreme objective, there are infinite strata in mind, you should know. When the journey of a traveler is initiated sustaining the light imagined in union with mind, in that light, things in entirety come into view.

Q:- In case, if somebody is so fortunate, the curtain is removed a little through the breeze of Him indeed, could there be any possibility of the curtain to be shifted back?

MA:- In case, the curtain is not shifted from where it is, neither torn as under, this happened while remaining where it was. Yes, through His breeze as little it is (shifted), that much only. On account of that, you may notice, there is a special reference of what has been experienced a little in the mental kingdom - however, you should know this fact here. Only to fill up the secret store should be the endeavour of a *sadhaka*.

One way of consideration is - the curtain is only to be shifted, another way is the curtain is to be pierced through - still a further one is the curtain is to be torn as under, moreover, the curtain is to be melted away, burnt away. Still further who is the curtain? Curtain is mine, myself, and where the question of curtain does not arise - one *Brahman* without a second.

Where the question of any of these does not arise, it is That, the only one - whether you say cover, say curtain, piercing through (this) or (when) cover is uncovered - in case of any, there reveals one only, as it is spoken of - That indeed exists eternally, turns to be, will be, will not be, negation of affirmation, negation of negation too - it is that what it is.

Q:- In case of any while moving ahead aiming at the spiritual objective suddenly a voice (was heard), the matter concerned turned to be true as came to notice (later).

MA:- Oh, this is a matter which you experience in dreams also which come true and directly perceptible - this, of course, comes to your experience and, (you) say about. So many (cases) are heard as well. Many instances come to notice as turned to be true. In dream while asleep, so many all those are there as experienced by many. One may be as due to impressions of past lives. Moreover, (what is experienced) while awake - this as well is a, dream as you contend. A dream is false too, so you say. This is due to past impressions of karma so many, so turns to be like this as well. Further, in case of one having particular good luck, in a specific case that happens in a moment like water on removal of the waterwort - there may be a case like this as well. Again, in the same case, sometimes it is like the waterwort increased, filled up and stuffed the (pond) thoroughly. Everything is possible in His kingdom, oh Baba!

ON THE ATTAINMENT OF WHOM ALL ARE ATTAINED -
THE QUESTION OF ATTAINMENT, NO ATTAINMENT DOES
NOT ARISE - IN ORDER TO TIE UP THE CLOTH BAG OF
VIBHUTI (SPIRITUAL POWERS) RESULTING IN ENHANCING
SELF-EGO WHY ONE SHOULD BE IMPATIENT?

MA:- Besides, in case of traveler aiming at the supreme objective (in view), as happening casually, the same unfolds according to individual's state of mind too - it is but natural. What is to be marveled about here? In case, there may be an experience, just a little of it, what does it matter? On the attainment of which all

are attained, in fact any question of attainment, non attainment does not arise - that indeed is to be aimed at. Where is the straight union with Him here? Due to it, one being beside oneself holding on egoistic view and under a futile labour, one should not waste his time. A *sadhaka* should not be a captive in the intriguing trap of *vibhuti* (spiritual power). A sense of want of *vibhuti* must not be there. *Bhagavan* as *vibhuti* Himself in indivisible form abides as *Nitya*. Within one's own mental kingdom, bounded by an egoistic sense, in order to tie and hoist up the sack of *vibhuti* (onto his shoulder), why one should be restless? One should maintain such an understanding only. Oh, on the attainment of whom, who is *vibhuti* in reality, He Himself will definitely reveal here - what abiding as *Nitya*.

GURU'S DIRECTION, RESTRAINING ONESELF
WITH FIRM DETERMINATION AND STRICT
DISCIPLINE, A TRAVELLER SHOULD INITIATE
JOURNEY AIMING AT THAT OBJECTIVE IN PERFECTION

MA:- Liberation (aiming which) to initiate a forward movement as sustained in your mind, a traveler should initiate journey on *Guru's* direction restraining himself with firm determination and strict discipline aiming at that objective in perfection, the One which is not subject of mental vision (and is) beyond description (*alakh, aalekh*). The mind who it is you are - should unfold. Otherwise, *Maniramji* (here it is an affectionate address of mind) carrying you hither and thither sustaining various colours and modes, bringing so many beautiful kingdoms to your vision, keeps you covered under greed, fascination, temper etc. Could it be inclined to be separated from you ever? Under such condition you will have to hold upon *Brahma astra* (i.e. a weapon, which is inevitably effective), that is, to obey *Guru* (in all respects under any circumstances). The style of movement sustaining a particular pose should be such that the *Maniram*, accepting discipleship reveals its own reality. It is the duty to render a little service to *Maniram*. The form of beauty of *Maniram* is such - with so many articles for enjoyment, it took the company of one to make him happy, (but) now he was allowed the

association as gifted by *Guru* in order to make him enjoy the supreme bliss and be happy supremely - ' *Brahmanandam Paramsukhadam kevalam gyana murtim* ' (i.e. joy of *Brahman* is conducive to supreme happiness revealing in the form of spiritual knowledge only).

