

COLLECTED WORKS OF  
SRI RAMAKRISHNA DAS  
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Sri Ramakrishna Das

*DISCUSSIONS WITH BABAJI MAHARAJ*

*There must be no demand for fruit and no seeking for reward; the only fruit for you is the pleasure of the Divine Mother and the fulfilment of her work, your only reward a constant progression in Divine consciousness and calm and strength and bliss.*

*Sri Aurobindo*

**Babaji Maharaj:** People often ask, "If we wouldn't desire anything – neither name, nor fame; and still keep working, without even thriving for authority, how is it that we would develop an interest in the work?"

Many people ask this question.

"Only if we have all these - name, fame, authority etc., that we would develop an interest in work.

With the absence of these, how is it that we would develop any interest in work? People would be found immersed in laziness and *Tamas*."

This idea is not only a wrong but also the highest level of illustration of human ignorance. Because to achieve something good a person must work with an attitude of Sadhana and that good thing needs to be the best among all. These name, fame and authority are all lower things. But to belong to the Divine this alone is the most precious thing, if we could achieve this instead of those lower things then why at all should we thrive for those?

This alone is the greatest and the most precious thing, to belong to the Divine that is to be one with the Divine.

If we belong to the Divine, then the protection, peace and Ananda of the Divine will always be with us.

And when we have the Divine presence with us, these name, fame would naturally follow, then why desire these petty, lower things?

G: Then it's better not to work... if we stop working....

**Babaji Maharaj:** it's also necessary not to eat. Why eat then? (*laughter*) stop eating.

*Your only reward a constant progression in Divine consciousness and calm and strength and bliss.*

*Sri Aurobindo*

**Babaji Maharaj:** This – this itself is the greatest thing.

If we work towards achieving the highest thing then how is it that we would develop the attitude of laziness or disinterestedness?

we fail to understand that this alone is the highest thing. That's the reason why such question is being raised.

*The joy of service and the joy of inner growth through work is the sufficient recompense of the selfless worker.*

*Sri Aurobindo*

**Babaji Maharaj:** What could be a better reward than this?

M: Only in the case of a selfless worker, who is free from the sense of ego.

**Babaji Maharaj:** Yes, but we have ego. So it's not possible on our part? Sri Aurobindo says in the case of a selfless worker. Now that we have ego can't we do such selfless work? Because it is impossible on the part of egoistic workers like us. But if one has ego, one has to let it go. The best way to let it go is not to let the ego within act in oneself. And whenever one gets affected by the ego, one has to reject. Again, how to reject it? We often think, "if I am doing a particular work, why should someone else get the appraisal? Why should the credit go to someone else? I, who amidst all difficulties would take the responsibility of the work whereas the authority would go to someone else?" it is then that we would be able to get rid of our sense of ego when we could get ourselves convinced that it is the Divine work that is to be accomplished. If somebody else takes the appreciation or authority, how is it going to affect me then? My spiritual Sadhana depends entirely on my Surrender, Aspiration, Rejection and *Namajapa*. At least nobody can stop this. Then how does it bother me?

*But a time will come when you will feel more and more that you are the instrument and not the worker.*

*Sri Aurobindo*

**Babaji Maharaj:** How is a worker different from an instrument? Worker means – it is I who am working, that means a worker has got its own identity. Instrument means – as if you are doing a motor car. Wherever you wish to turn the motor on, it will turn in that direction only. It doesn't have any personal interest. Because it is an instrument

and the one operating it it's operator. This is exactly how you need to be an instrument controlled by the Divine alone instead of being controlled by your mind, life and intellect. And the joy that you would get by working under the control of the Divine, would it be the same as in the case of being just a mere worker and doing the work! The joy that one would derive by being an able instrument of the Divine would be far more than the joy one would get by being just a worker.

S: But does one have to be a worker first and then an instrument or is it even possible for one to become an instrument right from the beginning?

**Babaji Maharaj:** No, not right from the beginning. This is stage wise. First, one has to offer the work to the Divine. During the execution of a work – be it big or small, at the time of any kind of difficulty, always remember the Mother.

S: The more our ego dissolves the more we are closer to becoming an instrument?

P: Does one have to become a servant first?

S: No, one has to become a worker first.

**Babaji Maharaj:** Worker itself means servant.

P: Then instrument?

S: Then one would start becoming an instrument.

**Babaji Maharaj:** Both go together.

P: It's not that only after becoming a perfect worker one can become an instrument.

S: I didn't mean that. Only when one gets a rise in one's consciousness one begins to become an instrument from a worker.

**Babaji Maharaj:** it's not that a rise in consciousness would eventually lead to this. When one's psychic being is awake, one is an instrument and when the psychic being is not awake, one is a worker.

S: But it's not written like that over here?

**Babaji Maharaj:** you think everything would have been mentioned in minute detail over here?

P: But it means that.

**Babaji Maharaj:** Yes, it means that.

S: Do both go together?

Maharaj: Yes, both go together.

S: How would they go together, sir? Sri Aurobindo writes first worker, then instrument and then to be united with the Mother.

**Babaji Maharaj:** It's not that. This doesn't mean that after completion of one stage one proceeds to the other. It's not like that. All the stages go together. It's when the psychic being is awake or is in the front that there spontaneously comes a sense of surrender. You get intense joy; all the work can be surrendered. But when there lacks an awakening of the psychic, everything seems dull and distasteful. One wouldn't feel like doing Japa or surrender any more. Both of these often go together especially in a Sadhak's life.

S: When one becomes an instrument, one would be completely directed by the Divine. But how would a Sadhak get any direction when he's in the position of a worker?

**Babaji Maharaj:** At some moment, one may get a feeling that one is nothing, one possesses nothing, everything belongs to the Divine and is controlled by Him alone.

But the next moment, it may so happen that this feeling would no longer be there. Because in Sadhana, one may not have the same idea all the time. As in meditation – sometimes one could enter into a very deep concentration during meditation, whereas at other times one may lack even the slightest concentration during meditation. But instead of giving up meditating if one continues practicing the same, one can get back to the same situation as before forever. In the same way, when we keep working as a worker, at times we may get a feeling of being an instrument and if we keep working like that, a day will come when we would finally become a perfect instrument of the Divine.

(1958 Bulletin):

*Question to the Mother: "I am with you." What does it mean exactly? When we pray or struggle with a problem within ourselves, are we really heard, always, in spite of our clumsiness and imperfection, in spite even of our bad will and our error? And who hears? You who are with us? And is it you in your supreme consciousness, an impersonal divine force, the force of Yoga, or you, Mother in a body, with your physical consciousness? A personal presence that really knows each thought and each act and not some anonymous force? Can you tell us how, in what way you are present with us?*

*Sri Aurobindo and you, it is said, form one and the same consciousness, but is there a personal presence of Sri Aurobindo and your personal presence, two things distinct, each playing its own particular role?*

*Mother's reply: "I am with you because I am you or you are me."*

G: How is that?

P: Mother says, "I am you or you are me." – This means I am with you.

*I am with you, that signifies a world of things, because I am with you on all levels, on all planes, from the supreme consciousness down to my most physical consciousness. Here, in Pondicherry, you cannot breathe without breathing my consciousness. It saturates the atmosphere almost materially, in the subtle physical, and extends to the Lake, ten kilometres from here.*

**Babaji Maharaj:** We have heard Mother saying this.

P: Was Mother saying it in English?

**Babaji Maharaj:** Mother was saying in French but people were there to translate into English.

M: One can feel the Mother's presence here within a distance of 10 kilometres.

**Babaji Maharaj:** Quite physically.

S: Without the Mother's consciousness, nobody can even breathe over here. Then all the foolish, ignorant people staying over here would also be breathing the Divine consciousness. And definitely they would also be getting benefited from it?

**Babaji Maharaj:** This is true. But the difference is... when the Sun rises, its rays are spread equally all over for everyone. But the one who would keep the doors open, his house would get more lighted whereas the one who would keep the doors of shut, his house would be full of darkness. And the one who would open the doors and come out of the house, he would get the chance to dwell in the bright sunlight.

S: But sir, now the Sun is so radiant and shining bright that every place has been flooded with light. That spark is now forcing itself into a house full of darkness. It's burning the entire world with its radiations. In this situation, wouldn't the ignorant people getting their houses burnt?

**Babaji Maharaj:** It's not when the Sun rises in the morning that the house would start burning with the heat; it's only after 12 in the noon that the heat would start radiating in.

*(Laughter)*

In the same way, the supramental Sun has already risen but those who are not open towards it have to wait till 12 'o' clock and this striking of 12 may be in this life or it may take several lives. But those who will be open towards this, they would experience this quite rapidly.

Mother's consciousness is present everywhere.... The way the supramental force is acting everywhere. It's acting, spreading its influence equally all over the world.

But those who are conscious regarding this, they are conducting study circles, they are doing Sadhana, conducting seminars, installing relics centres. Those who are not conscious yet they are doing nothing, simply getting sloshed in ignorance.

The effect of the force of the Divine is always same. Equal for everyone. But whoever is becoming conscious is able to receive it. Whoever is not conscious is not able to receive it.

Here the question is about study circle, spreading the ideals of the Mother and Sri Aurobindo, meetings and seminars, etc. Because for a person to be conscious of the supramental truth naturally, it would take some thousand years. But through study circles, Relics centres, discussions and seminars, one can become conscious very rapidly. Hence it is said:

*Prathama Bhagati Santahna Sanga Doosari Iti Mama Katha Prasanga ||*

*Gur Pad Pankaja Sweta Tisri Bhagati Aman |*

*Chauthi Bhagati Gun Gana Karai Kapata Thaji Gan ||*

This is why it is very essential to discuss about the Mother and Sri Aurobindo. That means we'll conduct study circles, seminars, conferences, ... etc. by which people would understand and be able to accept this truth. Because this outward action would help open our outward consciousness. That's why spreading of Sri Aurobindo's ideals is very essential. That means, inaugurating study circles, installing relics centres, conducting seminars, conferences, etc. are extremely necessary. Read.

*"I am with you on all levels, on all planes, from the supreme consciousness down to my most physical consciousness. Here, in Pondicherry, you cannot breathe without breathing my consciousness. It saturates the atmosphere almost materially, in the subtle physical, and extends to the Lake, ten kilometres from here."*

*The Mother*

**Babaji Maharaj:** This is true. But what the Sadhak has to do? If the Sadhak considers, "the Mother's force is with me. Mother will save me from all difficulties and obstacles." If the Sadhak perceives this much, then he would be saved from all difficulties. That's why it is said:

*Jana chahahin gudha gati jeu |  
Naam jihna japi janahi teu ||  
Sadhaka naam japa hi laya layen |  
Hoi siddha animadika paen ||  
Japahin naamu jana arata bhaari |  
Mitahin kusankata hoi sukhari ||  
Rama bhagata jaga chari prakara |  
Sukruti chariu anagha udara ||*

'chariu anagha udara' means what? It's said that it's not right to be desiring. That means one should not go near the Divine with any kind of attachment. But if one has got such kind of desire, what's the harm in it? He's not depending on anyone else for the fulfillment of his desires, it's only the Divine that he is completely depending on. If today he remembers God for the want of his own safety, God will save him. Tomorrow, he'll develop a faith in God, he'll be immersed in pure devotion. That's why it is said that every devotee of God even with desire is *Anagha* as well as *Udara*. That means all these four kinds of devotees are sinless and powerful and too generous and broad at heart.

*Farther, my consciousness can be felt in the material vital, then on the mental plane and the other higher planes, everywhere.*

M: within these 10 kilometres?

**Babaji Maharaj:** What it means is that, the influence of the physical body of the Mother is spread over 10 kilometres. But in fact, the Mother's consciousness is very widely spread everywhere. Whoever is doing Sadhana, can achieve this.

What does this mean?

Suppose we would say that senior sadhaks or great sadhaks can feel the Mother's presence everywhere. But we are small sadhaks ... that's not true. Mother's consciousness is present everywhere – in the Physical world, the Vital world as well as in the Mental world. No matter whichever state of consciousness one lives in, be it in the beginning of the Sadhana or after that – if the sadhak wants, he can feel the Mother's consciousness everywhere and in every situation.

P: Is it possible for a new sadhak or someone in initial stages of his Sadhana to realise the Presence of the Mother merely by remaining conscious of Her Presence that the senior sadhaks have been able to realise at a stage of Sadhana they have reached after years of effort?

**Babaji Maharaj:** Yes, the most important thing is to know and to try. This is named as Sadhana and from the very beginning of the Sadhana if one has faith that he belongs to the Mother then [from that moment] he belonged to the Mother.

P: Then once we have faith, everything gets easier.

**Babaji Maharaj:** How would the faith come? First know that. Then you can try or do Sadhana.

*When I came here for the first time, I felt the atmosphere of Sri Aurobindo, felt it materially at a distance of ten miles, ten nautical miles, not kilometres.*

*The Mother*

**Babaji Maharaj:** Yes, Mother used to say this in the playground. We have heard it.

G: Mother is an Avatar. She can in this way ...

**Babaji Maharaj:** (*joking*) yes She's the Divine. It's possible for her. But it's not possible on our part. Because Lord Ramchandra was God. He was leading his life following strict rules and morality. We are not Ramchandra. It can't be done by us. We can't obey our parents. Had Lord Ramchandra acted like God, he could have performed all the tasks in the form of God, why did he have to take human form to perform the task?

He had come taking human form for the reason that whatever he showed through his action could also be done by ordinary human beings like us.

*It was very sudden, very concrete, an atmosphere pure, luminous, light, light that lifts you up.*

**Babaji Maharaj:** (*Laughing*): This can't be realized by staying here. Whoever would go out of Pondicherry and would come back after staying for 8 – 10 days, the more he would be nearing Pondicherry sitting in the train, the more he could feel that gradually he's getting into a different atmosphere.

P: It could be known fully?

**Babaji Maharaj:** Yes, could be fully known.

G: Sir, but nothing is happening to us. Look, how Shankaracharya could attain so much siddhi at such a young age...

**Babaji Maharaj:** (teasingly) the best is to eat and sleep. And once you become like Shankaracharya that you'll do everything; and why do beforehand?

G: No, we'll try...

**Babaji Maharaj:** No, what is trying? To eat and sleep?

S: The Sadhana that Shankaracharya could complete within few days, did he show us that this kind of Sadhana is possible on everyone's part?

**Babaji Maharaj:** Mother said so...Some attain that Siddhi within a few days, some take months to attain the same, some take years and for some it takes some lives. It depends on a person's aspiration. How on aspiration? The way it happened to Bilwamangala. Bilwamangala could attain God in a very short period. When Bilwamangala left everything and went away. While going, on the way near a pond, he sat to rest for a while under a tree. The womenfolk of the village had come for bathing in that pond. He then being attracted by a woman started following her. That family was a very devoted family. Especially, the husband of that woman was a great devotee. He then went and told everything to her husband. Her husband said that he's God's devotee. So, he invited him to his home and attended to him very well. And when his wife went near Bilwamangala, Bilwamangala asks for a needle from her head and gets both his eyes pricked. Because he thought "it's only because of these eyes that I am getting wayward..." The moment he got his eyes pricked, the woman screamed aloud calling her husband. The husband comes and sees that this is the situation. So he said to him, "Now that you have got your eyes pricked, where would you go, stay here."

Bilwamangala without listening to anything just walked away. Nothing was visible. Now that he has got no eyes, where would he go? There's no other way out too. What would he do? Immediately a boy came from somewhere and was found present over there. He asked, "Baba, where would you go?"

Bilwamangala said, "I'll go to Brindavan."

"But you can't see. How would you go to Brindavan?"

The boy then picked up a stick and handing it over to him said, "Hold this stick and walk with me."

Bilwamangala asked, "Where do you stay?"

The boy said, "I stay in this village."

(*Laughing*) Then he took him and went. He reached Brindavan and said, "Go, Brindavan has come." Bilwamangala asked, "Where are you going?" He replied, "...Go, Brindavan has come. Now that Brindavan has come why should I stay?" Thereafter Bilwamangala has said,

*Haath chhodai jaat ho  
Dubala janike mohi  
Hridayte jabo jayogee  
Tebe marad kahaubo tohi*

"Considering me to be weak, you are leaving my hand and going away. If you are going away from my heart, only then I'll call you a man."

What does this mean? One has faith in God, he'll immediately attain to Divinity. That means it's never right to consider oneself small for not being a great man. Bilwamangala was a great sinner. Then why would it happen for Shankaracharya only. When a person aspires, when he gets detached, if he aspires intensely at that time, he can attain to Divinity. How long did Bilwamangala take to attain God?

After that, leaving Bilwamangala at Brindavan, God left. Bilwamangala was remembering God over there. God used to come to see him daily and offered food to him. Away, after Bilwamangala's departure, even Chintamani had got a feeling of detachment. She too came leaving her family and home. At that time, Bilwamangala had lost his eyesight. Chintamani arrived at the place where he was there. By that time Bilwamangala had attained Divinity. God himself used to come and give food to him daily. Then he said to Chintamani, "God has already provided the food and left. You have some from this." Chintamani replied, "God has given for you to eat. Why should I have from your share?" then God came again gave food to Chintamani and left.

P: God himself used to come and leave the food?

**Babaji Maharaj:** Yes. God Himself.

M: It's for Chintamani that Bilwamangala could achieve God.

P: No, no, It's for Bilwamangala that Chintamani could achieve God.

*A long time ago, Sri Aurobindo had this reminder, with which you are all quite familiar, put up everywhere in the Ashram: 'Always behave as if the Mother was looking at you; because she is, indeed, always present.'*

*This is not some mere sentence, these are not just words, it is a fact. I am very concretely with you, and those with a subtle vision can see me.*

*The Mother*

This means that: whenever we do something or some adverse work, we know spontaneously that there is no one around watching it. But when we'll realise that Mother is present everywhere at every moment, and watches over us on whatever we do, that time we wouldn't be able to do any adverse work. We'll be careful.

If this assumption of ours gets stronger that Mother is always with us then how much ever the danger is, we won't fear. So, it's very important to practice that however big or small the danger is, you should always call Mother and think within, "Mother, I am yours".

P: Is it necessary to practice this?

**Babaji Maharaj:** Of course you have to practice. ... so whenever a danger comes immediately we need to think, "I am yours" and in case of any adverse movements be absolutely conscious and reject it. How to be conscious and reject. How to be conscious? Say for example, you know that on the consumption of pumpkin or arum you'll suffer from illness or when you are suffering from the problem of acidity, consumption of sweets would enhance the pain of the disease. Then one can no longer consume those adverse things. With this kind of ideas, one has to be conscious of the adverse movements and reject them all. If one would feel lazy to reject the adverse things then the Sadhana would turn pale, a person's pain and sufferings would intensify to a great extent.

M: When a child goes on committing a mistake, his mother saves him. Similarly, when we get angry on somebody or get to do some adverse work, won't our Mother save us?

**Babaji Maharaj:** (*in jest*) become like a child. Mother will save you from everything.

While doing we'll do everything that grown - ups do and while committing a mistake, Mother would help us like a child? As if God is quite stupid from us all, isn't it...? Remember, one can cheat anyone but not the Divine.

