

BABUJI IN SHAHJAHANPUR

1971-75

Textual aid to recordings

of Shri Ram Chandra in conversations with abhyasis

at Shahjahanpur U. P. India



PREFACE

We have the pleasure of presenting the collected recordings of talks with Babuji our beloved Master, Sri Ram Chandraji Maharaj of Shahjahanpur, U.P.; talks recorded by Danish abhyasis between 1971 - 75. It has been a long-lasting wish amongst abhyasis from many countries that these tapes were made available, and therefore we are very grateful to Sri P. Rajagopalachari, for taking the initiative for their being released.

The majority of these recordings were made on the veranda of Babuji's house in Shahjahanpur, a place unavoidably interwoven in our collective memory of this unique person. Here, together with street callers, birdsong and the sounds of

household activity and the Mission's press, we can again (or possibly for the first time!) sit with Babuji and experience these sometimes lighthearted, sometimes deeply personal conversations; interspersed as everything was there with the gurgling sound of the hookah.

Transcribing these tapes, as one can hear, has been a challenging task, and has given us each an intense experience of once again being with Babuji in Shahjahanpur. With the aid of this booklet, we hope it will be possible for those with even a limited capacity in english to catch the spontaneity and depth of expression such an experience offered.

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Publisher's note

We feel that the quality and contents of these recordings, and Babuji's quite special intonation, necessitate a short explanation. We have at all times sought to reproduce, word for word, what is said on the tapes; our intention being to assist people in their aural appreciation of these tapes. We would recommend that the booklet be used for that alone; the printed words are essentially our, most considered, suggestions, only the spoken ones are His.

There are two sounds we would like to draw attention to: 'unka' and 'ee'.

'Unka', which is actually 'Ham kaha' or 'Un kaha', is hindi for 'I/we said' or 'He/she/they said'. Babuji says this prior to direct speech in the numerous instances He recalls; in the text these are written in translation only, e.g. (Hindi: He said).

The sound 'ee', which has no actual meaning, can be heard quite often before words beginning with the letter 's'. This could be misleading as, for example, one hears 'estate' but know Babuji means 'state'.

Babuji's responses to personal questions in the privacy of His home cannot be taken automatically to have a general meaning; and here also it must be noted that these recordings were not always taken with Babuji's knowledge and certainly without first asking His permission for later publication.

TAPE 1, side A

a) 1 dec.1971 30:00

Soundtrack from film 1 (including Message, 30. Oct. 1955)

Babuji: When thought comes in contact with soul, the third thing produces and that is light. So it is not the..., it is a sort of material light, a sort of material light it is, and not of much use. I have told you that, when I was on the cot going to bed, I negativated it. I feel it disturbed, so light is not our goal. We proceed from light to grey. "From darkness to light" all system I said, "Darkness to light". And I say, "light to grey". And grey is the real colour. I've said, "Dawn colour". I'm telling, this is a dawn colour.

Abhyasi: Yes. I wonder if you could remove your glasses, because so much light is coming, I cannot see your eyes. Thank you.

B: So this thing, light is not a very valuable thing, but is something better. It shows that now you have come in contact with the soul, soul connection has been formed; that only it shows. Afterwards grey colour. We say God, light and light. But it is all the material exposition. Because there is no other words, I find no other words, the better word. And I searched and searched that if I ... you may have Danish, in German or in any language, I may adopt it, explaining it, but I am not getting. So I used, "Light without luminosity", in this way I used.

So here I am telling you, light the people see, but afterwards, after a certain reach, grey colour. And grey colour contains darkness and light mixed. And there is one ..., Nasatya Sutra also say - in Rig Vedas, "There is neither light nor darkness, the sun never shines there". At the ultimate object.

So this is the correct version. Of course, the spirituality has been shown in a different style, that is, tinged with matter. All, what we say, tinged with matter, not quite naked, as it is. And of course everybody says according to his reach and advancement, but if a man of the highest repose says something, that means whatever he says, is quite correct. So it requires a good deal of labour and must be a master like that to give you training in that line. Then you can feel it.

This 'anand', I am telling you. Anand, the peace, oh I mean, bliss. For bliss I am telling you.

A: Yes, that I like very much.

B: I am talking about my own experience. Of course was feeling very highly blissful, and what was effect? I wanted to break my head with the wall, in happiness, in blissful state. So I'm telling, I'm telling you. And it continued for three days.

In case of Kasturi I am telling you. I came to know that she is on that state, blissful state. Then I said, "I shall keep her for one month".

A: For one month in that state, what ... How many

B: Precautions I am telling you. There was one friend of mine Shri Ishwar Sahai, I said, because she was at Lakhimpur Kheri and I was here in Shahjahanpur, "You write the letter daily, asking her condition". So he used to write about her daily. And I was controlling her, that she may not break the head and something. May do

something, she may do something else. This I was doing. So in the last days, may be 25 days after or 30 days after, she began to tear her 'dhoti', began to tear, so much happened. Then I took her off from that place. So bliss cannot be Of course, everybody passes, but those who are sensitive and in a way mixed with it, I use the word, mixed with it. They feel that. Well, you cannot bear the 'anandam'

A: How long time did she meditate before that stage arrived?

B: Well, this cannot be said.

A: No, but she?

B: She stayed for one month.

A: Yes, but I mean how long had she been in Sahaj Marg before?

B: 20 years now.

A: 20! But when that stage arrived?

B: Well, I do not remember, I think maybe in 7 - 8 years.

A: So she was just tearing her sari!

B: I myself witnessed and others also. And everybody

passes through that stage. It is not that she

But nobody feels like that. Intensity they do not feel at all - but they come to that stage, because the way is the same. Suppose you go to Denmark on aeroplane from Bombay. Now the route is fixed. Everybody passes, some see, "Very good scene! This is a very good scene". Some enjoy, others do not even like to peep into it, "Oh, it is going on ...". So where there is stress and emphasis on the will and the mind, then he will see the things as they are. And by the way, by the way, if you see, they have no value. So they see by the way, not going deep into it.

A: It's a shame not everybody can be sensitive?.

B: Beg your pardon

A: It's a shame that not everybody can be sensitive for these things.

B: Yes.

A: Perhaps they have it too early or something?

B: Too early of course. But this is very difficult point. Higher point it is, of course, not very high, but at least high. So bliss and anand the people say, but they cannot bear it, if it is actually there.

A: (Hindi: M sometimes is that there?)

B: No, M ..., I do not know the English word. Hindi word is 'avadhut', avadhut means you are charged in something and on account of that charging, you are almost benumbed or drowned in some condition.

A: Its too much.

B: Drowned, drowned in that condition. So this Avadhut, nobody can turn into avadhut in my, in our sanstha. So what is that? Suppose he has seen the light or any other thing, now he drowned in it, now he cannot go out of it. Throughout the life he will remain there, and he likes so much, that if you want to divert him, he will begin to beat you. So much he likes. That is called avadhut ... Momentary it may come for a minute or two, that is another thing, drowned. But that is, "Civilised madness", I should say.

A: You had some saint in India, that went round and was just crazy with happiness all the time, all his life. Everybody worshipped him very much.

B: I couldn't follow you much. That is, "You had ..."?

A: I have heard about one saint in India, in oldern days, I don't remember his name.

B: Yes?

A: And he was just running into the water and doing everything silly, because he was mad with happiness, with bliss. So people was just worshipping him.

B: I am telling you, there are so many saints like that in India, and so many fools also to appreciate them. Both things are there. They will use vulgar language, but I am telling you, for those who are uneducated masses. Suppose they use vulgar language, they are happy! 'Well, he is not in his proper senses, and he is telling

such vulgar language, using such a vulgar language.' They appreciate it. Well, a man in the state of delirium says something other, the people do not appreciate it. So that is the spiritual delirium in a way.

A: The sender.

B: No, center the heart. He will connect with the heart.

A: Yes, that is the receiver, but where do you send?

B: No, that is another thing, that is telepathy I am explaining. In a spiritual way. And that is something else. Suppose if you want to. Of course if a man prays like that, he will be successful.

This is this is the instrument for yourself. You can use it for your ... And this is ..., for the use of the God. So when He will say, it will come here.

This ..., I'm telling you.

A: This heart is not the physical heart?

B: No, I am removing this thing as heart. Now God, Divinity. If you want to say something to God. Now if you use that instrument ...'Otherwise you say in the heart, no instrument. If you say with this instrument, God will hear. And when He wants to reply, He will reply here. He cannot reply here. He will reply here. On the crown of the head.

A: What a fine telephone!

I am telling you, my Master has given me all experiences, I am full of experiences. And I have not read much, that I clearly say. I have not read much, but that is the only experience. I talk on it and write on it. All things he has shown me practically. So practically speaking that ... So when I talk, I talk in an assertive manner. In assertive manner I talk.

A: Assertive manner?

B: Assertive, with surety, with surety.

A: A-s-s-e-r-t-i-v-e.

So now 'hubble - bubble' is there.

So I am a hubble - bubble - totaller. I don't take tea at all. Mrs Davies laughs very much in my talk because sometimes humorous - of course here it was something humorous also, a little, not more. But that is my nature.

Now, Birthe, of course it so happened, that I took a seminar, at Delhi, while coming back from Madras. So why we are not sensitive, that was the question. Why we are not sensitive. I told Mr Sundara, "You think over it and put as many questions as you like, about it, and whatever... And then I shall answer, and I shall myself say what I know about it". So that talk was going on, I think it lasted for maybe 40 minutes, or more than that, I don't know. Questioning an answering. And when he is questioning, I was also questioning ... no, this thing, I was also

A: Oh, ja then you got the answers?

B: Ah - and so, Birthe heard it, she was very happy, very good talk it was. Only why sensitivity is not developed. That was the only seminar for that. They should give there opinions also, what they like or any question, or I may do it. So they have written the question, also they go on putting the questions or So many persons, I think 15 or 30 persons, everybody was allowed.

A: So you can easily give a speech.

B: So I'm telling you, speaker I am not. You just question, I shall When you question, I shall some other thing then ... some other thingthen begin to come everything.

A: Yes, but you are speaker when you put the questions yourself and answer yourself. Then you do the whole job.

A: Babuji, by the way, what are the things that block the sensitivity?

A: Yes. What is it?

B: First thing is grossness. Grossness of course it is a devil. God and devil. Grossness is devil, and God is God.

A: One must get rid of grossness first.

B: Grossness first, I'm telling you. Everything can be completed by constant remembrance. Even meditation is not so useful as the constant remembrance. But we must do it, it has some specific purpose also, meditation has some specific purpose also. But you see, this constant remembrance is very useful, no I am telling you, 'All the time charging!' You are thinking of God and charging is there. I used to do three things. Well, I am sorry, that I give ... give example of what I did, and the people may not think I am praising myself, that is not the idea.

A: No, sir ...!

B: So what was the talk, just slipped away?

A: Meditation and constant remembrance.

B: Yes, I was at the feet of the Master, 40 - 50 years ago. So there was so many 'satsangis', I think maybe 200, and Master was also there, and I was sitting aside. So, somehow this Layavastha in Brahm absorbency in Brahm, absorbency in God. So accidentally, or it may be his own wish, I immediately could notice the Layavastha in Master, in full. Of what strength it is, of what sort of it is, how he is absorbed, everything came to me. I studied immediately. After a minute or two again it came. I again, see, how it can be possible - third time again, three times. When three times that is the way. Now I've seen that is Layavastha is that, it has got so much strength, it has got so much volume, all these things I noticed. Now, now thinking and thinking as if I have taken in myself the whole thing. Well this is the thing to be acquired. Of course I was searching for Layavastha, I was doing some practise, but when I got the experience, when I saw this thing. Of course it was His wish, I am telling you, and nothing else.

Then what I used to do? Constant remembrance continued to create Layavastha in myself. Not it is that 'I am laya, in Brahm, absorbed in Brahm, I mean God.' Not only meditating or thinking that I am ... I am absorbed in Brahm. The people also do it, but it is all artificial, I have written in 'Reality at Dawn' also.

But how to create that condition, how to adjust ourselves to have that condition? Our thinking adjustment, Philosophical trend I had at that time, thinking capacity well developed. Even before going to my Master thinking capacity was very much developed, but he made it smooth and good. That is he

reformed it. In other words, He reformed it, that was His work. So thinking was there, and I was coming generally to the correct conclusion.

Now I began to work with it. I came to know in this way you can adjust. I began, not only that 'I am Layavastha in my Master, I am absorbed', not that thing. I was adjusting myself. And for three times only I say, "How to adjust?". Afterwards thinking helped, adjusting at the same time, two things, three things. What is the condition reigning in the centre I am in?

Three things I used to do alone . . . all the time I devoted to this. Nobody would believe it. And moreover, in every month - of course after higher reach, not in this region after higher reach - three days before, the day was fixed first. At each month, on each month at the first date I shall be in another region. Date fixed first. Now three days before, I used to know what is there. Now fourth thing also, let me see, so I was getting an air of it, even before I went there.

Just suppose I go to Denmark. If I am at the seashore, well I will begin to - , environment, something will begin to come: Very good scenery, very good things, that idea. So similarly that used to ... And when I am there now for one month I'm What is happening in that? So that knowledge I have got. Of course I forget so many things, but something is there. So three, four things I used to do.

And I am telling you, I tell everybody, "I got it cheaply, so I distribute it cheaply". But I didn't got cheaply, I am telling you, really speaking I didn't got cheaply, I laboured also. Master has given very cheaply, so I give cheaply. So no fee, nothing of the sort. I said to ... Yes, he said, Rajagopalachari when he spoke first in Italy, he said, "There is no fee for it". I must explain to myself, it is not that I got money. I got so many things. Not that. Money, no money. Free service, that is good idea?

Of course.

A man wrote to me, years ago from South, "Well, I want to join your mission, what is the fee?" I wrote to him, "I do not sell spirituality".

A: That, we had that experience also, with a Swedish lady who came for transmission. She asked how much to pay afterwards.

B: Yes, this is

A: But it is because of other yogis taking some fee. Mahesh Yogi, he is doing it.

B: Mahesh Yogi is.

A: Some others are taking money for it.

B: So I removed it, this thing, I removed it. In constitution and by-laws. I think, I don't know whether sister has got or not. Your sister (Ed:Birth). Constitution and by-laws. I will give you. Constitution and by-laws of the Mission. It is a registered

A: It has not been given to Denmark.

B: There must be one in centre.

A: We must give one to Birth.

(Hindi: Short exchange regarding food preparation. Question on morning meditation and constant remembrance).

B: This constant remembrance is the artery, artery ... is the artery of development. I don't know whether I have used the word wrong or right. Main artery.

A: Through which the blood of grace runs down from God to us. Isn't it?

B: Yes, yes. Metaphorically.

A: Chaos in every field of life is becoming an universal phenomena. Is it, do you think, sir, symptomatic of some fundamental change in the shape of the things as they stand today?

B: Of course all these things are for the change of the world. The mentality of the people will change, and they will all be spiritualized, all be spiritualized. And what I'm telling you, I have written in "Efficacy of Raj Yoga", "The civilization will arise from the bones and ashes", that means too much bloodshed. Well I have written in "Efficacy of Raj Yoga". It is all good, it is all good I am telling you.

I am telling you, there was so many things about India also, some Pakistan attacks and so on, and these troubles, and a man asked me a question ., and I said, "This is all good for India". Things themselves say, "I have come for this purpose".

In other words I feel that they speak themselves. They speak themselves. "I am here for this purpose". Just a talk, I am telling you in my case. Suppose this calamity falls upon any country, God forbids, and when I visualize, they say that I have come for this purpose. So every trouble, every difficulty comes for something good, and it brings something good. Because piety runs, after every trouble piety...

I am telling you since you are spiritual. God forbids, suppose you are suffering from fever, and after two or three days when you get up, and you just yourself, you will find, 'Very light'.

A: Yes. It's the cleaning

B: That means, Impressions have gone back. The poison which was in the body that has been removed by the nature herself. Nature wants to see you as when you were, when you came here for the first time. That is, purity, God is purity is there in God, now he work with that purity and it came to our share also. So He wants that I may remain as pure as we were born, for the first time. So that, similarly the difficulties are there. Difficulties are to bring that state, that is a state of tranquility, that is for that purpose.

A: Sometimes it is nice to become ill?

B: Of course we do not like it. And in my case I am telling you. Of course when I am suffering from pain or any other thing, of course I feel disturbed, but I do not take medicine for some time. Let me feel it. And I enjoy it. I don't know, enjoyment is also there, trouble is also there, both things are there in my case I am telling you. So I do not take medicine. Let it come into full swing. I wait for that. Look here, this is nothing but foolishness.

A: No. It's good.

B: So, some enjoyment is also there in difficulties. Of course, if a man wants to study it, there is some enjoyment in difficulties also.

A: Yes. It's true.

B: Suppose you do not take 'chapatti', I mean this bread as we take, and suppose you take just for a change, just for a change. Some enjoyment will also be there,

although you may not like it. Some enjoyment will also be there. So bitterness is itself an enjoyment. Ah no, bitterness is itself a taste.

A: Yes. That's true.

B: Similarly comfort is really discomfort. Because you are bound. I am sitting very comfortably. That is, I am bound with certain sphere or with certain circle. So when you are bound not the comfort at all, when you are free then that is the comfort. And what is the freedom there? When you are free from comfort and discomfort, then that means you are free . .

I think good talk? Another question?

A: This man wants you to say something socially about the West. But I think the mind is also social?

B: No, I am telling you. I have said to you also. If you can calm down the mind of any person, that is the best social service. You want riches, I want riches, what for? So that I may pass my life very easily and comfortably. And suppose riches are not there, and you pass the life comfortably, it is itself a riches.

So riches of course are for certain things, you can purchase so many things, do anything, you can have a car, aeroplane, anything, it is for that. And suppose no riches and you have got the aeroplane, and car, and everything, that means you are happy So what is the real thing? Something behind yourself, that is you are something behind yourself, not as you look.

A: That is true.

B: And this is a scientific process, process, I am telling you about it. When you meditate, you wait for something. Subconsciously you wait for ultimate result or ultimate goal or God or Divinity. Unconsciously you wait. That is, you have started for that, for that alone. You wait for something. Now when you wait for something and since you are at one point, you are meditating, waiting for something, so that heat produces a sort of vacuum also.

A: A sort of ...

B: Vacuum.

A: Vacuum.

B: Vacuum you understand?

A: Yes.

B: A sort vacuum. When that vacuum is created power begins to come. So the whole body, the whole physical frame should be vacuumized so that the whole grace may come to you. And moreover. A man gets the grace, but the way is blocked, way is blocked, and that we call it grossness. We remove the grossness, what for? So that God's grace may come directly into you, and this is the work. And when you are free from all the grossness, half of the work of the Master is over. Because you begin to get, what you call, grace directly. And He really He becomes the guru and you disciple of God.

A: Very finely explained.

B: In talk I am ready, such a talk I can go on

replying, but to deliver a speech is far difficult for me. You go on questioning, I shall answer for everything.

A: Unless one has a vacuum grace cannot descend into him?

And that is by grossness, and I am telling you, I devote so much time in removing it, and I am having very good results also. So most of the time I devote in cleaning you. And of course transmission is alongside. So transmission is moulded for some specific purpose, that that it works. Suppose in this very transmission you mould it that I may become rich. It will not work there also. It is a sort of power. Moulding is your work.

MESSAGE

(30. Oct. 1955)

It is with the feeling of deep pleasure that I take this opportunity of sending you a message. It may be short but it has gushed out from the deep core of my heart with love and affection.

The soul is longing to feel its characteristic which has gone out of sight, and this insignificant being is seeking fellow pilgrims to march on the path of freedom. My longing to get fellow-travellers is only for the sake of rendering service to help their safe arrival at the destination. The idea may look foreign to you at first sight, but if you pause a little to consider the problem, the destination, you will surely come to the conclusion that you are sailing towards your own home, wherefrom you have been snatched away by the irony of fate.

When we use the phrase 'irony of fate' the idea of unbalanced character presents itself to our memory. So long as there was the balanced state, we had no form of our own. We have simply to unfold ourselves and restore our own balance which we had lost.

How simple it looks when we say that we have restored our balance! It is of course a very simple thing, but it becomes very difficult to follow. It is because with our unbalanced state we have created intricacies. We always like to seek our way or to solve our problem of life through the difficult methods so commonly prevalent in our country. That is why disappointment and frustration result. We want to extract essence from fatty substances; in other words, from things which are puffed up with material knowledge, and not from the bones where phosphorus is abundant to illumine the particles however soiled they may be. Our difficulty thus becomes greater in the struggle.

Adopt easy means for gaining the easy thing. Dogmas can do you no good. It is only the practical thing that can weave your destiny, under the guidance of one who has measured the distance, and has discovered the original source.

There are such men in India who can very easily guide you to the destination, so near and dear to you. But the selection you have to make yourself. For a hint to guide you in your search, I may say that where you find the idea of

service with no selfish motive of the guide, there rests the real thing. One more thing to take into account specially, is to know and to be sure that one who can foment you with his own internal divine power, to make your task easy, is the only capable hand for spiritual guidance. To get such a man is a sure sign of successful solution of the problem of life. For you all I pray that the seekers may get such a guide. Amen!

I think now there remains little on my part, to pray for your spiritual elevation when you get such a man as your guide. As in duty bound, I wish that you all see the light of the day.

Recorded 1. december at Shahjahanpur.

TAPE 1, side A

b) 8 dec.1971 5:00

MESSAGE recorded at Shahjahanpur

Great men are not accidentally born, they are born when the world waits for them in eager expectation, says Swami Vivekananda. The saints come, do their job and go, such is the phenomenon of Nature. India, that has always been the home of spirituality, was groping in darkness and had totally forgotten the age old system of yoga.