A FAKE GURU- AN ARDENT DESIRE CRAVING FOR
ATTAINMENT OF GURU- GURU HIMSELF ALLOWS
COMPREHENSION

Q:- Distress (of a disciple) under the clutches of a fake *guru* is, of course, noticed all the time.

MA:- After proper examination to the best of one's capacity, a *Guru* should be selected. One should not be carried away under the impressive external glamour or courteous dealings in mental kingdom. After selection to the best of one's ability sustaining pure, serious, calm and composed intelligence, when a *Guru* is accepted, then that *Mool mantra*, a reliever of the mind as received from *Guru* therein (it is) to reveal the inner *Guru* (as it is) in that *Maha Tattwa*.

Q:- Ma, one who lacks in knowledge as to be competent to pass matriculation, how will he examine one who has passed M.A.? A person while explaining about her personal experience, as there are so many similar instances, said, "I had maintained singularly dedicated devotion to *Guru*. Afterwards, because of serious disappointment, no doubt, this *Guru* should be discarded, nevertheless I maintain reverence for the *mantra* received from him." Ma, in some cases a lust for having *sishtyas* (to exploit for money and earn false prestige) as well comes vividly to notice. Ma, it is you who impress on us 'you should move ahead under *Guru's* direction', but under such circumstances, what is the remedy to be resorted to, Ma, you please show us the way.

MA:- Where a *Guru* is accepted, a *Guru* can never be abandoned. In case what is abandoned, can he be considered to be a *purna* (perfect) *Guru* there? On the other hand, regarding *mantra* where it is a deliverer of mind what (fact) is in direct perception by *rishi* (the sages), the same one through *japa* (i.e. recitation) etc., when carried

on constantly with reverence wholeheartedly, may unfold the (path) leading to revelation of the inner *Guru*. Another particular factor to be borne in mind is -when someone is an ardent solicitor to have a *Guru*, the fact that He Himself is *Guru* and *Isha* comes to revelation. He never allows one to be disappointed. You will solicit for *Bhagavan*, all the same you will be disappointed - this can never be.

Q:- So it is heard that in case of particular person, it happened effortlessly.

MA:- Oh, Baba, it is not a *Mool kriya* as Himself. Within the periphery of the gross, it is an indistinct form of infinite appearances of His infinite wave. In fact, indistinctness too is of infinite varieties. A faint reflection of that indistinctiveness, if anybody can have touch of the same in this mental kingdom. Only in *Mool Tattwa*, it is Himself as Self in the Self.

A RESORT TO TRUTH, DEDICATION TO TRUTH,
DEVOTION TO TRUTH (LEADING TO BE) INSTATED
IN THE TRUTH -WHEN THIS IS THE CASE, THE PATH
OF *VIVEK* AND *VAIRAGYA* OPENS THEN ONLY

MA:- What appears presently (as true) turns to be false - it is temporary affair. When one is out of its periphery and resorts to truth, dedicated to truth, devoted to truth and thereby instated in truth - when this is the case, the path for *vivek* and *vairagya* opens then only. When the same *vivek* *vairagya* are in evidence, then only whatever is rejectable assumes the aspect of rejection. On the other hand what is acceptable, the aspect of comprehension of the same unfolds. Sustaining that aspect, in order that the traveler may be successful, the efforts to remain devoted to it in a daily routine naturally continues to unfold. Then only, the travelers movement towards progress as accepted in the mind continues to be the attraction for completion of the journey directed towards success. A longing for worldly enjoyments etc. - all indeed, assume the aspect of release from the bondage. So long as these aspects are not in evidence, the aspects as accepted in the mind cannot be on the way

towards waning. Oh Baba, so long as the *vivek* of *vivek*, *vairagya* of *vairagya* are not in evidence, till then where is that great unfoldment? What is termed as *satya* (truth)? What is termed as *mithya* (false)? Where there is no question of truth or false? When the journey of the traveler is successful? Where the journey will lead to? Who is the traveler? Who it is that revealed and unrevealed? That one is -*Sva, Sva, Sva*, (that is Self), Baba.