If you do something wrong out of ignorance, then Mother will help you. If you deliberately commit a mistake knowing that it's wrong and say "Mother, help me" then this is nothing other than opening the doors towards hell. That's why, whenever you get angry, immediately close your mouth, don't utter even a single word, and do Namajapa loudly.

Because, if you convert this anger into action, it would be a reason for all chaos and suffering in the worldly work and would also create an obstacle in the spiritual path. Read.

*I am with you in a very concrete manner and they who have a subtle vision can see me.*

*The Mother*

**Babaji Maharaj:** Mother says "they who have a subtle vision can see me."

*In a general way my Force is there constantly at work, constantly shifting the psychological elements of your being to put them in new relations and defining to yourself the different facets of your nature so that you may see what should be changed, developed, rejected.*

*The Mother*

**Babaji Maharaj:** Mother has said everything very clearly.

*But that apart, there is a special personal tie between you and me, between all who have turned to the teaching of Sri Aurobindo and myself, — and, it is well understood, distance does not count here, you may be in France, you may be at the other end of the world or in Pondicherry, this tie is always true and living.*

*The Mother*

S: At the other end of the world? After death?

P: No, no. That means whichever place in this world one may be present, if one accepts the ideals of the Mother and Sri Aurobindo, then the person develops a special relationship with the Mother.

**Babaji Maharaj:** Yes. Read.

*And each time there comes a call, each time there is a need for me to know so that I may send out a force, an inspiration, a protection or any other thing, a sort of message comes to me all of a sudden and I do the needful. These communications reach me evidently at any moment, and you must have seen me more than once stop suddenly in the middle of a sentence or work; it is because something comes to me, a communication and I concentrate.*

*With those whom I have accepted as disciples, to whom I have said Yes, there is more than a tie, there is an emanation of me. This emanation warns me whenever it is necessary and tells me what is happening. Indeed, I receive intimations constantly, but not all are recorded in my active memory, I would be flooded; the physical consciousness acts like a filter. Things are recorded on a subtle plane, they are there in a latent state, something like a piece of music that is recorded without being played, and when I need to know with my physical consciousness, I make contact with this subtle physical plane and the disc begins to turn. Then I see how things are, their development in time, the actual result.*

*The Mother*

**Babaji Maharaj:** Here, Mother says those whom Mother has accepted as her disciples there's an emanation of hers working for them. When Mother was present in her physical body, she was accepting people as disciples but now that she's not there, how shall we know that who is She accepting as disciples?

This means that whoever has accepted this Yoga, Mother has accepted him.

P: At that time Mother was accepting them as disciples in the Ashram.

**Babaji Maharaj:** The person to whom Mother was giving permission to stay in the Ashram, was accepted by the Mother. Now, whoever would accept this Yoga, Mother would accept him, but one has to accept the Mother's yoga with full sincerity. One should realise that whatever he's doing – good or bad, all are being watched by the Mother. Because in reality, each and every work done by the Sadhak, is being watched by the Mother.

S: It's written here that each time that one remembers the Mother in difficulties; Mother immediately sends a force of hers, an inspiration or the capacity to protect oneself. It's only when someone in great danger remembers the Mother that Mother will come to his help but in case of small difficulties – say for example, when we get a headache we call Mother... Is this wrong?

**Babaji Maharaj:** Why should it be wrong? Whatever be the danger, it's always good to remember the Mother all the time.

S: If we are suffering from an ordinary pain and call her, does she listen?

**Babaji Maharaj:** When one will call with full sincerity, Mother will definitely listen. But when there's no sincerity... you say just for the sake of saying, "but I have Mother with me" ... you just say in words ... of course God won't listen to that. Where there is sincerity, God immediately listens to our call and comes to our help.

Let the suffering be big or small, when someone calls to God desperately, God will definitely help him.

G: Even though we don't call or do anything ... God will anyways help us.

**Babaji Maharaj:** Only words won't do. One has to have that kind of faith. This is possible when one surrenders himself completely to the Divine. Then God accepts him. And the person needs to always dwell in the consciousness that he belongs to the Divine. Then there is no more any need for him to call the Divine.

Till the time we are sheltered under the Divine, but have not yet surrendered ourselves completely to the Divine, till the time we have got something of our own, till then it is necessary to call the Divine.

G: How can we know that we completely belong to the Divine?

**Babaji Maharaj:** (*laughing*): Once you finish eating after feeling hungry, would you go and ask somebody else whether you are full or not?

S: When one reaches to that position, one would naturally understand that, isn't it?

**Babaji Maharaj:** When you surrender yourself completely to Mother and depend completely on Her, then you ask yourself, "Have I surrendered myself completely and do I depend completely on the Divine?"

The Sadhak can know this quite spontaneously. The way a mother loves her child. This is quite natural. Does she need to ask somebody, "Whether I love my child or not, or does it hurt me when my child is in pain?" Does she need to ask this question to someone else?

G: No

**Babaji Maharaj:** (*laughing*) If she doesn't need to ask. To know whether we are completely sheltered under the Divine, do we need to go and ask somebody else! Read.

*And if for some reason you write to me asking for my help and I answer "I am with you", it means that the communication with you becomes active, you come into my active consciousness for a time, for the time necessary.*

*And this tie between you and me is never cut.*

*The Mother*

**Babaji Maharaj:** When a person even for once accepts the Divine, the Divine immediately accepts him, He never abandons His devotee. If one is conscious, "I belong to the Mother. The Mother has accepted me. And she is always with me." Then one can always stay fearless. He can easily move ahead in all kind of situations without any obstacles. But if one is not conscious, then although the Mother will be with him always but he cannot stay fearlessly.

S: All our beings have still not accepted the Divine; the result of which, at the time of danger, we immediately give way to fear instead of remembering the Mother.

**Babaji Maharaj:** It's true that all our beings have not been pure as yet. But at least some parts of our being are open to the Divine, otherwise we wouldn't have been able to take shelter under the Divine. The part of our being which has craved for the Divine, if we help that part by thinking in our mind... call Mother rigorously and think that we belong to the Mother and Mother will definitely help me out of this danger... By doing this, a large part of our being would gradually start being conscious of the Divine presence. And the idea that the Mother is with us will become firm and spontaneous.

*There are people who have long ago left the Ashram, in a state of revolt, and yet I keep myself informed of them, I attend to them. You are never abandoned.*

*The Mother*

**Babaji Maharaj:** The Divine never abandons the one He has accepted once.

Goswami Tulsidas has said:

*"Koti Bipra badha lagahin jahu  
Aen saran tajaun nahin tahu"*

Someone who commits a great sin by killing one crore Brahmins, that means even if the greatest sinner comes under my shelter I would never leave him.

S: Then how is it that the devotees of the Mother and Sri Aurobindo meet with accident or mishaps? Mother never leaves them. Whether we know or don't know, it's true that the Mother is always with us...

**Babaji Maharaj:** Such is our lookout, what can we do? All those who have taken refuge under the Mother's protection and the number of people out of them who are not meeting with any kind of accidents or mishaps, are you able to take count of them? And those people who have accepted the Mother are being don't we come across the news of people who have accepted the mother, being saved from many fatal accidents? I receive numerous letters stating, "by Mother's Grace, we were saved." K wrote to me just two days ago... he had been to Rourkela to attend the Relics installation function. He was travelling with his entire family in a jeep. While returning back from the function at one point, when he tried applying brakes on the jeep, the brakes didn't work. There was every possible chance for the jeep falling down. Had the vehicle fallen down, the entire family... his son, daughter, wife, everyone was inside the jeep. No particle would have survived! But by Mother's Grace, all were saved. Nothing happened to anyone. Such kind of mishaps occur in large number and the Mother saves many people from such dangers.

Now the question is, why does one fall into such kind of situations at all? When a person doesn't remember the Mother, when one completely forgets the Mother, when one gives way to ill – thoughts, that's when he is not able to receive the protecting force of the Mother. Though the Mother's force is always there protecting him but he turns his face away from it. Therefore it's always necessary to remember the Mother's name.

*In truth, I hold myself responsible for everyone, even for those whom I have met only for one second in my life.*

*The Mother*

**Babaji Maharaj:** Mother has taken all our responsibilities. And (*laughing*) when Mother herself is saying this, definitely it's true. But we are not able to idealise it. That's why we get into trouble. And by believing in this, if we think, "Mother is always with us and she is protecting us from everything" then there will be no pain and sufferings. One would lead a very peaceful life full of delight.

**P:** But Mother has never seen us?

S: Who knows, She must have seen you in your previous life!

**Babaji Maharaj:** Yes, Mother said that those whom I have met even for once, I have taken their responsibility. But for those who have come new to this place, Mother hasn't met them physically, then who will take their responsibility? No, it's not like that. Even after leaving her physical body, Mother is present here in earth. Those who would follow the Yoga of Mother and Sri Aurobindo, Mother will accept them and will take all their responsibilities.

*Now remember one thing. Sri Aurobindo and myself are one and the same consciousness, one and the same person. Only, when this force or this presence, which is the same, passes through your individual consciousness, it puts on a form, an appearance which differs according to your temperament, your aspiration, your need, the particular turn of your being. Your individual consciousness is like a filter, a pointer, if I may say so; it makes a choice and fixes one possibility out of the infinity of divine possibilities.*

*The Mother*

**Babaji Maharaj:** If we have this belief: "Mother is there with us always, protecting us", then that will happen. She'll always be there to protect us. We are not able to have faith in this.

S: Mother says that every individual is a filter or a pointer. That means, from the boundless, eternal forms of the Divine, they as per their limited outlook, idealise God or Mother and Sri Aurobindo to be this or that. For example, if we consider a pot or a bucket or a drum full of water to be the entire Ocean...

**Babaji Maharaj:** We should always remember that Mother's force is always protecting us. It is always with us. Because whatever Mother says can never be otherwise.

G: What Mother says is true. But senior Sadhaks are like big pots. We are small...

**Babaji Maharaj:** Most important thing is faith. If you have faith and confidence, then you are bigger pot...

*Bhabaku nikata Prabhu abhabaku dura*

If you have the feeling, God is there, where else will He go. If we assume that Mother is with us, then Mother will always be with us. And if we assume that we are small pots, we have too many flaws, we are not able to surrender or remember Mother, then will Mother be with us? In this way we have distanced ourselves from her – she'll be far from us.

A: Mother is with us. She guides us in all our good and bad times. I don't know why I am not able to accept this. What should I do to make myself believe that Mother will protect me?

**Babaji Maharaj:** Suppose your best friend is walking with you. Somebody comes to thrash you. At that time, you have to believe that your friend will definitely protect you. It's natural that my friend is there with me, who will definitely help me. The way you can trust your friend, why can't you have confidence in the Mother? It all depends on oneself.

When you came to Ashram, you had come with a feeling that you'll be staying in the Ashram and the Ashram will take all our responsibilities. Then why can't we have confidence in the Mother during our difficult times? Then depending on whom have we come here, leaving our home? if we have come all this way from home depending completely on the Mother, then why can't we depend on her during our difficult times?

*In reality, the Divine gives to each individual exactly what he expects of Him. In reality, the Divine gives to each individual exactly what he expects of Him.*

*The Mother*

**Babaji Maharaj:** Mother has said everything over here.

*If you believe that the Divine is far away and cruel, He will be far away and cruel, because it will be necessary for your ultimate good that you feel the wrath of God; He will be Kali for the worshippers of Kali and Beatitude for the Bhakta. And He will be the All-knowledge of the seeker of Knowledge, the transcendent Impersonal of the illusionist; He will be atheist with the atheist and the love of the lover.*

*The Mother*

M: Maharaj, the way the people of Janakpur had seen Ramachandra in different forms, is it in that way?

**Babaji Maharaj:** Yes

*Jinha ke rahin bhavana jaisi |  
Prabhu murati tinha dekhi taisi ||  
Janaka jati awalokahin kaisen |  
Sajana sage priya lagahin jaisen ||*

People in Janakpur worshipped Lord Sri Ramachandra according to their own feelings in His various forms. The inhabitants of Janakpur saw as if somebody too intimate to them had come to their place. The great warriors who were there felt as if *Veer rasa*, Heroism, has been incarnated and the Rakshasas felt as if the Lord of Death himself has appeared in front of them. Everyone worshipped the same Lord Sri Ram in their own different ways.

And ours is such a simple and inexpensive thing. You just need to feel, 'I am Mother's and Mother is always with me'

M: Whoever would think that Mother has turned into a stone, she's not listening to my call anymore, and indeed she would turn into a stone for him?

*He will be brotherly and close, a friend always faithful, always ready to succour, for those who feel Him as the inner guide of each movement, at every moment. And if you believe that He can wipe away everything, He will wipe away all your faults, all your errors, tirelessly, and at every moment you can feel His infinite Grace. The Divine is indeed what you expect of Him in your deepest aspiration.*

*The Mother*

**Babaji Maharaj:** Whatever Mother has said here, all of these have been mentioned in the holy scriptures. But it's not so easy to understand the scriptures here Mother has explained everything very clearly. There's no problem in understanding this.

S: It's evident that during the transformation of the body, one will be attacked by diseases, if one has faith in the Divine, can't these diseases be avoided?

**Babaji Maharaj:** If you have faith and confidence in the Mother, then why wouldn't it be possible? Diseases can't be completely avoided. But the intensity of pain that people in ordinary life have to suffer will be much lesser than that of those who have faith and confidence in the mother.

One more thing, this integral yoga, in spite of being too difficult is very easy. It's only by depending completely on the Mother that this can be done.

S: All these depend on faith. The more faith one has, the easier everything gets for him. But how is it possible to make the faith firm?

**Babaji Maharaj:** Whatever we ask from the Mother, Mother will give that to us:

*Jo kachhu chahiye manmahi*

*Ram krupa kachhu durlabh nahin |*

Whatever one asks for sincerely, one would definitely be provided with that. Only you have to wish for that. Whatever you wish for, God will give that to you.

P: But Mother and Sri Aurobindo have said many things at many places. Now what should a Sadhak wish for?

**Babaji Maharaj:** What many things?

P: At one place they asked for aspiration, surrender and rejection of lower nature. At another place, it's said, "Hold on to Mother and everything will be done". Yet at another place it is said that once you have complete dependency on the Mother everything will be done...

**Babaji Maharaj:** All these only differ in words but the meaning is all the same.

*Gira Arath jal beechi sama kahiata bhinna na bhinaa ||  
Banadau Sita Ram pada jihnahi param priya khinna |*

That means, as sentence and Meaning – both are the same but two different words; water and wave are two different words but mean the same – all these are like this.

One more thing everybody should remember. Dependence on the Mother can also be developed even before doing Sadhana. And this can be possible by repeating Mother's name constantly. Along with that, you need to read Mother's books and discuss. This discussion is very important.

**Question:** Isn't it sufficient to read the books of Mother and Sri Aurobindo at home? What's the need to come to such discussions? When Mother and Sri Aurobindo themselves have written those books, what is the need to participate in this collective discussion?

**Babaji Maharaj:** Those who say that they read at home and understand everything, actually.... It's not right to say that. Actually, it's difficult to read and understand correctly at home. That means, when you try reading the writings of Mother collectively, it'll penetrate more deeply into heart rather than reading the same alone sitting at home.

I have seen many great, knowledgeable people who have read Sri Aurobindo's Life Divine many times. But while saying they'll say that Transformation means to achieve a type of *Moksha* after death. That means even great, knowledgeable people also are not able to understand the writings of Mother and Sri Aurobindo properly. Whereas through discussion, it is easier to make these things penetrate into the heart.

M: But Maharaj, now that you are here, we are coming and discussing with you. But if we, group of ignorant people would sit together and discuss, would it not so happen that we would spoil up the mean of everything? Like, taking the example of The Gita, elaborating ting the same, Sri Binoba was able to find out the gist of the Bhoodan Movement, elaborating the same Gita, Gandhiji followed the path of *Ahimsa* and Sri Aurobindo, elaborating the same thing

**Babaji Maharaj:** And... and... when intellectual people deliver a speech, the way they would mess up with the meaning of a particular thing you won't get anything out of it. The concept would be somewhere and they would be elaborating their Sanskrit skills for hours together taking the meaning to somewhere else. That is how you are saying. Had Binoba accepted Purna Yoga?

M: No

**Babaji Maharaj:** Had Gandhiji aimed at PurnaYoga?

M: No

**Babaji Maharaj:** Gandhi... Whatever idea he had, accordingly he had elaborated the Gita. Binoba had elaborated the Gita as per his understand. And if you sit together reading a book; would it be like – one would be following The Mother and Sri Aurobindo, another would be a disciple of Binoba and the other would be disciple of Gandhi? (*laughter*)

M: No

**Babaji Maharaj:** If you read together, everyone would be those following the Mother and Sri Aurobindo. Then why would there be a disruption in the discussion?

S: Among them would also be there Sadhaks who must have progressed a little more...

P: No, when more than one person would sit and discus together, Mother's force would work there...

G: and also there is an independent vibration created over there. Moreover...

**Babaji Maharaj:** No, Listen. (*emphasising*) Instead of reading Mother's book individually, it would be more effective when five people would sit together and discus on that.

M: Sometimes study circle members are not able to sort out, they write to you...

**Babaji Maharaj:** Generally, those who do study circles are not so well progressed in Sadhana, so there might arise some problem. But through that study circle, one can find at least one or two persons coming out as good sadhaks. So it won't be much of a problem to sort out the solutions of the raised questions in individual study circles. And if such study circles are widespread, then very few Sadhaks would come out. Mother's work would be carried on through them and all the problems can be solved through discussions among themselves.

S: It may so happen suppose, a sadhak sincerely wishes for an answer to a question then Mother herself would arrange the answer for him. It may happen that while going on the way somebody might come and say something that the sadhak may find his answer in it or may be, he may come across some sort of book or a kind of message where he can find his answer...

**Babaji Maharaj:** Yes, when a person would ask for something sincerely, he would definitely be able to realize it.

*And when you enter into this consciousness where you see all things in a single look, the infinite multitude of relations between the Divine and men, you see how wonderful all that is, in all details. You can look at the history of mankind and see how much the Divine has evolved according to what men have understood, desired, hoped, dreamed and how He was materialist with the materialist...*

*The Mother*

**Babaji Maharaj:** God has always been to man according to what man has looked up to Him. For Prahlad, Lord Narasimha had been a beautiful idol; full of delight; but for Hiranyakashyapu, He had been his death. In this way God has manifested Himself according to whichever way any individual has beckoned him – these things are there in our past scriptures. Even now, the Divine will be there with you the way you would call up on him

*... and how He grows every day and becomes nearer, more luminous according as human consciousness widens itself. Each one is free to choose. The perfection of this endless variety of relations of man with God throughout the history of the world is an ineffable marvel. And all that together is only one second of the total manifestation of the Divine.*

*The Mother*

**Babaji Maharaj:** Whoever would like to have God, He will come to them as their child; and would do everything as if he knows nothing. He will cry like a child, would tremble with fear of getting beaten up...