Solid materialism had taken the place of fine spiritualism. Dark clouds of ignorance were hovering all over, yogic transmission had been come quite foreign to us. At this state, when spirituality was tottering helplessly some great personality was urgently needed, to set things right for the upliftment of mankind.

At such a time, the power of Nature descended in human form, as Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, U.P., India. This spiritual genius was born on Basant Panchami, the 2nd February 1873 in a respectable family. He explored the vast fields of spirituality and evolved the remodeled system

of yoga with the result that it has become easy for all the souls to grasp it and a good deal of time has been saved thereby.

The world will be astonished if it views the system with heart's eye. Realisation has become a very easy job now. The old idea that it is very difficult is now cleared and thrashed out. The main basic of training is transmission - pranahuti - which make the task easy. It has been introduced into the system called as Sahaj Marg. We start by meditation on the heart, which is the nucleus in the human body. The changes are felt when the yatra, journey is started. That, what these changes and experiences are, have been already given in the book "Towards Infinity", so I need not mention here. There are only four conditions felt in each one of the centres. They are verified as we proceed further in the region, and they continue til we reach the final stage of Being.

When the yatra of all the centres of Pind Pradesh, microcosm is over, we reach Brahmanda Mandal. This is cosmic region, called microcosm. All the powers of Nature are at work, and we try to absorb in them. It is a very big region, no doubt, but vaster are the regions coming after. Every point is the continent itself and the beauty of it is more felt, when we begin to traverse that part. Afterwards we enter into the Para-Brahmanda Mandal, then Prapanna, where we feel the utmost devotion, and the greatness of God. After it comes Prahbu where we feel our share in the creation. Then comes Prapanna Prahbu where both things are there in rarified form. Afterwards there are 64 points which are all my discoveries. Man becomes potentialised when he crosses all these points with yatra. After the crossing all these points we get tidings to enter into the Central Region. This is the purely realm of God. There are 7 Rings of Splendour as I have discovered. If we get somehow the Master of the highest calibre, then we proceed further on to cross all the rings.

The work is not yet over. After crossing all the Rings of Splendour, the abhyasi begins to feel expansion through-out the universe. Then comes the stage of Divine knowledge afterwards we feel the vision of the absolute. In the end starts Layavastha in Brahm, at this state the problem of life is thoroughly solved. And this is the last run of all our spiritual activities, - but the thing never ends. We begins to start swimming in the Infinite in order to complete the chain, I must add that during our march to Reality, of course at a higher point, the atoms of the body,

begin to convert themselves into energy, and then energy into its absolute. The whole of the system is thoroughly divinised. And a man becomes dynamic.

Recorded at Shahjahanpur on 8.december 71

TAPE 1, side B

January 1974 37:00

B: God was there, and I was also here; but, he did not help me at all. God was there but when guru came in the field, he helped me. So he's greater.

God was also there, he didn't help. Of course, he gave me such a good Master, for that I am grateful.

A: There is much ritual worship, it is quite empty, but some people go to church or temple to offer prayers, can they still keep this old religion and practise Sahaj Marg too ?

B: Perform any rituals, or go to the church, it is not harmful. But to me, my Master was the only church and the temple and God and everything. That I say for myself.

A: Good.

B: Keeping picture of any saint is not bad, but to be attentive to it is bad. Because you are direct. At that time when you meditate, you are direct, related to God in a way. You are thinking of God alone, and there must not be two things. The power will be divided.

Do you follow?

A: Yes.

B: Here of course a saint, and here I am meditating on God. The power will be divided, both sides. It should be one only. Am I clear ?

A: Yes

B: We should really try to, that the power may run to the Almighty, to the feet of Almighty. One thought.

A: Should a person try to follow the example of a saint or should he just try to attach himself to God and that's all?

B: We should try to catch the character of a certain saint, if he is really a saint. Outwards things, that he is leading such a life and such a thing. That is all. Or masters character, if he is of that category, anyway, suppose a man has got very good character, very good, civilised he is. - Now we should copy it. Outwardly way.

Good things should always be copied. Whether it belongs to you or it belongs to him or to myself.

B: Your's is the transcendental meditation. I told him. That when you meditate in the inwards centres, fixed for meditation, it becomes transcendental. Every meditation becomes transcendental, if you meditate on some centre, on the outside it cannot be. And I'm telling you, sometimes you feel that you are meditating on the heart, but heart is not before your eyes. That means you transcended, transcendental. Every meditation is transcendental. And Mahesh Yogi, of course, he calls his system as transcendental meditation, but I think it is not.

A: Why not ?

B: Because they take the outer help, and not from the essence. They do not proceed with the inner help, but from the outer help to the inner, and further on, I don't know.

A: Thoughts

B: Every thought has it own centre, and when it works in the centre, it becomes a pole itself. And when pole is there, polar changes will also be there. So there should be one change, that is, from bad to good. And there will be so many, so many changes, so confusion is the result.

A: I'm like many others Americans, am very tense and nervous, and very tight in the stomach area and the breathing has been very shallow. Is there anything that I and other people with a similar problem could do to correct it ?

B: No, if there is disease, the doctor is there. And this is not any spiritual disease, I'm telling you. And has no concern with it. Spirituality, spirituality . . . even cures the disease, not produces. This cleaning system, I am telling you, so many diseases are gone.

So I am telling you, there are two cases. I was also cleaning them. In one night the pleurisy dissappeared. . . ., and some people have related that such a such a disease has been diminished, or has gone. Automatically it will result. And suppose if anybody has got disease. And along with that process of cleaning, you think that disease is also going out. It will have very good effect can use it for health also. But again the press is there for realisation. That is this method has the only, this purpose, that you may realise God. Alongside so many things are corrected.

A: Master, I have been told by some other people that colds and other certain kinds of diseases are caused to come about because of our negative thoughts. Is that true

B: Of course it is correct also. Well, heart attack, the chief cause of heart attacks is the confusion. And when comes the confusion ? When you are disturbed, your thoughts are disturbed. Then comes confusion. And spirituality cleans it. It is very good tonic for the heart and the mind, very good tonic. It brings in natural order. Although it is not that man joins this mission may not have heart attack. It is not that. But this is helped by it, not to bring that thing as a disease.

Simply meditate that your health will develop. Your health will begin to develop. You meditate that diseases is going out, they will begins to go out. It is very good thought.

A: In spiritual work sometimes people come and ask questions like, "Why did their son or their daughter die?" and, "Why is there so much cruelty and suffering in the world?" What can a teacher tell these people?

B: That is a question which I will have to go a long way. Of course, I touch a bit of metaphysics also. From the central region, or from the centre there is energy. And, it came down, so it has revealed itself, or in other words, God wanted to create the world. So just an idea of God matured to the extent that we are here. That means, creation was like that. Now it left the field, that is central region or something. It left the field, and came out. Now afterwards, the mind of God was there. I mean,

we brought in miniature, we brought in That begin to work. And it was the cause of all this, body and everything.

So mind we have got. Now, I have begun to utilize our mind in a wrong way and a right way also. Now, whatever action it may be it will leave some effect behind it. So that was effect, when you got the mind. You began to think otherwise and so many other things are coming, impressions are there. And they burst out into the shape of disease and something else. Because you work with your mind here, there it was God's mind. When it left the place, now it becomes your mind.

So you are responsible, not the God. Mind came after the thought of God. Hence this thing you feel so many, diverse things you feel in, and you find in the world, that is the reason. Diseases, suffering, and God is not cruel. Because he does not want to leave any impression in your body, which is wrong. Our wrong thoughts have created so many faults, or so many things in our bodies. God does not want to keep it. Hence it burst out in disease.

When there is a poison in the body, fever comes. Why ? - So that you may be relieved from that poison. It is not cruelty and no suffering. Are you satisfied with this answer ?

A: Partly.

B: Partly ?

A: Yes, but I'm wondering what I could say to a mother who comes and says, "My son has died, and he did not want to die, and I did not want him to die. Why did he die?"

B: One right that God has given to you, that is, given birth. The other he has taken, he has kept for Himself.

A: (Danish:What is that?).

B: We decay afterwards. Accept God. Neither he came, he was always there. Neither he came nor he has died, and we came we will die. He will take away some day. If there is beginning there must be end. So that is the reason.

A: But it would be a good idea of us, to learn to die?

B: Learn to die?

A: Ja.

B: No. Good idea is learn to live!

A: Yes, but its only when we live we have the chance to progress, to, to ?

B: There are souls, they also can progress. After death they also progress.

A: Ja ?

B: And that will be a very long subject. Good souls I mean.

A: But isn't it, isn't the body a useful thing to have when we want to make spiritual progress ?

B: Yes, body is useful.

A: Ja

B: Healthy also, so that you may work, you may meditate 2 hours, 3 hours, sometimes if you need. And if the body is not healthy like me, well I cannot meditate for two hours.

A: But meditation is not needed when you are absorbed.

B: But ..., my Master said, not out of my own accord. But he said, now you do not require any meditation, so as a habit sometimes I sit.

A: There are people in America that are, given to believe in transmigration of the soul, but many of these people are running around trying to find out what they did in their passed lives. The question is, can they find out what they did in their passed lives and does it really matter?

B: Yes, not all, but important points you can find out. If they are on the that level of improvement. If they are on that level. Then you can know, by meditation. I know my passed lives. I do not remember but simply I went into meditation and found out a few things.

A: But has it any purpose to find out?

B: No purpose, but sometimes I require. Suppose if there is a grossness, of any type, and I'm trying it is not being removed, then I look towards past lives. So what was at that time, what was that impression which brought to this state. So I remove it from that. And my Master once said, "The best trainer, only he can be, who can read the past life". But if you ask me what you were in a past life I do not know. But if that thing occurs, then I know. But it seldom happens, not always. In one or two cases, I think.

A: So we should take interest in reading conditions, in others but . . .?

B: No, the preceptors should try for that.

A: Ja. But to read one's own life, it has no use?

B: No use. You can find it out, just meditate, and the things will come. If meditation is strong, intense.

A: How does the vision of abhyasis past life appear ?

B: Just an idea.

A: Ja

B: Just an idea. Form is there, and if you be more attentive, colour will also be there.

Well if you want to ask, what you have felt in the group-sitting or individual sitting you can ask, there is no harm. But try to find out yourself what was his condition. I generally do not ask, sometimes I ask whether you feel peaceful, that's all. And the nature of transmission as it may be, the same thing will happen there.

Just like a curtain is there and cinema reel is there and it gives impressions on that curtain. Similarly, the nature, it depends upon the nature of a transmission. Sometimes too much peace, sometimes not so much peace. So you read yourself, what sort of transmission he is getting, and come to your finding. And to verify it, you can ask.

I'm telling you, it is very easy to read others condition, spiritual I mean. Not that, what are their thoughts, that I do not know. It is very easy to read. Just a little practice.

And you see, when I was not made representative by my Master. Even then, even then, I was able to read. Of course that is a faculty, of course, by His grace it is well developed in me. Nobody could compete me. My master said: you brought this from the past lives, so nobody could compete you in this respect.

A: No. I'm sorry I haven't brought, but it will come.

B: Another question ?

A: Yes. Love is that a feeling of reality?

B: Love? No, it is not the feeling of reality, it is the way to reality!

A: Oh yes,

B: I'm telling you. In the last run, devotion even finishes. Devotion is gone. Now you have crossed the way and you reach the goal. Everything is gone.

Of course in India, there are so many books, nobody has said so. And Dr. K.C.Varadachari was telling me once, that your writings are very revolutionary, your talk is very revolutionary. I said, "I want to create a revolution, so that the people may come into the right path". So I always write revolutionary. Nobody even in India, of course except my associates, nobody in India agrees with that. But that cannot give reason. Because it is beyond their approach, from where I talk.

In my opinion the problem is that life itself may reveal its character. Do you follow? Life itself may reveal its character.

A: Its character?

B: I don't know how far I'm right. But it's my idea this time, of course. Life itself may reveal its character. And what is its character? Life in life. And that is our problem.

A: And then how to solve the problem of life?

B: By meditation. And by what you call sittings by the Master. These These are the only things.

This meditation, of course, if guide is there, it works wonders. And if guide is not there, sometimes, entangle comes. Entanglements comes and you are hovering there, you are not able to cross, to cross, then Master is needed.

The people may do it, and they will be benefited and their thoughts will not be so, what you call, strong. This will all thing, I mean, but correct thing you can get when a Master is there. And that Master, who has crossed all these things.

A man came to me, and he said, "Well I shall do myself two, three, four hours". (Hindi: I said), "Yes, you can do it, but there is one difficulty. When there is curvature, as Ouspensky puts it. Who will correct it?" You have no power to correct it. There the Master is needed.

Ouspensky dealt very well.

Ouspensky, Armenian, no no, Russian.

A: Russia yes

A: What did you say? What did you say about him?

B: No, no I'm telling you, he was here in 1916, no 1960 or something, in German War, 1916, in Tishnapuri, a place in South India. He did not get satisfaction here, so he went back to his own country. And there he got Gurdjieff, an Armenian. And there are so many volumes, have been written. Of course he is not right, beyond that.

A: No. But up to that stage?

B: Before that he is right. The curvature is formed. And once My Master used this word, but in Persian. He was a Persian scholar, and Urdu scholar, he used that even 40 years before the Ouspensky used it. He said the word 'barzakh', barzakh means middle point. That is suppose you are crossing here, this is the middle point. So you can cross this region. While the impressions of this barzakh, or what you call, are gone. And that is why he says it as a curvature.

So in another way these samskaras or impressions are there, when they are clean, you are, you will peep into the, another region.

Here will works, that is all, that is the only instrument, in the hands of the preceptor. Will becomes unfailing in the end, but not in worldly matter, in I mean

A: Only spiritual ...

B: In spiritual matters, unfailing. Whatever you think it will happen.

And so much it happens. Suppose any such man says to a certain person. "You are full or complete". Immediately it will happen. Only say word that you are complete, or something like that. Immediately it will effect. So much But there control is also needed.

A: Yes.

B: Control is needed. So many jerks, so much jerk, nobody can bear.

A: So much what?

B: Jerks, so much power,

A: You can't bear.

B: You can't bear, unbearable. But I am telling you, nobody does it, but I'm telling you, so much, unbearable.

A: Ja. By meditation you get stronger and stronger?

B: Stronger yes. You prepare field for the Divine to come.

A: Sometimes when I meditate I feel just, I go away, you know. And then I think, oh you must think again of You, or the divine light. And then I am go away, but it doesn't matter, it comes after?

B: Yes. There is a proverb here, "Dogs, dogs bark and elephant goes away". He doesn't care of this. That is, thoughts are just liking, like the barking of, yes, the barking of the dog.

A: So you shouldn't care about it?

B: Be inattentive, that is not attentive.

A: If some, if some thoughts are very troublesome isn't it a good idea then to try to get interest in some divine thoughts?

B: Yes. Recall divine thought. When you are in such a distress then recall divine thought.

And the other thing, I don't know if you permit me I may say. That is a sure remedy, but temporary. You think those thoughts are mine, immediately it will bid farewell. That is temporary solved, not permanent.

A: But Babuji, sometimes when I have some thoughts that I feel really ashamed of having, then I cannot say that it is my Masters thought because that I couldn't imagine.

B: Of course that idea is there, and correct too, but what to do? For your good you may do anything, if it will bring some good to them.

A: But some things seems too bad to give you.

B: I used to do it, I'm telling you. I used to do it.

A: But maybe you haven't had that bad thoughts.

B: And this was my own thinking, I'm telling you. When I'm too much vexed by the thought, then I used to do, but not ... I might have done a hundred times at least, not more than that.

After 22 years of experience in meditation, I'm clear in every thought. 22 years, now everything is clear to me. So much time I took, but I want that you may not take this time. Earlier, earlier, go earlier.

A: Master, how can we avoid not taking so much time as you took? When you started craving for spirituality when you were before 14.

B: You see, practice makes a man perfect. You practise and you will get. It is not that I can get and you cannot get. It is not that.

It is, the door is open for all humanity.

You should, peace you want, everybody wants, but not the peacemaker, that is the defect. And this is selfishness. To ask a king, to ask a king give me two paise, it

is very insulting, in my opinion. It happened, in the case of Alexander, you might have read.

A: But sometimes it's easier when you have peace to get higher, because then you have more power to go into meditation

B: Dog is barking. You cannot hear voice ...

A: What?

B: Dog is barking so the voice will not come. Yes, again you start it.

Now first of all there was one Honey, and now there are two Honeys (ed: Honey was the name of Babuji's

A: Peace is a station on the way?

B: No, it is not a stoppage or anything like that. Peace is good, it is not bad. But I'm telling you, hankering for the peace is not good. Always hanker, hanker for God, for God realisation, anything. Hanker, that is, aspire the highest.

A: I think you wouldn't allow us to stay at that state, if we reach it.

B: No no, I always say go on and on, go on and on. I will always say that.

A: You don't only say it, I think.

B: When I started, I said, "What is there in God left". That was the only search, in a way, it was a search. No love but search. What is there at the last stage? What is there at last stage?

And I said to my Master, "Is it the last state for which I was hankering?" (Hindi: He said), "Yes". Then of course I described my condition, this is the condition of the last state because I've read so much Anand, so much peace and so many things. In the scriptures it is given, what is that state. He gave a very good answer. He said, suppose if I take it out for 5 minutes, any condition which you are having. What will be the result? (Hindi: I said), "I shall prefer death. (Hindi: He said), "What is that, if you are ready to die for that?" There is something.

B: (Hindi: Isn't that true?)

A: (Hindi: Absolutely)

A: How long time, if you practise every day, does it go when you come from one knot to another knot ?

B: Well I'm telling you, the whole realisation only require, just moving the neck, Just move the neck and realisation is there. But you must not come back, jump into it, into Him. Jump into the realm of God, and don't come back. That's all. So one minute, hardly one minute.

A: No I mean from one knot, you have to go through all these knots.

B: So knots, these are the plexes or centres. I have dealt the same thing in several ways.

It is very easy, not at all difficult, very easy, but preparation is needed for that and then work!

A: The difficulty is it is so easy.

B: Easy, easy, yes. A man asked me the same questions somewhere, I don't know, whether in the West or East, the same question. What was the question ?

A: It is so easy.

B: Yes, I said something. I forgot my own words.

A: A man in the West asked me...

B: The West or the East I don't remember.

Difficulty is only that, it is not difficult. That is the only difficulty, that it is not difficult.

A: Nah, ja !

B: That is the only difficulty, I mean to say, that it is not difficult.

A: You are writing in the biography, autobiography, about we should go beyond easiness and then we come to uneasiness. Is that the same subject as you now...?

B: But unless the lines are there ...

Here in this

(Hindi: Arranging for food making, there is not any flour, and many people, tells someone his uncle will come, and they should make the fire in a certain place)

A: (Danish: Read it aloud).(Ed: Extract from 'The Autobiography of Ram Chandra', on 11th July 1928), "Going beyond easiness is uneasiness. A man becomes conscious when similarity or sameness is disturbed". "The state we acquire by the help of the meditation causes a repulse. When the outgoing tendencies of the mind come in touch with it, or in other words, when the tendencies touch the field of easiness, its opposite is felt. So we should also try to calm down the outgoing tendencies of the mind. I now give you something about uneasiness. If somehow a man can begin to feel easiness in uneasiness then it will not give place to the outgoing tendencies to enter in it".

B: It is very difficult to explain.

A: Yes, I don't understand.

B: Only practice can reveal.

(Hindi: Shall we?).

A: (Hindi: Yes let us).

B: For meditation, are you ready? All of you.

TAPE 2, side A

a) January 1974 11:00

B: I've got full confidence by the grace of the Master. But Master is mine, I'm his. That's all.

So one must not create doubt, in any way. Power is there, of course, suppose you do not succeed once. Power worked, it played its part to some extent. Why? Because doubt is there. That means it played its part. This is also a part of it, the doubt is there.

Something it did. Doctor gave you medicine and you began to feel pain in the stomach. That is also a play of the medicine.

B: I think you have got

Then we will read my quotation about kundalini. There it is given with diagram. And here in tantric literature, they say so many things about kundalini. A man can fly, a man can do this thing, this miracle, everything. I don't care, only two, three things are there. Nothing of the sort.

A: Why do people aspire for kundalini?

B: Well, when they commit so many mistakes, one of the mistakes is also, is this also.

I never aspired for kundalini. I did not know even that my kundalini is awakened. Of course, I suspected only, that's all. But Master said, "You've awakened kundalini of this person". Then I came to know I've got power, my kundalini is also awakened. Then I came to know for certain.

A: I guess, at a certain state, it gets awakened automatically.

B: Automatically also. So there is a case of that sort also. When it starts automatically, there is a pain. And I suffered from this pain for 2-3 years. Not all the time, sometimes a vein, a vein ..., in doing something like that and it produces pain. I am going and I got the pain immediately.

A: Where do you get the pain?

B: Here, below the navel.

Here I got it. In this way I begin to study. Sometimes I'm going. In the office I'm going out and I felt there. I immediately got hold of that ... chair and sat, of course 1, 2, 3 minutes after, it was over. And a friend of mine said, "What painimmediately it started. And gone also".

So Kasturi was feeling that sort of pain, ...

A: So she ...

B: Yes Kasturi was feeling, so I studied and said the pain is here. No not there. Her mother was also there. I said, "Do you feel pain below the navel?" (Hindi: She said), "Yes". Then her mother said, "Well, I go to the doctor for this purpose". (Hindi: I said), "Please don't go". And immediately, it was prepared, immediately I touched it, and it was awakened, there was no pain at all. Not this type of pain that you cannot bear. Of course to a certain extent it was unbearable, in my case. To a certain extent.