BRAGAVAN HIMSELF AND ON THE TOUCH
OF HIM (THERE REVEALS) TAT ITSELF-
IN CONTEXT OF THIS DELIBERATION

MA:- A *jiva* on that touch reveals as *Tat Svarupa* i.e. unfolds its identity with That only - in this case does He (reveal as) acceptable? It is said, the world comes into creation immediately on resolve. Therefore, in the form of resolve, it is His ignorance only under which a *jiva* is revealed. When the same *jiva* is liberated on that touch - he is aware of the fact that he was ignorant, (now) is an enlightened one. Under whose resolve is his own *satta*, where this *kalpana* is revealed from -the same too is also gained by him. Here He as a master of creation, preservation and dissolution, in the context of these aspects, a *jiva* can attain himself.

In the context of the doctrine of one *jiva*, where He covering Himself appears as one *jiva* -in this one *jiva* only there are infinite *jivas*, again in infinite *jivas*, there is one *jiva*. Where on the touch of That, one appears in identity with Him, an unfoldment of this aspect be there as well.

Where this conclusion is valid, it is there in the touch of that only - the *Mahapurna Akhand*? However, where is the scope for a discussion there? Whom to speak to, it is Self the one alone, where the question of Self and another also should not arise. Where the state is revealed on the completion of a course, here of course this statement is not compatible.

While keeping Ma in view, somebody remarks -when a *jiva* on that touch is in identity with *Tat*, then the question of knowledge

and ignorance does not arise. On realizing that state, one can say- I am *Purna Brahma Narayan*.

Q:- The resolve too is He only?

MA:- A wave on a calm water. The wave is aware that 'I am water only' Spattered out of water and again back to water -all these are through different stages.

Just as jewels strung on a cord -in case the jewels pervade the cord, the cord is concealed from view. When the jewels are in manifested form, the cord is the unmanifest. In the same cord (all the jewels) are manifest, that is, in all there is only one cord in the form of unmanifest. Directed by indication - jewels and cord - one Brahman without a second.

NAISHTHIK BRAHMACHARI AND BRAHMACHARI
WHILE LIVING IN GRIHASTHA ASHRAM-
IN RESPECT TO VARIOUS ASPECTS -
THE SVARUPA OF A DEVOUT BRAHMACHARI
EVER SINCE EARLY AGE -
ONE IN TEN MILLIONS

Q:- (Among the categories of the *brahmacharies*) one is Naishthik and another while living in *grihastha ashram* as single in a particular case. In respect to aspects all indeed are helpful for self-attainment. What is the significance of this aspect (i.e. a brahmachari while living in *grihastha ashram* as single)?

MA:- In *jiva jagat* a *brahmachari*, when termed *naishthik* (one strictly adhering to the principle of a *brahmachari* in respect to his outlook and entire behaviour and fully devout - infinity and one. Infinity in one and one in infinity who is to be termed as such? Where there the principles of a *brahmachari* are maintained without a break. As you term a child, when he ever remains a *brahmachari* unimpaired through the stages in life as *kishore* (adolescence, i.e. between childhood and adulthood), youth and the rest of the stages - in case through all those stages maintaining the principles of a *brahmachari* unimpaired as that one, then he is a *naishthik* and devout *brahmachari*.

Q:- From childhood is maintained this communion?

MA:- The aspect of this unfoldment is indeed from the state of a childhood There would be a speciality (of its own) in respect to demeanor and character considering different stages of life in corresponding ages. This is applicable to there. The reality of that *brahmachari* as such is one in ten millions - you should know.

Just keep in mind a particular subject - in the context of *kriya yoga* as well, as gifted by *Guru*, may it be a journey initiated following any course in respect to any aspect, including your query about a particular course, within that course - just like jewels strung on a cord, as you of course say. On account of that, in any state in any course, there are aspects as well leading to perfection of all aspects, a possibility of the same is there in this aspect too. That is why, it is said, one in ten millions (which is true) in this case too, you should know. Independent since all indeed are contained in the Self, attainment of Self is *Svakriya* following any course and in any place in case that great state is unfolded in the self- in that state too, there unfolds That only. That is, since all entirely are in the Self, all aspects indeed in regard to an unimpaired *Naishthik brahmachari* are independent unfoldments in all manners which is but natural. In a male, there is femininity, in a female there is maleness (*pungstwa*) - these are in eternal existence, you must know. In case, the self maleness is awakened, the awakening too of *Mahaprakriti*, *Paraprakriti* is but natural with Him. *Mahaprakriti* whom you call supreme the ultimate, in case that unfoldment is there, also an awakening of the *Parampurushatwa*, the supreme in form of letter (*Akshar Purush*) is also but natural. It is positively there as *Nitya*. In that case, as many so many, all varieties of *bhavas*, *rasas*, with form, with quality formless, without quality and the rest (also), beyond *bhava*, beyond *rasa* (spiritual love) transcending form and quality, infinity and one (as well) - the aspect of self revelation as Self in the Self does exist positively, you should know. If that great communion takes place, now you should have it grasped (that) there is that *Naishthik brahmachari*, in fact all possibilities are there. Self *shakti*

in the self, *Purushatwa* as well.