When Yashoda told to Sri Krishna, "You have eaten mud." And he crying out of fear he said, "No, I didn't eat mud." She said, "Open your mouth." And was holding a whip in her hand with the purpose of beating. Sri Krishna opened his mouth out of fear. The moment he showed his mouth, the entire Universe was seen inside his mouth. And on seeing this, Yashoda suddenly got frightened. Sri Krishna said, "Don't tell this to anyone else." (*Laughter*)

S: In former Yoga all these feelings: *Dasya* (that of a slave), *Sakhya* (that of a friend), *Batsalya* (that of Motherly love); these things are not there in our yoga. But in Integral Yoga, it is only Mother.

**Babaji Maharaj:** In Bhakti yoga there were five Bhavas: *Balya*, *Sakhya*, *Batsalya*, *Madhura*, *Shanta*. There were five *Rasas*. In these *Rasas*, such kind of feelings were there for the Divine as if God is the son, God is the friend, God is the child, God is the parent these were the feelings. In this Yoga we don't have all those feelings. Why not?

In this Yoga there will be transformation. By doing Surrender and Aspiration; Mother's force is with me – if you have this feeling, you can proceed with your Sadhana. The transformation of our being will continue. The five *Bhavas* that were being imagined in the former yoga, would no longer be just in imaginations in this Yoga, it would turn into true relationship. By getting transformed with the Divine our consciousness will become one with the Divine. ... that's why we no more need this relationship.

By imagining that kind of relationship, what was happening in former Yoga? This relationship was necessary in order to quit the mind, life and body. By practicing this relationship with God, all the attachments in the mind, life and body of a sadhak perishes, because the sadhak thinks, 'God is my friend'. Where is He? Or in Saket, Golakh or Baikuntha. "I am with Him and serving Him. My body is a Divine body, this body of flesh and bone is not mine." By imagining such a thing, the sadhak falls into a habit, it descends into his consciousness. As a result, after leaving his body, he finds himself dwelling with God in Saket, Golaka and Bainskuntha, attaining the same body; the way he had imagined.

It's not the same in this Yoga. In this yoga there will be transformation. For that we don't need to forfeit our mind, life and body. So that kind of feelings is not necessary for this. In our yoga it's a sole necessity to have just this feeling that Mother is always with me and she constantly protects me.

S: Then ours is a feeling of only Mother and a Child.

**Babaji Maharaj:** we have all kinds of feelings.

S: In the yoga of surrender ours...

**Babaji Maharaj:** No... we are Mother's. Mother is always with us and protects us. It is this feeling that we have. And if we surrender, this feeling will definitely be there. Be it in the preliminary stage of Sadhana or advanced stage, this feeling can be retained by a sadhak right from the beginning. If we have this feeling, Mother would protect us from all difficulties. So, there's a feeling of a child ...

S: At the very utterance of the word 'Mother', there arises in a sadhak the feeling of a child. That means the way a child relies on its mother, the same reliance comes for the Divine. For us, the most important is surrender and trust in the Mother's force, therefore Sri Aurobindo...

**Babaji Maharaj:** It's not that. In this yoga, Mother and Sri Aurobindo are one. That is what was just read out, Mother says, "*Sri Aurobindo and myself are one and the same person*". Sri Aurobindo has brought down and established the Supramental truth over here. But for doing the work Mother Herself the visible force. Sri Aurobindo has said, "Divine who is the Sadhak and the Sadhana" that means God alone is the Sadhak and God alone is the Sadhana. Why is God the Sadhak and the Sadhana? Because His force descends in the form of Peace, Light, Strength, Ananda and transforms.

*The Divine is with you according to your aspiration. Naturally that does not mean that He bends to the caprices of your outer nature, — I speak here of the truth of your being. And yet, sometimes he does fashion himself according to your outer aspirations, and if, like the devotees, you live alternately in separation and union, ecstasy and despair, the Divine also will separate from you and unite with you, according as you believe. The attitude is thus very important, even the outer attitude. People do not know how important is faith, how faith is miracle, creator of miracles. If you expect at every moment to be lifted up and pulled towards the Divine, He will come to lift you and He will be there, quite close, closer, ever closer.*

*The Mother*

**Babaji Maharaj:** Mother says that it all depends on the person. The Divine will be with a person according to the attitude he has for Him.

C: In 'Integral Yoga and Three-fold Work' you have written that the form of work is not different but due to the difference in attitude towards the work, there are different kinds of outcomes.

**Babaji Maharaj:** Yes. The form of work is never different. As bathing, eating, sleeping, doing a job, studying, earning, running a business – all these are work. But if a person does all these for his own sake, for the sake of his family, for the sake of his nation, for the sake of helping humanity then he will be trapped in the bondage of life and death. If one does a good work, even then one has to take birth in order to enjoy the good outcome; if one does unfair work, even he has to take birth in order to bear the negative outcome. But if the same work is done with God as the objective, by surrendering everything to God; and with the idea that this world belongs to the Divine, we only out of ignorance claim everything to be ours – family, house, property; it's only then that a person would be able to liberate oneself from all sufferings and the bondage of life and death.

In Spirituality there are three types of work. The believers in non-duality create segregation between mind, life and body. The work they do by segregating mind-life-body, they no more suffer the outcome of that work. Because they think that the world is a myth and falsehood; and so the body too is a myth and falsehood. As a result, they don't get bound to the outcome. The work by the devotees is done with God as their objective, with an attitude of service to God, surrendering everything to Him. So, they don't get attached to any kind of work. But this kind of work helps them in achieving Divinity. And if that work is done with the objective of Transformation; with a spirit of being an instrument of the Mother: starting right from bathing, sleeping, eating, job, business to home, family, world 0 all these belong to the Mother, if all work is done with this attitude, then the Divine shakti will manifest through that work. It will transform our mind, life and body.

So, forms of work are not different. But due to the difference in attitude towards work there is difference in outcome.

S: What is meant by duality and non – duality?

**Babaji Maharaj:** Non – Duality means... the way all knowledgeable people or the followers of Shankaracharya believe that this world, the body and all other visible objects are false, illusions. Brahma is the only truth. There's nothing other than Brahma. All these visible objects, everything is a falsehood, an illusion. Because all these didn't exist earlier, neither would they exist in future, all these are momentary, they would last only for some time and then get destroyed. For example, a tree would not last forever. Today it's there, tomorrow it would get destroyed. That means a thing that wouldn't last forever is not the truth, it's a falsehood. This body of ours wouldn't last forever – that's why it is a falsehood. And all those objects that we are able to see, they won't last forever, so all is a falsehood. So, in non - dualism, the belief is that this world is only an illusion, falsehood. Only a formless and limitless being is the one and only Truth.

S: This ordinary work that we are doing, we are not doing it with an intention of facing outcome from it.

**Babaji Maharaj:** you mean to ask: somebody would come and say, “you are saying that if a work is done with God as the objective, one no longer has to face the consequence for the work done. We are not doing anything with ourselves as the objective. Then why should we suffer the outcome?” Isn’t it?

S: Yes (*laughing*)

**Babaji Maharaj:** this can be argued. But it has been converted in our nature that this is my body. If the body is mine, then whatever work is being done through this body is my work. So, whatever work is being done, it’s important that the work has to be done consciously with a feeling of surrender.

The devotees of God perform every act with the objective of attaining Divinity. In Sri Aurobindo’s yoga, every work is done with the objective of transformation of the body. So, because of having varied attitudes, various objectives are achieved in the same work. That’s why it is said, work is the reason for bondage whereas the same work can also be the reason for freedom.

S: What is Dualism?

**Babaji Maharaj:** Dualism is: we are servants of God, God is our Lord, God is our husband. So, worshipping God, offering prayers to Him, taking His name, all these can be done if you are a believer of non–dualism. This is called dualism.

Dualism means to worship God and non-dualism or the philosophy based on knowledge considers this world, the entire Universe is falsehood, Brahma is the only truth.

S: These words Dual and non–dual, why have they been used?

**Babaji Maharaj:** Dualism means where there is a feeling of differentiation. Non-dualism means which is not two or where there is no feeling of differentiation – the Brahma is the only thing present everywhere.

A: Sir, will there be attachment to work after transformation?

**Babaji Maharaj:** When Physical being or this matter will get transformed, how can there be attachment to work!

A: Then we won’t have attachment to work. Those who are doing Sadhana, will they be free from work?

**Babaji Maharaj:** Well, it's not possible for a sadhak to be free from work immediately from the time that he begins his Sadhana. He has to consciously...

S: How can he be free from the beginning? Till the time he hasn't become perfectly conscious, a Sadhak would obviously be having attachment towards work.

**Babaji Maharaj:** That is why it is necessary to do the work first and then surrender by words. Then, while doing the work as a service to the Mother, gradually the feeling of doing the work as a worker, instrument and child will come in the consciousness. So, every work even if done externally, if we surrender it to the Divine, it comes in the consciousness. So far as there hasn't been complete surrender one has to bear the fruit of his work and also one has to pass through the cycle of birth and death. Then if we surrender what we do, that will come in our consciousness and instead of bearing the fruit of our work there will be Divine shakti working in its place. That means our fate would go from our work cycle to the hands of the Divine Mother.

P: In the book 'The Mother' it is written, "There must be no attachment to the work or the result." What kind of attachment does a sadhak has in his work?

**Babaji Maharaj:** The kind of attachment a Sadhak has in his work? Say for example, somebody has been assigned a particular work. Later he is asked to quit that particular work and assigned a new one. Then he will say, "If I quit this work, who else can do it. Except me nobody can do this work well. So, how is it possible for me to quit this work?" By showing some such reason or the other, he wouldn't like to forego that work. This is called attachment in work. But if one has to become a true servant of the Divine, if one wants to undergo Sadhana with full sincerity, it's not correct for him to have this kind of attachment.

Here a question arises, "then how will a Sadhak be able to do his work with full sincerity and dedication? If a work is done with sincerity and dedication, then naturally there will be attachment in the work." So what is the difference between attachment and sincerity? Sincerity or dedication in work is to do the work with maximum perfection. Without any flaw or imperfection.

Without allowing laziness and other lower nature to act in you. And to make sure that there is absolutely no imperfection in the objective in which the work is being done.

Attachment in work is: we forget that work is to be done with the purpose of Sadhana; instead we start thinking of various ways of doing the work in which we will earn fame, by which people will appreciate us and praise us. We'll be benefited in such and such ways, etc.!

S: I like this work – is this attachment?

**Babaji Maharaj:** The principle of work is so subtle that to understand it is quite difficult. To like the work is good. But to like the work because it is the Divine work, is the right attitude. But to have attachment or one's own likes and dislikes or preferences in the work is not the right attitude.

S: I have this as preference, I'll do this work, I won't go if I am assigned a different work. This means that I have attachment in work!

**Babaji Maharaj:** Whoever says that he likes a particular work and doesn't show interest in any other work even if it belongs to the Divine, then it is the sign of attachment.

P: It is here in the Ashram when we are asked for a change in our work that we can know if we have attachment in work or not. But people staying outside the Ashram, all those who are involved in worldly matters, how will they know whether they have attachment in work or not?

**Babaji Maharaj:** Won't it be known? One will do all that is possible for one's own son but will do nothing for someone in the village who is sad and suffering?

P: But if one is able to do something for others, is it enough a proof to know that he doesn't have attachment in work?

**Babaji Maharaj:** (*laughing*) Even there one has attachment in work. It's for the people his own village that he is doing or for the people of his own country...

P: Then by doing what will it be known that one does not have attachment to work?

**Babaji Maharaj:** Till when the work is not done for the Divine purpose, there is attachment in work. Only when the work is done for the Divine purpose that one will be free from all attachments and desire; and eventually there will be actual development of the people in his village, country and family.

*... no claim to possess the Power that should possess you, ...*

*Sri Aurobindo*

**Babaji Maharaj:** What does 'to possess the Power' mean? How does the sadhak possess the Divine Power? When in the sadhak, the ego creeps in and intensifies within, then he thinks, "It is the Divine Power that has started working in me.

Everything will happen according to what I say. Everything good will happen. People will come to know that things happen exactly according to it what I say." This feeling of a sadhak is very dangerous. The other lower nature like violence, jealousy, revolt, greed, attachment – on the part of a sadhak could be easily identified. But the spiritual ego of a sadhak is very powerful and quite subtle. the sadhak is not able to recognize it quite easily. That's why one should never try to apply one's own will.

And this spiritual ego comes when the sadhak thinks, "if I say, it will happen. Things will happen exactly according to what I say." This means to possess the Divine Power.

P: Does the sadhak want to possess the Divine Power intentionally?

**Babaji Maharaj:** No. the Sadhak knows that it is the Divine Power working in him and he doesn't use it. Because if he uses it, there will be a downfall.

*no pride of the instrument, ...*

*Sri Aurobindo*

**Babaji Maharaj:** But this is quite dangerous. Goswami Tulsidas has said –

*Asa abhimaan jaai jani bhare . Mai sebak raghupati Pati more.*

Meaning, not even by mistake should this pride go from within me that I am a servant and Raghupati is my Lord or Husband. And here Sri Aurobindo says that there must be no pride of the instrument. These two seem quite opposite. But in spirituality, there ought not to be any opposites. There is difference in words only, but the essence is the same. We are not able to understand that, and hence we consider it as opposite. The same meaning has been expressed in converse words. Without being able to understand that we consider one as opposite to the other.

There Tulsidas says, "God is my Lord and I am his servant – this vanity of mine must never go even by mistake". But here Sri Aurobindo says that there must be no pride of the instrument. Pride means what? To think within oneself, "I am God's instrument. Who else can be like me!" (*laughing*) This is vanity.

S: But this kind of thing is said by a sentimental devotee. What's wrong in this?

**Babaji Maharaj:** (*laughing*) Once a disciple of a Guru was going on the way. An elephant was coming from the other side. The disciple said, "There's Divine in the elephant. How can it harm me?" he didn't move from the way. The elephant then came and flung him onto the roadside. He then went and asked his Guru, "You had

said that if one has faith in God nobody can cause him any harm. Then why did the Divine in the elephant fling me?"

The Guru said, "What was the Divine in the mahout saying? you say that God is present everywhere, so when the mahout God was saying, "get aside", "get aside", why didn't you listen to him then? Wasn't the Divine present inside the mahout?"

Similarly, if there's a snake coming, you'll go in front of it and say, "there is Mother present in the snake, what can it do to me?" This is pride. Because God will definitely protect us against danger. But why to challenge God? Saying like this is like challenging God, is not it?

*... no vanity or arrogance. Nothing in the mind or in the vital or physical parts should be suffered to distort to its own use or seize for its own personal and separate satisfaction the greatness of the forces that are acting through you.*

*Sri Aurobindo*

S: All the three have been denied – Nothing should be allowed to act in the mental, vital or physical parts.

**Babaji Maharaj:** Cooperation of all the three means when the Divine Shakti works in the mind, the mind has to be in full concentration, when it works in the vital, the vital will not give way to any kind of desire and when the Divine Shakti will work in the body, the body can feel and perceive it.

S: Then our mind, vital and body will not disfigure the work of the Divine Shakti.

**Babaji Maharaj:** Yes, it should not be used for any other purpose. If used for any other purpose, it implies that one has got his own selfish needs in it, the reason for which he would wish the work be done. But vesting the conditions of one's ego, if one wishes to work for the Divine then it's alright. But the ego should not be such that one would think as the Divine Shakti is working in him, everything will happen according to his wish.

Everything depends only on feelings. Work being the same, one can be bumptious in it, whereas one can even be an instrument in it.

Read something from the Mother's writings.

*The integral yoga consists of an uninterrupted series of examinations that one has to undergo without any previous warning, thus obliging you to be constantly on the alert and attentive.*

*The Mother*

J: What kind of examination is taken without any previous warning or indication?

**Babaji Maharaj:** Yes

J: Will He give indication?

**Babaji Maharaj:** What indication? How the Divine comes for examination without giving any warning? If I say that I would come to you at 10 'o' clock. This is indication. And to reach suddenly without saying anything. That means to come without any prior notice. Did you understand now what is meant by previous warning or indication?

J: How does God come without any indication? What does indication mean here?

**Babaji Maharaj:** Suppose somebody wants to come to you...

J: By 'previous warning', what does Mother mean here?

**Babaji Maharaj:** Yes, that's what she is saying here. Suppose somebody tells you that he would come to meet you at ten 'o' clock. This means that you have got the notice of his arrival; and that's why you will wait. But if you are not informed about anything and suddenly he comes and meets you. Then... suddenly you won't understand anything, you won't be able to do any work.

Similarly, Mother says that the Divine doesn't give any prior notice for the examinations that He Divine takes. He won't say, "I am coming. You be alert." (*Laughter*) That means the Divine won't ask you to be alert when He comes. Because the attitude that one wears all the time is the real examination. If one is not alert, whatever incident occurs he won't take it as examinations in the right way. He would sink into desperation and disappointment. That means he wasn't able to accept the Divine; and become an instrument to the tenebrous force. If the tenebrous force starts utilizing the sadhak, the result will be awful. Therefore, sadhak should always be very careful to choose which one is receivable and which one is disposable. Hence, sadhak must always stay conscious. If he is not ever-alert and vigilant, the things that ought to be rejected would always come back to him. It won't be possible to abandon those things. He would then accept those things, the result of which will be extremely awful, and the sadhak will suffer a lot. That means the examinations in the life of a sadhak come without previous warning.

S: That means all these anger, desire, greed, fascination would come without any prior notice?

**Babaji Maharaj:** Yes, if one is not conscious, while executing these things he won't know what would be the consequence. Immediately he will start behaving accordingly, but the result would be terrific. That is why the one who is always conscious can understand what would be the consequence. Therefore, one should not execute those qualities. Then one can pursue Sadhana in the right direction.

P: That means there are tests going on at every moment in our life?

**Babaji Maharaj:** Yes. Every moment there is a test. Therefore, we have to stay alert at every moment. How to stay alert? Only if one does *Namajapa*, one can stay alert and vigilant.

By doing *Namajapa* the mind, body and vital will be enlightened, there will be a rise in the conscience of the sadhak. He would be able to distinguish between good and bad. Therefore in order to remain alert it is very necessary to chant Mother's name all the time.

S: *Namajapa* is definitely essential for a sadhak but along with it *Satsang* is also very much necessary. As a result of *satsang* he can be saved from all peril.

**Babaji Maharaj:** Yes, *Namajapa* will protect the sadhak from all peril but through *Satsang* he would be able to know many secret spiritual things in a short period.

All those subjects which would have taken several days – or may be several years for a sadhak to understand by his own experience, through *Satsang*, those things could be understood in a short period. This is why Tulsidas says:

*Satsangta muda mangal mula | Soi phala siddhi sab sadhanaphula |*

That means *Satsang* is entertaining as well as the basis of the wellbeing of a sadhak. And only through this can a sadhak attain Siddhi. All other means of Sadhana is just a bloom.