B: So I said to an American gentleman, he was very happy with my transmission. Then I said, "I do not make disciple Whoever comes from India makes you, tries to make you disciple. But I have come here not to make you disciple but to make you masters". He appreciated very much.

I said ... that when you are in need of spirituality, you will look towards India. I said, "This gap should be filled." You'll have your own man in your own country, why you should go to India for that purpose? And I am doing it. He said, "Such a broad minded man I've never seen in my life". And it is a real fact, not only policy or something. No I don't adopt any policy.

A: You see, in America there's lots of people, that unless they pay they don't appreciate.

B: Yes. I'm telling you, I guessed somehow, nobody told me, I guessed that this is the thing because I did not accept any money. Only accepted, I accepted few dollars, 5 or 6. And he has given me the present by seeing my eyes. So that was the reward. In other words. That, of course, he sent through his servant or somebody to

So I said to, to Parthasarathi, this is my reading, and correct. Unless you accept the money, they will say, "Oh these are the people, come and go and think themselves to be saint and so on". But now, my talk was over.

Then, there was one American, he was against Mahesh Yogi. I was sitting in the room. He came and sat on the chair, easy chair. Then I said to Parthasarathi, that I am going out of the room to give transmission, but the man has some purpose. But he didn't tell me anything, so how can I call him? Then he himself came and he says, "This Mahesh Yogi is robbing our money". But why do you,

why ? And that means you yourself want that you may be robbed. So let him let him do it.

He said, "Indian oppinions are not good." And everybody asked my opinion about him. I said well, "His motive is good. So he is a good man. He want to calm down your disturbed mind. So he is a good man. You should see, see the motive. Motive is good", I say always this. Why should I say otherwise to any saint. Of course they are doing good work, no doubt. Of which standard. That of course you cannot decide.

A: It's not at least harmful?

B: Yes, at last harmful.

In my opinion, meditation itself becomes harmful.

A: Meditation?

B: Yes, where guide is not there.

Because when that curvature according to the Gurdjieff school of thought, curvature is formed, Master is required. Otherwise you will remain in that. When curvature is formed at a higher state, then it becomes a difficulty.

At a higher state curvature is formed.

A: Curvature?

B: Curvature. Of course, this word was used by Ouspensky. That Armenian. I mean Russian, it was used. And my Master also said that, the same thing, 40 - 50 years before.

It so happens you are at one centre. And when you go to the other centre. Of course that is right, if you go to the third centre. It may be, now you cannot cross, second or third, whatever it may be. You cannot cross that, unless the grossness is over. That. For that Master's help is required. And in spite of the grossness, he will put you to the other region, higher region, by his will force. Otherwise you will be, what you call, roaming all along.

A: Groping in the dark.

B: Groping. There Master is needed, otherwise your work is half done.

A: Work that means, one or two steps one can take?

B: One step some take, sometimes 2 steps, at any time it will comes.

A: After that he is stopped?

B: Yes that curvature,

And here it requires one minute only. Even half a minute is sufficient. Just put it on the other side, you will get power more. So that will help him. And take off that grossness, that is all.

So without transmission a man cannot go at the highest. It is my idea. The people asked me about the saints. Oh well, I say well how can I ... how can I say about such a good saint, and such a great saint. What can I say? Something, I procrastinate.

And I'm telling you, when a Master is cheaply got, why I should leave him?

End of the end, is the final state.

A: End of the end

B: End of the end is the final state.

I don't know what is its meaning.

A: Beginning and end, is that the same?

B: It is very difficult thought. It contain the whole philosophy of Sahaj Marg.

A: End of the end pralaya

B: Pralaya. I have written in "Efficacy of Ray Yoga" you should have your own pralaya.

That is, you have made the world, you also destroy it. You cannot destroy Gods world. But destroy your world, which you have made. Then is only, His remains.

TAPE 2, side A

b) January 1974 28:00

B: Why God has made the world, when there are so sufferings? There are so sufferings, He is very cruel, I will not worship Him. In this way. So many persons ask this question.

I think you know the answer of it? Do you?

A: We like to hear it from you.

B: Alright.

B: So not, in scientific way very easy. God wanted to create world. Why?

If sulphuric acid be kept in the bottle, bottom for millions year, millions of year. Or the power, the power itself be kept for millions of years. It will exhaust its power to vibrate. Do you follow?

Yes

A: Similarly God said, "Well I'm now dying". I am now dying. So he created ..., so he sent out the energy, so that it may work further - connections should be of God - work further. And this world was the result. Now why there are so sufferings ? Then ?

Now in another way I said, "God's will was there at the bottom. Now, the same thing or the mind you got, almost the same mind you have got. Now when you have got mind you began to think so many things. Now its effect is there. If there are good things, you are enjoying. You feel comfortable. And if it is bad thing, you will suffer. So mind came afterwards. After he gave the push to the power, and it left the, its realm of God, it left the realm. It came down. Now, now formation started. And in my opinion, it took one lakh and twenty years. . . . say, millions of , but I say, one lakh and twenty years it took.

So the mind was there, now you began to think otherwise also, and that was the cause of sufferings. God is not responsible. But He is very kind. He does not want

that that thing remain in you. So it is burst into the diseases or some difficulties. Only to clean it, I myself observed, after some ailments, fever and so on. I found myself better.

A: Spiritually?

B: Yes, spiritually. Because that thing is gone, that impressions we have formed, that is gone now.

A: Mind wants to be pure?

B: Yes, that I have also said in Message of seminar, that is Masters 100 years.

A: That means the miseries which are in the world, they're created by men themselves ?

B: Yes, not God. When God hasn't got misery, how can you give that misery? When you haven't got millions, how can you give that millions to me? He cannot give what he hasn't got.

. . . . become sannyasi, somewhere in, or so on, he put this question to a preceptor. But tell him to solve this question. (Hindi: I said), "Alright". It's creation in this way, I have said. "That is wonderful explanation". Then he said, "How these sufferings?", then I told him that this is the cause of suffering. I don't know whether he told him or not, but that first question, he said.

Adya samadhi sannyasi he is, social work, but he is a very able scholar, very able scholar of philosophy. One of the selected men of India, but he's wasting his time now. Sannyasi he is, but philosophy he has not seen. He is not above the mind.

A: Miseries created by man himself, some are born miserable, their previous lives?

B: No, I'm telling you, they have been already born millions of times. So everything is there. Some is gone, something is gone and other things remain. Of course, when they have gone, undergone the bhogam of it, the reaction of it. Of course that is finished, but another come in. Like a wheel.

A: Every life is a new chance, God is giving us?

B: Unless you change your life, there will be no change!

A: No.

A: But then lots of people say its Gods will; what can we do ?

B: These Bhaktas and devotion. I sometimes say that, suppose if anybody dies, I'll go to him. "It is Gods will you can not do anything. Only pray for him, for the peace of the soul". That I myself say, but it is not right.

A: Because if misery is created by man, so it is not Gods will, it is selfcreated misery!

B: So, that is, what do you call, sorrow be mitigated and something like that. Then we say such words.

A: Well, can the misery collected in earlier lives be reduced by changing over, our actions?

B: No I'm telling you, the method of cleaning, and Master also cleans, that reduces. Of course something comes for Bhogam, but so many thing are gone.

A: Does Bhogam the effect will be lessened?

B: Lessened.

B: So here, in Sahaj Marg system formation of further samskars, what you call impressions, are stopped automatically. That you should not keep anything for future. Do not build anything for future. So one thing is stopped, now the other thing, so by cleaning system or by fever or by any other disease, you may have it.

A: So disease also plays its part?

B: Of course you are relieved, after a disease. I myself felt it. But now I do not feel at all, that I am relieved. I do not

A: But there is nothing much to relieve.

B: Suppose I'm not feeling well, something like that happens but I do not feel that, because that treasure has been snatched away to the Master who send it to the dogs.

I am ill, I used to say to my mother. Well I want to fall ill now, and it happened. Twice and thrice, in the third time or fourth time I said then, she almost pounced upon me to give a slap, "Whatever you say that happens, don't say that!".

Of course it was a real fact, I was feeling that ..., that samskaras are bad, impressions are there and now I'll surely fall ill. They come to the heart first. That is symptom, that you will fall ill. Because I was a bit sensitive, and I felt it.

If I recite ..., some mantra we get peace (Hindi: I said), I'm telling you, multiplication table, two into two is four, two into three is six and you repeat it hundred times and then sit in meditation, and you will find peace. Hundred times recite, and you say, "Please do it". Just now you can do it. He was quiet.

This Mahesh Yogi probably prescribes meditation on mantras.

A: He tells you some name and then you go on repeating that, and all this, over and over again.

A: And it has to be what, you get a word from him and you has to keep it as a secret, but there is only twelve different words.

A: How many? Twenty?

A: Twelve, one for each month.

B: Last night, last night I was thinking on that point. I do not prescribe any mantra. Mantra is like throwing the brick back on God.

A: Like throwing the brick back on God.

A: But that will draw his attention, alright Babuji.

B: But I thought, I'm telling you, but it is not a play of an ordinary man.

You can produce life in mantras. I don't think there will be a very few persons.

A: What do you mean by produce life?

B: You just recite, suppose, (Sanskrit), Sanskrit, now, it is "Sandhya", you just read yourself and effect of it you take in air, and transmit that effect.

A: And life is created?

B: Life is created. But it is not the work of an ordinary man, solution I got last night.

So of course, so, why he should dictate that, man has not got power? Then the thing will be coming. And it can be given power also. In a way that you will also be benefitted, but when there are, so many higher things, why we should attend these lower things? That was solution in a way.

And I did it, and sit in meditation or so, what effect it is coming ? Effect was good, but in But you should know the meaning of it also. That is also, the meaning of it. But it is all only waste of time, sometimes I do. I am not going to prepare it this mantra to meditate on I never prescribe But only, how can it be made into use, and so on.

Suppose if anybody comes and then say, I have to go to some other man, who can give me mantra. I do not know mantras. Although 2 or 3 I know, what I have read, but I don't prescribe and I don't recommend. At the same time, go please to some other man.

Because, Vedic mantra, they have got life But they have the power, moulding of the power, moulding of the word is like that, that it throws some effect, Vedic mantras, I am telling you. But if that moulding is there, if you transmit there. Peep in that it is before me that in this way writing and something. And then give power, and you transmit, it becomes effective. So what is the use? What is the use of that? Just I was thinking, for my knowledge.

I have written in "Efficacy of Raj Yoga". It is we who give them power. Them means, powers of nature. As in Greece, Athena is called the goddess of war, Athena . Athena, goddess of war. So, any deity, they began, for any deity they began to they began to think. If she is war deity and something like that. Here also, Kali Devi is the goddess of destruction. But it is, of course ..., both powers are there.

Destructive and constructive, both powers . . . And yogi of higher standard they get command over it.

A: Both of them?

B: Both of them. Constructive and destructive. And prophets come, generally, I'm telling you, they have command over destruction. Destructive power. Not on constructive power.

A: Prophets ?

B: Prophets.

A: Like?

B: Like Krishna. I'm telling you, an example like Krishna.

A: You mean, he didn't have constructive power?

B: Constructive power, no; destructive power he had. Because, he has to destroy, demolish the building and then to grow something higher.

When I talk, I talk very freely

A: When you talk you ...?

B: I talk very freely. Because truth should reach you.

And these bhaktas - I mean saints, they're generally given both, not generally, they are given constructive power. And if need arises, suppose for the change of the world, then they are given destructive also, - constructive, they bring constructive power. But destructive also; but rarely they are given. When nature wants some change or overhauling of the world, then those two things.

So I have written in that "Efficacy of Raj Yoga" also, for Krishna yes We come from the spiritual point, that is human beings, and prophets come with Mahamaya, the lower point. Look here, we come from the spiritual point, and they come from Mahamaya. That is center of power. Mahamaya is centre of power. So they come with power, and we create it here.

Spiritual point we come when we are improved. Now these things are given, in other words, to us.

A: (Hindi: You) you just now said, Krishna has only destructive powers and other yogis have both destructive and constructive.

B: No, yogis will always have constructive powers, rarely he will be given destructive power also.

A: So can't we say Krishna was not a yogi?

B: Krishna was not a yogi, this is correct, but yogi powers were there, because he brought with. He brought those powers with him. He did not reacquire that power and he got this power from the very birth. But that was the difference. Here acquire, acquiring is not necessary there, and here acquiring is necessary.

A: For a prophet, it is natural with him, by birth, he doesn't acquire, like Lord Krishna?

B: No. But I'm telling you, there are so many, in Mohammedan Of course there are so many and I don't know, actually remember more than maybe a hundred, I don't know. So there are so many prophets. There are Moses and so on. Christ, Moses, and there are other narres also, 4 or 5 or 6 I know.

A: Babuji, in case of Christ, as I know there was no such thing as construction, or destructive powers with him.

B: No, I'm telling you, I always praise Christ. But I do not compare him with anyone. Because he has given good things. How kind hearted he was. Sermon on the Mount, it moved me very much. It may not be applicable in day to day life. But look to the broader heart of the Christ. The man must be appreciated. His spiritual condition only God knows. But what we see we must appreciate it.

A: The commandments Christ was given, is quite negative You must not do this or you must not do that.

B: You must not do it, he was right, what I say, "Do it". But that is the difference. You must not do it, he is the right, he is not wrong, but I say first do it.

Do the meditation first. Afterwards we will see the result. Do it, I don't say, "Don't do it".

But there is one difficulty. How to acquire these things, this nobody says. Even Krishna has not said. Rama has not said. Christ has not said. Of course he said prayer. Well I agree. But by simply prayer you cannot get everything. There must be some other thing also.

A: Did he tell to meditate too?

B: There is some, there should be some movement from your side. Some movement towards Him.

A: Did Christ tell to meditate too?

B: Meditation of course he might have prescribed. I have not seen the whole of the bible, because letters are very small. Sermon on the Mount I have read, and a few pages here and there.

A: I have some explanation for this, I may be wrong. Because I believe Christ and all of those they were reformers. They probably didn't want, they were not interested in making people spiritually high but making people good man so that he may make a good society.

B: Yes

A: They were social you mean ?

A: Social reformers, yes.

B: That is correct. And here there are reformers, Shankaracharya, Ramanuji, and so many, they are all, I call them reformers.

A: And later on it becomes a religion.

B: Afterwards, after Christ it developed as a religion.

A: I mean, he didn't teach anybody meditation, to rise spiritually high. If you are a good man you should not steal, thou shalt not do this or that, you may be a good man. A good member of the society. So they were more concerned with ethical part of it, rather than spiritual.

Am I right Babuji?

B: Yes, yes.

In London a man asked me a question. (Hindi: He said), "Do you call Jesus Christ as prophet?"

(Hindi: I said), "Yes". (Hindi: He said), "Why you call him?" (Hindi: I said), "Because all of you say so".

A: Everybody says so...

B: It was a question in London. So I gave my view in other words.

A: He was parting the power in three.

B: He ?

A: Wasn't he, parting the power in three? The Father,

B: Power he had, power you have also got.

A: Yes, but I mean he was explaining the power as, by what do you call it?

A: Dividing into three.

A: Yes.

A: The Father, the Son, and the Grace.

A: Holy Ghost (hindi: three in one, Son, Father, Holy Ghost).

A/B: The Son, the Father, and the Ghost, Holy Ghost.

A: (Hindi: In three powers they have put it)

B: The Holy Ghost, (Hindi: This I don't understand), Holy Ghost?

A: (Danish: Holy Spirit; what is it called? Holy Spirit?)

A: What exactly is The Holy Ghost ?

A: Ja,I don't know.

A: We don't know.

A: It must be some kind of grace.

B: You can call the subtle body as holy ghost it will be right. - Astral body - Holy Ghost - it would be right.

A: Yes I think. Father means God, Son Christ, and The Holy Ghost the tempting desires, may be called as The Holy Ghost because it was the Ghost, Holy Ghost who tempted Adam and Eve and all that. Maybe like that?

A: Ah, no, no, no.

B: Parthasarathi will explain it. I shall ask this question about The Holy Ghost. Well, he has read the Bible and he remembers.

A: And sometimes after they started to worship Maria, the mother of Christ. Why? This is a funny thing I think.

B: I couldn't follow.

A: Why did they start worshipping Mary? Afterwards and all?

B: Because it was Christ's mother.

A: Ja.

B: That's all.

A: But actually she had nothing to do with the thing.

A: She was a mother, she gave him birth.

A: Ja.

A: they call Pundit Nehru, Motilal Nehru and Ghandi, Father Son and the Holy Ghost.

A: Is there a being known as the divine mother?

B: Well we can call him divine mother or real mother, or anything you can call. Words you have got.

Mary, you can call her, because she was mother, you can call her many things. Of course she must be respected, because she gave birth of such a great soul.

A: You call the Nature,'her', I have seen that in "Thus Speaks" the little booklet. You call the nature 'her'.

B: Nature her?

A: Yes.

B: (Hindi: What does it mean?)

A: What do you mean by it?

A: As God, always you call God 'him'. You call nature 'her'.

A: (Hindi: Good), using the word female for nature.

A: God is always described as masculine. So can we call nature a feminine, 'her', 'she', use the word 'she' for nature?

B: Nature 'her' is also used, in English 'it' is also used, both are correct. Which is right, that I cannot say. Both things are used.

A: Maybe, we may

B: Nature really means manifestation. Nature to my mind is manifestation of God. It is not a real god. But I also, I use this word for God also. I use this word for God also. Nature.

Really it is manifestation, it is my idea.

A: God and nature is the same thing?

B: Well I use sometimes nature, in that word. I might have written with capital I don't know.

A: But when you talk about the nature as the manifestation of God, then you call it 'her' ?

B: 'Her', yes, anything you call it will be right.

Really, we want a man who may give us method for the achievement, that's all. All of you know these are the bad thing, these are the good things, everybody knows. But the method which may take up to the good things. That we require. Never mind if anybody of any place may give that. Some method

TAPE 2, side B

c) January 1974 18:00

A: So normally people when they go to church and pray, God, he can't hear them ?

B: Well, if you speak his language he will hear. And if you speak your language, he does not know. At tendency of absorbing, just like a silent talk, silent talk, no words.

A: Master, why do people often feel shy, so they can't do what they want to do ?

B: This is mental fallacy. I should say. Mental fallacy. And your own creation, not Gods creation.

A: No.

Master, is it difficult to get rid of mental fallacy?

B: Meditation and Master's Satsangs. Satsang, you know, company. Good company, means Satsang. And really the word is used, when there is some divine talk, godly talk, relating to God, some talk relating to God, then this word is used, Satsang.

A: Satsang.

B: Yes, and satsangi means the man who joins ...

Every saint has asked for, asked for light, "Oh God give me light", and light is the only word which can express something. And it looks beautiful also, when there is light before you. A man has questioned, a man has said somewhere in South India, "I want light and light and nothing else". All light.

I told him, "If there is light you cannot see the man behind". You cannot see the man behind, so what is the use of the light? When you cannot see God, light

you see and not the God himself. When light is there you cannot see man behind it. So if you are in search of light and light that is wrong. Because you will not be able to see the man behind it. Or in other words, realisation. So what is, I have written in "Efficacy of Raj Yoga", you should read again and again, then you will understand much, there I have written.

Yes. "There is neither light nor darkness, the sun never shines there". So between light and darkness that is the chief thing. Like a dawn colour I have written, like a dawn. There is no light at all. Light is material, it has got weight also.

I have not, I knew that it has got weight. Now the scientist say, and I wrote it. I said, Reality ... Light is far heavier than reality. That means, heavy, means weight. So I feel that light is there and it has got weight, and everything, I feel that.

Of course science, scientist has got brain, and they have trained their brain to some other line. And I have also got brain, you have also got brain. You can also think. So for thinking I can help him, the scientist. But I cannot help him how to prepare a bomb. That I

A: What?

B: A bomb.

A: A bomb !

B: That I do not know. How to utilise that. In the spiritual way I know, its utilization, but not in But that is wisdom.

Here, scientist was in India, long back, ages ago, but they were all saints. (Bharaddaurg ?) a philosopher and yogi both. First of all they will attempt God. When they feel that they are realised, then they will attempt other things, for the good of the world. First of all, their own making, afterwards seeking the ways of others making.

So science is not bad, it is useful. So after, when they retire from worshipping, in other words, retire then they take up this thing.

Now my work is completed, I have realised the goal, I have achieved the goal. Now for the betterment of the others. Now, (Bharaddaurg?) has given the weight of the stars. Physics, of course he must be knowing physics. Weight of the stars he has given, and aeroplane also he has given, and of course there is a sanskrit book, some "Adya Samadisht", he studied it and gave to Mr. Nehru. That is very colleged sanskrit work, it is not easily available, not current, in the present day. So it is difficult to know. There mercury they will, they used, mercury, in the aeroplane. Mercury flies and along it, it also flies. And once you feel the force, it is I think you can take work for about hundred years. Same material, and now you said it will be very expensive, so much mercury we cannot find.

A: (Danish: What is it?), mercury.

B: Mercury, the other word is also there. It is a sort of metal, mercury is used, you know other word... A: What you have in thermometers.

A: Ah! (Danish: mercury).

A: Mercury

B: Mercury.

A: Mercury, Oh yes.

B: So there was of course, the name is also 'Pushpak-viman'. The name is Pushpak-viman, Ravana of Ceylon, which fought the battle with Rama. He has got that Pushpak-viman. So only kings were having, not subjects. There were such things.