You also contend bhava itself, *kriya* and the rest as well pertaining to an aspect, there is that particular state, where that revelation takes place, that is in the form of infinity and one - one in infinity and infinity in one, you should have it understood that in the aspect of one and infinity unfolding by stages, in fact in regard to all aspects (i.e. in *bhava*, *rupa* and *kriya* etc.).

The fact that one and infinity in reality are one only, the same one is to be self revealed in the Self, where it is an attainment of what was not attained before, the one is abiding as *Nitya*. If That indeed in case reveals in the individual form, this particular state, transcending this as well there is That only abiding - what is the language to express the same? What it is? Whom?

Moreover, you would remember in respect to that particular aspect - Self revelation takes place, the same must be, where such communion may be. If He only reveals, there the support of an external *shakti* is never called for. (However) in the particular place in the context of particular communion all indeed are unfolded - you should have it understood. In all (i.e. individually), in entirety as well, the fact that *Janardana* in *jana* as entirely instated, is of course there.

Further, while considering one is living a householder's life, (observing discipline as prescribed) by the *Shastras*, also following *Guru's* ways, a *brahmachari*, (while considering your query), also a traveler following a course as well, under *Guru's* guidance, in that journey while following the course as directed by own *Guru*, leads to the attainment of corresponding aspects. While considering the same *brahmachari*, there in case one is a traveler under the shelter of particular *shakti*, there, which you consider *Mahashakti*, and in case the same is awakened there, the particular *shakti* as endowed with a *brahmachari* leading to awakening of *purushatwa*, in that journey to attain the objective in view, considering beyond, and not

beyond as well, leads to unfoldment of what is appropriate to a particular place. There as well, considering the particular aspect as you are making query about, the same is possible in case there is possibility of particular state. There as well is that *brahmachari* alone in the same unfoldment in keeping with individual aspects prescribed according to the *Shastras*.

In case about this *Brahmin*, all aspects are followed according to the prescription of *Guru*, the code of conduct in the *Shastras* - what particular form and quality as related to it comes to revelation, you should have it understood. In keeping with that, in him there should take place the unfoldment of the quality of self reality, in fact it is but natural for the same to abide. Further in the state what is appropriate to any anywhere, due to *Guru shakti*, there is unfoldment of that type of *brahmachari* itself, in case as well, it is in keeping with the code of *Shastras* and if the same state is there, then only there is a hope for him for the perfection of the objective in view.

Q:- I am not aware of what. an unknown great creation is awaited for - this is what you narrated. I only heard about it. Considering the aspect of an (intellectual) understanding, which is the place referred to by you?

MA:- The touch that one may have in respect to any aspect anywhere the same one is transformed in fact. On the unfoldment of that state, in the context of this statement on having the particular touch this type of words may issue forth, that aspect too is taken into account in what is spoken here, don't you follow.

Another word. In this particular state this is the pattern of statement that issues forth. Regarding this while considering to retain in mental conception as well, at some place however it (represents) words of *jiva jagat* as maintained. There is That, Himself - where all abide and He who abides in all - He Himself. There is that *jiva jagat*, known unknown, a creation of which is

taking place ever, does take place, will take place, in fact it does exist, never comes into existence - does not exist, negation of negation as well, negation of affirmation too - Himself alone. What is He? Can He be comprehended if not so allowed?

Don't you speak about -*jiva*, *Ishwar Bhagavan* as unfolded, the particular creation, preservation and dissolution -*Bhagavan* alone, a *jiva* can never have any right to create. In your *jiva jagat* what you term as creation - there is one, two - turn to five and reach to ten - you are not competent to make it under a desire. On account of that, while you take shelter in execution of worldly ceremonies - whether a desire to have a child (male or female) - however that even in case of *Janardana* in *jana* as residing in you, so long as there is not created unfoldment from there, till then where can you have it? While executing a ceremonial performance are you always successful in receiving what you desire in *jiva jagat*?