*Three groups of examiners set us these tests. They appear to have nothing to do with one another, and their methods are so different, sometimes even so apparently contradictory, that it seems as if they could not possibly be leading towards the same goal. Nevertheless, they complement one another, work towards the same end, and are all indispensable to the completeness of the result.*

*The Mother*

S: What are those three groups?

P: Mother says about it here.

**Babaji Maharaj:** But the Divine is always present behind these examiners.

*The three types of examination are: those set by the forces of Nature ...*

*The Mother*

**Babaji Maharaj:** Yes, Nature Force

*The three types of examination are: those set by the forces of Nature, those set by spiritual and divine forces, and those set by hostile forces. These last are the most deceptive in their appearance and to avoid being caught unawares and unprepared requires a state of constant watchfulness, sincerity and humility.*

*The Mother*

**Babaji Maharaj:** What are the things that are necessary?

P: vigilance, sincerity and humility.

**Babaji Maharaj:** Vigilance, Sincerity and surrender.

*The most commonplace circumstances, the events of everyday life, the most apparently insignificant people and things all belong to one or other of these three kinds of examiners. In this vast and complex organisation of tests, those events that are generally considered the most important in life are the easiest examinations to undergo, because they find you ready and on your guard. It is easier to stumble over the little stones in your path, because they attract no attention.*

*The Mother*

P: This means, in the path of his Sadhana, the Sadhak is able to identify and reject the walloping stones like anger, desire, greed, fascination, etc. quite from a distance. But

he doesn't cast an eye on the little stones in his path and gets defeated quite easily over there.

**Babaji Maharaj:** What are the little stones? That is one's ego.

J: Among the types of the examiners that Mother has mentioned, first is the Forces of Nature, then she says about the spiritual and divine forces and at the end she says come the hostile forces.

**Babaji Maharaj:** yes, so what?

J: Why has Mother said about the spiritual and divine forces in the middle? Why didn't she say about them either in the beginning or in the end?

**Babaji Maharaj:** The examination of the spiritual forces is not necessary in the beginning. Because only when a person chooses to walk on the spiritual path or on the path of Sadhana that the examination would take place, on the other hand if one does not walk on the spiritual path, what is the need of examination! It's not even necessary in the end. Examination is necessary only during the period of Sadhana. What is the need of examination in the end of Sadhana? That's why it is kept in the middle.

J: Then when do the examiners of the forces of nature conduct the test and why?

**Babaji Maharaj:** But that is Nature force; whether you undergo Sadhana or not everybody has to undergo the test of the forces of Nature. This force is present in everybody and it tests us at every moment. Whether you accept the spiritual path or not, it is quite immaterial.

P: Hostile forces are bound to come when we decide to hold on to the Divine.

S: What are the Nature forces and what are Divine forces?

**Babaji Maharaj:** Nature forces are: violence, malignity, jealousy, opposition, greed, fascination, etc. of the mind, life and body and also drought, flood, cyclone, etc. Divine forces...

S: Peace, Ananada ...

**Babaji Maharaj:** Peace, Ananda, and the Divine Shakti that is managing the world.

These are Divine forces.

*Endurance and plasticity, cheerfulness and fearlessness are the qualities specially needed for the examinations of physical nature.*

*The Mother*

G: What did Mother say here?

P: Endurance and Plasticity, cheerfulness and fearlessness – these four qualities are specially needed for the examinations of the physical nature.

K: What is plasticity?

**Babaji Maharaj:** Plasticity? Plasticity means the capacity to accept. One cannot accept anything if he is not flexible.

S: Plasticity in mind, vital and body – it's there in all the three. A stiff wooden stick would rather break than bend. That means it is not plastic.

**Babaji Maharaj:** If one lacks plasticity, he won't be able to accept what we are reading here. They would face difficulty accepting it.

B: Yes, like the moralists?

**Babaji Maharaj:** Be it a moralist or non- moralist – those who are rigid won't accept these things quite easily – be it in spiritual path or worldly field.

B: Fearlessness?

**Babaji Maharaj:** Fearlessness means daring.

B: Daring towards what? Who should we not fear?

**Babaji Maharaj:** Suppose that such and such person is angry with you. You start thinking, "He may go to any extent. He may say something against me to such and such person." This is fear. Fearlessness means to be in your natural state. You should not give way to any kind of worry or apprehension. You should not even do anything awful in order to take revenge from that person. (Jokingly) You'll do some awful activity and then you say that you are quite daring – it's not like that (*laughter*). Without doing anything ill to him you should have the feeling that Mother is with you. And don't give way to any sort of fearful anticipation. If you say – if now it is so dangerous, how will it be in future! Then what will be my condition in such situation! – This is fear and this means to summon to it.

P: But this kind of feeling will come. What shall we do then?

**Babaji Maharaj:** One should not cosset this kind of feeling at all. One should concentrate more and more on *Namajapa* and on Mother's work. Imagine that Mother is with you. She will protect you. Do not ever care for such thoughts. Read.

*Aspiration, trust, idealism, enthusiasm and generous self-giving, for spiritual examinations.*

*The Mother*

S: What is it said in English?

P: Aspiration, trust, idealism, enthusiasm and generous self-giving...

S: What is idealism?

**Babaji Maharaj:** Idealism means to love the ideal. Our faithfulness to the one that is ideal in spirituality. For example, how this person does his Sadhana, what are the saintly qualities in him, how is he able to do such good work - to look at the good qualities in a person instead of pointing out his bad ones – This is Idealism.

N: what will happen then? (*Laughter*)

**Babaji Maharaj:** (*Laughing*) What will happen then? Then you too would behave in the same manner. Otherwise (jokingly) you'll say, "he said like this to me how can I let him go?" When we see somebody who is being able to sustain, we should also learn to sustain in the similar manner-this is the ideal that we need to accept.

And if we think that person is fighting, I should also fight... when I came here for the first time as a Sadhu, that time a gentleman was working in the Dining room. He's still there. I was also working in the Dining room. I heard him telling somebody, "Hey! You better be careful. It's been a month that I have quarrelled with anybody." (*Everybody laughed*).

(*Laughing*) Then I thought maybe this person used to quarrel forty times in a month. And now he is regretting over the fact that it's been a month since he has quarrelled with anyone. Read.

*Vigilance, sincerity and humility for the examinations from hostile forces.*

*The Mother*

S: What is Humility – I didn't understand. Vigilance is to be alert always; sincerity – without it there's no other way: but what is humility?

Babaji Maharaj: To be polite

S: If a person is polite, only then can he be redeemed from the effect of Adverse force. Is it like the way a storm passes away if we bend over?

**Babaji Maharaj:** One must always remain modest. Modesty means how much ever one may appreciate or criticise you, you should not at the least be affected by that. What's the other one?

S: What is the difference between Plasticity and Humility?

**Babaji Maharaj:** Humility means to remain humble in every situation. Plasticity means to be flexible; a quality by possessing which we will be open towards acceptance. It won't be possible to accept a spiritual matter without Plasticity. That means before accepting it you will come across various kind of arguments and suspicions. This may not be right, if I do this it may turn up to be....

S: Receptivity is the ability to receive. Then what is meant by Plasticity?

**Babaji Maharaj:** If you are flexible then you can be Receptive. If you are not flexible you can't be Receptive.

P: Humility means to be able to adapt oneself in all kind of situations. Whatever e the situation, we should not give way to our doubts, arguments and opposition.

N: Plasticity means – I would rather break than bow down in front of anybody.

P: That is Rigidity. Quite contrast to Plasticity. (*Everybody laughed*)

**Babaji Maharaj:** (*to N*) What is Plasticity?

Others: He is saying it means, "I would rather break than bow down". This is Plasticity.

**Babaji Maharaj:** But this is just the opposite of Plasticity. Plasticity means whatever be the situation ...

P: one should not revolt.

**Babaji Maharaj:** One should not revolt. That means wherever we are working, we must follow all the rules and regulations of the place and keep working cheerfully.

S: Plasticity is like obeying all rules in the Ashram without showing any behaviour of revolt.

**Babaji Maharaj:** Plasticity means... we find different types of people in the organisation or department in which we are working. Among them there are some who are indulged in gossip. To talk while working is a major obstacle in Sadhana. Here if we start thinking, "I will get spoilt if I continue working in this situation; it's not possible for me to stay here. I should move to another place with a good environment." This shows a lack of plasticity in you. Having Plasticity means - wherever Mother wants me to be, I'll be there. Whatever Mother plans for me that alone is the best way for my Sadhana. No matter if anyone talks or gossips. I'll concentrate in my work by doing *Japa* and surrender my work to the Divine.

But you should not have any sort of ill-feeling or grudge towards. You show off to be calm outside but inside you would be fuming with rage – that's not right. One must remain quite cheerful both inwardly as well as outwardly and silently carry on with the work as an offering to the Divine.

And about the examiners that has been mentioned over here, you know what it means? Sri Aurobindo has said it elsewhere... Divine who is the Sadhak and the Sadhana. That means the examiner is the Divine Himself and He alone is the one who passes the tests. That means we should depend and rely only on Him, and call Him constantly – these are the easy ways of passing those exams. Rest all He will arrange. That means He will provide the right wit, He alone will provide the best personality, He is the one who will get the tests done; He will take the exams and He alone will give the tests. That's why it is said - ... Divine who is the Sadhak and the Sadhana.

A: Suppose one test comes – say anger or jealousy. Suppose we haven't committed any mistake; one is angry and yelling on us. If we do not say anything he will get a chance and keep yelling insensibly.

**Babaji Maharaj:** You yourself must remain calm, you shouldn't allow any kind of reactions within you – and now will you be angry anymore? If you remain quiet, will anyone be able to be angry? Even if one is angry, it will melt down and had it so happened that you too would have scolded him in the same way then the damage caused would have been far more.

A: Suppose instead of a human being there is a big snake in front of us. Then shall we not panic or kill the snake?

**Babaji Maharaj:** (*in jest*) A snake comes, you'll go near it and ask it to bite you! Why because you don't have any sort of ill-feeling or hatred towards him, you want to pass the tests. (*Laughter*)

If you see a snake, you better change your direction and pass away smoothly and the snake will follow his way. What's there to question in this?

*And do not imagine that there are on the one hand people who undergo the examinations and on the other people who set them. Depending on the circumstances and the moment we are all both examiners and examinees, and it may even happen that one is at the same time both examiner and examinee. And the benefit one derives from this depends, both in quality and in quantity, on the intensity of one's aspiration and the awakening of one's consciousness.*

*To conclude, a final piece of advice: never set yourself up as an examiner ...*

*The Mother*

**Babaji Maharaj:** This is absolutely right. Otherwise one will think of examining another person as to check how tolerant he is. (*Everybody laughed*) and with this idea you start scolding him and nagging him. One should never do like this.

*For while it is good to remember constantly that one may be undergoing a very important examination, it is extremely dangerous to imagine that one is responsible for setting examinations for others. That is the open door to the most ridiculous and harmful kinds of vanity. It is the Supreme Wisdom which decides these things, and not the ignorant human will.*

*The Mother*

**Babaji Maharaj:** There is still time. Read if there is something else.

*The only creation for which there is any place here is the supramental, the bringing of the divine Truth down on the earth, not only into the mind and vital but into the body and into Matter. Our object is not to remove all 'limitations' on the expansion of the ego or to give a free field and make unlimited room for the fulfillment of the ideas of the human mind or the desires of the ego-centred life-force. None of us are here to 'do as we like'...*

*Sri Aurobindo*

S: Sri Aurobindo says here to bring down the supramental to the material physical world. That means?

**Babaji Maharaj:** The apt meaning of this is that in ancient times, even those who by doing *hatha yoga* used to keep their body alive for thousands of years, used to attain

Divinity secluding mind-life-body. That means everybody used to neglect the mind-life and body. This means nobody hitherto has been able to reveal divinity in mind, life and body. In this yoga it is to manifest the Divine Shakti in the mind, life and body and achieve Divinity. This means instead of giving up the works worldly life, it's necessary to convert the same into Divine work. As a result, this physical world would turn into a Divine world.

But here Sri Aurobindo has said another important thing. He says it's not that anybody would do whatever he wishes to do here. "I don't like this work. That's why I would shift to another one" – it is not like that. We need to first shun the idea of like and dislike. Otherwise one would not be able to do the Divine work. That would be a work for the ego. Because the idea of like and dislike is that of the mind...

J: Then we should do the work assigned to use.

**Babaji Maharaj:** Of course. One needs to consider the work as Sadhana and continue doing it with full sincerity.

S: Here Sri Aurobindo says that we need to create a world...

**Babaji Maharaj:** Here world is not what we mean. That means to create an environment where we can do whatever we wish to do – this is not our ideal.

P: Then what is our ideal?

**Babaji Maharaj:** Our ideal is to realise the Divine Shakti in our mind, life and body. To transform these three beings through the supramental force by which the supramental race will be established upon earth.

*... we are here to do what the Divine wills and to create a world in which the Divine Will can manifest its truth no longer deformed by human ignorance or perverted and mistranslated by vital desire. ...*

*Sri Aurobindo*

Here Sri Aurobindo says that we should try to realise God's resolution. Then what is God's resolution? God's resolution is to establish on earth the new supramental race and as well as the supramental consciousness. That means to transform this ignorant world and establish a Divine life or Divine heaven here. It is necessary for everyone to work towards realising this resolution and; not for realising once own resolution. Once somebody had written to me that they wanted to form a Divine family: all of them would stay there like in Ashram and work together, they'll eat together... etc. I wrote them back, "Two sons born from the womb of the same mother; they are not able to stay together and get separated. And you all belonging to so many families

will stay together, you will form a Divine Society, this is nothing other than your whim and day dream.”

*The work which the sadhak of the supramental yoga has to do is not his own work for which he can lay down his own conditions, but the work of the Divine which he has to do according to the conditions laid down by the Divine. ...*

*Sri Aurobindo*

**Babaji Maharaj:** your own condition means? Suppose you have been assigned a responsibility in Mother’s institution. You have neglected doing that work and when asked you say, “Oh... I didn’t sleep well last night, I am not feeling well, how do I work then?” this won’t work. Divine work is not done according to one’s own will. One has to reject everything one has and continue doing Mother’s work in the right way.

Because when a person doing business meets with a situation where he has to receive some money... He’ll receive the bill only if he reaches there at the specified time. Will he say at that time, “Oh! I didn’t get proper sleep last night, so I can’t go for the money”? Rather he would not sleep last night at the thought of getting money the next day. He would be anxiously waiting for the time to come, how the money would be in his hand. At that time, he’ll leave everything and run for that. And while doing Divine’s work one will say, “I didn’t sleep, I didn’t get proper sleep last night, I am feeling lazy right now, I shall sleep for a while and then do the work” This kind of people can neither let their laziness go off nor can they ever do Divine’s work.

S: But Mother says one should work in proportion to one’s strength.

**Babaji Maharaj:** Mother has also said that if one gets tired while doing a work that shows his lack of right attitude in the work. that means we are not doing that work with full sincerity. Moreover, Mother has said that if one does his work with full sincerity then all the strength required for accomplishment of that work will be provided.

*(to be continued ...)*

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S: Then there’s nothing like strong and weak, everybody will keep doing the Divine work like Hanuman! It’s not that. It’s like when *Sadhak* continuously heads forward in *Sadhana*, when he develops the faculty in himself, in this way he gradually...

**Babaji Maharaj:** Then all of us would say that since I haven't yet progressed much in *Sadhana*, this kind of laziness and negligence will continue in me... etc. Then remember for sure that this is nothing other than cheating oneself.

When a *Sadhak* came afresh with the purpose of staying in the Ashram, Mother assigned him the task of washing utensils. And he used to fall sick once in every fifteen days. But he never quit that work. Even with the fever he used to go for his work. As a result, the fever vanished. It's been 30-40 years now and he's been able to continue with that work quite effortlessly. So, however weak a person may be if he accepts doing the Mother's work with eagerness as a service to the Mother then all his weaknesses would vanish. And Mother has said that whoever works for the Divine bestows all the strength and ability in him.

And those who say, "Oh! I have become so weak and am not able to do so much work", they are – not ordinary finaglers – great finaglers.

S: Then if one old man insists upon lifting a very heavy object...?

**Babaji Maharaj:** The body has a circumstance. If one has grown old, would anybody ask him to lift a heavy object? If you are young, you continue doing your work even when you are sick then that illness won't be there any more, it will just leave.

J: Will it leave for good? It won't come back again?

**Babaji Maharaj:** what... just because you worked you won't follow any health related rules or conditions... whatever you wish; you will eat according to your wish, you will sleep whenever you wish, and you won't fall sick? Work properly. Obey the health rules, have proper control over all other departments. Then you won't fall sick.

*... Our yoga is not for our own sake but for the sake of the Divine. It is not our personal manifestation that we are to seek, the manifestation of the individual ego freed from all bounds and from all bonds, but the manifestation of the Divine.*

**Babaji Maharaj:** Unlike the ancient yoga, this yoga of ours is not personal. Even if we continue doing personal *Sadhana*, its effect will be on collective.

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J: Then sir, the result of those people who are doing *Sadhana* will anyhow come to us. Then there will be nobody as higher level of *Sadhak* or lower level of *Sadhak*. All the *Sadhaks* will remain in the same category?

**Babaji Maharaj:** In a paddy field we sow the seeds. Not paddy, isn't it?

All: Yes

**Babaji Maharaj:** All seeds are sown together. They are all watered at the same time, cleaned at the same time, the fertilizers and manure are also added to all the plants at the same time, but when the paddy starts growing one plant bears bigger stalk whereas the other plant bears a smaller stalk. How does this happen? Similarly, this *Sadhana* despite being collective, whoever tries with sincerity will progress rapidly, whoever does not try sincerely, he will lag behind. But each one will come to the help of each other. The one who is in the front will help the *Sadhak* at the back and the one who is lagging behind will also help the *Sadhak* proceeding ahead.

A: There are number of *Sadhaks* staying in the Ashram. Is it enough if only these *Sadhaks* do the *Sadhana* or is it necessary for everybody to do *Sadhana* for the world to get transformed?

**Babaji Maharaj:** It is not that all will do *Sadhana* but it is necessary that this ideal should spread everywhere in the world. As a result, many will do *Sadhana*. Only then will this universal nature get transformed. It won't be limited to the people in the Ashram.

*It is not our personal manifestation that we are to seek, the manifestation of the individual ego freed from all bounds and from all bonds, but the manifestation of the Divine. Of that manifestation our own spiritual liberation, perfection, fullness is to be a result and a part, but not in any egoistic sense or for any ego-centred or self-seeking purpose. This liberation, perfection, fullness too must not be pursued for our own sake, but for the sake of the Divine."*

*Sri Aurobindo*

J: Will there be liberation too in this yoga?

**Babaji Maharaj:** yes, freedom, Nirvana, liberation everything will come in this yoga. But those are neither our attainments nor our aim. The *Sadhak* can grab all these on the way in the path of this yoga.

J: In traditional Yoga one had to leave the body in order to attain liberation, Nirvana or Divinity. But in this yoga everything will happen being in the same physical body?