This 'Agni ban', spitfire. It was there in Mahabharat it was used. Spitfire. So there were such things but after, the first and foremost was this thing, spirituality. When they have gained it then they will attempt other things.

What happens? Thinking becomes right and correct, they come to the right judgement. So when all these things are complete, then they went towards science.

I am telling you, our scientists have not yet discovered the arc. I mean, power-arc.

A: Power- what?

B: Power-arc, I named it. One atom is there and one atom is there, now they are connected with the power so that a circle may be complete. Otherwise circle will not be complete. It will exhaust. The power-arc, power-arcs are very powerful.

A: It is dangerous to discover?

B: Of course you can ..., dangerous ..., of course I studied in this way, whether I can use in our day to day life. But so far as I know they are not, they cannot be used in a spiritual way. So I left it. I said to Mr. Andre Poray also the same thing, (Hindi: I said), "Well I am not a scientist otherwise I would have done wonders". (Hindi: he said), "You are the scientist, but laboratory is needed.

One atom here, other atom here or near about, now it is connected with the arc.

And moreover it has got its solar system also. Every atom has got its solar system. When it is destroyed then the atom comes another comes in its place.

A: I don't understand all this

B: So our scientist has not yet discovered solar system of the atom. And moreover, I'm telling you, one side of the atom can neutralise the other side. And that nobody knows. So that you may, what you call, neutralise the effect of the bomb. But, if anything is discovered like that, that it can be transferred to that ... atom bomb will not work.

And I think, this thing we should know all.

A: But how to do that?

B: Beg your pardon.

A: How to do that?

B: Only will.

A: Will, yes.

A: When you talk about the solar system, it reminds me on the time when I was studying astrology.

B: You know astrology ?, astrologer?

A: Ja. But I left when I started in Sahaj Marg. I left it the subject because it was too heavy for me. It complicated things for me. As it before simplified things, it now started to be complicated, so I had to leave.

B: Here, everything comes in the end, but how to create that? That is of course, and you ask me what it was, only will and suggestion. Two things: will and suggestion.

A: Will and suggestion?

B: I'm telling you, I prayed my Master, to show how the world was born. What was the actions done by the God or by some energy, His energy. He showed me all the thing. At that time I started writing "Efficacy of Raj Yoga". So he showed me everything, formation of sun and everything. Well I've not kept it for Formation of sun, how it came. Everything. Revolving motion, everything, I've seen.

So that is of course it is due to my Master that I have seen that. And one man can create such a sort of vision himself, also.

Yogi really wants to have command over the powers of nature. He may utilize it, but it is always used for good cause. Not for annihilation, or some country.

It is sacred vow among the saints, that it will be utilized in good cause. In the rise of the humanity, here in India, I'm telling you. And so it was kept mostly confidential, only kings and their scientists will work. And not publically, the subject will not be taught publically. Only on this account. They will misuse it.

A: (Danish: Chari is also a saint?)

A: (Danish: Ask Master)

A: Is Chari a saint?

B: Chari?

A: Chari in Madras?

A: Mr. Chari.

A: He is a saint?

B: He is B.Sc. science, in

A: He is very clever I think. He is very clever.

B: How can you say that he is clever?

A: I think so, I don't know of course.

A: How many saints are there in Sahaj Marg?

B: How many saints?

A: Ja

B: Some are saints, some are going to be a saint.

A: Yes I know, but I just How many there are now.

B: Well you may call everybody a saint.

There was a saint, in (Hardwar?), I always forget the name. He used to give title on his birthday. 'Saint'. And some 'Paramsaint', - paramsaint means higher than the saint. And yogi used to give and what is the use of this, unless the condition is there? And so I was tempted to give title, not on any occasions, I gave title to Kasturi, anybody can see whether she is a saint or not

So Dr. Varadachari asked that you have copied such sad figure. Quite, I copied. He gives so many I give only one. So please see if she is saint or not. Shivananda, Shivananda.

Yes, Shivananda used to give title. What is the use of the title?

A: Yes, I know.

B: Suppose there is an animal I begin to call him man, will he become man?

(Danish).

B: You can know what is going to be happen, or what are the stars, favourable. This thing you can know. I've not learned astrology at all, although I've brought some counsellors my relation with astrologers and astrology was the same. But I

didn't learn because I, because that was, I was a student and still I am a student of the Master.

So if I will see through the astrology, the temperament of any person, I shall use naturally that intuitive force.

A: Intuitive.

B: Intuitive force, I said.

A: Yes.

B: Because that is predominant. So what is the use of psychology then?

A: That was what I found too.

B: And why should I use it. Intuitive faculty for that.

A: Can you read condition through, in the eyes of people?

B: In the eyes of people ?

A: Yes.

B: Yes.

A: But he won't do it,

A: What?

A: He is capable of knowing everything for your maybe your hundred previous lives.

A: Yes.

A: In a second, but he won't do it.

A: But ...

A: In special case, he does.

A: But I have heard,

B: Shall I tell you about you? Only by the eye.

But as the thoughts changes, that reflection of it also

A: What about this sentence that the eyes are the mirror of the soul?

B: I, I have heard this thing for the first time. Eyes are the mirror of the soul. Of course it has got some metaphorical meaning.

A: Some?

B: Metaphorically.

A: Yes.

A: Metaphorical.

B: Hyperbole, the other word is hyperbolic.

A: Babuji, what is the higher stage of

B: A man met me at Trichnapalli, South India. And my friend, Mr. Davies and Mrs. Davies were also Since we were talking with them, and I didn't pay any attention to that gentleman, but I came to know that he wants some answer for the questions. I said, "Mr. Chari you please satisfy him". And he was questioning, answering rightly. So when, that work of Chari finished, and I was talking with Mr. Davies. Then I said, "Well I tell you only one thing, remembrance of the sins make the impressions deeper". He said, "That was the problem I brought... I came". Accidentally I said. So I said I only tell you one thing, "Remembrance of the sin, makes the impression deeper".

So what is done is done, we should not think of the past at all. But we should build the future. And that is wisdom.

TAPE 2, side B

d) January 1974 10:00

A: You talk about the power arc. You say there was some moonlight with some dots in, with many dots.

B: A bit, not wholly, moonlight, of course, akin to it, almost akin to it.

A: These dots, is it material particles?

B: No, no, I'm telling you, except reality everything has material cause. Reality has no

A: Yes, is there some electricity in this power-arc?

B: There is something. Some power there is. What it is that I cannot know. Of course, if I meditate I may know ...

It maybe electricity, possibility, there may be a possibility of that. Electricity. But there is something, there is power in . . .

A: Is there also a power-arc between the electrons, or is it only between the atoms ?

B: I find it, in atoms. And electrons ..., of course, the people talk so much about electrons and ions.

So these things are other than for..... particles, atoms?

A: Yes.

B: These things other than that? Electrons and ...

A: Yes, it is inside atoms.

B: Inside the atoms.

A: Yes.

B: That is, they draw force from this these atoms, draw force, out of that ions, ions and, ... electrons.

A: What is the solar system of the atoms, you also talked about yesterday?

B: It is inside.

A: It is inside the atom?

B: Not inside it is very difficult to describe,... Outside.

A: Outside.

Is it like a cloud?

B: Like a ... ?

A: Like a cloud.

B: Cloud?

A: Yes.

A: This solar system?

B: What can I say that, solar system is there, that

There must be something behind it, on which that thing exists.

A: Yes.

B: So after it is absolute. Highest power. Absolute. Highest power.

Yes, I say "Mass can be converted into energy", Einstein. And further he has not gone. I say, "This energy can be turned into its absolute". It is further

Since he was not spiritual. He did not think further, of course there may be so many spiritualists in India also, but their thinking is not like that as I myself. Frankly, I'm telling you, it is my practice from 14 years of age, thinking and thinking all these things. I have my practice too and my Master of course, they made it ... Of course, told me the uses of it also.

A: Astrologers is thinking about the planets as influencing us, what do you say about this? Are we influenced of the ... ?

B: Yes influence is there, as I feel.

A: Different kind of influence from different planets?

B: You see it is, ah ... spiritually it is possible. Suppose there is unfavourable star. Unfavourable star is sun, suppose. So, it is focusing some power, or something like that. That is influencing, some influence is there over our particular It can be removed and other thing you got. It can be removed, other thing you got. I tested,

twice or thrice, then Master said, "You are meddling with nature, don't do it". And it is very easy task. Now a minute, a minute is enough. Only half a minute is enough. Just pull it out and focusing there, transformation.

A: They also think that different stones in rings can protect people from influence of the planets.

B: Yes, they say that, and Ouspensky has also said something. You see the Armenian, Russian.

A: As a person progresses spiritually then the planets and the stars ...,

B: It has no concern with that.

A: don't have ...

B: It has no concern with that. However I'm telling you, but it is not a childish play to remove, remove the effect of any star and bring another favourable, effect of, favourable star. Not an easy matterOf course it is by will it is possible. Unfailing will, if the will is unfailing.

A: When the mind becomes peaceful

B: Mind of course, that is another subject.

A: I see.

B: (Hindi: Who was it on the telephone?)

A: Does it mean that the influence, when we progress spiritually, will still be there, but we just react different?

B: I'm telling you, you see, it does not concern with spirituality. Although a little aid, when it is in the favourable column, you get some aid. Something like that. But a spiritual condition, what you acquire, they cannot change. No.

A: I just thought we maybe, reacted different on it, when we progress spiritually.

B: Yes, it has no concern, that is only answer.

A: I wanted to ask, it may be true, it may not be true. Suppose Mars, the particular planet, it is having bad effect upon the person, and suppose that person is going to

have irritation in the mind, and while doing meditation his mind is peaceful, is it not that effect of Mars ... ?

B: I'm telling you, wind is blowing, it has effect on you, whether you are spiritual or non-spiritual, similar in the case here.

B: There is no translation of pain. Pain does it mean, does it mean that you are feeling something here? I don't know things actual that but there is no word, I want to say.

Of course in Urdu there is a word, but the same word, no other word, a sort of restlessness. This pain is sort of restlessness. Not the disease.

A: What is the Urdu word for it?

B: Dard.

Sufis and everybody in Persia have used this word.

A: No, it was always because you wrote that on your way you had so much pain so if you were not in a spiritual ... person ?

B: That is about, serpent fire I said, kundalini. Probably I might have said this thing.

A: You've written in this book on the front page, that

B: People hanker after peace, so how can they be induced to take up restlessness?

A: No, it is not that,

B: longing for the realisation of the object. Had there not been the the work of the Master I would have commit suicide, that means So pain I had, so inclination I had, so craving for Reality, it means that.

TAPE 3, side A

January 1973 45:00

A: This will only be, just so we can write it down. So she will not have writers cramp.

B: ... get it in Denmark, it will be better. You can try. Everybody understands there ...
You have written in Danish language?

A: I will write some quotations in English, I think, but we might translate the whole thing.

B: You write it in English.

A: I want your flow.

(Danish: Discussion amongst abhyasis about which questions or topics to discuss)

A: Abstinence, - sexual abstinence, you have talked about, but abstinence in other things?

B: Gradually, they all set right.

A: Yes, it will be balanced.

B: Gradually. And this meditation, everything, is for that.

A: But should we not try to go directly to that ... aim?. We should try only to aim at meditation and peace and going into that line; and then the other things will be balanced automatically, or should we concentrate also in trying to avoid exaggerations or ...?

B: So I'm telling you, suppose your hands are soiled with clay, and you have to take food, as we take, with the hand. You will surely wash the hands!

In this way, these are like that. These things which are coming, just you have complained, these things are coming, so that should be washed out. They are appearing in this way, as you are talking this time. Ail should be washed out, then you will sit for the food. So in meditation or spirituality we have ... we really search for some charm in it. There must be something; there must be some experience. So you are attached to the charm alone, and not to the reality, and reality has no charm. It is all simple. There is no charm at all.

So in, we want to enter into the spirituality with the world we have made.

A: Yes.

B: With the world we have made, with our thoughts and so on, and so forth.

A: And that is not possible?

B: And so they appear. They appear in that way. Why? So that they are ... really speaking they are leaving the field. When they are centered, they want to, now, to come out, and when you meditate a sort of vacuum is created and they come, and you say it is our experience. If it is a good thing, then it is our experience, it is a very good meditation. No good and bad, everything should be wiped out from the heart, good and bad, both things, then balanced.

A: Very good explanation.

Thomas said that in Denmark long back, once, we talked about visions and so on. If visions were real visions or self-created or something, then Thomas said, "I think every single vision is only cleaning!"

B: That's correct

A: Correct ? !

But there will also be some higher visions isn't it, some message or something?

B: Maybe, I am telling you, mostly they are past There are two types of visions: imaginative and divine. So really, generally I may say, they are having imaginative and not divine. Divine, then it is you will feel something, all around you. That is divine, divine thoughts.

And when you are

And here in - what do you call - I forgot the idea.

A: Divine all around.

B: Divine. Divine will be the conditions. Suppose you are peaceful you will find all the atmosphere peaceful. I have written in my book, what do you call, in the first series. I have written that there, taken up that subject too. My feelings, about it, of course good and bad thoughts both were there. I was not free from bad thoughts I am telling you. But all, bit by bit, they have all gone. And how?

Mind can think only one thing at a time. Just you think some other good. Suppose bad thought comes to you, then divert your attention towards it. Now mind now you have given another toy, now forget the former one.

(Danish: It is a very good explanation; if you give it another toy, then it cannot ...)

A: But Master in some books you say that we are going, we will acknowledge the divine life to be so much you use the word happy sometimes - so much better than the earthly life. So some qualities must be there.

B: No, earthly consciousness. This, which I have coined the word, earthly consciousness and heavenly consciousness this I have. In order how to express it. So I coined so many words for the sake of expression also.

'Earthly consciousness'. No earthly you will not find it in English literature anywhere, written by Englishman, earthly consciousness.

A: Earthly consciousness,

B: Earthly, earth, it means

That is, lower type of consciousness, lower type of consciousness, earthly consciousness. So higher type of it is heavenly consciousness, so such words I have coined, to express myself.

A: But dualities are they not still there in the heavenly consciousness?

B: You see for some greater, for some greater things I will begin to call it heavenly and for the lower thing I have call begin to call it earthly, that is all.

A: But now you say, in Reality there is no charm

B: In Reality there is no charm.

A: But still you say you should not...

B: Heavenly ...no, no. Heavenly ... and after that ultimate consciousness, that I have left. First of all rise from earthly consciousness to heavenly consciousness. And it will come itself.

That is suppose if anyone does bad things, he should start doing good things. Then when started now bad thing is gone. Now he has come to the good thing. Afterwards leave it also and go to the higher works, where there is no good and bad. Everything is smooth and plain.

A: Here he is explaining as if you should meditate and concentrate step by step to go against to go nearer to the goal, which is ...(Danish: about how to translate into English)... realisation of oneness, of unity; but can it be said to be a goal itself: realisation of unity?

B: Goal itself ? Realisation ?

A: Yes.

B: Realisation is our chief-object, and what is realisation? It is very difficult to define, but somehow I am telling you. What is realisation?

That you may become a real man. And not the real God. You should become a real, real man - that means you are realised. And then states are there, balanced states. I often say that, balanced state, and so many other things are there, no pain and no sorrows. These are the qualities of that.

A: No pain, no sorrows.

B: That means calm!

A: Yes.

B: If it comes, suppose it comes, we are all worldly people, suppose it comes, it diverts.

Of course, if a man falls down from the roof he gets hurt, you are ... you are moved, that is you feel sorrow for it, that is natural. And you do not feel sorry for it, or you do not help him, that means you are not man.

A: (Danish: A good explanation. There are so many who are frightened of becoming hard-hearted).

B: Many people if they hear your statement that you will be free from sorrow and free from all these things - they will fear, "What is this. Then I am not human any longer".

I never said free from sorrow. I never said At least in my words, free yourself from freedom.

B: In this way. Freedom from freedom. I wrote an article and it was written myself,... 'Liberation is itself a bondage'. So they are very high thoughts, nobody could grasp Of course I wanted to put that heading. Then our people said, "You don't put that heading". Yes, yes, in the body you can describe, in the body of it. Then I discussed in the body of it. Because such a they will throw away, they will not read the . . Look at it yourself, because idea is there. That is, if the idea of liberation is there, that means you are entangled with it. You are not free. You are entangled in the freedom, in that, what do you call?

A: Freedom.

B: Freedom. That means a sort of entanglement, entanglement is also there, that should be lost. In realisation, you don't care for realisation ..., I mean, you don't care for freedom, or don't care for anything, that carelessness is produced, because you are gone, you have gone far beyond it, far beyond these things. So these things are just a bail for the ..., just a puppet for the small boy.

But I am telling you these thoughts, only I have said so far, nobody has said. Commitment I do not know, they have said.

So the people you see, when they see it Please explain it, I'll have explanation from you. But their heart expect, accept the thing, because in reality heart accept it.

A: Yes heart accept it.

B: Intellectually they may discuss, that is another thing.

A: Very good point.

B: Hum?

A: How long time will it take for a person to make his heart stronger than head?

B: No, I am taking you all, as soon as possible, but so many things have to be corrected. Permission can be given, but thoughts and everything should remain like that. Suppose if I say one, one day or two days. It is possible, even in one minute, two minutes it is possible, but not in all cases, that is also correct. It may be possible in some cases. But there will be no enfoldment, they will not see. Gradually it will evolve, and suppose enfoldment is also there, then man cannot suffer it.

A: Enfoldment what is that?

B: Enfoldment means coming to the proper order.

I asked my Master, for my present state, this is a very good subject. Well you have tried so much, to prepare me for this work or for my ... for liberation, for anything. You tried so much. Is it the condition after the realisation, which I am having? But tasteless taste, I say, tasteless taste.

Tasteless taste.

A: Ja, ja.

B: I said this is the tasteless state, for which you were striving for me, and I was also striving for me, whatever I could do. Yes. He guided very well, inter-communication you see, he guided very well.

Suppose I draw this condition from you. How would you feel? (Hindi: I said), "I shall prefer death". (Hindi: He said), "How, what is that, which you prefer death, but you do not want to part with it?". Because it is indescribable. So balanced state, of course we say, in a way it may be correct. But there is neither balanced nor unbalanced.

But something in order to, to tell you, or to convince you, some coin words will be coined.

A: Yes, it's very good you give all this.

B: And coinage is not reality.

Coinage is not reality.

A: What does that word mean exactly.

B: Coin, coin

A: Define words ...

B: Making words, making new words, new words, selecting new words for new expressions

But when words are not there, how to write?

Somewhere I called 'dumb state' In my diary you will find, dumb state. Ah, it is be wrong. Because what is dumb? a man never becomes dumb, but there is no other word. There is no other word to express that thing.

(Danish: explanation of what was said).

So for that the Master said, and I replied back. "There is neither enjoyment not joy". The highest condition.

A: But on the way there will be something.

B: In the way of course there will be No bliss nothing of the sort. And what is the real bliss, that nobody has explained.

A: Bliss means?

B: Bliss means, the word is 'Anand'. That means happiness.

A: Yes

B: So, this bliss is higher than happiness. Happiness has got some material tinge.

A: Ja.

B: Tinge. Tinge. And ..., the word?

A: Bliss.

B: Bliss. Highest only has got, ... Divine touch. That is the difference. But you feel it. That is, bliss is better than, what do you call, happiness.

A: That must be because the senses has been summarized.

B: And you see, and it is not better than the reality.

A: No.

B: So it is also a wrong word, so how to express it?

I also said, I've also said, salt.

A: Salt?

B: Salt, so much salt is there. And you taste it, you will find salty. So take out that salt, and then taste. Salt is there but saltiness is not there. And sweetness is also not there. That is sweetness is not there if you take out that, by some experiment of some kind, with the help of a scientific instrument you take out the salt, out of it. And you will taste it, you find no taste.

So if saltiness is withdrawn, you cannot explain it. I said, I somewhere in the article I have written. Salt without salt, something like that.

A: Without salty taste.

B: Tasteless is the word. To find words, that is the difficulty.

A: Then I wondered, Babuji, whether you in the west find some sort of barrier, to find towards this which you find generally people in the West are having this difficulty, ... compared to Indians, compared to Indians, when ... spiritually, like ...

B: I am telling you, grossness is there also, as in India, but it is of different type.

A: It is more in point B, you said.

B: No, no, I am telling you, grossness is there, but of a peculiar type. Idol worship is not there.

A: No.

B: And that idol worship spoils a man altogether.

A: Spoils a man altogether.

B: Idol worship. Of course in the beginning it may be quite good, but to the dunce, for the dunce it is quite good. I am relating a story.

There was two, three, four five years ago, it was a ration period. So a clerk came to me, "How many boys, girls and mothers and sisters, how many men, you have for that food". I said 10 or 11. Now there was a man ..., there was a boy, who was a ploughman, serving in the agricultural field. He was on the field, and his mother was there. So he called that inspector and asked him, "What is your age?"

"What is your age? That is major, minor, something like that. She said, "22 years". And what is the age of, ... no, no, 18 years. "And what is the age of your son?" (Hindi: She said), "22 years". He was born, that is, 4 years before his mother was born. 22 years. And he said, "What is that?" (Hindi: She said)" I may be 2 years more", that is 20 years.

For that idol worship is necessary. They have no idea of God. You pick up a stone from the street and said this is God.

A: Oh ja, when they are that silly.

B: And that ... when they feel, God is something, then take that out. Give another matter. And gradually they learn. For that idol worship is necessary . . .

A: (Danish: Translation).

A: Of what kind do you find the western, western grossness then.