Therefore as you say in all there is *Bhagavan Ishwar*, it is His - creation preservation and dissolution. It is He alone as creation, preservation and dissolution - it is Himself as Self in the Self, Self with the Self. Whether you say you, I, whether consciously unconsciously, the particular language conveying rejectable acceptable etc. - at all places it is That only, Himself everywhere. So long as that great touch may not be had, till then in case one remains absorbed in a journey sustaining Self meditation, whereas for some others may be adhered to divine love (*prem*), *bhakti*, *kriya yoga* etc. as may be unfolded for different travelers, following individual courses as the case may be. There only new creation, the reality of an observer, there is that *Bhagavan* Himself, *Ishwar* as you are used to say, from that only. That is why, a discussion cropped up on that state in response to a query that you raised. So long as that great touch is not available, till then the statement lags behind the instatement, - since these are words from Himself, how the same can be expressed.

In case when one may be instated in this particular state, a

supreme ultimate realized *Mahayogi*, all these words are relevant to that place, a talk on course and about all Tattwas, all abide in all as you contend - under no circumstances no one will come forward towards Him - the talks of that nature referring to one who is realized as the supreme ultimate one - to have a touch of the same holding upon that state, it is but natural to talk about in *jiva jagat*. On the other hand, the particular state containing all courses, no courses all states, no states as are unfolded through a particular touch - the place and state do exist no doubt. An absence of indication through an indication, and an indication too there is absence of indication as well - the same as well is unfolded. As you are used to say that, in case the supreme state is achieved, in the case of such a person words of this nature are positively there, *bhava*, behaviour as well do unfold, since it is that particular state.

However, one may speak about from anywhere, from a particular state - in fact it is only a reference of the state only. The fact that there is no question of state no state, this statement as well is there, this fact too remains. The particular touch which turns one to be the same, that is to say the statement about realization of state of *Ishwar* reality of *Bhagavan* - it is a statement for attainment and realization of the same only as admitted here. He Himself is in all and in whom *sarva* abide - it is only to have an understanding of all (*sarva*) and no *sarva* (*asarva*). He Himself is self revealed eternal creation preservation and dissolution - transcendence absence of transcendence of creation, preservation and dissolution, a *param siddha* (ultimate in perfection), a supreme *yogi* in the context of state no state - transcending which no question should arise, where there cannot be a question in respect to raising and not raising any question - all these are indeed in *Bhagavan* - there is that Self revealed one as He will allow comprehension in anything any time.

Q:- The fact that He Himself does abide as eternal manifest unmanifest in the form of an incarnation and the *avatari* (origin of incarnation) a manifested revelation, besides unmanifest, He does not appear nor does He disappear - how a revelation of the

same is justified? On the other hand in the particular form as it may be, the *sadhaka yogis* can realize the supreme state (*parampada*) and achieve ultimate goal, is there any difference between the two?

MA:- A descent in all forms as stated in the particular aspect, there *Svayam Svarupa* is however in divine play (*lila*). As you are used to make a description of a particular aspect as much as you can in keeping with individual capacity as much as it may be. In fact He Himself is beyond description too. None can have a description of Him in full measure. It is because a complete description etc. of Him is not possible for any. Moreover, in case of any, in the form of existence, non existence too, it is there alone. These contradictory forms too belong to Him, and it is there where it is to be. The particular form as having description no description anywhere as the case may be, it is as such. There as well, in case any *kriya* is in evidence it is Himself alone with Himself in Himself. Moreover, it is there only, there is absence of birth in the birth, birth in no birth, where a possibility is impossible as well an impossibility is also possible - a birth no birth are revealed in Him only. There you may contend to have birth in number, you may also stand for innumerable births, absence of birth as you may also say, you may maintain to have whatever you may say, it is relevant -the particular place where everything is possible. It is Himself with Himself only. Since it is Himself only, He can maintain definite number of births, infinite births as well, transcending birth as well - it is only (possible) there alone.

Where there is no question of His descent too, it is because whom will He descend to. In fact, it is He only in Himself. Incarnation and origin of incarnation as you may say, there is the manifest form of the unmanifest, all the same one may be manifest unmanifest in any aspect -Himself in the form of the Self in *kriya*, in absence of *kriya*, Self *lila* is in the Self. A descent, incarnation, origin of incarnation -in any definition as you enquired -where they are appropriate, you should have it grasped.

Q:- Why so Ma, why a description should not be had?