**Babaji Maharaj:** Yes. *Sadhak* will grab all these on the way in his *Sadhana*. But these are not our aim. All these are intermediary things on the path. *Sadhak* ought not to long for these things. And verily whoever concentrates in the Divine *Sadhana* without having any desire won't have any deficiency.

**Page 43:**

*Timi sukha sampati binahin bolaen. Dharamseela pahin kahin subhaen.*

The one who is pious would attain all happiness and opulence. But *Sadhak* should not long for these things. He should only want to surrender to the Divine. His predominant aim should be surrender.

*This Yoga implies not only the realisation of God, but an entire consecration and change of the inner and outer life till it is fit to manifest a divine consciousness and become a part of the divine work.*

*Sri Aurobindo*

**Babaji Maharaj:** What does “*entire consecration and change of the inner and outer life*” mean? To consecrate entirely means: nobody had done entire consecration in ancient yoga. It is because they were consecrating only the soul leaving apart the mind- life- body. Consecration of mind, life and body is possible when the supramental force starts working in them. Once the supramental force starts working, the mind-life- body will be open towards it and they can be consecrated. That means there will be aspiration of the mind, aspiration of the vital as well as aspiration of the physical. Then all these can be consecrated. Through consecration one can attain the Divine in mind, life and body.

P: It's said here “*an entire consecration and change of the inner and outer life*”.

**Babaji Maharaj:** Change of outer life means the outer consciousness in which we are dwelling and the desire, anger, greed, fascination, violence, jealousy, ego, selfishness, etc that are there in us, they are not getting changed. But if our outer life changes then there will also be a change in all our outer works. That means there will be change in one's behaviour, there will be change in one's character. As a result, there will be a change in the world. But this was not possible before in ancient yoga.

S: That's why Durbasa was angry?

**Babaji Maharaj:** Leave about Durbasa, everybody had the same situation. Ancient *Sadhaks* had to remain cautious at every moment. Whoever was being a little reckless at any moment was getting affected by the impulse of the lower nature in the ordinary consciousness.

S: Then the curse of the rishis- was it their imperfection?

**Babaji Maharaj:** Yes, is there any doubt in it? To anathematize means that it is a weakness and that used to cause depletion in their **Tapashakti**.

S: But they were not suffering any consequence?

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**Babaji Maharaj:** How do you know that they were not facing any consequence?

S: Why there's nowhere mentioned about it in any of the gospels.

**Babaji Maharaj:** Why not? It's clearly mentioned in Ramayana. When saint Vishwamitra approached Lord Ramachandra to kill the *Asuras* for the aegis of his sacrifice, he clearly says, "I could have destroyed the *asuras* with my yogic powers but if I do that, my yogic power will get spoiled"

The other rishis who used to imprecate, why were they suffering so much? Because by doing so they were losing their power.

K: But when saint Lomash imprecated Kakabhushandi, he didn't suffer any loss?

**Babaji Maharaj:** That's a special case. That's because Lomash had not given the curse by his own will. **It's God who in order to test Kakabhushandi inspired Lomash to curse him.** But in rest of the situations all those who have cursed anybody in rage of things happening against their will have suffered its negative consequence. What happened in the case of Durbasha?

Durbasha reached the kingdom of King Ambrish and said to him, "I will have my repast here. By saying so he left for a bath. The king was observing the **eleventh day vow** then. The condition for the eleventh day vow is that after the eleventh day one has to finish his meals before the twelfth day bout passes. Otherwise the result of the eleventh day vow will get spoiled. Now here Durbasha is yet to come from his bath whereas the twelfth day bout is about to lapse. Unable to take a decision, the king finally asked the wise men in the court. They replied, "it won't be right to help yourself first before serving the guest, but if you receive God's *Charanamamrit*, it won't be considered as a meal and at the same time you will also be able to complete the fast. So King Ambrish took a sip from the *charanamamrit*. It is at that instant that Durbasa arrived. Fuming with rage he said, "Without serving meals to me, how could you even touch water?" Angrily he said further, "You would have rather spoilt your vow but how did you dare to touch water?" saying this he pulled out his matted hair and thrashed it on the floor. Out emerged a demoness from there, her name was Kriteeya. Durbasa ordered her, "Go, eat the King."

King Ambrish was Lord's devotee. He had complete dependence on the Lord. And Lord's sudarshan chakra itself was at his help. As Kriteeya demoness approached the king, the chakra promptly slayed her first. Then it started chasing the rishi. The rishi started running for his life and the sudarshan chasing him. He ran and pleaded to all the Gods for refuge. Nobody agreed to refuge him. Everybody said, "we can't protect you from *sudarshan chakra*."

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That belongs to the Lord; you better go to the Lord. Only he can protect you.” Finally Durbasa approached Lord Vishnu. Vishnu said, “I can’t protect you; you are a **God-rebel**. You have accused a stainless devotee. I cannot save you. Although I never let go anybody who comes to my refuge, I protect him, I never abscond the **refugee**, still I won’t be able to protect you. Because you are a rebel to my devotee. You go to King Ambrish, only he can protect you.

Here Ambrish had been standing there humbly with folded hands. When he saw that Durbasa is back to him, the *sudarshan* is still chasing, he then prayed to the *sudarshan*. It’s only then that the *sudarshan chakra* left.

Then can we say that there is no bad consequence when one curses someone (everybody laughs)... what could have been more severe a punishment than this. He had to take refuge under the person who he had cursed. What could have been more severe a punishment than this!

S: Ten it is not right for n ordinary person too to curse somebody when in rage.

**Babaji Maharaj:** Not at all. No person of good faith curses anybody how much ever big the error may be. They remain quiet.

S: They may not say in words. But it’s true that they are disappointed within...

**Babaji Maharaj:** They may be disappointed within but it’s not right to express it outwardly in words. Once the disappointment is expressed in words, it would bear the consequence.

S: A person is misbehaving a saintly person a lot. He is utterly disappointed within but is not expressing it outwardly. Then won't that disappointment have a bad consequence?

**Babaji Maharaj:** If he is suffering by being disappointed within then he will suffer. But he would not want anybody else to suffer.

P: Then a *Sadhak* should not contrive ill of others even in thoughts.

**Babaji Maharaj:** That's why:

*Maan apmaan tulya*  
*Tulya ripu mitra khyayaö*

That means be it friend or foe, everyone should be rated equally.

J: To curse somebody, does it mean to shout at somebody in anger?

**Babaji Maharaj:** To shout at... Eh... if a mother shouts at her daughter or if somebody says 'you die'... is it...

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J: Then how would an ordinary person curse someone? What power does he possess that he can curse...?

S: No, No... Suppose we see a person... if he would be robbed of all his land and property and be sued to the court... the words that he will utter then...

**Babaji Maharaj:** Whatever that comes from within actually happens. That's why it is not right to say any such thing that will hurt somebody deeply within. Read.

*This means an inner discipline far more exacting and difficult than mere ethical and physical austerities. One must not enter on this path, far vaster and more arduous than most ways of Yoga, unless one is sure of the psychic call and of one's readiness to go through to the end.*

*Sri Aurobindo*

B: What are physical austerities?

**Babaji Maharaj:** Physical austerity means: one should not use clothes even in severe cold, should meditate in front of fire when it's hot, should remain without food, etc. But here Sri Aurobindo has said two things. One is this and the other one is inner discipline; that means to try sincerely to have control over everything.

Outwardly it is estimated that so and so is necessary for *Sadhana*. But here there is not even the slightest interest for it within. The person is following the outer law... but inner law is more important than the outer one. Inner law means one should not be jealous; one should not be angry... etc.

S: That means these things should not be present even within. To suppress the anger outwardly which is actually present within is morality.

P: Is this morality? Not to express anger outwardly even if it is there within is self-control...

S: How? Morality means, everything would not have undergone a change. It has to be kept under control by applying external rules.

**Babaji Maharaj:** No, no... Morality means to hide that which is inside. But if one would internally will to remove a fault and for that if he takes help of outer rules then it becomes *Sadhana*. By that there will be change in the bad nature. But Morality is a mental rule; one would be possessing in behaviour outwardly but on the other hand internally there will always be a desire to carry out the ill-work or to do the same work in secret.

Take for example, one wants to steal something but is not doing so just because people might catch him, this is external.

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Like when somebody is appointed for Government service, they take an oath then neither to take bribe nor to tell a lie. But they behave in such a way that they won't get caught while taking bribe or telling a lie. That means if situation permits, they will do. This is the consequence of outer discipline. This is not inner discipline. If one is inwardly determined not to commit a theft, he won't commit then. This is inner discipline.

S: Then in this yoga, the root cause of all demerits will be wiped off.

**Babaji Maharaj:** The home for all the demerits is the mind-life-body. In this yoga, there will be a complete transformation of the mind, life and body. Then where will the **question** of demerit arise from?

In ancient yoga in order to insulate the mind, life and body as there was a necessity for outer restraint, in this yoga too there is a need for the same restraint in order to transform them. Rather in our yoga, this restraint is much more difficult. Because we have been given complete freedom. Without realizing this freedom in the right way

we simply say that it is not necessary to follow any external rules regulations in this yoga. It is true that there is no need for any outer law but inner law is required. If there is an inner law then outer law will naturally be there.

P: Here the *Sadhaks* will have to form their own law.

**Babaji Maharaj:** Yes. One has to form one's own law. The Mother and Sri Aurobindo have enlightened us on every subject – which is right and which is wrong. It is up to the *Sadhak* that what he wants to receive, he will form his own law accordingly.

S: A stereotyped rule cannot be fixed for everybody. But The Mother and Sri Aurobindo have let us know on every subject. They have enlightened us on food, drink, sleep, work, speech, etc... on every subject. Can you say any one subject on which they have not said? But it is upto the *Sadhak* if he wants to practice these things.

**Babaji Maharaj:** Sri Aurobindo has said, "All life is Yoga". If one would wish to insulate yoga from life, he won't succeed. Because life itself is Yoga. As it is not possible to separate flesh and blood from the body, it is a similar thing. Then whether one would do *Sadhana* consciously or not, that depends entirely on the *Sadhak* himself. When a *Sadhak* has to do *Sadhana*, how can anybody else form a law regarding what is necessary for his *Sadhana*. The way one would wish to do *Sadhana*, he will form his own law accordingly. If one wishes to be keen on his *Sadhana* then he has to follow the rules with full sincerity. Otherwise there will be laxity in *Sadhana*.

'All Life is Yoga' that is alright. But there is one more thing... Sri Aurobindo says that 'if you have not received the psychic call you must not enter the path of this

yoga.' He has said somewhere else 'Only those who have been called come to this path of yoga.' That means only those with an awakened psychic can accept the path of this yoga. And for those whose psychic is yet to be awakened have been advised not to step in this path.

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This means, suppose there is some noticeable problem at home then you say, 'let's stay in the Ashram' or if there is a huge storm in one's family life and one would say, "This situation is quite complex. Amidst so much difficulties and obstacles I need to look after the family. On top of it I have one has go through so much difficulties and hassles. It's rather better to move out to Ashram. That's because in Ashram one does not have to worry about one's food and shelter at least. Life will pass quite comfortably." Sri Aurobindo says in this kind of situation one should not accept this path of yoga. That's because yoga is fire, once you step into it you will be set aflame.

That means although all life is yoga, there is no life without yoga still then if you do not enough renunciation to continue with yoga *Sadhana* sentiently, if you have not accepted the goal with determination then you won't be able to rightly follow all the conditions related to yoga. And if you won't be able to follow the rules of *Sadhana* correctly then you won't be able to stay in the Ashram. Here you will find it very difficult, even insuperable and finally you will feel like going away from here. And once you leave and go from the ashram, you will be left nowhere. You will end up becoming neither a *Sadhak* nor a worldly person! On one side you had quit your job and business and here on the other side you have quit *Sadhana* too.

That is why although yoga cannot be discrete from yoga but at the same time one should not step into yoga in this kind of situation.

S: Sir, all of us here are doing the same: on one side we haven't abandoned our family and on the other side we have accepted spirituality. Does it mean we belong to nowhere?

**Babaji Maharaj:** Ah... this idea...! it is for this reason that spiritual context could not be understood by rational mind.

Every individual be it a householder or someone who has left his house and family and has accepted the ashram life, it doesn't matter. No matter wherever he stays but when his inner being wishes it is only then that he can accept the spiritual path and start with *Sadhana*. Once he starts the *Sadhana* everything will gradually open in front of him. But the conditions for *Sadhana* is the same for both. The condition to be followed by a house relinquisher is same for the householder too. But one can start yoga from any where he wants. But end of the day, the *Sadhaks* have to remember and obey all the terms and conditions of the yoga.

And this yoga is for every individual. The reason for this is that it is all about the manifestation of a new consciousness – the supramental consciousness will manifest upon earth. As by manifestation of the mental consciousness there has been the genesis of human race, similarly by manifestation of the supramental consciousness upon earth there will be the genesis of a new supramental race upon earth. Therefore everybody can take up this yoga – those who are continuing the earthly life as well as those who have renounced the earthly life. Whenever there awakens the psychic of a person he can take up this yoga in that very circumstance.

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Even a thief can take up this yoga.

But all the apprehensions a person would have had while taking up the path of *Sadhana* would start receding gradually when one improves in *Sadhana*. Now when a

person leading a family life, begins *Sadhana*, all the apprehensions or family bondage, etc. all the required corrections will be done in this life, then in next life all these would no more be there. Therefore as soon as one gets the call from the psychic one should must *Sadhana* immediately.

F: If by getting the psychic call one starts doing *Sadhana* but again gives up *Sadhana* and leaves then what would the reason for this that we can assume?

**Babaji Maharaj:** Sri Aurobindo has given the answer to this: only those who have been called come to the path of this yoga. All those people who get pulled by the hostile forces choose to quit and walk out of the yoga.

Therefore the *Sadhak* has to be fully cautious and careful. Receiving the call from the psychic does not mean that the *Sadhana* is complete, it means to be fully alert and begin the *Sadhana*.

P: That means when one takes up to the Divine all his apprehensions are not rectified immediately. All these become possible gradually.

**Babaji Maharaj:** The apprehensions may or may not get rectified but once the *Sadhak* has taken refuge under the Divine half of his sorrows disappear immediately. That's because when in ordinary human life there come sorrow and sufferings he gets deeply immersed in despair. Because he doesn't find any other way then. And when he is sheltered under the Divine then if sorrow comes, he keeps faith and trust in the Divine and invokes Him. Unlike ordinary people he need not panic and run here and there. And by calling the Divine half of his sorrow and worry gets reduced. Because that is his only hope, which ordinary people don't have, by which they break down to utter distress. That's why just by taking up this yoga half of the sufferings subside.

J: Sir, why does a person suffer?

**Babaji Maharaj:** The reason for the suffering of a human being is the nature of his mind, life and body. The vital attachment leads to more anguish. It is because of this attachment that even great saints and rishis were being deprived of their final attainment or liberty. There was a sage. He had said to his disciple, "during my demise if you hear the sound of ringing of the bells, you will know that I have attained liberty".

He left his body. But there was no sound of ringing of the bells from the sky. The disciple in the process of looking for the reason behind it he found that the place where the teacher had left his body there was a ripe mango in a mango tree over there.

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The disciple plucked the mango and cut it into pieces. An insect emerged from the fruit. After some time when the insect died the sound of the bells ringing from the sky was heard. The disciple came to know that since there was a being of the guru hidden in the mango that he had not achieved liberation.

One more similar incident had occurred when Mother was there. This Ashram school of ours... previously it belonged to an old French lady. Right in front of the school there's terrace of the Ashram building, where K's room is situated, there was no building over there before, only an open terrace. The Mother was strolling over there. She saw a dog entering into the house of that French lady. People are hitting it but again it is entering into the house. Mother could know that the old lady was very much attached to that house. After her demise, one of her vital beings has entered into this dog. That's why even after being beaten it repeatedly gets into that house.

The reason behind this is that there lies attachment in each and every part of the being. That part gets stuck to the thing attached. As a result the other parts of the individual have to wait. Thus the person is unable to achieve liberation.

S: Well, who takes rebirth?

**Babaji Maharaj:** All the beings: vital being, mental being, physical being as well as the psychic being.

S: Then because of this attachment if one being moves to somewhere else then what do the other beings do?

**Babaji Maharaj:** The others will wait. They can't go anywhere else. Suppose the dog dies or the old lady gets rid of her attachment then the vital being will once again get united with the other beings.

S: Get united? It does not get scattered?

**Babaji Maharaj:** No it does not get scattered. Generally, when a human being dies he is reborn as a human being only. He doesn't get back to be born as an animal. Where a human being is extremely attached towards animal life there are chances of such incidents taking place. But that is very rare. Otherwise generally a human being is reborn as a human being only.

S: After death does the vital being gets merged in the vital world?

**Babaji Maharaj:** If the vital is not developed then it gets merged. But the proportion in which the vital progresses instead of getting destroyed in the same proportion it stays separated. When the person takes rebirth then the vital once again comes with

it. Even in case of mind the same thing happens and these mental, vital and physical beings face the consequence.

S: Only if there is faith in the Divine that one can get freedom from all these things.

**Babaji Maharaj:** Yes

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S: Well if a *Sadhak* has full faith in the Divine then is it true that no difficulties or obstacles can come up to him? Will the *Sadhak* be able to move on by ignoring even the illness and suffering of the body?

**Babaji Maharaj:** No. When the Divine force starts working in the body, there will be noticeable diseases in the body. But the difference between the suffering from illness for a *Sadhak* and of that for an ordinary man is that an ordinary man will break down at his illness; he gets worried and perturbed. He says, "I have got such and such disease. If it intensifies then so and so will happen to me. Who will look after me then." Getting engrossed in such thoughts he breaks down completely. But if a *Sadhak* suffers from a disease, he would call the Mother. He will have complete faith in the Mother. And by doing this, the suffering that a person in ordinary state would have had to go through, the force of it will get reduced to half. Then suffering or illness won't bother the *Sadhak* much.

But this doesn't mean that once one takes up *Sadhana* then illness or suffering won't come to him. In *Sadhana*, it is the result of the Divine Shakti acting upon man that the flaws and weaknesses of his mind, life and body will come forward for the sake of

transformation – there is no doubt in that. The *Sadhak* will get liberated from all these only when these flaws gets completely transformed.

A: But here in the book 'The Mother' Sri Aurobindo says, "what is there that can touch you or whom need you fear?" during the process of transformation when the *Sadhak* has to confront big enormous diseases, won't he have fear then?

**Babaji Maharaj:** If the *Sadhak* keeps faith in the Divine then why should he fear?

S: But Sri Aurobindo says 'unaffected by any hostility'.

**Babaji Maharaj:** No, here Sri Aurobindo says that if one has complete faith and surrender on the Mother then Mother's Grace will continuously be there with the *Sadhak* and will completely protect him. But if your faith may not be complete, if it is very little even then there is nobody in this world or in worlds invisible that can cause you any danger...