B: Of this, I find no words. These thoughts. According to your thoughts. Here thoughts differ. Another kind of ... This thing is also there, in many of the cases. Now this has a Stoney type of ..., now I am coining word. Stoney type of grossness. Idol worship, that creates Stoney type.

A: And our type is how?

B: It is of some intellectual, wrong intellectual, vulgar intellectual type.

A: Vulgar intellectual

Now I must put this. I think, now you just talked about all this 'Anand', and bliss, and so on. I think that in West people are very afraid of losing their individuality. In being taken up.

B: But they will not die. They will survive, I am telling you.

A: Individuality will also survive somehow, will it?

B: That, that I am deadly enemy of individuality.

A: I am deadly enemy!

B: What I think, you know that you are, your name is this, that is quite alright. You feel that I exist. I am a man, or I am a woman, or I am a lady, anything, you feel that. So that idea should not be there. Individual idea should not. Suppose you say, "No, I am a woman.", or "I am a man". So just you think of it, it may it may go away immediately. Rebounding, a sort of rebounding. It should not stay with you. That means individuality, individuality is lost. You should not feel that you have got body. You should not feel that you exist. And really higher, higher teaching of the mind.

A: You said once, "It is very bad to feel that you exist".

B: And you will be the excellent worker. Suppose, that stage, excellent worker, in all your duties, you see. It will help you in all your duty. Instead of spoiling you.

Suppose you said, "I am dead." Is it a fact that you are dead? Suppose somehow, by mistake I say I am dead. Is it a fact that I am dead?

A: No, it is not.

B: So similarly the individuality.

(Danish: Explanation of what Babuji said).

B: Use the word oneness, Vibe. So oneness can come, only when you are not there. God is there when you are not there.

You means egoism, or anything.

A: God

A: We are so used to in the west that we should be conscious, conscious all the time.

B: No. You will remain conscious, there is no doubt about that. That thing should be developed. But that individuality will be lost.

That your existence, this material existence, material existence you will not feel. And at the highest point is, that you may not feel the spiritual existence even. That is the highest. And I am the first man to say that.

A: Ja.

B: A man told me, he was man of vast learning. He said : "That it is you who are telling me." That is my experience, and I have written in my diary also.

A: Nobody can tell.

B: No idea, no idea of body, no idea of soul. Then what is that? That is oneness.

That you are connected with some higher source, that is oneness. In my words. So they will ask me such questions, "What is oneness?" So this is oneness. You are not there in any way, but you are doing the work. God is not here, of course we say He is everywhere, but actually God is not here. He may be somewhere. But his working is going on.

A: His working is going on.

That is a very difficult point. If people could understand a little of it, they would be very much interested.

B: So, I am telling you this thing

A: Yes you are, you are, you may talk more.

B: I have written a few words, about that, I forget ... I am forgetting it. Something like that I have ... Because the whole of the philosophy I have tried to ...

A: It is in your books also.

B: "I" give the shape. "I" give the shapes, that is it is a seed. "I" give the shape, that you become man. "I" give the shape. It passes through you, when you become..., when I am there, you are there. You, I use the word "I", I shapes you. No, something like that. "I" give you shape. The word "I" gives you shapes. It passes through you, and afterwards both are gone.

Neither the "I" is there, nor "you" are there.

The sound of hookah will also reach Denmark

A: We will write here ...

B: So I have given so many points to write.

A: Yes, now we put it together.

A: You might give some few words on that, about whether it is illusion or not.

B: Well, I am telling you, Shankaracharya, the great philosopher, a great philosopher of (Shankara- visukha?), he has written this illusion, but for Maya he has said illusion, not for the world.

A: But for whom?

B: Maya. Maya, you understand?

A: Ja.

B: Maya, he said Maya is illusion. And I believe Maya is not illusion. It is the power of God.

Maya is the power of God. And similarly, why they say, they may say of course ..., I have not read so far, that they have called world as illusion. For Maya they have said, for world they have said nothing. And I say, don't spoil the world.

I said so many things ...

That is saintliness, that ...

(Danish: talking about problems with the tape-recorder).

A: If you please give that answer again, that was on whether it is a necessary thing for anybody, that he want to subdue to an authority, and therefore he wants a guru. And then you gave an answer.

B: I only said, that really guru should submit to his disciples. He should not expect that thing from him, but he should himself do it.

And I am telling you one very good thing, our Christ has also said, surrender, in another way, "You are Gods children, you fall on his lap." Something like that, so

that is surrender. Of course in another way he said, surrender. So how can you say, that my surrender ..., I have really surrendered to God. How can you say that ? New things I always say.

When you feel yourself surrendered to everybody, then that means you have really surrendered to God. When you feel yourself. I never tried for that. Because at that time my age was only 21 years of age, I was at that time when I went at the feet of the Master. So I have not ..., I did not know these things, surrender, and so on.

A: It only came from practice?

B: No, I ..., It might have come, I do not know. Because I have written on surrender also. It is when you feel yourself surrendered to everybody. That is a feeling a sort of feeling should be in that. A sort of meekness should be, then that is your belief in that God.

A: (Danish:Discussion)

B: You clear all the points. And Thomas will write and you all sit together and correct it.

A: Then I think some fear will be in some people, when they sit for meditation and have cleaning also. They will think, what am I being shaped into?

B: There, tell him the method. What is prescribed, should be done. And that will bring the result, you want.

A: And they can check up by feeling, the peace and good things come?

B: No, no. What is coming, let it come. Don't disturb it, what is coming. Whether it will be good or bad. If it is good, it is leaving its own centre, and coming out.

A bottle; cork is there, you put wine in it, it will go,... if you take out the cork and you will pour out the wine. And when you want to take it out you will, what do you call, take out the cork and you do in this way. That is, the way it enters, that is the way to come out. Wine entered into the bottle, in this way, when you take . . .

A: That is the cleaning process you explain?

B: No, I am telling you this. And when you want, that, to empty the bottle, you will do the reverse process.

Similarly here, - at that time, anything which is coming to you, that is coming, coming out from the bottle, it was imprisoned. Coming out from the bottle, and this impressions are very near the heart, so they come down. There will ..., there must all will be cleaned. Otherwise no freedom.

A: How can people know, that it is their own impressions that they get and that they are not mixed with the preceptor or something? How can they know, be very sure in this thing, how can they have very much confidence, only by heart feeling?

B: No, please repeat again.

A: I mean if they start feeling a lot of things, how will they be sure that it is from they own bottle?

B: What is the necessity, ... what is the necessity. Suppose you are hungry and you are getting the bread. Why you care for that?

A: I don't ...

B: Suppose you are hungry, and you take that bread.

A: That is very simple way.

B: So we should be unmindful of all these things. Proper idea should be, waiting for God. That is ... you should ..., that naturally it will come. It is natural result of the meditation.

(Danish: about what to ask more)

A: Now we are very fond of science in the West, is it ... In the long run I suppose all yoga can also be explained scientifically.

B: No, something should be explained scientifically also, when beyond matter it cannot be explained.

A: It cannot. Never?

B: Science cannot help.

A: Never?

B: No instrument can help. It is beyond matter.

A: Ja, you have said something science ...,

B: And you have to leave that plane.

A: Yes. So that means people have to follow their intuition, and see if, ...

B: No, they should sit as they, ... they should, they should sit as they ... for which they are seeking.

A: For which ?

B: You are seeking God. Subconsciously, in your mind. Subconsciously. We should sit in meditation at that time, and what comes to pass or what happens at that time, however you need not care for it. If it is a good thing, you will like it. If it is a bad thing you will not like it, but we should have no idea but of meditation.

If you are drifted away by the force of thought, well you remember, come back. Let it happen what will happen. It is all ..., whatever you feel during meditation, good or bad, it is all for good.

A: Yes, yes.

B: Spirituality is not governed by anybody. Spirituality is not governed. And this body is governed by somebody ..., can be governed by somebody. Spirituality cannot be governed by anybody.

A: (Danish: Questioning what Babuji meant.)

B: So we leave the body idea.

A: Yes but govern, isn't it that the guru, yourself, leads us, governs us on the way, because you know where we are going?

B: Well, if you are very much sensitive, you will know the condition.

And Master only praised for me for that also. That whatever he feels, he writes. Well, in a very simple way. He expresses well, and he shown my diaries to

other satsangis, professors and so on. (Hindi: He said),"This is the way of writing diary." And he kept it safe as a valuable document throughout his life.

A: That is what you are releasing now?

B: Yes.

So many things have lost, since I started, so that work is there.

So, I am telling you, I was sensitive, I was very much sensitive. And now I am tired of my sensitiveness.

A: (Danish: "I am tired of my sensitivity"!))

B: So I am telling you, you give me a bottle for some disease, and if I see over it I can tell you, it will, it will be useful for me or not.

A: You can see it ?

B: Yes, I can read. But I stopped all these things. Because suppose I commit mistake, I can commit mistake also, I'm also human being. Suppose, it is given for the good, to take off the pain or something like that, it is given. And my idea is there, that will also work.

A: Ja.

B: So I have stopped all this, but I am telling you, and Dr. Kuppuswamy of Tirupati when he found this thing, he entered into the mission. He gave me a medicine. I was some confusion in the heart, I said to Kuppuswamy just after five minutes, "The disease is there in the heart, but your ..., what you call, medicine, is working in the chest. What is that?"

Then he was astonished, "This is correct". He wanted to give that sort of medicine, that is correct, it is working on the lungs and not on the heart. Afterwards he said, "Well I am give you sleeping pills. So that you may have good sleep". (Hindi:I said) "Look here, I do not want to take it". But since he was a doctor, "But since you are telling me I shall take it, but throughout night I will not get sleep at all". And I didn't get sleep at all.

Then he asked Doctor ..., "What sort of man he is?" What sort of man he is. Then he said, "He is spiritual.", and he joined the Mission, only on that account.

Another story runs. There is one treatment, the man died now. So I had pain, I went to him, "Let us start his treatment". He gave me two or three pills. "You take one pill in the morning, and the other after two three hours", as the doctor said, "and the third pill at this time". When I took the first pill I was alright, when I took the second pill, the heaviness throughout the system. I said to Ravindra Rao, my associate, that I am feeling this thing. (Hindi: He said), "I may go to him, to bring another" (Hindi: I said), "Please don't do". I neutralized it by my will force.

And the next day when I reached there I said, "The second, when I took second pill, I found very heaviness in my whole of my nervous system". Then he began to see in this way, "What is the cause of it?" Again he said "What is the cause of it?" Two, three times he said. And one of my associates said, "He is a spiritualist". Then he began to talk on that line. He said, "Now I am telling you, I am telling you. Your body strength is totally gone. And you must have died by this time. Bodily strength is totally gone, but mental energy is very much increased, and that is controlling all, controlling the body and the mind". And he was correct too.

What happens? Of course, suppose if there is a thief, and he left it out. But at least he left out the stealing. But in ideas, "That will be jewelry well you have got golden.... Something...." He may not take it because he was firm. He may not take it, but idea will also be there.

Similarly our senses if they are subdued in any way, at least they will give the idea. They will give the idea of that kind. So what happens? That work is taken out from those centres. And higher centres begin to work. That is, mind centre is the higher centre. Now instead of that, they are dismissed from the service. Those, what do you call, 'indriyas' (Hindi: senses), you call, senses. Those senses have been dismissed from the service, and another came in its charge. The best man has come in charge and that is mind centre. So really speaking, mind centre have come.

And afterwards what happens? Divine centre control the mind centre, and mind centre come... . In other words, Divine itself controls the centres, the senses.

So if you give this thing in the paper, the people say what, I am telling you?...

This is Sahaj Marg system.

You, you, you note it down and remember it. A: It is here all

B:

A: Behind lock.

B: And so many good things. And so many.....all higher thoughts or lower thoughts. What, you can consider it. Nobody has said so frankly as I said.

Devotion. Everybody, every saint, every prophet including Christ and here Krishna, everybody has said devotion. But what is the work of the devotion?

The work of the devotion is only to take you, to take you to the goal. You've left certain things, but you do not know where it is. So that devotion, loving, that takes you there, takes you there. And when it comes to its proper place, that means the realisation, devotion, devotion is not there.

A: Ja. You said that to me once, devotion also comes to an end.

B: Yes.

A: I was very shocked.

B: And nobody has said so, nobody. Because it has worked, what is the necessity of that? When you are, thoroughly in Him, what is the need of devotion? Suppose you create devotion in any way, it is useless. Its work, its work is over.

A: Ja.

B: And if I say this thing to our Indian Brothers, will not like this idea at all.

A: No, the Indians?

B: Indians, they will not like, because nobody has so. All along they say, "Devotion. Devotion", and I, I also say that, devotion. But it ends at a certain point.

A: And what point is that, relating to heart, mind, center?

B: That is, when you become absorbed, when you become absorbed in reality or Brahma or God or . . .

A: Is it in Central region?

B: Central region.

A: oh, ja.

B: So a man remains neither man nor woman.

A: But that passion you talked about yesterday.

B: Intelligence centre, that is all.

A: No, you said something inside there. Passion and anger was natural feelings, and temptation and, other one, attachment was unnatural, or our own production.

B: So that is the explanation. . . . Sashi, of course, you explain it. So she said, "It is very difficult to . . . somehow you may, you may explain it". So that was the explanation of that, but I don't remember this time, what was there.

All things are good.

(Hindi: Discussion concerning the placement of certain articles)

B: Really speaking we see our face in the other side of the mirror. Other side of the mirror.

A: (Danish: Talking about what Babuji just said)

B: Thing is not far off, it is very near, nearest. Muhammedans have said, something like that, it, "God is nearest. God is nearer than, than the main arteries".

A: Main artery?

B: Artery means

B: (Hindi: What is it?)

A: Chai, chai.

B: Yes.

A: So now we have got a good lump Master.

A: I think we can make a very, very good article.

A: I wanted it, I wanted it so much to be in sound also, we put in radio, instead of newspaper.

B: It will be, it should be corrected then.

A: Who should correct that?

B: You write that paper, that is, this is only a talk, sometimes broken talks, sometimes And that flow then if I write that, then there will be flow.

A: Ja, but Master,

A: When you talk, when you talk

B: Because speaking is something else, and writing is something else.

A: When you speak like that, just you talk to Prem sometimes, you talk to... People can hear your temper.

B: Can hear?

A: They can hear your temper from the way you speak.

B: What is that, what is that, temper?

A: That is, they can know your personality better when you don't ... when this is not made exactly for this purpose.

(Lady's direction to abhyasis:), Now do please come. So.....

B: Yes, please you go.

TAPE 3, side B

October 1973 44:00

Soundtrack from film 2 (including Message)

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MESSAGE DELIVERED AT THE CENTENARY CELEBRATION

AT MADRAS ON 24. feb. 1973
(Recorded at Shahjahanpur, oct 1973)

We have assembled here on a very auspicious occasion to celebrate the Birth Centenary of our Great Master Samartha Guru Sri Ram Chandraji Maharaj of Fatehgarh(U.P.) We should utilize this occasion in getting into the Master and Master alone, which will act as food and tonic for spiritual elevation. Remembrance should be in a way that we feel the thought of remembrance oozing out from the objects everywhere. It is the real remembrance which mortals can have. It is a play for our good.

Now a new chapter opens in the web of life. The effect of our deep devotion begins to resound in a way, that we feel the Ultimate is remembering us. That is the justice of Divinity. When you have played your part fully well, the Ultimate cannot fall short in playing His part. That is only a beginning of the higher sort of spirituality. As a result of it, our senses become summarized to have their own share in the Being. This is my experience.

When they are summarized, they become a new force for our re-generation. Now, this is another instrument for our help. When this thing is attained, we have formed a base for our further approaches. It begins to modify itself when the effect of Divinity starts to percolate. The base becomes a sort of force and begins to reinforce the substance required for our elevation. When the base is formed within us, the charging with its contents, is also there affecting the entire fibre of our being. These contents are the ingredients of real life which we can safely call "Life in Life". The main difficulty we find is that all our actions are directed unwisely. Actions are results of thoughts and thoughts are our own actions. Truly speaking, we give wrong suggestions to the mind. People can object to it. How do we give such suggestions? The environment creates the circumstances to have such ideas. We move in that sort of environment.

The rishis of yore used to recommend people to go into the forest or the hills, where the environments are natural. The place recommended was to be far from human habitation. If one goes to a highest peak of a mountain, he will only find a sort of echo and not any thought. Purity starts from being and impurities are the result of the wrong suggestions and improper utilization of the inner environment. When all these are combined, a narrowness of views is effected and this is one of the factors for creating a sort of confusion, sometimes automatically, by circumstances. When all these things are accumulated, they bring different colours. This affects the lower part of mind which gives direction to higher part of it. Now, your direction is not correct; so mind itself becomes thorny. We do not create congenial vibrations because we move contrary to Reality.

Before the world was born, a balanced state prevailed. When the balance was disturbed, we came into existence. I do not want to elaborate the subject metaphysically. The thought for creation stirred up near about the Centre and energy began to flow out. What was that? That was the first mind - pure and simple, and that has woven all our frame and structure. It brought purity with it which is still maintained. So when we begin to give wrong suggestions, the mind which is absolutely pure, expels them in order to maintain its eternal purity. That is the cause of thoughts. In reality, it sends out the contents which appear like a fog covering a certain surface. We call them thoughts. When we are attentive to the thoughts, their power develops. If any of you breed the divine thoughts, mind will grasp it and will not eject them, because it is the real nature of mind since it has come from the real Artery.

If a man wants to work out the problems of his life easily, he should give right suggestions to the mind. It is the condition which comes by practice and proper moulding of one's self. It is very easy to remain in one's own condition which is divine. It is the sure process for evolution. A little inclination towards the attainment of the Reality will start weaving the future.

There are many processes prevalent in India and they may be correct. But what is correctness? The process which may put you in the undisturbed state. Vibrations should become all divine. How does it happen? When heaviness is gone, then only the thing behind the scene opens to the mind. If any of the methods brings about desired result, it is genuine, right and natural. Out of so many methods

you have to seek one for yourself which may bring out this state. If you are really trying for that and have got a real Master, the things become very easy and a good deal of time and effort is saved. People can ask "How to get such a Master?". As an answer to it, I can safely say, "How can one get such a disciple who may follow what is said above?". I must say, for entering into the vast ocean, swimmers and swimming both are needed. So swimming is the part of swimmer and to teach swimming is the part of the Master. We can get such a Master as can lead us to the extent of his approach, if we follow him earnestly. But really speaking, such a Master is required as may be able to foment us by his divine power. There are stages in the cosmic regions which we have to cross and indeed we proceed to a certain length. Afterwards the power of the abhyasi fails to get at the subtle force. It is very difficult to cross it unless and until a push is given to the next step and that is the Master's work.

I have come across many a person who argues with that in him which is not in Himself. Some also say, they have made their conscience as Guru or Master. But I am sure, they have not made conscience as their Guru but their own ego. The conscience, is described in the Shastras, is made of four things - Manas (mind), Chit (deeper conscience), Buddhi (cognition) and Ahankara (ego). If all these become perfectly purified, conscience will give you only correct signals.

After the purification of these things there come the higher powers. And at the same time purity has now begun all round. I hope people will excuse me if I add a little more in the context that incorrect way of worship will lead you to the incorrect result.

We all desire for realisation, but have no yearning for it. I pray that we all return to our original condition and see the difference between the earthly and the heavenly life !

B: Of course there may be some other sort of worships, in different countries also, method may differ. The methods must be simple, first thing; and purification is the work of the master, and the taught also that should be done by both - then you shine out.

We generally look towards our physical body we do not look towards the astral body, which is our own. That is the other defect. We take care of this body, or this personality, but we do not pay attention to the Inner, which is a real. Being, hidden in some corner of our thought. We have not to seek Him, we have not to seek Him; He Himself seeks you. Provided you are prepared for it, you will feel. You will feel some stone ... You will not feel any stone lying on the street which is fit for the building. If you are fit for that edifice, then of course everything comes to you - so try to be fit!

(Ed: Babuji adjusts a photo of Lalaji to rest upon his chest.)

A: Master, how to tell people in the West what meditation is?

B: Just as you do!

I have very recently said in some letter: "Meditation is the churning of milk to obtain cream". That is the churning of the milk for, to obtain cream. That is, I think, the latest definition of mine.

A: And how to define transmission, which we receive in this system?

B: How to de... ?

A: ... define transmission

B: Well that, experience teaches us. What is the necessity, I should not

Or simply you transmit. The abhyasi will improve. Go on transmitting him; cleaning and transmitting. He will improve. Even you do not know what is to be, what is to come further on. But it will come.

A: Master why did God create this universe?

B: Oh! That is a very difficult subject. May I take it religious way

A: Yes.

B: ... or scientific way?

A: Spiritual way!

B: Spiritual way. Well, there is power around the Center - around the Real Center of God. Now, when the time for creation came it produced a stir. And a stir, when a stir is there, bubbles are also there. So really we have bubbled up by that stir. Short answer.

And scientific way is something else. Scientific way is : Energy if maintained in a bottle or in anything for millions of years, it will lose its effect. It will become dormant and lose its effect at all. So energy was there. God, when saw that I shall lose my, I shall lose myself - or in other words, I will meet the death. Because if that energy is silent, there will be no God and no creation. Therefore He began to send power beyond His own sphere, and the creation was the result. So in order to preserve Him, He created world.

Am I clear?

A: Yes.

B: Dr. Murthy, I am clear?

A: Yes.

B: Or I may say in other words . .

A: Many people in the West ask why it is necessary to have a guru, in meditation.

B: Why do you go to the school? Tell him first. You simply sit in the class, and sit like fools – that is all. So class is there, but Master there should be.