MA:- What has to be described at an appropriate place, that has to be in fact it is so done, it is a must, it has to be positively -He is already abiding in Himself. In case where a complete description may be, unfoldment of Himself in the form of the Self should take place, there it is Himself in Himself, a Self description as well. So you understand, it is Himself His words only, with a revelation of this nature as well. One who neither comes nor goes, abiding as eternally unmanifest, moreover He is Self revealed -Self revealed, Self manifest. Any talk about Him should be spoken of as His own. In case of description of a reality, it is so done as appropriate to anywhere. Regarding a descent, an incarnation, origin of incarnation as you spoke about, herein the Self reality Self revealed may allow a comprehension, then only one is comprehended as it is appropriate anywhere. In that revelation, an unfoldment and absence of unfoldment -how He speaks about His own, now you have it comprehended here, in case you are competent. Just observe, in the form of *jiva jagat*, in case of a *sadhaka yogi* such as they are (looked upon) as a single person as an individual, in the present case too in the self revelation all barriers are broken through - it is the *Svayam Svarupa* only to unreveal. In case of *sadhaka yogis* as they attain following individual courses pertaining to respective aspects, in the same course as followed He reveals as *avatar avatari* (source of avatar) as Himself - in respect to your query a description of the same whatever may be, just listen, in case of any in respect to the particular aspect anywhere in any manner as it may reveal. The same compassion kindness of Him is His revelation in fact. Such as it is to know Him when the Self is known, similarly when the Self is known He is known.

In respect to humanity, mankind as such since one is a man, therefore a reference to humanity is tenable. As this is but natural similarly in an individual in mundane world, under individual past impressions in the mental kingdom only one is in the form of a prisoner, under impressionless conditions too - under an unfoldment absence of unfoldment as well, as *Janardana* in *jana*, He Himself abides positively in all in completeness. The

same is perfect in all respects positively, so long the same is not revealed in you. Where the *Jagat Guru*, who and what is he, so long as this fact is not unfolded in a state under direct perception in you, till then you know yourself as a man only through signs and indications.

In regard to the state you are in and following individual paths, in keeping with the path under caste religion as well, what is individual objective while keeping attainment of *Bhagavan* as the objective following the particular path, a movement ahead for the same should be the objective of man as such.

Here is *jiva jagat* in name and form how beautiful it is. There this as well is He as having in those different names in your presence in separate forms. Since He is all complete as Himself, in order that you will attain yourself since you are perfect in yourself- in the case of *jiva jagat* sustaining coming and going under this particular mode of *bhava*, then in the context of following a particular path, the fact that one should be one pointed to attain himself, this is what has to be considered. *Nam rupa*, no *rupa* in order to unfold the same where it is He Himself - in whom as well there takes place an unfoldment no unfoldment whatever you may contend: In *jiva jagat* there are *sadhaka yogis* as numbered - a particular state where births are numbered, an innumerable births may be unfolded - for the same however aspects, as manifest unmanifest should be taken into consideration - regarding birth whose it is, and who is the same?

Q:- In such case my question remains the same, in case of *sadhaka yogis* did they attain the same state?

MA:- Yes, a state may be attained by *sadhaka yogi* however through *sadhana* and practice of yoga under a gradual progress the particular revelation that may follow. The fact that He abides in Himself, it is His *lila kshetra*, it is He only who has to be offered, to become, to attain in Him. On account of that it is spoken of that it is His *lila* in Him. Who again appears and disappears and does

not - there it is when He does not become, He is abiding in Himself eternally positively. Just ponder about that state, where is union and separation and the distinction of the same. Where will be manifestation unmanifestation as He may be and not, moreover He is used to (appear) and not used to, that particular aspect it is you who allows comprehension to you -then only one is beyond query.

In the form of *jiva jagat*, in case of *sadhaka* and *yogi*, when on hearing and comprehending and on attaining by stages in the context of any *kriya yoga*, there is revelation of *Tat* in absence of revelation and Self revealed. Moreover He who reveals, the same is He Himself Self revealed as *Nitya* anywhere. Here is *jiva jagat* where abide *sadhaka yogi*, moreover who abides in *sadhaka yogi* in *jiva jagat*, He Himself only. The speciality in this matter is up to you to accept in particular discrimination. Yes, it is *Tat*, in fact inseparable in reality, such as *Hari* and *jagat* are inseparable, it is That only alone, it is His sphere of *lila*.

Q:- In that case what are we to grasp in the context of *jivatwa*?

MA:- Here is one *jiva*, in fact a *jiva* is one alone. In one there are infinite *jivas* and infinite *jivas* there is one *jiva*. It is because where a bondage is considered, there is only one great bondage. In one great bondage there are infinite bondages, in infinite bondages there is only one great bondage. Further where liberation (*mukti*) is considered, there as well is one great liberation, in fact, one in ten million. In one only there is that great liberation, in infinite liberations, there is that great liberation. Yes of course, in case of liberation from *karma*, this can be of infinite nature.

EARLIER ASANA IN PERFECTION -
REVELATION OF *TAT*. ON QUERY ABOUT
SECOND ASANA -ALL ABIDE IN ALL -
FROM THERE ONLY -ANY TIME TAKING ANY
INTO ACCOUNT, AS IT TURNS OUT TO BE

Q:- As and when an *asana* in perfection, *Tat* -in the context of the

same *Tat*, how to account for a second *asana*?