**J: What is meant by difficulties of invisible worlds?**

**Babaji Maharaj:** Difficulties and obstacles of the invisible worlds mean as in the kind of obstacles that come in our mind and vital – desire, anger, despair, disappointment, etc. Are these things visible to us?

But this we must all remember that if we have even a little faith and trust in the Mother, a little of it..., then no hostility whether from this world or from worlds invisible can affect us. That means of the amount of trust and faith that is required, even if a little is achieved then these forces cannot affect in any way.

K: Do invisible worlds imply the lower worlds?

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**Babaji Maharaj:** Ehh invisible worlds mean the world that is not visible to us. Are we able to see our mental world? Even that is a part of the invisible worlds. All the Adverse forces also belong to the invisible world.

J: Do they have a world for themselves?

**Babaji Maharaj:** Yes. There is mental world, vital world.

P: But that world doesn't seem to be away from this world, it looks like it is within this world of ours.

**Babaji Maharaj:** All those worlds are here. Even the *Saket, Golok and Baikuntha* also exist here in hidden form.

J: The invisible worlds that have been mentioned here, are they the worlds to which one goes after death?

**Babaji Maharaj:** What?

J: I mean after death while returning back to the psychic world the subtle bodies in which we are enclosed while going are those these worlds that are referred to over here?

**Babaji Maharaj:** Yes, because the subtle body that a person gets after death, **body** and a **body with gender** that he gets they are all among these invisible worlds.

P: That means the bodies that an individual being takes up in order to cross the vital world?

**Babaji Maharaj:** Yes. Everyone has to pass through the vital world and mental world in order to reach the psychic world. And the heaven that we refer to that belongs to the higher vital. But the heaven that is described in the Vedas, is the world of *Parardha*.

*Its touch can turn difficulties into opportunities, failure into success and weakness into unfaltering strength.*

*Sri Aurobindo*

**Babaji Maharaj:** Such powerful words...!

*For the grace of the Divine Mother is the sanction of the Supreme and now or tomorrow its effect is sure, a thing decreed, inevitable and irresistible.*

*Sri Aurobindo*

S: "Its touch can turn difficulties into opportunities" ...

P: That means difficulties won't come anymore.

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S: Did He say that difficulties won't come?

B: Difficulties will come but the difficulties will turn into opportunities.

**Babaji Maharaj:** What does that mean? Suppose a mishap takes place in the life of a *Sadhak*. It's only by worrying about it that he will completely break down. But at that

point of time if he calls the Mother then later he can understand how Mother protects us from every difficulty considering us as her little children. As a result, it's because of this difficulty that his faith in the Divine increases. Henceforth, whenever any difficulty comes he will remember Mother at the very beginning. Not having trust and faith in the Divine signifies our weakness – that comes because of the weak part of our being. Hence, as a result of the difficulty the weakness went away. We became strong. That means we could have trust and faith in the Divine. That is why the thing that had come as a difficulty turns into opportunity. Which is the other one that is said?

P: Failure into success.

**Babaji Maharaj:** Yes, failure... Suppose a person fails in something-be it in business or in job or in any other work. If one is not sheltered under the Divine, this difficulty will trouble him a lot. But the one who is a *Sadhak* will understand, "this difficulty resulted in such and such welfare for me" or "such danger would have occurred but God kept it away and saved me of a great danger." As a result in this failure we feel immensely grateful to the Divine. By which the difficulty no longer remains a difficulty but turns into opportunity.

K: How, Sir?

**Babaji Maharaj:** Listen, how. Suppose you are going to do a really bad work. You are ignorant about how dangerous its consequence would be. But the Mother didn't let you do that work. As a result you got saved from that danger. That means it is due to a failure that you got success. .. Well, listen to an example.

Vashishtha Narayana was the judge at Patna high court. When he was a student, he along with his family members had a long desired wish that if he gets a first class in

B.A. then he could be posted as Deputy Magistrate. But he didn't get a first class! He and his family members felt terrible about it. Then he studied law and finally got promoted as high court judge in Patna. Had he got first class in B.A. then he then he would have been posted as Deputy Collector or at the most as Collector. But at that time all the collectors were English people. So where a high court judge and where a Deputy Collector! It is due to the failure that he got such a prestigious position. So, whoever has taken shelter under the Divine, the Divine will do whatever is the best for him.

But we don't realise which is appropriate and which is not. We think that if this happens then it's good for us, if that doesn't happen then we think that God doesn't shower His Grace on us. That's why we fail.

Ch: You were saying that once we come to the Divine path the Divine doesn't let us go.

**Babaji Maharaj:** This means whoever has come towards the Divine for once, the Divine doesn't let him go. If somebody after coming to the Divine path commits a sin then he will be punished for the sin. But God will never leave him.

Ajambila was a devotee of the Lord in the beginning. And after his degradation he had committed so many sins. Even after committing so many sins the Lord didn't leave him.

K: But he had committed the sins unwittingly.

**Babaji Maharaj:** Does man ever commit a sin unwittingly?

K: Suppose we don't know that it's bad...

**Babaji Maharaj:** No, no... What is it which you don't know that it's bad, please tell me?

We get angry on somebody, we scold... if somebody says something harsh to us we feel so dejected; and when we scold somebody, won't we realize that it's bad to do so? Read.

*All work is a school of experience.*

*Sri Aurobindo*

**S:** What does this mean? That means through work we can learn all the experiences. Whatever work we do it provides us an experience in some way or the other.

**Babaji Maharaj:** Not any work. The work which a *Sadhak* does. The work that is done for the purpose of *Sadhana*-that work. By doing that kind of work a *Sadhak* can obtain all the knowledge required for spirituality. That means he shall develop good knowledge in work. That's why in this yoga so much of description has been made on the importance of work.

*(Mother asks a child)*

*"All work" is "a school of experience"? Yes, surely. You don't understand? ...*

*If you don't do anything, you cannot have any experience.*

*The Mother*

**S:** But sir, you had said that while doing *Japa* we will get all sort of experience, so if by doing *Japa* only we can gain the experiences then why do we need to work?

**Babaji Maharaj:** In this yoga, if somebody is doing *Japa* then why wouldn't he work?

S: Suppose somebody who is very lazy. One who doesn't have any inclination towards work. But he is doing *NamaJapa*...

B: Like in ancient yoga, as without doing any work they were spending entire time in meditation and *Japa*, if one does in that way?

P: By doing *Japa* knowledge and inclination for work will spontaneously develop. So he can't stay without doing work.

**Babaji Maharaj:** What was the principle of ancient yoga, what is the principle of this yoga – why do you mix up all these things? The principle of ancient yoga is – work is the reason for bondage. So in that *Sadhana* meant to leave work and do *Japa* and meditation. But in *Purnayoga*, there will be transformation of the mind, life and body. Without work transformation of body is not possible. So, work is the primary *Sadhana* in this yoga.

One more thing – Till the time a person does not understand the reason, he won't be able to do anything properly. The reason why *Japa* is extremely important along with work is – the most important thing in this yoga is to remain conscious and surrender everything to the Divine. If a *Sadhak* is able to remain conscious in work then he can remain conscious the rest of the time as well. If *NamaJapa* is practised during work then one can easily remain conscious and surrender to the Divine. If he doesn't work and only meditates then it is only when he is in meditation that he can remain conscious. But the moment he is done with meditation, he will immediately get back to the state of unconsciousness. This is the reason why in this yoga it is mandatory to do *NamaJapa* along with work. It is not right to simply sit and do *Japa*. For sometime

one can sit and do *NamaJapa*, meditation. But sitting hours together doing *Japa* and meditation, neglecting work is not right.

P: If one says that he would only work, then?

**Babaji Maharaj:** Goswami Tulasidas has clearly written:

*Ramnaamko ank hai sab sadhan hai shun*

*Ank rahe bhaye dashagun ank gaye shuneshun.*

That means chanting God's name is a number and rest all *Sadhana* is zero. When God's name is chanted then there remains a number. Then, when work is done, a zero is placed on the right side of the number and the *Sadhana* increases by 10 times. You do *Japa*, you do work and along with it you do surrender, that means another zero is placed on the right that means the *Sadhana* becomes 100 times. Along with that if we reject all the lower nature like violence, jealousy, revolt, greed, attachment, etc. present in us then one more zero is added and the *Sadhana* becomes 1000times. As one by one zero gets added to one, the *Sadhana* keeps increasing by ten ten times.

**P:** But if without doing *Japa*, other kinds of *Sadhana* are done then the 'One' will be rejected and only three zeroes will be there in the *Sadhana*. (Everyone laughs)

**Babaji Maharaj:** That's why

*Ramnaamko ank hai sab shun*

*Ank rahe bhaye dashagun ank gaye shuneshun*

However if number is not there all these are zeroes.

J: That means the one who is concentrating only on work without doing *NamaJapa*, his *Sadhana* is nil?

S: Haven't you heard that was read out regarding Mother saying about *NamaJapa*? Mother says for the *Sadhana* of the body *Japa* is extremely essential.

BabajiMaharaj: If you work, will you work like an ox or is there something else to it?

J: But however we do, it is the Mother's work that is done, isn't it?

**Babaji Maharaj:** Like that if you wish to work like an animal then carry on. You stay in the ashram, eat in the Dining room and toil like an animal... No need to attend study circles, don't read anything about the Mother and Sri Aurobindo or discuss anything in that context, don't go to the Samadhi, don't do surrender. Eh? All these things are to be done or not?

J: No, we will do all these things.

**Babaji Maharaj:** Then you will only work? Why do you have a mind then? The animals don't have brain. Even they work like that. How much do these animals go towards transformation? If you do *Sadhana* then you should do *NamaJapa*, you must work as well, spare some time for reading the books of the Mother and Sri Aurobindo, you must also do meditation – everything is important. When you are sick having medicine only is not enough. Along with having medicines it is also important that you have a check on your bath, you avoid eating all such food which is adverse to the situation, like curd, banana, etc, keep a proper diet, only then will you get rid of the fever faster. *Sadhana* is exactly the same.

S: No, sir, one who has decided to do *Sadhana* would certainly know about all these things. Then he will do *Japa*, he will work, he will do everything.

**Babaji Maharaj:** No, no. It's not like that. When the psychic being of an individual awakens, the person can derive from any conversation the straight path for *Sadhana* and he will proceed accordingly. The way Lala Babu reacted to a statement uttered by the washerman's daughter– '*Baba bela galo*' – it is only by listening to this statement that he renounced everything and took up to *Sadhana*, never to get back again.

P: What's that story, sir?

**Babaji Maharaj:** Lala Babu was a rich Bengali person, he was doing business. He had lot of riches. One day he was walking on the road. On the way he came across a washer man's house. Sun was about to set that time. The washer man was sleeping. Meanwhile, his daughter arrived and started waking up her father by saying, "Baba, the time is gone". She meant that he had slept off, wasn't aware that the time is flying away. This one statement struck Lala babu's ears, "time is gone". Listening to this one statement he didn't move a step further. He returned back right from there and whatever paternal property he had; he distributed them among his children. And all that he had earned by his own efforts, carrying them along with him he left for *Vrindavan*. He got a beautiful temple built at *Vrindavan*.

That temple exists even today. Among all the beautiful temples in *Vrindavan*, Lala babu's temple is extraordinary. After building the temple, he installed the idol of *Radhakrishna* over there. He made all arrangements for the functioning of the temple and distribution of Prasad. And he got the temple constructed in such a way that without getting inside the temple he could have the sight of Lord Srikrishna from the road. After completing the work of the temple he took leave from there and stayed under the shade of a tree in *Vrindavan*. He ate *Madhukari* by begging.

Do you know what *Madhukari* is?

At the right time he used to go to somebody's house in *Vrindavan* and ask for Prasad. Somebody used to give a piece of chapatti and some would give something else. In this way after going around two to four houses he would get two to four pieces of chapattis altogether, with that he used to spend his livelihood. This is called *Madhukari*.

Lalababu used to stay under the shade of a tree, he used to eat *Madhukari* and do you know what he used to wear? He used to wear the rejected clothes of the sages; the clothes that were thrown away by them on getting torn or tattered.

This signifies that when the inner being of a person is ready then there is no problem for him in getting hold of the straight path in *Sadhana*. Even a meagre statement or word may direct an individual in the absolute straight path.

*Money is the visible sign of a universal force.*

*Sri Aurobindo*

**Babaji Maharaj:** All the Universal forces, all the forces present in the Universe are actually not visible. For example, violence, jealousy, revolt, greed, and fascination – all these are forces but they don't have any visible form. Whereas wealth, money, property; all these are visible, we can see them in our physical eyes. If asked what is the form of our mind, we can't say. Whereas if asked about the form of money, twenty-five paise, fifty paise, notes, all these will be clearly visible in front of our eyes.

*And this force in its manifestation on earth works on the vital and physical planes...*

J: Sir, What is meant by 'in physical plane'?

**Babaji Maharaj:** In physical plane means; when you wish to build a bungalow will you be able to do it without money? Similarly whatever we do in this world money is necessary.

P: Sir, how does money work in the vital plane?

**Babaji Maharaj:** When you get money you become very happy. There is a need for money in almost all types of work in the vital. For all types of vital activities like violence, malignity, jealousy, revolt, power, money is necessary.

S: But why did Sri Aurobindo tell here, "this force works on the vital and physical planes" why didn't he say about the mental plane? Doesn't money have any role in the mental and physical planes?

**Babaji Maharaj:** All work is done through vital and physical only. Mind should only arrange everything. That's because if the vital wishes to steal, the mind is its slave. It will show all the ways then – this is how you need to go, this is how you should go about stealing, this is how you must escape, etc. This is how the mind will teach all skills. But the work will be done through the body with the inspiration and help of the vital.

P: Does the mind get anything in the act of theft?

**Babaji Maharaj:** Yes, it gets satisfaction. Keeping the psychic covered, the mind will control the individual as per its own wish.

S: After psychicisation would an individual be able to do such evil work?

**Babaji Maharaj:** Psychicisation is way afar. From the very beginning of *Sadhana* when one progresses even a little in *Sadhana*, the vital is not able to do such kind of work. This is because the individual is always alert. That is why the *Sadhak* must always keep in mind, "*Anukulasya Sankalpah Pratikulasya Barjanam*". The vital then does not get an opportunity to go in the opposite direction and eventually is inclined at going straight in *Sadhana*.

P: Does the vital do *Sadhana*?

S: All the three do – mind, vital and physical...

**Babaji Maharaj:** No, no. *Sadhana* is of the psychic. On the awakening of the psychic, its effect lies on the mind, vital and body. It's as a result of that effect of the psychic that the mind, vital and body aspire. But when the psychic is awakened, the individual heads for in the path of *Sadhana*, the Divine Shakti helps accordingly. The Divine Shakti remains with the *Sadhak* all the time. Whenever the *Sadhak* would wish to go in the wrong direction, the Divine Shakti directly inhibits. It would never allow the *Sadhak* to get into the path of downfall. It keeps warning him constantly. Even then if the *Sadhak* without paying heed to the Divine's inhibition, decides to go in the wrong path then the Divine lets him to so and waits for some time.

P: Has this ever happened to anybody?

**Babaji Maharaj:** Eh... happened? Bilwa Mangala is a bright example. There are many more similar instances.

Bilwamangala had left his home and started for *Vrindavan* for attaining to Divinity. On the way he saw some women taking bath near a pond. At that site, he forgetting all his renunciations, driven by his lust, he started following a woman. But God didn't leave him. It so happened that he destroyed his both the eyes. **And once again purported his life with dependence on God.** After that God has never left his hand again. That is why Sri Aurobindo says in the book 'The Mother', "So long as the lower nature is active the personal effort of the *Sadhak* remains necessary."

S: So the *Sadhak* has to remain conscious till he has attained psychicisation. After psychicisation, all the beings of the *Sadhak* – mental, vital and physical – after getting initiated by the psychic law...

**Babaji Maharaj:** No, no. The *Sadhak* has to remain conscious before psychicisation; he has to remain conscious even after psychicisation. Before psychicisation, one has to reject all the adverse activities of *Sadhana*, that means: all the activities of our lower nature moreover, even after psychicisation one has to remain conscious regarding all the adversities in the work of the Divine Shakti or without being non-co-operative in the work of the Divine one has to consciously co-operate in the work constantly.

S: As in ancient yoga there used to be every possibility of a downfall of the *Sadhak* before attaining siddhi, in our yoga there is no such fear after this psychicisation.

**Babaji Maharaj:** Why not? Psychicisation does not mean that everything of the *Sadhak* has been transformed. All his lower nature would still exist in dormant condition in the inconscient. They may rise up at any moment and attack the *Sadhaka*. So after psychicisation, it is necessary for the *Sadhak* to remain conscious and reject all these things. He also has to always intensify his aspiration. There's always a possibility of an attack in the path of *Sadhana*. But the *Sadhak* could traverse all these situations by having full trust in the Divine.

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S: But after psychicism there would no more be any attack from the side of the lower nature that come to an ordinary person.

**Babaji Maharaj:** Why impossible? Psychicism means, the body of the *Sadhak* is yet to be transformed completely. His lower nature remains hidden in his unconscious part. Whatever is there within the *Sadhak*, it somehow by taking refuge from something from outside takes the form of an attack. If the *Sadhak* is not conscious and does not reject it then he may get attacked.

S: But let's say anger invades. When anger invades, will a person dwelling in the psychic consciousness get angry in the same way as an ordinary person would do?

**Babaji Maharaj:** and when anger captures, would the symptoms reflected in an ordinary person and these people be distinct! The only difference is that an ordinary person would have no control over it. But for a *Sadhak* who has attained psychicism, this attack would be within his control and the possibility of the attack is also less. But it cannot be said that it is impossible for these attacks to come. So we must always remember 'So long as the lower nature is active the personal effort of the *Sadhak* remains necessary'.

*In its origin and its true action it belongs to the Divine. But like other powers of the Divine it is delegated here and in the ignorance of the lower Nature can be usurped for the uses of the ego or held by Asuric influences and perverted to their purpose.*

*Sri Aurobindo*

S: Power, Money and sex – these three are the most dangerous forces.

**Babaji Maharaj:** These three are the main and too powerful. All the other adverse and hostile forces are among these three forces. That is why Goswami Tulasidas says:

*Kaam, Krodh, Lobh, Moh, mad*  
*Nath narakki panth*

That means all these show the path towards hell.

J; Sri Aurobindo says that wealth must be re-conquered for the Divine. Here again he says that wealth for the *asuras* is a thing of major attraction and the path towards hell. But this seems rather contradictory!

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**Babaji Maharaj:** wealth is not a path towards the hell. The greed, fascination and attachment for wealth are the paths towards hell. If you receive money for the Divine work, you have to use it in the Divine work. You should absolutely not use it for the satisfaction of your selfish needs.

J: No, why is a *Sadhak* being associated with wealth which is considered abysmal?

**Babaji Maharaj:** To utilize the wealth that one receives for the Divine work. This is *Sadhana*. So how come you are associated with this and what is the harm in it?

J: That means utilizing the wealth for one's own selfish needs is not good?