And there are other reasons also, for the meditation. It keeps you calm, it keeps you away from many bad thoughts. It brings you in contact ... It brings you into contact with God.

Any other thing?

A: Yesterday you were talking about love. What is love?

B: Opening yourself to Reality or Divinity is love. When we are open, in a way, the creation is a whim. And I have opened everything to Him. There is nothing between myself and God. I don't know whether

I spoke this word correctly.

A: Yes, then only a real master can give real love all the time. Is that correct?

B: Well, how to love, we should ask this question, "How to love?"

By remembrance. If you love anybody you will remember. And if you begin to remember Him, He will begin to love you. That is all

A: Supposing one doesn't know how to love? Can he take up to meditation and attain the End?

B: And he takes the meditation? Of course, meditation, if he is interested in meditation, will itself create love. And if he is not interested, no. Of course by transmission light goes, that nobody can ... even if you give to a dacoit, the light will go.

A: Now then Master, we have so many gurus and so many abhyasis taking up to yoga. Are there any categories among gurus and abhyasis?

B: Well, if divine qualities are there in guru, he can be selected. The other qualities is that he can transmit his own force. And Swami Vivekananda, he also said, "There are gurus who can lead me to perfection, but I want such a guru who may utilize his own power for our perfection". That guru I will take. Because time is saved. But you should be interested.

Yes, anything?

A: What is man?

B: Hallucination of Being. B capital.

A: And what is this world?

B: Word?

A: World.

B: Of course, easy way, so that you may understand, it is: Sensed object.

A: Sensed object.

B: And another word, I spoke in Paris, for the world that, sometimes I remember sometimes I forget. And that ... Of course that was very difficult expression.

This is easy one - 'sensed object'.

I forgot very good word. Sensed object that is all.

So world is always with you, but you should not be with the world. That's all. Only little change is needed.

We have got firm belief that God is there. But it is not enough. We should try to be in God. A man asked me a question of that type: "When God is within, why we should worship? " I told him the same thing: He is within us, but we are not within him. For this purpose meditation is needed.

A: Master, you were telling that many people in India had peace in mind.

B: Yes.

A: But it is not so in the West. Why is it not so?

B: Here the necessities of life are very meagre and small. There every day it is developing. And India is copying it.

So urban area is disturbed, because they have got so many things, so many necessities of life before them. And rural area has no necessities, food, never mind if it is good or bad, only food and work. That is their only necessity or want - so they are happy! 90% of the population lives in rural area in India. 10% in urban area. Urban area is disturbed no doubt, on account on this, wishes and desires are developing.

A: But God is not peace, is it?

B: No, God is peace-maker, and Master is peace-giver and abhyasi is peace-receiver.

A: Master, what is thought and intuition?

B: Masters ...?

A: What is thought. How does thought arise? Thinking. Thought. And intuition?

B: I couldn't follow ... something ...

A: Thought, intuition.

B: Either you become His, or you make Him as your own. There are only two ways.

A: Thomas was asking in Denmark, to ask you, how we should tell abhyasis to clean them self, when they do cleaning.

B: The way is given there. The way is given there. Just tell him to take out the grossness and throw it behind it. It is a sort of automatic suggestion also. Oh no, I mean suggestion also, and at the same time work also.

You think - not only think - but take out all this grossness, think it is going out. And actually feeling that it is going out. That is going

A: After establishing connection with Master, some abhyasis feel that there is no necessity of a preceptor. How do you say Master?

B: If they are absorbed in the Master no meditation nothing is necessary, - if totally absorbed, no meditation, nothing of the sort. But unless they are absorbed, and if the Master is of that type, who deserves, that people may absorb in Him, that should be the condition. Then no meditation, nothing of the sort is needed.

B: Any new thing?

A: Master, what is the difference between a divine man and God?

B: Vast difference and a little difference. Both things are correct. If he is absorbed in God, difference will remain, but to a certain extent. Real God nobody can be.

As child sucks the milk of the mother, child does not become mother.

Really what we do generally, we want that God may help in all our actions, of course divine, purity, that is all right. If we are ill He must cure me also. That everybody wants. Of course prayer you can do, that is correct, but you can not influence God to do a certain thing. And it is a very vast subject. Samskaras and everything comes.

We should never bother ourselves for the past, we should build the future. Suppose of course I have got Samskaras, everybody has got Samskaras, these are the reactions of thoughts and actions - so what to do? What is done is done. "Let

the past be buried, it's dead", as some writer says, probably Shakespeare. So do not think of these things, it will make you weaker. And moreover your time will also be wasted.

You are thinking of the past things I have done, good things I've done, this thing, I've done that thing - so that time is wasted, and that should be spent in remembrance and for your making and evolution. Time should be saved.

And when you realise the goal, meditation is not necessary. Finished! The work is finished. Now, it is my idea. Now come to the world and put up your experience before the children. The life experience, the spiritual experiences, now that duty comes. In a way you are attached to God, because whatever you do, you do all for Him.

If someone dies here in India, I am telling you, the ..., of course a very few people, they use very bad language for God. That you put such a man to death, and something like that. We always blames God.

A man of course can live for a certain length of time, say hundred years, and afterwards there will come an end of it, whether sooner or later. Why we should blame God for it?

He has given you power - of course, we do not realise, that is another thing - immense power God has given, but keeps the key in His hand also!

A: Master, why do we sometimes get so hot during meditation?

B: So hot?

A: Hot.

B: Oh! No. The people have interpreted, when thought works on grossness a sort of little warmth produces. The saints have said so.

So it is good in a way. But it is not that we should be waiting for it. That should not ...

Master is always needed, I have written ... To give a push to the further regions.

As you grow you come across to the subtler atmosphere - and you have no power to go into it unless push is given by the Master. And that is my day to day experience.

There should be hunger for realisation that is the chief thing. Or restlessness in other words. Suppose you do not get food at the proper moment or you wait for one hour, two hours, afterwards a sort of restlessness is produced, because hunger is there. Hunger presses you for that restlessness. So there should be hunger, for God.

A: Is there a difference in working with people in the East and people in the West?

B: Difference?

A: Yes.

B: I am telling you. In civilization do you mean?

A: Yes in civilization.

B: Here in India, Indian mentality I am describing. They think everybody as their own. And sometimes if you are friend to any Indian, he will leak out all about his private affairs, because they have begun to think their own. And the western people, you will excuse me, will never do it - that is the difference between our civilization and their civilization.

That is, a sort of love is there. Of course they also love, it is not that they do not. But that sort of love is not there. They will keep everything secret, and an Indian, if he is a friend of any Englishman or Danish, anybody. He will say what he has in his house or some private affairs, he will discuss in this way. And that you may observe anywhere.

A: How does ... How to develop faith?

B: Faith?

A: ... in God.

B: By practice.

A: By practice.

B: There comes a stage when this faith is not shattered at all, but that is very higher state.

Suppose you have got pain here, anybody, and he takes the medicine, but it does not work, he begins to blame God, "I worship, I meditate, why He does not remove it?" I am worshipping, I am remembering. They should not have this idea at all. You should do your work, you should not do what is work of God.

He does His work - you should do your work.

I have cleared in this (Ed: Lalaji's Centenary Celebration Souvenir) something about it. It is of course abridged, but every good points I have taken, which are the chief difficulties of all of us.

A: Master, yesterday you were talking about a wise and a fool, what was it?

B: That was merely joke.

A: But it was very good!

B: But if I cut joke, it has some meaning. I never do useless talk. Useless talk I never do. Of course I describe certain things in a humorous way or sometimes cutting joke, but joke has got some meaning also. That is another way of saying it, the reality.

A: So is fool wise or wise fool?

B: I have given you reasons there also. I have given you reasons also. A fool will make only one channel. I am repeating it.

Fool will make only one channel, because he have no wisdom to think otherwise. And wise man, he has got so many thoughts, he has read, he has practised so many thoughts. And we should have only one channel or only one way, so that we can walk easily towards God. So only one channel ... Now you will have to destroy all his channels to have one for his going to the Ultimate.

But that is merely a joke, I say. But it has some meaning. It doesn't mean that every fool should be taken in the Mission. It doesn't mean that.

A: Master, can you explain what surrender is?

B: First of all I should say in this way: How to do it?

You try to feel dependency, that is the thing. And suppose, it is not that you go to the temple or some other holy place, in church or mosque, and fall flat on the ground, saying, "Oh! God, I myself surrender to you!" And they think it is enough. It is not enough. Feel the dependency. And the thing will itself develop. I never tried for that, because it was at that time, at the age of 21, I did not know what is surrender, it was also the fact, but this idea never crossed in my mind, that I was surrendered. I found it too much difficult.

A: Dependency on God, during meditation only, or ...?

B: Every time ! But during meditation you should have your own meditation. But if the thought comes there is no harm at all, because there becomes two channels - there must be one only. Remembrance - meditation is a sort of remembrance.

As the child is always dependent, to the mother. Suppose a tiger comes, and pounces upon the child, he will go into the arms of the mother. And although his mother cannot save him from being devoured by the tiger, what you call ... Similarly the surrender, this is the surrender. Fall in the lap of God in every way - and the way I have just told you. Feel the dependency.

And really in the higher stage, 'Independent in dependency', it becomes. Do you follow? Independent in , what do you call, in dependency. That is a very higher stage.

A: How to annihilate 'self'?

B: Of course it is not totally, it cannot be annihilated, just change it. Just a change. It is not 'myself', it is self of the ... of God, or something like that. The word 'mine' should be removed. So it will become all right.

And self also does good work. You begin to feel that 'I' am doing. And you do the work. It is the work of self. Suppose you want food, self-works, because you want, self-works, but that is the necessity. I don't know, I am clear, or?

A: Yes, very clear.

B: Self is needed, this anger is also needed.

A: Anger is also needed?

B: Yes, anger is also needed. But we should utilize it proper - improper use is bad. This anger gives you excitement. Suppose if that excitement is totally removed, you cannot move towards God, because excitement is not there. But we are using, in bad way.

A: When you are divine human being, will anger also be there?

B: When you are divine ...?

A: ... human being, will anger also be, - existing within you?

B: Anger should be, but form should be changed.

Suppose a boy does some work, which you do not want. Then you should be angry on him, or give a beating if necessary, but as much beating as is necessary. That is to correct the man. So in this way, these our miseries and troubles are the beatings of God to correct us.

A: So it's good to be misery!

A: There are so many different system of meditation. What is the main difference between this and other systems?

B: The main difference, as everybody knows, is transmission. We get the help of the guru, and there, there is no help - you do and feel.

And meditation should be on some subtle things. Often the saints have said, "You meditate on flowers, or rose. You meditate on the river Ganges". They have also "You meditate on Himalayas". Such things are there. I will not name that thing. They say. No, no, it should be as subtle as possible. And here we say, "There is Divine light, have that idea within, but do not project it!"

Well, suppose if you want following you say, just think that there is light, or you meditate over it. Now you will project and you will see the light. And you will

have conclusion of course, 'saint is very good ! He is a real saint. This man is a real saint, because I am seeing light'.

No it is your own projection. So let it come automatically. And so I removed this step from it. There is divine light - that is enough. And then meditate, not projecting this like a sun, or moon or anything. So that the people may not praise me that a very good method it is, I am seeing light. Your own projection, light is your own projection there. And when this idea is not there, simply in the beginning, I have taken the idea, 'Divine light'. The word divine is also there, and you meditate, that's all.

That is, there should be divinity with you all the time.

A: Very often people say, "God is light".

B: Of course there is no other word. I said somewhere, 'Light without luminosity', I used this word. Luminosity, you know? It means light also. Light without light. For God this is the best definition, as I think.

TAPE 4, side A

December 1974 32:00

B: I saw that there is a room; and raised, raised platform is there. And then another room, it is a bit less in height. And there is some gate, iron gate. So if you pass through it, it will strike here.

So in this way, I went, in another room. And what happened? This same gate, it struck here (Ed: The crown of Babuji's head). When I, in this way, got up and afterwards this oil massaging, person oil. He said "What is this Well, in the morning comes, he massages with ?" There was the blood. There was blood and, what you call, a little swelling here. Then I remembered my dream. I think such a dream nobody have seen as yet.

And in dream I got the hurt, and still it . . . there. Swelling is still there, and some blood.

A: How could it happen?

B: I don't know. I have myself, thought and thought, but I couldn't. So I said my associate, "What is your opinion about it? It was a dream not, not the actual thing, and the same thing happened."

There is still some pain, of course when I got up, gate was It struck like that. So of course a little, what you call, bruise, a little bruise was there. And here, a swelling on the bones. Peculiar thing.

A man has said, my associate, but I don't agree with it. And I myself say, thinking the cause of it, I myself do not find, so I tell you. I said this to Birthe also. "You think of it. What is that dream? Actual fact happened."

A man said ... that "Whether you dream or do anything, it becomes reality". There was no gate. There was no gate really, but since idea was there, and it was So that has become the reality itself. He said so, my associate, of the higher approach. I don't know but I do not very much agree. Up to certain extent I agree.

A: Babuji, I think you should ..., I should give you blanket.

B: Yes, I forgot.

A tutor was engaged for me. I used to read, urdu, and sometimes he said, "Well this is a lesson, you learn, and cram it. And tomorrow you will repeat the same". Then I said, "Well, I forgot, to read it". He said "Don't you forget food?" Don't you forget food?

So what happened I am telling you. When I was employed in Judges court, judiciary. I went straight away to the ..., to the office not knowing that I have taken food or not. I forgot to take food, and my son, he was advocate at that time also as he is now. He brought something to eat. I was very angry, "Why have you brought it? Why have you brought it? I have taken food. Why have you brought it?"

(Hindi: He said), "You have not taken food at all, you forgot".

Now that thing came true here. A second time also, I forgot, but when I was out of the house I remembered. I was in the lane. I remembered I did not take food.

I used to take milk alone. As I did in ... in your part of the country. Of course only twice this happened. Once I did not remember that I have not taken food. And here of course, there I came to know I did not take food. ... Peculiar things.

There are few Greece people also. Greeks. So there is one at Cairo. So he put certain questions, I replied. Afterwards, now this is the experience I am telling you, I replied all. Then he said, "Suppose you are sent to jail ..., suppose you are sent to jail, what will happen of the Mission?" Of course, very bad answer, and because you must not give what, what will you happen after your death? if you are leaving some property.

I tell you, I said, "When you are in the habit of breeding thoughts, please breed good thoughts".

A: Yes.

B: He was ... he feel very, very shamed, shamefully.

I said the same thing to Mrs. Davies, that such a questions are asked. And he was very happy with the answer. Of course, there was so many answers, what will happen, after

And afterwards he took telephone at 11 o'clock at night, and Mrs. Dina, she attended the telephone. And he said to her, "I want Ram Chandra on telephone." "Alright." She told me, when I was there. He said, "Well, you are so far away from the house, about two thousand and three thousand You must be remembering your children. I said, "Why should remember . . . I am at work. I remember the work. I don't children at all, I have come for the work.

Then afterwards again he said, "There will be some problem, to the children, and you are here. You will be very anxious to it". I said, "There are no children ..., no problem there, among my children, and if they have any problem they will solve, themselves. What have I to do it". Now look here, all nonsense talk, but he wanted, I may commit. "Yes, yes, I am very ... I am remembering the children very much." And then he will say, "No, no, he is not a saint at all."

And at that time, I didn't know that, at that time. Afterwards, when every talk was over, then I pondered over it. What was ...then I came to know, that was the thing. He wanted some commitment, so that he may say to his friends, or he might write in any paper I don't know. "He can not be saint who loves his children so much."

And I say, "You love your children very much, and you can become the saint." This is human nature, we must love each other. When we love the servant, why shouldn't I love the children and wife? It is humanity.

Suppose if anybody has got no love with anybody, he can not love God also. When you have, what do you call, no love with your children or brothers or parents, you cannot love God also, because love is not there. It is essential. So my Master has said, I have quoted in "Reality at Dawn" also. World is the training ground for us, we should take lessons from it.

Similarly another Greek met me in London. He sent me so many (questions), nine or ten. Of course he was very good scientist also. And scientific way, that he wanted. Of course science can go up to the matter not beyond it, and this thing goes beyond the matter. Of course to a certain extent it can be proved, but after it cannot ... Science cannot prove it. That is another science. If you learn that science, then you can understand it. So many ... all solved.

Afterwards he said, "Well, I'm employed here, I have got not very decorative salary, my children my children are not happy with me, because they do not get sufficient food". And so many things he said, then what should I do?

I said, "If you are dissatisfied with the service, and it cannot pull you on, leave the service and have some other job. And if you cannot do, then do your duty; do your duty what the duty is".

I said to Mr. Poray also. He said Gita gave him ..., the answer is there i Gita, I know that. ..., Poray, he quoted Gita and so on. I said the same thing. And moreover, you must do your duty by honest means, honest means. You hold fortunes, but by honest means. Kindly repeat it, I said, "If you ask this question hundred and one times or more than that, my answer will be the same thing. Do

your duty. That is all." You get salary, you must do your duty. If your children are not happy, or dying with hunger you search another employment.

Afterwards he took the creation of the world. I said, "So many philosophers have said so many things, I will take one by one, and in the end I shall describe my own".

Well I ..., of course I know so many things, by Masters grace, but what have I to do with this? How to ... how God created the world? We should think that how we should ..., we should be closer to God. That we should learn.

And he said I do not want that my correspondance will be taken in 'Patrika'. Of course, I have not, but it is very good. Mrs. Davies liked it very much, (Hindi:I said), "Did you like?" "Very much, very nice, every word of it".

And he wrote to me that I am a philosopher; because these Greek people, all the Greek people who are . . . they think themselves to be the grand-grandsons of ..., who I mean Socrates. They think if one philosopher was there, everybody is philosopher.

A: (Translation into Danish of what Babuji just said).

B: I gave my own thoughts,... I said, "Now I am not a philosopher, I don't claim it to be so". I gave my own thoughts, two or three sentences, very short. Let me tell you how ..., how he understand, but he could not. Ail reality, full of reality, to which he does not know, as I do not know science. He does not know that science.

For copy I still want a few lines, a reply of a letter of an abhyasi.

What was in it?

Very good letter, very nice letter it is.

It was appreciated everywhere, all scientific answers. And beyond that, of thoughts I am giving the thoughts, beyond that I am giving the thoughts.

But Mrs. Davies was very clever, he(she) said, you have taken at least 40 minutes or 45 minutes, there are so many persons they also wants to put the

questions. And he went away, he went away, I smiled at her, "You have done well". Because now creation of the world, there have been discussions for an hour. I have got. Of course, Mrs. Davies has said, "Whatever you said about the creation. Now our philosopher are coming to that". And if you want pamphlet, I can send you. Because I have not to make any research in that, I want to research in this, so that you all of you may be benefitted. Suppose God has created in this way or in that way, what is the use?

But you see upon English people, they are very free-minded, very free-minded, because we have some association with English men, English judges and so on. They will give free opinion. Whether he will be for or against you, free opinion. And man said, nobody could have said that. He said, he said ... he said, "Whatever Christ has said, you have said, but you have got far beyond". Nobody will say that for the prophet.

And he put the question: "Do you think that Christ was a prophet?" (Hindi:I said), "All of you think so, why I should not think so?" I also said.

Whatever Christ has said, he has not said for you alone, but for all the humanity. That is work of the prophet.

I become very humorous, sometimes, but generally among our closer societies. And some other persons, not so much humorous. A little bit I may become but at talk. Then I become serious. But among the closest circle, I am not serious at all. Humorous but, I said to Mrs. Davies, "Well, I am a very humorous man, although I control it to a great extent".

But I am telling you, I do not speak any word which has no meaning. It has some meaning, useful. Even if I cut joke, it will be meaningful. I told her, and it is a fact. Useless talk I never do. In joke also, apparently it may look useless, but it has meaning.

I have not read philosophy at all. Why?

Very little, but ... it is a priceless subject, I am telling you. I like philosophy, like it very much and I ... and I respect the philosophers, but I have not read any

book. Why? There is a book Mill's "Utilitarianism", means happiness. I ordered that book, and I was in the school in 8th or 9th class. I ordered the book and read 15 pages or so. A thought arose in my mind. If I write anything I will quote the same author or some other author, so my originality will be lost. That thought came, arose. At that time, of course I was not I had not been at the feet of the Master. I closed the book. I read so many other books, but no philosophical books. But afterwards I came to know, I always give the original idea. I would have quoted; suppose some says, "This philosopher said so, this philosopher said so." And my own opinion was not good, it should not have been the originality.

And there are mistakes, I am telling you. In philosophers thinking, not it is not that all is wrong, it is not the case. But If I weight it with reality, there are mistakes. And in my writings so far nobody has pointed out my mistake.

A man in Madras asked me a question, peculiar question. As long as he was there, he was always asking the questions, asking the questions, and I use to reply. He said, "Please tell me, the books you have written, it is from your Master or from yourself?" The books you have written, it is from your Master or from yourself? I said, "Whatever I have written it is all from the Master, only mistakes are mine."

Vedas, I do not know, and thanks to the English authors they have done something in English. They have done good work, no doubt about it. Translations and so on. So we are getting their translations. Of course I may differ, you may differ that is another thing, but they have done such a great work.

I said, in Madras just when I returned. A man asked me a question about Veda. I said, he was angry, then I explained to him. I said, "If you keep the Vedas over the head they are very heavy".

A: If you keep what?

A: The Vedas over the head, on the head, they are very heavy.

B: There are 4 Vedas,...

A: The Vedas ... it is some books.

B: So if you keep over the head, they will be very heavy. And if you keep it in the heart they will not be they will be very light. He got angry, he got angry on this

paragraph, "they will be very heavy". Then I explained to him. And it is correct, it is correct also.