MA:- In the context of *Svakriya* anywhere a station as well is of course in its own place the reality of the way in regard to all aspects. Who is the way? He Himself of course, from there only again it is Self with Self as *Svakriya*. Such as you may consider in respect to the aspect of *jagat*, you may take into account the case of an aeroplane. Only such a place as it is, from where an aeroplane can take off, the place for to and fro journeys by an aeroplane. In *jiva jagat* with hills and water would that be possible for one? In the context of supreme ultimate *Svakriya* however, at all places at all times all entirely (are) possible there. That is why there is a possibility from all places. It is because since Self reality is concerned, there is the possibility of same creation as well - there is an impossibility also in possibility, and impossibility too is possible - the context as mentioned here has a reference of the same is taken into account here. In that *Mool kriya* of course it is a possibility. Since it is *Mool Svakriya* pertaining to *Mool*, taking all these into account under Self *kheyal*, *asana mudra*, *puja*, *dhyana*, *japa* etc. as it may be any time in respect to any aspect. What is not there in *Mool*, that is why all abide in all as spoken of here. From there only with the support of any any time, as it may be.

Q:- About us we have to follow a course, what about that?

MA:- In *jiva jagat*, when a *jiva* is on a journey, on the perfection of a course, there is emphasis on a religious sect. (This is) in consideration of individual religious sects (*sampradaya*), a *sampradan* itself in consideration of individual place and state. Here a perfection of a course as well is Self unto Self. On the perfection of the course in case a touch of *Mool* is attained, an attainment of all these is in perfection - in respect to a particular traveler pertaining to the particular religious sect. Since the *Mool* of a course is everywhere, the particular course in which a traveler moves on at a place on the perfection of the course or from anywhere in a course, that touch is possible.

MAHAPURNA AKHANDA -AVAST EXTENSIVE
EXPANSION - BRAHMAN ATMAN BHAGAVAN HIMSELF,
- HERE ONLY

Q:- In such case, as you contend, *Mahapurna Akhanda* -how that is tenable here, you of course mentioned about the perfection of a course.

MA:- *Mahapurna Akhanda* the *Maha Mool*, on the touch of that *Maha Akhanda*, in case one is instated in the objective in that, there is a power house, where it is infinite -infinity in the infinity it is He indeed, including *shunya* (void) as well. In the infinity there is the end, in the end with the union of Infinity, there are one and infinite variety of self the *bij* -infinite as well as one. *Maharishi muni* unrestricted, *Mool Amool*, supreme ultimate great devotee, great spiritual love, *Svayam Svarupa* where great void as well. It is Himself the self knowledge itself -there that supreme ultimate great knowledge - absence of knowledge in fact, in respect to any aspect - where while maintaining a primary consideration and not, while maintaining all, nothing is there, in the absence of all there is existence - negation of negation, negation of affirmation as well -in case of an union there is that union with *Nitya* in the context of union with the great *yoga*, then only there is that supreme ultimate great *sadhaka* great *yogi*. In the context of Self awakening there is absence of union, a conjunction - beyond not beyond as well no question should arise in respect to any aspect, this is only in case of a traveler aiming at that great objective in view. On account of that it is one in ten million, here this comprehension is allowed in the case of that great *yogi*.

All right, just observe, the query you raised in respect to a particular aspect of a course - consider a seed in *jiva jagat*. In that seed, when in contact with earth and in the particular conjunction in which the tree creeper unfolded, in order to bring about the same seed only. In the same seed the source of a course abides. So you can observe, there are infinite varieties of seeds producing infinite varieties of trees and roots, seeds etc. However in branches and

roots as well in respect to whose it may pertain to, in fact the same seed is well preserved as in an indivisible perfect way. You can observe still more, there are graftings as you do with other plants, you receive the same tree there. In that case, the cord of union as well with all is there as unimpaired, you should understand. Then only there (issue forth) infinite *Mools* infinite seeds. Similarly in *Viswa jagat* in this context with respect to your self psychology, the aspect on the support of which there issue forth flowers fruits etc., so you should make it understand, roots as well pertaining to one or the other courses have infinite unfoldments. In respect to unfoldments and absence of unfoldments for all aspects are infinite - perishable too are of infinite patterns. That is why the reference about *Ishwar* and *jagat* is tenable here. The seed, the roots are however imperishable, it is because when you refer to *Bhagavan* Himself, a world comes to creation through a resolve only - what is perished, what is desired (all are) from Him only. As you mention about *Bhagavan*, then only you accept the *jagat* as created through a resolve, *Viswa jagat*. However in that *Viswa jagat*, beyond *jagat* in case the *Viswa* is not persisting, how it comes into revelation? Desirable what is perished, undesirable, the particular aspects, where are these, in whom? Where it is asserted as *Tat*, where it is, in whom? It is there where you accept it as *Tat*.