**Babaji Maharaj:** Yes, one should not use it for one's own selfish reasons. But when you are suffering from illness and you spend money for that – this is not selfishness.

That is a need. But that doesn't mean that you will enjoy all sorts of mouth-watering delicacies, would maintain yourself in a spectacular manner for luxury and comfort and say that you are doing all these as a service to the Divine – this is absolute hypocrisy and self imposture. But need be you bought a pair of clothes or arranged for your diet and medicines when you are sick, that doesn't matter.

**P:** But if we won't be able to maintain good health if we don't eat properly.

**Babaji Maharaj:** Will you have to eat samosa, dosa, fish meat regularly to maintain a proper health? Only those who are finagler, would say such a thing. Those who utilize wealth for evil purpose would talk like this.

**S:** So, these three forces – Power, Wealth and Sex rule this ignorant world?

**Babaji Maharaj:** Yes, mainly these three forces are ruling the world keeping it under their own control. But those who come to the Divine path, they get liberated from their administration.

**P:** But how to use these three forces in the Divine work?

**Babaji Maharaj:** It is only when one does every work as a service to the Divine and offers the same to Him that everything can be utilized for the purpose of Divine work. All his forces are used in the Divine work. Whatever wealth he gets, he would utilize it for the Divine work. If he would restrain all the attractions and addictions from being active, then those could be utilized in the Divine work.

But what is the method of getting liberated from the influence of these three forces and what are the symptoms from which one can know that one has been liberated from their influence?

Only those could be liberated who have decided the aim of their life and keep striving forever to shun these things. That means those who do not allow these three forces to execute their work.

Sri Aurobindo says that money force is in the hands of Asura. It means that man is utilizing it for various dishonest purposes, he drinks alcohol, uses it for the satisfaction of various luxury. When he would use that money for the Divine work – for doing study circles, for making integral education centres, if he uses the wealth for getting Ashrams and Relics centres constructed at various places, it is then that all the wealth would come into the hands of the Divine.

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J: If somebody earns wealth by dishonest means and utilizes the same for the Divine work, does it belong to the Divine then?

**Babaji Maharaj:** What?

J: If somebody takes bribe and uses the same money in the Divine work and thereafter says that he has taken the wealth from the hands of the *Asuras* and utilized for the Divine work, is he doing the right thing then?

**Babaji Maharaj:** This would depend completely on the attitude of the particular individual. For example, when Hanuman had been to Lanka, he had committed all sorts of injustice. Nobody else had committed such injustice in the war? Lord Ramchandra himself was a living example of morality. Once during the war, Ravana watched in surprise that despite him not possessing any weapons in hands, Ramchandra is hitting arrow at him. He couldn't believe his eyes. Because he knew

that Ramchandra would never hit the arrow if there's no weapon in hand. Moreover he saw that Sri Ramchandra had cut off the two extremes of the bow which he was holding in his hands. There's just one stick left in his fist. The moment Ravana threw that stick away, Sri Ramchandra stopped hitting arrows at him. Where such morality was being followed in the war between Ram and Ravan, what was Hanuman doing over there? There weren't any rules and regulations for him. In Lanka, he has killed those who were sleeping, he has killed the old, he has killed women, he has killed children, he has tied up the escapists with his tail and burnt them alive. He wasn't following any law; his law was to kill the *asuras*. And he was God's instrument. He was being completely regulated by the Lord. There was no right or wrong for him. For him it was only the Lord's work that was to be done.

When a *Sadhak* could develop this kind of attitude that whatever the means may be he would do the Divine work only, there won't be any fault then.

S: But our lower nature has not been purified completely then...

**Babaji Maharaj:** It is not that one would immediately get rid of all faults once he starts doing *Sadhana*. But it is mandatory for the *Sadhak* to do the Divine work. By doing the Divine work, all the demerits would also be rectified gradually. But he has to keep guard on all the enormous hostile actions as well. A *Sadhak* must remain fully vigilant so as to stay away from doing certain activities like theft, satisfying his own desires, satisfying his own greed, etc. And in this case, the context of money that we are discussing... suppose somebody took a bribe. But he ought to utilise the entire money for the Divine work, he should not possess even a slightest attachment towards it.

The symptom of being protected or getting liberated from the clutches of Sex, Power and Money is not to allow the lower nature to act upon oneself and to achieve full control over oneself. This is the ultimate thing.

But the primary footstep towards achieving this control is outer control. First of all one should not allow anger, malignity, violence, greed, fascination, etc. to be executed externally. Externally if an individual could resist himself from entering into a quarrel out of anger or stays away from hitting back, the anger would become weak and it would be easier for the *Sadhak* to reject it from within. Therefore the *Sadhak* must always chant the Mother's name and have good conduct over his external control. It is only then that surrender will become easier and he could definitely proceed farther in the path of *Sadhana*.

*The seekers or keepers of wealth are more often possessed rather than its possessors, ...*

*Sri Aurobindo*

**Babaji Maharaj:** more often... that means wealth has completely possessed them.

*few escape entirely a certain distorting influence stamped on it by its long seizure and perversion by the Asura. For this reason most spiritual disciplines insist on a complete self-control, detachment and renunciation of all bondage to wealth and of all personal and egoistic desire for its possession.*

*Sri Aurobindo*

**Babaji Maharaj:** This is the reason why wealth has been completely rejected in all the ancient paths of yoga. But for them this renunciation was alright. It is not

relevant for us. Our aim is transformation of mind, life and body and manifestation of the Gnostic **race of superman** on the earth.

That means all the forces existing in the universe will get transformed. Hence money force would be no exception to it. That is why all the wealth in the hands of the Asura that is being utilised for evil purpose has to be recovered back and used in the Divine work. But such people rarely exist.

P: Then a person who would think, "I shall conquer money for the sake of the Mother; by whatever means I would get my hands on more money, I would adhere to than means", that means money alone will become the aim of life.

**Babaji Maharaj:** No. whatever work one does, he or she needs to do it as a service to the Divine. And this **question** would arise in them who are earning money. But for those have given up their home and family and are staying in Ashram or those who do not have to do anything with money, why would this **question** come to them at all? But the attitude towards money should be the same for both. That means there should not be any sort of attachment for money – even if you have a single paisa with you, you should know how to utilise it in the right manner. You shouldn't give way to any sort of greed.

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And those who utilize money or earn money should keep in mind that adapting dishonest means just to conquer money is an absolutely evil deed. This is not *Sadhana*. This is just the very opposite deed in terms of *Sadhana*.

*Some even put a ban on money and riches and proclaim poverty and bareness of life as the only spiritual condition. But this is an error; it leaves the power in the hands of the hostile forces.*

*To reconquer it for the Divine to whom it belongs and use it divinely for the divine life is the supramental way for the Sadhaka.*

*Sri Aurobindo*

S: Those who are staying in the Ashram, leaving everything behind aren't making any money. So how would they conquer it for the Divine?

**Babaji Maharaj:** You may or may not have money with you the real way to conquer it would be not to have greed for it. Utilise it for the Divine work. Greed for money is greed after all. It may be for one paise or it may be for One crore rupees as well. If you are a *Sadhak* in the Ashram – if you get some money, utilise it for the Divine work. If you do not have any then it doesn't matter.

T: then how should we conquer the wealth?

**Babaji Maharaj:** Does this mean you will get into theft? You have been assigned work in the Dining hall, you concentrate in your work, concentrate in your *Sadhana* by remembering the Mother's name, try to gain control over the movements of your lower nature; why would you think of reconquering money? Those who are into business or service or those who are dealing with money have to think about it. The only thing you can do is that whatever money you get, you can consider it as the Divine's. You can spend on whatever is necessary. Strictly avoid unnecessary expenditure.

P: So it is only those who are earning money will work on reconquering the money.

**Babaji Maharaj:** Everyone would act as per the situation or place where he is in. You are residing in the Ashram. God has not assigned you with that task. You think about the work that the Divine has given to you.

For example, those who accompany to the battlefield – it is clear that all of them do not fight. Among them some go for the war, some of them are assigned to cook, some are assigned the work of a barber, some people are involved in engineering work, somebody acts like a postman. Similarly you should concentrate on the work that has been assigned to you by God.

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P: There are many things in this spiritual path that are not being understood properly. What is the work that God has assigned us with...

**Babaji Maharaj:** This is absolutely wrong. No other path of yoga is as easy and clear as this path of yoga. In the initial stage of *Sadhana*, there is lot of desire in the *Sadhak* and the mind is also not so enlightened as a result of which he may have to encounter certain confusions on the way. The best way for new *Sadhaks* is to be fully determined to do these three things: the first is *NamaJapa*. Because it is only through *NamaJapa* that the real *Sadhana* – Surrender, Aspiration and Rejection of the lower nature becomes much easier and the *Sadhak* walks straight in the path. If the *Sadhak* gets inclined towards *Sadhana* by doing *NamaJapa* then there would never be a scarcity either in Surrender or in Aspiration. Moreover the *Sadhak* also gets the assistance of a force in order to confront the hostile circumstances. So first is *NamaJapa*, second is the *Sadhana* in this yoga – Surrender, Aspiration and Rejection of lower nature- to know them thoroughly and the third is to discuss on this context or conduct study circles or *Satsang* as referred in ancient yoga. ... and this *Satsang* is very important. *Satsang* always shows the *Sadhak* the right path and inspires him to

walk on that path. And by means of this discussion the *Sadhak* could understand the context of *Sadhana* in some minutes which would have otherwise taken him ten to twenty years to understand. Therefore it is very important that this *Satsang*, this discussion or study circle should take place in each and every house. Every *Sadhak* must participate in it. There is no doubt in the fact that this study circle is an important part in our *Sadhana*.

If one follows at least this much then there would be no more confusion or feeling of helplessness in the path of *Sadhana*. A *Sadhak*, how much ever trivial he may consider himself, can easily walk rapidly straight on the path by pushing numerous difficulties aside.

*If you want to be a true doer of the Divine works, your first aim must be to be totally free from all desire and self-regarding ego.*

*Sri Aurobindo*

**Question:** All are doing the Mother's work. Aren't all the doers of the Divine works? Then why is it said, "If you want to be a doer of the Divine work...?"

**Babaji Maharaj:** Here Sri Aurobindo tells of the conditions required to be a true doer of the Divine work. What is the difference between a true worker and an untrue worker? The *Sadhaks* first start doing *Sadhana*, they do the Mother's work but there would be all sorts of desires within them. Despite having all desires within, they accept this yoga and do the Mother's work. If the *Sadhak* wants to do the mother's work in the right way or if he wants to be a true doer of the Divine works then he has to forego all his desires for good. So far as the *Sadhak* is attacked by desire and ego, he won't be able to be a true doer of the Divine work.

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Here Sri Aurobindo says, "... to be free from all desires and self regarding ego. Ego is the most dangerous enemy in our *Sadhana*. What is ego? "I am an individual" – this idea itself is the ego. I do this, I do that. This is mine that is mine. All these are ego.

**Question:** Is it easy for this feeling to go?

**Babaji Maharaj:** If this feeling won't go, is it possible for a person to attain Divinity?

Goswami Tulsidas says:

*Jahan Ram tahan kaam nahin*

*Jahan Kaam nahin tahan Ram*

*Tulasi kabhun ka hoi sakren*

*Rabi Rajani ek thaam?*

That means where there is Lord, there is no place for desire and where there is desire, the Lord doesn't dwell there. For example, when Sun appears, there is no place for darkness or where there is darkness there is no sun or we can say as it is impossible for the Sun and darkness to be present simultaneously similarly, it is equally impossible for God and desire to stay together.

But man is filled with darkness and ego. So, wouldn't he be able to achieve Divinity?

No, it doesn't mean like that. He has to identify his ego through *Sadhana* and he has to reject it. This can be easy if we surrender everything to the Divine through *NamaJapa*.

**Question:** Wouldn't it be possible without *NamaJapa*?

**Babaji Maharaj:** Why won't it be possible? It will happen. But without doing *NamaJapa* if one wants to let go the ego, it may take thirty to forty years or may be the entire life. And if he does *NamaJapa* then it would be very easy for the *Sadhak* to identify his ego within few years and reject it. Hence, Goswami Tulsidas says,

*Raam naam ko ank hai  
Sab Sadhan hai shoon  
Ank rahe bhay dash gun  
Ank gae Shoone shoon.*

It means that *NamaJapa* is 1 or 2. And the other restraints act as zero. Like, control over food, control over speech, control over behaviour, etc. if all these things are controlled along with *NamaJapa* then there would be placed a zero beside the number and the number would become 10 or 20. And if all these *Sadhana* would rapidly resist to the hostile activities then the result may be multiplied by 100 times or thousand times.

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Therefore the best way in Sri Aurobindo's yoga is to get involved in Mother's work all the time along with chanting her name unceasingly. An individual should try as much as possible to do the Mother's work and surrender to Her. It is only then that it will be easier to let go the hostile things and with the help of *NamaJapa* and work, the *Sadhak* will be able to achieve the *Sadhana* of thirty years in just six months.

So as Sri Aurobindo says here, "If you want to be a true doer of the Divine works, your first aim must be to be totally free from all desire and self-regarding ego" – this can be possible. All are doing Mother's work but those are not completely the Divine work.

Divine work in totality is possible only when we do the work without our ego and selfishness.

**Question:** Sir, I have a **question**. Who gives initiation here in the Ashram?

**Babaji Maharaj:** Here there is no such initiation as in ancient yoga. There is no Guru even. In this yoga only Mother and Sri Aurobindo are the gurus for eternity. And to obey and practice the messages that are been read out here is true initiation.

**Question:** Maharaj, in ancient yoga, whatever the guru preached the disciples used to follow accordingly. But what Mother and Sri Aurobindo have written for us, we are not able to follow them. So are we all **hypocrites**?

**Babaji Maharaj:** Not everyone in the Gurukul Ashrams was able to do *Sadhana* as per the instructions of the Guru. Does it mean they were **hypocrites**? Why would they be hypocrites? This won't be called hypocrisy, there comes laxity in *Sadhana*. It will take many years to pass over the same path.

**Question:** Among us, there are some sturdy *Sadhaks* as well as some weaker ones. But all are *Sadhaks* after all. To the Divine they are all His children...

Babaji Maharaj: Goswami Tulasidasji says in his narration on God:

*Jadyapi sama nahin raga na roshu . Gahai na paap punu doshu .*

*Tadapi karahin sama bishama bihara. Bhagata Abhagata hriday anusara.*

That means for the Divine, everyone is equal. He has got the same lookout for all. He neither reprimands nor adores anybody. He receives neither any sin or virtue nor any appraisal or fault. In spite of being a **bounty** of equanimity, he shows consistent

and inconsistent behaviour to a devotee and non-devotee respectively. How? In front of a devotee God may take the form of his child and dance in front of him in order to provide delight to him. And with the *asuras*, he has to be rigid and merciless in order to obliterate their dynasty. That's why, as you sow, so you reap. Read.

*All your life must be an offering and a sacrifice to the Supreme; your only object in action shall be to serve, to receive, to fulfil, to become a manifesting instrument of the Divine Shakti in her works. You must grow in the divine consciousness till there is no difference between your will and hers, no motive except her impulsion in you, no action that is not her conscious action in you and through you.*

Sri Aurobindo

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**Question:** But Maharaj, this is possible only in the case of great *Sadhaks*, isn't it?

Babaji Maharaj: Are the *Sadhaks* great right from their birth? Once they start doing *Sadhana*, one has to progress in this gradually. Suppose that you are very hungry. At this time someone gets a plate full of sweets for you. Will you just gulp down all the sweets together from the plate! You can eat little by little at a time.

**Question:** But sir, we wish we could gulp them down altogether.

**Babaji Maharaj:** Then you would throw out, or else will lead to indigestion hence affecting your health. If you want to get the proper benefit from food, you have to quietly sit at one place and take the food little by little at a time and chew it properly. If you chew properly then the food would get digested fast and properly and you would stay healthy.

Similarly, the situation of the *Sadhak* that Sri Aurobindo has described about here is the top most level in *Sadhana*. This is not achieved immediately by the *Sadhak* as and when he wants. This should be the aim of the *Sadhak*. But the *Sadhana* must be done patiently. This is the yoga of transformation. We have lot of vices in us like anger, desire, greed, fascination, violence, jealousy, malevolence, etc. These qualities shouldn't be renounced but transformed. And for this transformation to take place it may take not only many years but many lives as well. Hence instead of paying attention to anything else, it is necessary for a *Sadhak* to remember these four things: to try to do *NamaJapa* as much and as aloud as possible; to surrender oneself as much as possible and think, "I belong to the Mother. Mother has taken up all my responsibilities, She is always with me, protecting me." And the last one is that how much ever deficiencies or shortcomings a *Sadhak* may have, they must never be allowed to be executed into action. By doing this, their force will come down to a great extent and surrender will be much easier.

**Question:** Here Sri Aurobindo says, "...no motive except her impulsion in you, no action that is not her conscious action in you and through you." It is true that we can identify the impulse of the lower nature but in our daily life, how can we identify which is the Divine work and which is not? Or is it such that we shall offer all our work to the Divine so that they become the Divine work?

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**Babaji Maharaj:** It is those *Sadhaks* who do not want to betray themselves would understand these things easily. It is the work by which you will in your *Sadhana* that must be offered to the Divine and the work that would in no way be of any help in your *Sadhana*, must be abandoned. For example, you are working in the Press, do your work and surrender it to the Mother. But if somebody asks you to come for a cinema, that would hamper your *Sadhana*, hence you have to reject it. All these can

be understood in the general mind of a *Sadhak*. Further when the *Sadhak* progresses a little in *Sadhana*, he can understand all these things in his consciousness. After that, when the Divine force starts working in him, the *Sadhak* will become an instrument of the Divine. Then there will arise no such **question**.

*Until you are capable of this complete dynamic identification, you have to regard yourself as a soul and body created for her service, one who does all for her sake.*

*Sri Aurobindo*

**Babaji Maharaj:** Here Sri Aurobindo says about how to begin *Sadhana*. In the previous paragraph he has said about our aim in work. Here he has described about the way of attaining that aim.

Here Sri Aurobindo says: as long as we have not established complete oneness with the Divine, we have in us the feeling of a separate individual. That means, "I am such and such person. Such is my name. I am that person's child. I talk this way, I work this way. I am the owner of such and such property; etc." As long as we have a body, this is our natural idea with the body. This is merged with our consciousness. When we become one with the Mother, we won't have this sense of separate individuality any more. To become completely identified with the Mother is our aim. But as long as we haven't achieved this state, we have to consider this idea in our mind that we are born into this world along with this mind-life-body to serve the Mother. Hence, whatever we do it must be done to please the Mother. Eating, Drinking, sleeping, bathing as well as all our duties – all these must be done as a service to the Mother and to please Her. It is because this body-mind-life belongs to Her. She has given these to us for Her service as the objective.

We have to continue doing this as long as we haven't identified ourselves with the Mother. On being one with the Mother, the ignorance in us of being a separate individuality will go away and we can **clearly see** that we belong to the Mother. We

will realize that Mother herself is getting things done through us; this means we will become an instrument of the Mother.