He said, "You have said, the books are generally written from the mental plane". (Hindi: I said), "Yes". And ... he said, "Well you said about the Vedas, that they are from the mental plane". (Hindi: I said), "I didn't say at all". He did not follow me, I didn't say. I said that, "They are very heavy over the head". I didn't say that it is also ... I did not mention any book. "How can you say I've said this in Vedas". He was very angry.

I was at Tirupati and a highly qualified person in Sanskrit and Veda, he came to see me. And he said, "Well I know sanskrit very well. I can read Vedas very well and I read. But I do not understand the meaning". So I am speaking about such foolishness. I said, "You just translate in English and I shall give you commentary".

Go on Afterwards ..., of course when I am in the mood of talk I do not remember myself at all. Afterwards I begin well, a great work I have taken. After a year when I went there, I said ..., I asked Dr. Varadachari, "That that man, well up in sanskrit, had not come to me". (Hindi He said), "He died". Of course, that is natural death. But this is Vedas, I don't know. Vedas I do not know, I said, "I shall give you the commentary". So I think this is egoism.

What is the definition of egoism? Pride, egoism. I'm telling you. Suppose you are M.A. and Ph.D. and you come to me. And you will introduce yourself to me, that I am M.A. and Ph.D. Introduction, it is a sort of (introduction). So he is describing to you the qualification. You cannot say that he is egoistic. How can you say that.

You describe your own qualification, so that I may know you. Ah, suppose you are not M.A. and not a Ph.D, and you say I am M.A. and Ph.D. then it is egoism, and falsehood also. The people will define different thing in different way. And I define in a different way, and it is to my mind it is correct.

Dr. K.C.Varadachari after a long time said, "Well english, the people can write very well". More than myself. And there is no doubt about it. I am not a well-read man, but thoughts nobody can give. As I give.

He has taken a few of my thoughts, Mr. Parthasarathi, My, what you call, "My Master"

A: Oh yes, in that book.

B: No really, I think a hundred pages, more than about two hundred pages...

A: What book is that?

A: It is a book which is coming. Chari is writing.

B: In Basant Panchami Utsav, it will be presented to us. He will release the book, Parthasarathi, or anybody will release the book.

And that ..., that book is that everybody can understand it. In such a simple way that everyone can understand it. And very good for humanity. Whether he may be abhyasi or not.

Now ... I shall go to sleep, I will sleep after an hour or so.

A: Goodnight Master.

B: Goodnight.

B: Kama and Krodha.

This Kama, passions

A: Krodha, anger.

B: Anger

A: Lobha.

B: These are the instruments given by God, you cannot annihilate it, you cannot kill. But what is your creation? That you should destroy. Lobha and Moha. Enticement and undue attachment. This is your creation, that you can remove, but these things can never be removed. Even you do Tapasya, what you call, penance for one thousands of years. They cannot be removed. Because that's God creation, you

cannot destroy His creation. Your creation you can destroy, and this is temptation and ...

A: Moha, attraction.

B: Undue attachment, undue attachment. That you can forbid, it is your creation. So they are necessary all. But have right use of it. And I say it is not at all difficult, and really it is not difficult, but I have to say that it is a bit difficult. Why? Because you do not practise like that.

You must practise. This what this meditation does, it brings you in naturalness, whether you have got idea of it, or not. It is a sort of naturalness. So in other words a man becomes the part of Nature. When naturalness is there. Helpful to the Nature.

And this is our creation, just I have said. Lobha and Moha, enticement and ... temptation, attachment, undue attachment. I said Moha, I translate it, 'undue attachment', due attachment is quite good. Due attachment, but undue attachment is bad. As much as attachment, in that, you should have it, not more than that.

That means, in other words a state of moderation.

The people generally, Hatha yogis, they fight with the thoughts and they are stronger than your thinking. And they are never successful. And we do not fight at all, we make friends.

I say, or write according to my experience, and that is all verified by the Master. What I say is verified, so I am not wrong at all. When I speak these thoughts, people agree with it. Generally the people agree with it, because they cannot say otherwise ..., they cannot say otherwise. This is a new thing and they do not know it, so they will have to agree. Of course they argue sometimes but with great difficulty.

TAPE 4, side B

December 1974 29:00

B: A month after we will become used to the winter. Also gradually it develop, winter also gradually develop, and forbearance also, develop. So in a months time pneumonia cases always in the beginning, and not in the middle. Because till that time we become habitated. Here cold is there but we take out sweaters and anything. Though not very much, not very much take it out. So pneumonia always in the beginning of the winter.

A: Master, I have a question. In "Reality at Dawn" it says that if a preceptor thinks that it is he who is doing this, the transmission, that he can pick up the grossness of an abhyasi. He can pick up grossnesses if he thinks it is he that is transmitting.

B: You mean to say that ..., repeat again.

A: In "Reality at dawn"..

B: Yes I understand.

A: Yes, it says, I believe, that if a preceptor thinks that it is he who is doing the transmission.

B: Yes,

A: He will pick up the grossnesses from the person he is transmitting to?

B: Grossness never picked up. It does not affect.

Suppose you transmit him or her, you will take out his grossness, but it is not that his grossness may affect you.

A: What is this in "Reality at Dawn", when a preceptor thinks that it is he that is precept

B: That is egoism is there. You attach importance on yourself, and egoism is there.

A: But no harm comes to the preceptor? Who does this?

B: No, Nothing.

A: No. Another question, why must you have pain?

B: Why?

A: ... do You have pains ?

B: Well, this is on accord of the past actions.

We sometimes tease others, sometimes we use vulgar language, sometimes we beat, all the effects is there. And God wants that you may be clear all these things. So he sends the disease or it burst out into disease, the same impressions which you have, in order to clean them. Unless its result is over, mean you cannot do anything.

Really, Nature is very kind to us. If there are such things, which I have just explained, impressions of the past actions, now in order to clean that , they are burst out into disease.

A: Yes.

B: So that, that unwanted thing may not remain in your body. But if transmigration is correct we have been here, for millions of years and billions of years. We have made so many samskaras, so many impressions and many of them came under, what do you call, "bhogam". Brought their result and we have formed again, ... so this cycle is going on.

What happens in Sahaj Marg system after if ..., if faith is correct, and abhyas is going on well, you will stop formation of samskaras further. Your past is there, even by cleaning system or by some other system. Some will may be cleaned and some will remain ..., but future is over. (Hindi: So that means), a part of the battle you have won.

Another thing, another thing will you do not fear, then I may tell you. There comes a time when there are no impressions of your own. What Nature does. He gets the samskars, you know, samskaras or impressions. He gets the samskaras of the disciples. In order to keep up the body, he is obliged. Natural You know, man cannot exist if there are no ..., background is samskaras. So bit by bit.

Suppose you have to live 100 years. For 100 years, they will come bit by bit, of course, the disciples you have got, or some other person, or they are hovering here in the atmosphere, and that hovering from the place where they are hovering

they will ... a bit by bit, little by little, in order to keep alive. So that greater danger is over, because you have no samskars of your own. A little they come, instead of coming in number or so, they come in this way. So that life may be But you do not say to any European, never say. "No no, I will not do it at all! No, I will not do it at all then!"

Now, there is no danger. When you have to live 100 years, you will live a 100 years, that is all. With a less amount of trouble! When you have got, God forbid, if the death comes, they will immediately stop. Unless impressions are there, man cannot be liberated.

No that is our background. I should say. Just like a spinal cord.

A: Just like a what?

B: Spinal cord! If it is broken, man cannot save his life. It is very important. So really, we exist on this spinal cord. If it is somehow broken that means, one piece here and one piece there. Here, volume is decreasing, not increasing.

By volume, I mean, that the whole of the samskars, so they are decreasing, not increasing.

During my disease so many abhyasis have told me, written to me, that he should give that disease to me, so that I may be free. Number of letters. . . . said, "I am a very healthy person, I can very easily tolerate all these things, bear these, all these things, so please give me all your ...", these things. But there are no, no samskars in me. How to give and where to give and provided, suppose I would have such power I would have never done so.

B: Any other question?

A: No.

B: Here, the people are so many, in India, that they do not care for the danger.

A: For danger?

B: For danger. Suppose if in any Kriya, or what you call ..., in any action or what you do, there is danger, he will not attempt it at all. But here we will attempt, although it is foolishness, no doubt. But they will try to attempt, let me see what it is ! They will not care that. If they are convinced of course, true spirituality is that. If they are convinced that the true spirituality is this, they will pick up, although it may be harmful.

A: Yes.

B: And there will be many so. If they are convinced that by falling down from the top of the hill I will get liberation, most of them will do. Most of them, not fearing for their life.

And suppose, in my case, suppose, I am convinced that this will give us salvation, I will never jump. You're taking down all these notes!

A: Many.

B: If they are useful you may do it.

A: I don't know if they are useful till I get home. They seem to be nice to read now though too.

A: Thomas has said to me, sometimes, we can hear something and not understand it till 2 or 3 month later.

B: You hear something and not understand it ...?

A: 2 or 3 month later.

A: Sometimes you will say something and we do not understand it, now, but later on.

B: It happens. As you improve you will understand, because, you see, I talk with the heart and not with the tongue.

And so many persons have said, not only you.

All given in it is my own experience. All experience! I did not try to borrow others ideas. And moreover I have not read much so.

A: You have not what?

B: I have not read much.

If I would have read much of course, Milton, Shakespeare, Wordsworth, Wordsworth. All these ideas. I would, the ... said so, Wordsworth said so ... but I have not read, what to do? I want to write a book.

My Master was a well-read person. Of course I feel that I have done wrong that I did not read the books.

I feel deficiency in a way. I would have given better reply, had I been done that.

A: I don't think so. I have read a few of those books.

B: Do you know what is the definition of philosophy ? This is not my definition, some other man has given. "Seeking black cat in the dark room". Somebody has written, black cat in the dark room.

Good expressive idea, eh?

A: Yes.

B: Immediately, it appeals to the mind.

I often think of Henrik Babu. A very good boy.

A: Of whom?

A: Birthe's son.

B: I named him 'Henrik Babu'.

In 76, I may be in America, if health allows.

In 75, I'm going to their places.

But it is, this, Parthasarathi said, you cannot do the work of the two ... When I am there, very laborious work is ... Because I give for, four, four days, or five days ...? Had I remain for six month, then it is not laborious. I want to finish that work in four days; and so it becomes very laborious.

Other people, Indian saints . . . they go, they remain one year, six months and so on; and they get the following. But I am not hungry of the following; but I want good persons, and pray that all may go towards, move towards spirituality. Because it is a very precious thing, - for me at least - and I want that others may also realise it.

I've seen God, suppose I say, I have seen God. You can say, well I have not seen God, how can I value, when I've not seen. So practise and then you will value.

A: Practise?

B: Practise and then value. First of all practise! First of all practise, yoga, anything, and then what I said, ... I forget the other thing.

A: Value.

B: (Hindi: Yes), and then value, you will know.

B: Birthe, my sister Birthe, I think, was greatly benefitted in a few days here?

A: Oh yes, oh yes.

B: As she grows, or you grow, you will feel yourself better and better.

A: Yes.

B: Only proper inclination should be there. It should not be disturbed in any way. Inclination should not be disturbed.

A: No. She remained very forgetful.

B: Hm ?

A: She remained very forgetful, Birthe for some time after returning. She was very forgetful, which was good.

B: Gradually, it comes sometimes for some time, one day, two days. Sometimes one hour, two hours, and when it becomes permanent, of course, it is a state. Divine state.

A: Yes

B: Forgetful state means, you do not remember that you exist. In other words, all your body, except, or soul; nothing of the sort.

And I am telling you, if I describe my condition, of course I cannot describe because words are not there. No taste. Tasteless taste. I say, tasteless taste. How to describe it?

Let me see the pulse of hookah.

My Master was not a smoker at all. I asked him, intercommuning whether I should leave. (Hindi: He said), "No!" No! Because in old age you would feel some trouble without it. And people object to it. Somebody, they might have read, in the West and the East, both, "A saint must not smoke!"

It is given, these things should not be allowed. I reply, a good reply that I have told so many times, this. He said, "Being a saint you smoke". I said, "First of all, please realise your mistake that I am saint, and then question". He was quiet. And you see, half an hour talk, on hookah, wasting my time. Wasting time of course, had there been some spiritual talk, it would have been useful to all of us. So they say, the talk begins on hookah. I said it is a bad habit, but I do it. You please pray for me that I may leave it. He must do some tapas.

And say, well you would have been more spiritual than the present state, had you left hookah or had you not started smoking. I said, whatever I have my attainment, you please have it and I shall leave hookah! Without smoking you please have it! I smoke and I got so much benefit, and you do not smoke and you encourage me not to smoke. You please leave it and have that condition without smoking.

Different things I say. I said, I've burnt all my samskars with the help of hookah. This fire burns everything. So it is a sort of mild fire, this smoke. So I have burnt all my samskars, impressions, by this hookah, sometimes I say that.

But such questions are useless.

Well, such questions, whether I should take wine or not. I said, suppose if I may be here in winter season I shall start, this wine myself. If I am in Denmark, I

will surely drink, but not in packs, that is another thing. In drops. But I shall drink. But there it is a necessity. There it is a necessity. But not so much, a full bottle or half a bottle. That is bad; as much as is needed for your health. That is favorable.

So my path is something very different from yoga. Yoga, yoga forbidden it, forbids. There it is taken as a medicine, then it is quite all right.

My Master was a very good singer. And a very sweet voice in the old age. That time there was no record at all. And I often think of it. And he did not learned this art. He said, it is by birth. His mother was a very sweet singer. He said, I got this impression from my mother. Very sweet voice. And you see, whenever He will sing, he would forget everything. No idea of body, nothing of the sort.

And a singer asked, how is it that we forget even body, when I hear your song ? (Hindi: He said), "I..." He used the Brahmanda power, I mean cosmic power, while, while he sing. And that nobody knows, that, I know that art. It has been given by my Master. By transmission. And here in India I don't think anybody ... From each center you can sing. I can only, what you call, transmit that thing.

Mrs Davies, I said, (Hindi: She said), "Wales is the country where the art of singing is well developed, and I belong to Wales" (Hindi: I said), "Please sing before me and I'll give power". But it did not happen. Sing before me and you will get power.

Mahesh yogi is not worshipped in India, but He is worshipped in western countries. Here hooting starts when he speaks. Although he is a good man, I always appreciate, because he has got good motive. But one thing of course is wanting, selfless work. That should be selfless. And I always say to my preceptors, as long as you are doing selfless service, you will not meet with decay. Selfless service. Of course, money is the urgency, no doubt, but we should not be hankering over ..., of it. We should manage for it. Not hankering.

He is taking down all these things!

A: Whom?

B: He is taking down all these things. But I don't know whether they are of some use to you or not. It is only a humorous talk in a way, all humorous talk. I said in

London to Mrs. Davies, well, I was a very humorous man during my school days. But I bit controlled it. At the same time I also said, I never talk useless thing. If it is a joke, it has some meaning. That has become my habit or second nature. When I was working in the office, there were few class-fellows also.

A: A few what?

B: A few class fellows. A few class-fellows, were working with me. So whenever they find that their brain is puzzled, they will come to me and talk a little, and I say something, and joke, and they are refreshed again, and do the work. Two, three persons sometime, they come let ... let us go to him! And I said something like that and they were all happy and went to work again.

Now we shall start!

TAPE 5, side A

a) 23. December 1974 35:00

B: If anybody ask you, "What do you want? What will be the answer from your side?"

If anybody ask you, what do you want, that is spiritually, what will be your answer?

A: I don't want to be anymore. That's my answer. I don't want to be.

B: Well, I answer from your side myself.

A: Thank you Master.

B: We want the peace-giver, not the peace itself.

During my schooling, I should say, when I was under the training of my Master. And still I am under his training. I never cared for peace because I did not know, my age was 21 or 22 years of age. I did not know what is peace. When there is no idea of that, how can I say that I want this thing, I do not want this thing?

The idea should be that God should be restless to see you.

A: And not for us to see him?

B: No, I will speak slowly.

Really our motto should be that ... I forgot the idea ... This happened from the disease, sometimes I forget very soon.

That God should be restless to see us.

Yes, God may become restless to see you. At this time we are restless to see him. But at one stage he should be restless to see you. Then mystery is solved.

You have come to me and I am very happy, and if I go ... if I go to you, you will be very happy. Although you know that I am here and you are at your place. No, but, you feel happy all over. - From such a distance a man has come to me, and similarly, in my case, my sister has come from such a long distance. So that is a sort of - union with thought. So we should have the unity with thought, Oh, I mean with God.

Proper use of faculty is saintliness. Proper use, you do not know the proper use. Suppose if I am in rage, in anger, I shall be too much in anger. No, no, what is wanted, that is correct.

If a child has become naughty. Well give a little slap, so that he may know that the other slap I will also get, if I do the same thing. That is the ... But if you go on beating with cane, that is not proper.

This control of mind you might have read in the yogic books of India.

Well it is my idea I am telling you. This is absolutely wrong.

What happens, according to my experience I am telling now, thoughts will come because mind is there. And mind is the place of breeding thoughts. So naturally they will come. Either they may be divine or they may be imaginative. But some sort of things, will be there. So what should we ...? Suppose thoughts are coming, if you do not want they will not come. That is ... that is ... This is not control, but proper utilisation. The word 'control', I never use it, control of mind.

That is you are the master of all the faculties you have. So you should use those faculties for your own good, or for the good of the others. And not otherwise.

I think I am clear?

Suppose thoughts are coming, (Hindi: I say), "No don't want", they will not come. Of course, thoughts cannot be checked. In yogic literature they have said 'thoughtlessness'. I have never used this word, I said 'almost thoughtlessness'. Because they will naturally arise. Of course, they may be divine instead of worldly, but thoughts will surely arise. And if you don't want they will not come.

And one thing I am telling you ... Let me recollect it. This is the effect of delirium I have been for ... Of course I am reviving I forgot what, what was the thought ?

A: It is you talked about the thoughts.

B: Yes now I know. Suppose, when ..., written also, about creation also. When the creation came into being, it was unbalanced state after it. That is, Nature is balanced. When balance was disturbed we came into being, and suppose if I go back to the same condition we will be no more. So it is unnatural, it can never be, that thought may not come. Do you follow?

A: Yes, I wondered why, if we all came from a divine source, why did we sink so low, why did we become so wild?

B: So wild?

A: Why, when we all came from the divine source why it went down?

B: Now this is a very long subject but very shortly I shall deal.

Disturbance is your background, when there was disturbance in Nature itself, that is balance, they have lost the balance. We came into being. Because every action must have its result.

So that was the action. Either it may be natural, or from God or in anyway. There was some action and its work must be, this is balanced. Now we have become unbalanced. Action arose, now result should also be there. So that means your background is on that, therefore you remain disturbed. Our background is

disturbed because had there been no disturbance we have not been here. So that is the basis. Now do you follow? I think I'm right, I think now.

Suppose again balanced, that unbalanced state may become balanced again, the world would not last at all. Unless there are contradictory, something contradictory, the movement cannot be there. Some contradiction is there, then there will be movement. So we should utilise that, opposite, in our making. That is wisdom.

A: I was wondering Master, when I see your drawing of the 23 circles, and liberation is between the 2nd and the 3rd circle. What is liberation? If we have to go right to the middle, and we are liberated there, what do we have to do to go ... ?

B: Well, I will have my ... I will use my own words: Freedom from freedom is liberation. Freedom from freedom. Of course my definition is of some other, because whatever my Master has given me, that knowledge I have got. Although I have read the books just - to pass away the time, but that knowledge is there. And he showed me everything practically, thanks to him.

A: And the earth is one of the hard schools, but afterwards where do we go? To another planet or to another sphere?

A: After we have been on earth, where do we go then?

B: I think you have read "Efficacy of Raj Yoga". Have you?

A: Have you read the "Efficacy of Raj Yoga"?

A: "Efficacy of Raj Yoga", ...

B: "Efficacy of Raj Yoga".

A: No, I haven't.

B: It is coming from, ... Well, if I got I shall give you.

Yes, question again?

A: We are now on earth and after where ? Where do we go ?

B: For liberation, there is some sphere. And a man, I'm now, religiously I am speaking. A man becomes nearest to God. Nearest the word, not God. Nearest to God. What will be the distance between these two, that I cannot say.

So freedom from freedom is the real, it is my explanation. I always give such explanation, because it is very difficult to describe these things in words. So I use my own vocabulary and own way of thinking. And I only can explain in this way, freedom from freedom. That means, now I further explain.

Freedom, you are free. Not freedom that you can pick up water from the well, or you can take bath or you can take ... Not that freedom. Real freedom which soul must enjoy.

As long as you know that I am free, your freedom is there, you are entangled in it. Entanglement is also there.

Do you follow? When the idea of freedom is there entanglement is also there. But when you are free, but you have no knowledge of freedom, then that is the real freedom.

That means, evenness is there, unevenness is not there.

Method should be easiest, for the realisation of this simple being. Method should be simplest. Very simple, I mean, to realise the simplest being. And if we, suppose a needle falls down on the ground, and you try to pick up with the help of the crane, you will never be successful, but with the help of finger you can very easily pick up. So, really speaking for the realisation, the people use crane.

A: That's true.

B: And this is very simple method. And of course so many people have come, (Hindi: He said), "This is very simple method, well it cannot go towards ... take us towards realisation". (Hindi: I said), "First of all please, do it for some time, and then, you come to any result.