All these travelers are on a journey in view of aspect of accepting the *Tat*. Then only destroyed the harmful, desirable (*Ishta*)-the fact that all these are in *Mool* and particular *Mool* in which they are retained, it is the same *Mool* from which they reveal. The particular course in which one is accepted, one is a traveler considering his own good and benediction, in that journey there remains the *Mool Tattwa* in view. In this context wherever under whatever condition it is manifested, this is the Self revelation of the aspect followed. In the quest of the truth there reveals this is He, this is He - He indeed, He indeed. In consideration of one *Brahman*, accepting that aspect as well of one *Brahman* without a second. When that touch is (available) then only there is Self revealed reality of the Self. Again while considering perishable subject to destruction

- this is not He, this is not He, sustaining this the particular objective before a traveler, under a right discrimination (there unfolds) Self *Tattwa* -one *Brahman* without a second, *Atma Svarupa* (reality of *Atman*).

Q:- The seed, the root how these are imperishable, these in fact are subject to perishability?

MA:- It is because in some place these are kept well preserved. Perhaps the root here near to you is perished, and at another place the seed and the root are there positively. From where these seed and root had appeared just observe the same as well. On account of the same here is the *jagat* and one has to roam about in mental kingdom. Since you contend mind is annihilated, absence of mind i.e. to say who this mind is, what is spoken to *mahaman* (great mind) -who is involved in the waivering of the mind, when following the same a comprehension follows - in this form, in this faltering it is you only in the form of resolve in the sea of *jagat* of your imagination within what is perishable not desirable there is the imperishable (one) as a connecting link. In the same link, perished not desirable subsists this *jagat*, strung in the great cord. This one perishable and what is undesirable is subject to birth and death, this coming and going is ephemeral, whatever as you may say, the fact that the same is imperishable - linking cord, in order to reach the same, following the particular course and in the movement sustaining a *bhava* -there is that own *Ishta* as a linking cord. There is that imperishable, say *Brahman*, say *Atman*, moreover in respect to *rupa*, *rasa*, *gandha*, *sparsha*, *shabda*, *bhava* etc. in regard to your *Bhagavan* as the objective of your journey as remains Self revealed, the same indeed is to unfold. The place to reach on completion of your movement for the traveler as one may follow any aspect, the same is to reveal.

Q:- In that case, this linking cord is only the great perfect indivisible whatever you may say, that Himself the linking cord?

MA:- Yes, of course, oh Baba that is that. However while moving in a course, on attaining the root cause of the course, where leads to a

perfection of a religious sect, at that time if there happens to be an awakening of *abhava* - where from is this perfect revelation? There are more and more religious sects, not to be the same one in respect to entire aspects, in that case if *abhava* of that *Svabhava* be awakened, then only there (unfolds) that linking cord, from that linking cause, definitely the journey of a traveler aiming at that original linking cord, may be completed -there is that as you said - there is that particular form in support of the aspect of indivisible, otherwise one is (confined) within one's own reality of *sampradaya* (religious sect). On account of that you notice the base and top of a tree - top means top further, still further -that top and base the *Svamool Tattwa* so long the same is not self revealed, till then in the context of top and base, in respect to each aspect there is beginning and end -the endless within end, an end within endless continue persisting definitely. Known unknown transcending both positively, in that case it is that as you may say. A ceremonial gift of Self in the Self, *sampradaya*, all abiding in all - He only, He only, He alone.

Q:- There is that awakening of *abhava* of *Svabhava* -is there any means for the same?

MA:- In each separate *Mool* as linking cause in a course, in case there is perfection, then it is his nature to attract and be attracted to be drawn. Bear in mind one word this great linking cord subsists in all entirely. On account of that at all places aiming at that one pointedness since all entirely abide a manifestation should occur positively. Here as you say, don't you, that particular person is liberated the other one may also be -all these statements are in the context of liberation. However there is that *Mahapurna Akhanda* - now if you may say *Bhagavan* Himself, all entirely abide in Him, (also) you say one *Brahman* without a second, all abide in Him - Himself the *Bhagavan Brahman Atman* - all abide here only. One *Atman* -unique from all, without form - one *Brahman* without a second, Self the quality, Self the form, the *Svayam Svarupa* - where no question of relative independent does arise, there is That, say what you may, *Bhagavan* Himself He is that as you may contend.