I never found any difficulty, when I was on the march to freedom. And really it is not difficult. Really speaking, the books, the commentators have made it difficult; they comment it in a different way. They always comment with a, what do you call, with a ..., from the mental plane. The books are generally written, not

from the divine plane. Suppose if they are written from the divine plane, I shall write the same what you write, and he will write the same what you say. Then the books acts from mental plane. Of course it is not bad, but divine plane whatever you will say, that will be correct. The same thinking I will have.

There is permanency in Nature also. Permanency there is. If there is disturbance there is permanency also.

Falling in the pit is very easy, but coming out of it is difficult. That is only difficulty. The banks are very slippery.

A: The bank are very slippery.

B: It is, a little moulding of mind is necessary. That is a diversion in other words. We are all worldly people, we must do the worldly duties, it is our duty. We must not destroy the God's creation in any way. If you do it, or if anybody can do it, he is sinful. We should maintain the world, but in his order, in divine order we should maintain it. Doing all your duties.

Suppose a man goes to the forest, for the sake of penance, and his children are weeping, in the remembrance of God, or, I mean, in remembrance of father or mother. It is a sin they are having. That is my idea. Of course against the literature, what has been written so far.

But nobody criticizes me. I'm telling you. A man came to me, I gave him "Efficacy of Raj Yoga" and he was a well-read man. He said, "Well, I am a great criticizer". (Hindi: I said), "Please do it. I shall clear the ... clear all those points in the next edition". But I tell you he will not be able to criticize any of ... any of my words or sentence.

After six month he met me. I said, "Well, you have not sent your criticism". Then he put his head down in this way, in shame.

A: What he said?

A: He put his head down like this, in shame.

B: Because they have no knowledge of real, real reality, I should say. No knowledge, then how you criticize?

A: Probably we ..., the people think you criticise, Master, it's because we project our own guilt.

B: I didn't get it.

A: If we find that Master is critical it is because we project our own guilt.

B: There must be criticism, and I want the people may criticize me, so that I will think further and further.

Criticism is not bad, but if it is for good then it is not bad. And simply passing the time, beguiling the time, a man does ... then that is useless.

B: A man told me a peculiar question, asked me. "Well, unless God comes ...", it was in the west with my preceptor, with my preceptor, and I gave the answer.

Such a question was asked, "First of all show me God, then I shall worship". It is just like saying, "Please give me a degree of graduate, then I shall read a b c d ...".

Of knowledge I am telling you. Knowledge itself is no knowledge, but it gives birth to the knowledge. Knowledge itself is not knowledge at all, but it gives birth to the knowledge we want. So knowledge really means nothing. If you've got knowledge that means ... knowledge, something like hobgoblin is there. A sort of superconscious state is developed, which breeds such things. While we are on the march, a sort of this thing, what do you call ... Just forgot.

A: Knowledge.

B: Yes knowledge.

Knowledge itself is nothing.

God itself is nothingness, but it produce, gives knowledge.

(Hindi: Discussion with some abhyasis over the time of their departure early next morning. Babuji asks another if he too is leaving, but he says no, and arranges to visit Babuji again, the next day.)

B: I never cared for knowledge, never cared, only attainment. And I was interested in books, and there were so many books, and I am very much interested in philosophy, I am telling you, very much interested. So there is one book, elementary, Mill's "Utilitarianism". That is what is happiness, the whole purpose. Well, I sent for that book and I have gone 12, or 15 or 20 pages. A thought arose in my mind. If I write, and I was at the age of 15 or so. 15 or 16 at most, I always quote the authors, so my originality will be lost. I closed the books. Of course I have seen books, to improve English and so on. That I used to do, but this philosophical and yogic books that I have not read at all. And I feel that I am wanting.

So you will not find in my books any quotation, except at two places, one of Swami Vivekananda and one of Gita, only the two. No I must quote some authority also, otherwise people will not believe me.

A: And one of Shankaracharya also.

B: Yes Shankaracharya also. Shankaracharya's quotations of course I like very much. "Books do not help us in realisation. When realisation is achieved, books are useless".

But you see, I say all my associates, you read the books, go on reading, go on reading, so that they may have knowledge also of the different persons. But for myself I tell you I did this thing, I did not read any book. I said first of all gain this, afterwards I shall read the book. I don't know whether I have gained or not, but I am satisfied, - and afterwards I do not want to read books. Sometimes I read 5, 10 pages of any books. So there is no inclination of reading, that is the difficulty.

I am coming just now.

Now, you have good talk?

A: Yes, a very good talk.

A: Excuse Master.

B: Oh yes thank you.

Do you feel cold or not? Do you feel cold?

A: No, I am a mountain boy, I birth in the mountain, in the snow.

B: You have becoming snow proof. Well, I feel very much.

Sometimes I do not take bath for 3 days, 4 days!

A: (Translation into French)

B: Do you know how these things develop? How the things develop. Now there are so many preceptors. As long they are doing selfless service it will go on evolving. There should not be any motive, that we must get money for that. Of course money we have to collect, I want to go to Denmark, and so forth, that is another thing, but temptation is very bad. There should not be any temptation. Management there should be, you should manage.

And the decay of course, when I got it registered. Well, history books I have read so many, so the decay of Buddhism, Jainism, all I have studied. And from ... in constitution, I have removed all those things, which brought downfall, I have removed all these things from the constitution of the Mission.

A lady has written to ..., a lady has written to another lady, "The cause of poverty in India is negative thinking". But she is not right, not negative thinking, but ... laziness. Laziness is the root cause of the poverty, everywhere. Well, suppose laborers are working and you are constructing a house. If they are all lazy, the work will suffer. Laziness and doubts.

A: I will ask a question.

B: Yes.

A: Is it important that we try to registrate our own condition?

B: We try to?

A: To registrate, to watch our own condition.

B: I mean, I understand in this way, that how can you realise that you are improving?
Do you mean that?

A: Pardon

B: You want to know your own condition, whether you are improving or not, do you mean that?

A: Allan wants to know if it is very important that we try to watch our own condition ?

B: Oh, in this way. It is not very important, but sometimes a man is wise, the other is wiser, and a third is wisest, although all are wise. All are wise. In this way if you know your own condition it is good. You will be able to explain it to others, and moreover when experiences are there, you will appreciate that.

A: Yes.

B: Laziness and doubts ..., of course they are very bad. Laziness and doubts. And I am telling you, I ..., there was a talk with our French friend. The people ask me, "Well I have got one doubt". It is the wrong word. There should be query. Inquire, we want to inquire a certain thing. We say I have a doubt - do you follow me? I mean to say, that they want to inquire any question. They use the word, "Well I have got one doubt". It is not doubt it is query.

A: (French: explanation of above point).

B: In worldly matter there are doubts I am telling you, plainly, but in spiritual matter no doubt, but confidence. And as you evolve, this thing naturally comes.

A friend of mine was there, and just when you came, he came at that time, I started, or he started, something about doubts. I was explaining to him. The doubt is very bad and something like that. In the mornings two friends of mine were also there, of South India. I said, "If you want to poison the will, have doubts". And look here, he said, "Now every doubt is gone".

"Now", he said, "My doubts all vanished, by this". So doubt is very bad. Inquiry is all right But for inquiry, they use the word doubt, that is the difficulty. You do not know the thing you inquire, there is no doubt about it, but you inquire what is that.

I never use this word, doubt.

B: I'm telling you one thing, a very simple example, God is one.

He is also Christian God, Mohammedan, Hinduism, Zoroastrian, Jainism, Buddhism, and every other religion. God is only one.

Suppose I tell you, you are going to realise the Mohammedan God, just an idea, you will never attempt it. Your will-force will be hampered.

A: (French: Discussion of what Babuji is saying).

B: Good joke?

A: (French: Abhyasis explaining to other abhyasis what Babuji was saying).

B: I am deadly enemy of doubt. Of laziness also, but I'm always lazy, look here when I see to myself. I have no right to say to others, which I do not follow.

But you see, I am at rest in the chair, but mind is working. Sometimes I take your case, sometimes his case. Something is happening. So practically I am lazy, but originally I am not lazy.

TAPE 5, side B

b) 23. December 1974 7:00

A: Is this the pipe you lost in Switzerland Master?

B: Beg your pardon.

A: Is this the pipe you lost in Switzerland?

B: Yes, yes, yes!

Well I am thinking whether I should go with this (Ed: the pipe) or not.

A: Of course, you must bring it.

B: These cigarettes produces a cough.

A: We even have coal for you.

B: Mr. Chari has written a book, "My Master". It will be released on Basant Panchami day, the day when my Master was born. It will,... of course he has sent one book, "My Master". So many points he has cleared. And very easy book, every ... not, no philosophical things.

A man asked me, "How much time I will take, in realisation?". (Hindi: I said), "It depends upon you. But if you ask me, I will say this, turn your head aside, - and realisation is there, but you must not come back". Just peep into the reality and do not come. Task is over.

And this is very useful, this system very useful for health also, I am telling you very good thing. And that question can be asked from you also, being a preceptor.

Well when thoughts are there, they consume blood. Thoughts, they consume blood. And when the thoughts are meagre, now that much, what do you call, blood you have saved, for other purpose. So that is preserved for other work. So the man becomes healthy in a way.

An engineer, he told me after 2, 3 years because, "I am very much healthy, since I adopted this method". It is useful for health also. Many diseases go away, I am telling you, I was cleaning one man, I did not know that he was suffering from pleurisy. But, it appears something like that, I said it may be grossness, let it remove. And I removed it and in the morning, he came, "I'm alright". In one night he was cured. And there are two such cases. This cleaning system, this of course takes out disease also.

And if you are, suppose a man is suffering from any disease of lungs or so, anything, and he, along with it is ..., the diseases also go, going out. Then it will

work specifically on it, very useful for health also. Well I am telling you I'm 76 years of age, about. So I feel that I'm healthy.

Because that blood is not so much consumed, thoughts are not so many there. That is a very good point for others to explain it.

I want to proceed; I want to produce big personalities in the West. And I am trying for that. Mrs. Davies, she was very much dynamic. And I am extremely sorry, I do not forget her. Very devoted. Her husband will do the work, of course, he must be doing, or he will start?

A: Yes he is very bereaved, and he wrote to me, and asked if I could take a message back to him from you.

B: That I'm going to write.

A: Yes, because he hasn't received a word from India since his wife died, and he was disappointed over this.

B: Here, I am telling you, if I dictate one letter, my mind gets fatigued. And sometimes I feel headache, and that is the drawback. And more over, because I suffered from delirium for about a month, I did not notice it. The whole of this Basant Panchami Utsav, the birthday of my Master, I performed during delirium. Transmitting and everything. I was at that time in delirium, but I did all this ... But when it finished, the work finished, then I was on the cot.

And within 2 or 3 days it developed, called for the doctor, he said, well immediately I should go to Lucknow. That is a good hospital there, because lungs are not taking oxygen, and urea is 36.5 % under. It becomes dangerous. Immediately I rushed by car. And you see I'm a bit humorous also. So suffering from delirium, and there were few associates with me in the car, that same talk, humorous talk going on. And doctor examined, there, and took blood, and gets it examined. - "No, no you must now go to the hospital".

And you see the people asked me question, when I was hospitalized, then of course there was no such questions. Asking question and I am answering, correctly, and that is Masters work. Not mine.

Only I used to think of the ashram, so much work I have given. Had it completed ? That of course. If it is completed or not, they say, "Yes it is completed".

TAPE 5, side B

c) October 1975 21:00

B: The nature takes work from human being, because He has got no mind. God has got no mind, and the people have criticized me.

I said, "Suppose He has got mind, He must have formed the impressions, He ..., and now He would be also down ... in the world".

So of course I am being criticized, " You say God has no, God has everything". Suppose He has got mind, He will do either good work or bad work. Bad work He cannot do, because He is God. And good work, if He does that also, impressions is there, it is His law. Impressions is also there. And further to clear out that impression, He will come, He will be either fall ill or do ... something like that. He will, just like human being.

A: Could you say that God is a kind of superconsciousness?

B: Hum?

A: Could you say that God is a kind of superconsciousness?

B: What superconsciousness . . . you have named it like that, I don't know word. I have not word, but I have coined myself. Superconscious state, super-superconscious state.

I fought with, I quarreled with Dr. K.C. Varadachari on one point of Aurobindo. And of course, of course he is a philosopher, when he - what do you call - convinced, when he ... Once he is convinced he will always on that point. He says supramental, can change the face of the world.

A: Face of the ...?

B: World. I said that Dr. said the same thing. I said, "No, it is impossible. Supramental nay, it cannot change, but the divinity itself". Not supramental. And he was convinced.

I of course said so many other things, he was convinced. And then he used to say, "Supramental cannot change the man". And I showed him practically this thing. (Hindi: I said), "Alright, so many things, I have said, and so many things you have said. Now you come to the real thing. Sit in meditation. And when I stop, then you must start, it will not be more than 2-3 minutes.

I said, I said, "Now explain". (Hindi: He said), "I'm now convinced. Supramental cannot change". I showed him the state of Supramental and after, now comes the Divinity, he have read it, he was very sensitive. He read it. He saw it and what I said he acknowledged. (Hindi: I said), "Alright now comes the Divinity, and see the difference". He said, "Now, it was right". So he always said, "Only Divinity can change the man. Not, not the supramental". Always he used that word.

Of course his death was very was loss of the Mission.

A man has said, that the, some doctor in Europe. I write it, I don't know whether to Mrs. Davies or somebody there, (Hindi: What was it? A doctor Gupta ?)

A: (Hindi: A doctor asked you about something.)

B: Yes. Something, Mrs. Davies has written probably That such and such doctor, very highly learned lady she was, such a doctor has said that meditation, produces diseases and so on, and ... and sometime a man becomes mad and so on. And it is some ... scientifically he has proved that blood goes in this way and that way, and that I don't understand what was there. I wanted to see that book but there is no good library here in Shahjahanpur.

Then I wrote, myself, (Hindi: I said), "Look here. Thoughts are controlled, they are minimized, and if thought after thought we make, and what is the result? We consume blood". You consume blood, by thoughts also.

So when thoughts are controlled you preserve that, that blood for the other work. So you, look here, this is ... brings you health. And they ... they are

satisfied, of course, quite out of question. When thoughts are controlled you preserve that blood for your health. A man who is very anxious, and you give him bread and butter and cheese and so many things, he will not be healthy. Because what he . . . , more than that he consumes. And moreover, anxieties are removed, you preserve the blood. So it gives the health, gives you health also, but this system only, to my knowledge. And she admitted, "Yes, quite correct".

B: Taking so many philosophies, there are 6, 7 schools of philosophy. But Raj Yoga is not touched, for, clear the course. For there is no research, that is the difficulty.

A: (Hindi: Hasn't there been any research?).

B: And time has changed, I'm telling you. According to the time, we should proceed.

Now I'm telling you in Gita, a medi..., meditation is prescribed and that is right, here, meditation on here. Agya-chakra, - what you call - Cavernous Plexus but I tell no about it.

That is prescribed, but how to do it? The way is not given. I talked with Mrs. Davies about it.

Of course Christ has said very good things. Here in India saints also have said very good things. But what is the method, of having it? You say that you don't speak lie. Say that, I myself, that I must not speak lie. And I'm in habit of it. So how to control it? There should be way for it. That is the difficulty everywhere. And she acknowledged, "Yes, it is correct".

And in Sahaj Marg, way of doing is also there.

A: Yes.

B: It is not a way of praising, but way of doing.

A: What is the difference Master between meditating on this point and the heart?

B: Oh yes, heart is the nucleus of the human body. And it functions, it pumps out blood also. So when we are in meditation, or in the thought of God, now that affects the heart also. So cleaning is needed for your purpose, better for the heart. And blood moves into the body,... with that idea. So it brings piety. So I think of

this, and Raj Yoga the same method is given, meditation on the heart. The second comes in the Gita by Krishna. He prescribed it, but what is the way for it?

I remember, I was in some part of South India, and where I was staying his aunt came to me, and he (she) said, "I have meditated for 30 years on this point. But not a single minute passed in which I have got that peace". That is even mental peace was gone.

I said, "If you want to stick to your own method. Leave this idea, and you go on doing, without loss or gain. And if you want to follow method, of course this my method". "Alright" So I was talking with some of my associates, and I gave this work to a preceptor of the mission, and I was talking. They might have been disturbed. Afterwards she came laughing, out of the room. I said, "Sister why do you laugh?" (Hindi: She said), "Today I got the result of my doings for 30 years". 30 years' practice brought the result today, not before that. Well, here I use the preceptors, preceptor was there, he was cleaning and doing everything.

Then I said, if this time, ... this. You see, whirlpool, in the river, just going round and round, this water going round ... If the swimmers catch into that whirlpool. What they do? They dive. They dive and on the ground they walk on. So in the same way, if this, this is my research work, I'm telling you. Here, this distributes the energy, what you require for the body, so that distribution is there, but every time it isn't. But it cannot be in that still state.

A: It cannot be in a peaceful state?

B: Yes peaceful

A: It has to work

B: Silent state, it cannot come because it is always moving ... But, what is the way of doing it ? Meditate on its ..., but I don't prescribe it. I'm telling you.

So meditate it on its bottom, where there is no, no more light.

Then it is correct.

A: Yes in the base there will be

B: But it does not give good, so much good things as the heart gives.

A: Yes, yes.

A: I would, might say (Hindi: This means, these things are very much liked, giving satisfaction, and much nice things, but it also means, lots of difficulties, and discomfort is also felt. But if someone comes who's going on a pure path, which way can we go ?)

B: (Hindi: I'll tell you). This is your house, this is your house. You also talk ... your friends, and you also talk your servant and And sometimes you feel in rage also, you become angry also, the same house. You do so many things. Sometimes, you begin to beat your children because they are quarrelling. So you live in the same house, you do so many things.

So when we are in the heart, so many things are there, you must do it. Do you follow me? That as you live in the house, you do so many things. So you are in the centre of the heart, and still you do something, you will have to do. But I'm telling you, the other thing.

This positive and negative idea, of course I do not know science. To move the positive, negative idea is necessary. To move them, without negative parts you cannot go. And here the negative ideas. Rage and something, these are negative ideas. So they bring some change. Therefore positive is moving now, and they bring some change. And suppose it is stopped. Of course, the progress is also stopped. But in the end, a man becomes changeless. Then there is no change. Even the sky falls down on the shoulders, he will not feel at all.

A: Master is it so that not only our bad things have to be cleaned away but also our good things?

B: No, along cleaning, grossness, you remove the grossness. Or if you have got some vicious thought, bad thoughts, well alongside cleaning is also. They are also consumed.

A: But when a man becomes zero, doesn't it mean that also all his good things have left?

B: Yes, yes nothingness, I have written, translation, nothingness.

That this ... You feel that there is nothing there. A sort of a state which ... I do not find the words ... I will have to coin quote, "Silence without silence".

There must be silence, but without silence. In a wrong way I am expressing. Or in the best way. A lump of ... A lump of salt is there, without salt.

The stone is there, but saltiness is not there.

The people often complain, "well I have been doing it for a month ... or eight days or ten days, but I do not find, just a rush of ... a trail of thoughts is there". For this purpose there is the method. And you want the result first, but how is it possible?

Sri Aurobindo once said, that man is always born as man. (Hindi: I said), "This is absolutely wrong", wrong statement. If animality is there, and it develop. A man will be born as buffalo or tiger or an, other insect. That is master . . . , man is the master of his own destiny.

A: But an animal is not?

B: Animal is not. Because that sense is not there. That wisdom is not there. And so whatever they do, they do not form any impression.

A: So, once a man becomes an animal, he cannot go the other way?

B: No, man can become animal, because he can go down also, and go up also. He can also become gross.

A: Animal cannot go up?

B: Of course, they evolve, they evolve.

But according to their impressions, and idea, they take birth. So if the ideas ... For instance, I am telling you very bad example, eunuchs...They always play the part of the women. No, I cannot ... , I can dare say they can never be born as man, if that thing is very strong. Really you lead yourself to the next birth.

I differ so many with these thoughts. Aurobindo was very ... of course he was saint, no doubt. A very highly learned man, Sri Aurobindo was. He knew so many

languages, six or seven languages. And he can speak in, that language he can read, he can write.

He appeared in ... he was at the ... But horse riding was necessary, (Hindi: ... said), "Horse riding I will not do". I don't know he was fearing so much, then said, "Alright, you go", (Hindi: ... said), "That I cannot". He talked lists. And here in In, when in England he was ,... (Hindi: ... said), "Alright! Old English, I shall speak in." In old English he will speak. (Hindi: ... said), "Now, Milton English - all, if you want something,", very able no doubt.

A: Whom are you talking about Master?

A: Sri Aurobindo.

B: Sri Aurobindo of Pondicherry.

He wrote a book "Savitri Songs".

And that was said to be I mean French it was , translated in English also. I have seen that book, of course it is a good book, no doubt about it. But you see, I think he has used the word which has got twenty syllables. And you will not find those thing in the dictionary also, coin so many word

A: Is there any chance for the animal to take birth, become a ...?

B: Yes, they become man.

A: How? Because there is no,

B: Bhog journey is over. Bhog journey is almost over. And what is remained, they belong to the manhood.

A: I see.

B: Then he will be born as man. Naturally.

A: Naturally.

B: And your religion also says that, not only I. 84 lakhs of janmas (Hindi: janma = birth), 84 lakhs. So he will go down and be animal, buffalo or something else

A: Master, after 84, the last janma?

A: So man less intellectual wisdom, is animal?

B: Hum?

A: Man less intellectual wisdom, is animal?

B: Yes. Animality is there in everybody. Animality is there.

Either you develop that or develop spirituality or animality. Only two things.
Development is there no doubt.