So as long as we haven't reached this state, we are servants – keeping this in mind we must do everything.

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*Even if the idea of the separate worker is strong in you and you feel that it is you who do the act, yet it must be done for her.*

*Sri Aurobindo*

**Babaji Maharaj:** A person in whom the feeling of service or the feeling of devotion is not stimulated, if the feeling of a separate worker in him is too rampant then let him do all work as the work of the Divine. It means that whatever work he knows as the Mother's work let him do all that: like constitution of study circles, constituting schools, organizing seminars and camps, etc. – all these are Mother's work. Here, the person does not have any kind of selfish motive. By doing this work, gradually the influence of the Divine Shakti will start acting in him and when in this way as a result of the influence of the Divine Shakti the heart of the person will get purified he will once again surrender all his work to the Divine. By surrender, the Divine Shakti descends into the *Sadhak* and starts the *Sadhana* within him hereby taking him towards his aim. In this way if the *Sadhak* reaches at this state of surrender then he need not do much *Sadhana* any more. Mother Herself will do *Sadhana* within him. So in preliminary stage, the *Sadhak* has to remain conscious by working really hard, taking firm resolutions from time to time. This determination and the sense of awareness can come by doing continuous *NamaJapa*. Once there is determination and awareness surrender becomes quite simple and effective and the *Sadhak* would be

able to attain the state of complete surrender by easily overcoming the dark path in the preliminary stage of *Sadhana*.

**Question:** Will this happen before transformation?

This alone is transformation. Then what do you mean by 'before transformation'? This work and the work of transformation both will be carried on simultaneously. Are you asking about transformation of the physical?

The work of transformation begins only when one has his aim fixed and begins doing *NamaJapa* with full determination. First the nature of mental and vital get transformed. Then the physical gets influenced. It's only after physical transformation that permanent transformation will be complete.

*All stress of egoistic choice, all hankering after personal profit, all stipulation of self-regarding desire must be extirpated from the nature.*

*Sri Aurobindo*

**Babaji Maharaj:** Whatever a person does for himself or for his selfish needs, his ego gets nourished by that. A person who gives more importance to his egoistic choice he is more concerned only about himself. He wants all sorts of scope and opportunity for himself, he wants to get established, earn name and fame; etc.

Desire for self profit viz; whatever work it may be, he will first think of the profit that he will earn from it and then participate. He will say, "This is Mother's work, but by doing such and such work I will have right over it, by doing such and such work I shall be at profit, etc. That means there is no importance in the Mother's work, only in the name of Mother's work one is giving importance to himself and his ego. No *Sadhak* has escaped from this disease.

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It is present in everybody. But those who chant the name “Ma” incessantly, “I belong to the Mother, Mother is rectifying all my errors. She is also making all kinds of arrangement for me so that I can surrender everything to Her.” It’s only by doing this that ego can be caught otherwise it is very difficult to find out the ego. It is because ego is the subtlest among the most subtle things and the **most efficient among all errors.**

All the *Sadhaks* who consider themselves to be very good also get **affected by this error.**

“I am doing so much without expectation of any self-profit, my work is flawless, I am working so hard day and night but still there is least importance given to what I say. Nobody is concerned about me.” Even this is a **stench of that yearning for profit.**

**Question:** But Sir, instead of doing absolutely nothing and simply lie down lazily, if one does work by keeping this selfish or egoistic feeling in himself, isn’t it better?

**Babaji Maharaj:** To lie idly is Tamasic and selfish, to work with a feeling of self-contentment is Rajasic. Rather than lying in Tamas, this is better. But for someone who does *Sadhana* with transformation as the aim has to abandon all these. He must do all the work as service to the Mother and surrender it to Her. This is at a much higher level than Rajasic *Sadhana*. In order to go to an even higher level one has to establish in one’s consciousness the feeling, “The Mother’s force is doing everything within me.”

**Question:** Sir, all kinds of desire and attachment must be eradicated. Is it possible on our part?

**Babaji Maharaj:** It is the Mother who is doing and will do everything. What is then impossible for her force? Everything is possible for her.

Now it looks impossible on our part, but by practicing surrender through *NamaJapa* after some days it will again seem possible. Mother can make everything possible for the *Sadhak*.

**Question:** If Mother can do everything then she shall also make arrangement for eradication of all these “hankering for individual profit, whims for self-interest, hope for all sorts of desire for self from nature”. Then we don’t have to do anything.

**Babaji Maharaj:** Yes, all these shall be done by the Mother. But does it mean that the person will keep sleeping , Mother will do everything!

This is why it is necessary for the *Sadhak* to do incessant *NamaJapa*, surrender, aspiration and rejection of adverse things.

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This is why Sri Aurobindo has said, “So long as the lower nature is active the personal effort of the *Sadhak* remains necessary.” As long as the lower nature is active personal effort of the *Sadhak* is necessary.

**Question:** So the connotation of whatever we discussed now is that *Sadhak* has to make personal effort but transformation will not take place by his personal effort. Transformation will take place through Mother’s force.

**Babaji Maharaj:** No. It is through personal effort that the Divine Shakti will descend and do the work of transformation. One cannot transform oneself but one can get oneself transformed through Mother's force. Without surrender of the *Sadhak*, the **question** of transformation does not arise. By surrender of the *Sadhak*, the Divine shakti shall do the act of transformation in its own method. A *Sadhak* has got the right over his effort but not on the work of transformation. All decision regarding this will be taken by the Mother. To tell truth even the total effort to be given is not possible by the *Sadhak* on the whole. If only he begins to aim for transformation, the Mother shall show the appropriate path for surrender, aspiration and rejection. It is only then that everything can happen correctly. Otherwise the *Sadhak* will not be able to do surrender or aspiration properly.

It means that the Divine Shakti will do everything. *Sadhak* has to only leave the way open for it. To let the path open means: *NamaJapa*, Surrender, Aspiration and rejection of the adverse activities.

*There must be no demand for fruit and no seeking for reward; ...*

*Sri Aurobindo*

**Babaji Maharaj:** Does the *Sadhak* demand for fruit? He says that since I am doing so much, my decision has to be considered. Or if I do such and such work, I shall have exercise such and such right or I shall be at a profit. This means have a subtle demand or seeking for reward for doing the Mother's work.

*the only fruit for you is the pleasure of the Divine Mother and the fulfilment of her work, your only reward a constant progression in divine consciousness and calm and strength and bliss.*

*Sri Aurobindo*

**Babaji Maharaj:** The only fruit that the *Sadhak* must seek is the realisation of the Divine work. It means that the work of transformation for which the Mother had come to this world, let that happen. All must know this truth, must practice it. Suffering and doubts must disappear from the world. A suffering-disease-illness-death free life must be established here. – This is the only result that a *Sadhak* must seek for. If he works for this purpose alone then what reward shall he get. Sri Aurobindo says in the next sentence: the *Sadhak* will progress constantly in divine consciousness and calm and strength and bliss.

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This means that by doing the Mother's work, don't seek for a reward from any human. Just keep doing Mother's work as a service to Her. It is only then that you shall progress in peace, strength and *Ananda* of the Mother. This alone is the greatest reward.

*The joy of service and the joy of inner growth through works is the sufficient recompense of the selfless worker.*

*Sri Aurobindo*

**Babaji Maharaj:** Through work an individual demands material things, name-fame or authority as reward. But he doesn't get peace from all these things. He suffers a lot. But the real reward lies in the joy of service to the Divine, joy of surrender to the Divine, joy of work for the Divine – these are the true rewards. Through these a person achieves permanent peace and satisfaction and becomes the owner of all luxury. Hence, saint Tulasidas says:

*Svaarath Saanch jao kahun eha. Man Kram machan Ram pad neha.*

What is the real need of a being? The want for money, name and fame or power all these are meaningless needs, in these lie destruction of the individual. But what is the true need of an individual? The true need of an individual is: To revere God in one's mind, work and speech. It is because by doing this a person gets rid of doubts and suffering and gains all sorts of pleasure and peace. His human life becomes gratified.

*But a time will come when you will feel more and more that you are the instrument and not the worker. For first by the force of your devotion your contact with the Divine Mother will become so intimate that at all times you will have only to concentrate and to put everything into her hands to have her present guidance, her direct command or impulse, the sure indication of the thing to be done and the way to do it and the result.*

*Sri Aurobindo*

**Question:** Worker and instrument - are these two different things?

**Babaji Maharaj:** Yes. Worker is the one who works for the purpose of Divine as per His statute of satisfaction. It means that a worker is the one who acts as per the will or resolution of the Divine and surrenders it to the Divine. But an instrument doesn't have all these. He loses all his individuality. He establishes complete oneness with the Divine in his consciousness. He is controlled directly by the Divine. Only the body remains separated but he remains one and inseparable with the Divine in all levels of consciousness. A worker segregates between good and bad work. But an instrument doesn't have all these **questions** any more. He is managed directly by the Divine. We may consider the case of an ordinary instrument. By one press on the switch the motor car starts running and it runs as per the directions of the one sitting on it.

He no more thinks if it is the right path or not whether it is a heap of waste or an electric pole, he doesn't think of all these things. Like Hanuman. He was an ideal instrument of the Lord. Lord Sri Ram's resolution or will was everything for him. Lord Ram willed that all the *asuras* of Lanka must be destroyed. That's what he did. He had no rules, regulations with him. Old, unwearied, women, children, all were murdered by him. To all those who tried to escape from the war by breaking **the norms**, he tied them in his tail and threw them in to the fire, drowned them into the sea. But all these attachment for results never touched him. Because being far above all these things he was working as a direct instrument of the Lord.

**Question:** When the *Sadhak* is managed by the Divine then he is able to know that he is managed by the Divine.

**Babaji Maharaj:** Yes, no doubt in that.

**Question:** Maharaj, are we workers or instruments?

**Babaji Maharaj:** There is no such limit drawn that after doing *Sadhana* for 10 or 15 years one becomes a worker. Then he passes through that level. So from today he becomes an instrument. It's not like that. The moment when you are doing your work and surrendering it to the Divine, you remain a worker but at times within that moment you are managed by the Divine and become an instrument for some time. This moment of being an instrument will start increasing gradually. Then the *Sadhak* can start working for a longer period as an instrument. But this can be possible only if there is an increase in the sense of devotion in the heart. The more the devotion the more can we become instrument of the Divine. The method for devotion is *NamaJapa*

and surrender. The more one does *NamaJapa* and surrenders to the Mother, the more He is dependent on Her.

One more thing. There is no status discrimination in becoming an instrument. But there exists status discrimination in becoming a worker. This depends on the idea of the *Sadhak* regarding work. There are certain *Sadhaks* who have absolutely no idea regarding work. Why are they working, it is for whom that they are working, what kind of work they are doing; they know nothing about all these things. A little higher category of workers are those who know that the work that they are doing is for the Divine. Therefore, in the beginning of work they offer it to the Divine and then start working and similarly surrender it to the Mother and end the work. An even higher category of workers are – those who offer the work to the Divine in the beginning as well as in the end; at the same time they have the idea that they belong to the Mother and whatever they are doing is with Mother as the Objective. Awake or asleep in all states – they do all the work of their body with this idea. They don't like to spend even a single minute in oblivion.

**Question:** Sir, how can this be done easily?

**Babaji Maharaj:** The best way of getting this done in a simple way is: to do *NamaJapa* ceaselessly while working and think, "Mother I am yours. You are giving me the power to think, to know, to act, etc. You are handling me. Hence you have taken up all my responsibilities. I am yours." If one practices doing *NamaJapa* in this way then very soon the *Sadhak* can become a great worker of the Divine. And his *Sadhana* will continue in the straight path.

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**Question:** Then what is the necessity to read good books or books related to *Sadhana*?

**Babaji Maharaj:** No, No. To read in the context of *Sadhana* is a necessity on daily basis. You are asking what is the need for this?

*Sastra suchintita puni puni dekhia* ||

One has to read in the context of *Sadhana* and think about it repeatedly. Why does one have to read it repeatedly?

By reading in the context of *Sadhana*, we shall be able to do our *Sadhana* in the similar manner and we can be saved from difficulties at the time of danger. When there seems to be a danger to the *Sadhak*, if he must have read about *Sadhana* before then he would never give way to his self-will or ego. He will chant Mother's name. He can very well understand that the danger arises because of his own deficiencies and imperfections. He wouldn't try finding out faults in external circumstances or in other individuals. It is only then that there shall be great advantage for him over danger. He can progress very well in *Sadhana*. If he wouldn't read books related to *Sadhana* and he wouldn't know even this much then at the time of danger, he would be completely immersed in desperation and disappointment. He wouldn't have any hope or belief any more. Instead of looking at his own deficiencies he will find out fault in others and by letting act his ego and desire he would ruin his *Sadhana* as well as his own life. He may try to go anywhere in life but to face severe unrest only. And it is for how many years or for how many lives that he will have to face this suffering there is no proper estimation to it. This is why it is very important to read and discuss books related to *Sadhana*. If being at home one reads, it doesn't penetrate much into the heart. When few devotees of the Mother and Sri Aurobindo sit together in study circle and read and discuss the books of the Mother and Sri Aurobindo – it reaches so much to the bottom of the heart that when one reads alone at home, it is not like that. This is because there remains a special blessings of the Mother for pathachakra. Mother's force works over there. The environment over there is also a special environment.

**Question:** But why do we have to read them repeatedly?

**Babaji Maharaj:** By reading repeatedly, it will remain in our mind; we can contain it in our consciousness. When difficult situation will arrive then we can make use of it. But we must see to it in the face of difficult situations we do not act in the opposite manner; it is for this reason that satsang is necessary. There are three types of satsang that has been described in the gospels. One satsang is – to worship God. God is truth. To get His proximity is satsang. And this is the final satsang or attainment. The second satsang is to discuss and know about Divinity and *Sadhana*.

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And the third is to read good books. But instead of reading it on own, it is much better to sit in a group and read and discuss the book together. Because through this there will be rapid progress in minds of all and there remains concentration in the topic of discussion. And by this collective study many of our doubts subside.

**Question:** Sir, when God comes in an Avatar, do the people who surround him attain the first satsang?

**Babaji Maharaj:** All are not able to attain that satsang. Because all are not aware that it is the Divine. And if they come to know Him as God, they won't be able to do anything. Even when Lord Ram made arrangements to destroy the *asuras*, he told to Devi Sita:

*Tuhma pawak mahun hrahu niwasa / Jau lagi karau nisachar naasaa'*

Meaning, As long as I have not destroyed all the *asuras* you have to remain in Fire. Sita Devi kept an illusory Sita and went to dwell in fire herself. Ravana had kidnapped the illusory Sita.

But –

*Lachhimanhun jaha, maramu na jaana / Jo kachhu charita racha bhagawaana /*

Even Lakshman could not understand its essence. It is because if Lakshman would have known it then there would have been a hindrance in the Lord's work. So, even while being near the God or being alongside the Avataar it is not always in their knowledge that He is God. So, they are not able to attain the first kind of Satsang. The only way to attain the first kind of satsang is *Sadhana*. All those who are into *Sadhana* they attain proximity with the Divine – no matter wherever they are, they may be near the Lord or far away from Him.

**Question:** The way poison has its adverse effect on us even though we consume it mistakenly, in the similar way even though being unaware of the fact that He is an Avataar, if we remain near Him would there not be any effect of it on us?

**Babaji Maharaj:** The effect will surely be there. There is no doubt in it. But the one who does *Sadhana* can have true achievement of the effect. It is such that even the liberated souls who come to work for the Divine, stay with Him by obtaining human form are themselves not fully aware of the fact that they are liberated souls. If they come to know about it then they would no longer inclined towards *Sadhana*.

**Question:** Sir, Arjuna could know Sri Krishna as God and accordingly could carry out all his responsibilities, then why would these souls not be able to carry out their work if they come to know God as God?

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**Babaji Maharaj:** Arjun had not known Sri Krishna as God. It is for this reason that God has explained Gita and had to show his *Vishwaroopa*. Otherwise he would not have agreed for the war.

Meaning, if we come to know that we are superior beings we would no longer be much inclined to *Sadhana*.

**Question:** What kind of a contradictory thing is this? If one comes to know that he is a superior being then knowledge dawns on him, he would do *Sadhana* with more interest.

**Babaji Maharaj:** If we remember the principle of this world then this **question** won't arise.

Has there ever been a transformation of the mind, life or body of anybody?

- No
- So, if liberated souls come to the earth, they have to accept this untransformed mind-life-body. The mind-life-body that belongs to an ordinary person, it is the same mind-life-body that belongs to them. As the mind-life-body of the ordinary people belongs to the world of ignorance similarly, the mind – life – body of these souls also belongs to the world of ignorance. The only difference is that they would no longer have to take birth in order to undergo the consequence of their Karma. If they wish after renouncing their body they can leave for the liberated region. Otherwise if they wish for transformation they can take birth once again.

But for an ordinary person it is such that so long he is not transformed he cannot be redeemed from birth and death and chose to go to the liberated region.

**Question:** But, One remains near the Divine, plays with Him, eats with Him, does all work with Him, despite this he wouldn't know Him as God, how? By looking at a sadhu one can know that he is a sadhu...?

**Babaji Maharaj:** When Narada came and suggested Vasudeva, “Look, the only aim in this human life is to attain God. Without this, human life is worthless.” Vasudeva replied then, “Where shall I find God? Some say that God is reclined in the serpent in the Ocean of milk, and some say that He is in Saket, some say that He is in Goloka or Baikuntha. Then where shall I find Him?”

Narada said playfully, “Arey, your own son is God.”

Basudev replied astonishingly, “He is God! He is crying, eating mud...!”

It is not so easy to recognize God in these physical eyes. Only those who adore him, who call Him, can recognize Him easily.

**Question:** Sometimes Basudev, Devaki, Nanda, Yashoda or Kaushalya look upon their son as God. Then again they are not able to recognize Him, how?

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**Babaji Maharaj:** It happens for a while. Their consciousness is unable to withstand it forever. Again, the ordinary consciousness comes and gets the things back to as it was before. Their son again becomes an ordinary boy to them. If this hadn't happened, God wouldn't have been able to continue His play.

Had we considered The Mother as the Divine always then we wouldn't have been able to continue leading a normal life with Her...

When I came here from Ayodhya for the first time I had a feeling that I would see God directly within The Mother and Sri Aurobindo and ... But there was no special feeling in the first darshan...

And I had a belief that nobody near Mother must be telling a lie. Sometimes I used doubt when I heard that people used to even lie to the Mother but I wouldn't give way to the doubt. But when Mother put a written notice that nobody must tell a lie in front of the Mother, it is only then that I came to know that people tell lies to Mother. Read.

*There can be no more happy condition than this union and dependence; for this step carries you back beyond the border-line from the life of stress and suffering in the ignorance into the truth of your spiritual being, into its deep peace and its intense Ananda.*

*Sri Aurobindo*

**Babaji Maharaj:** This is the most delightful state.

**Question:** Why doesn't an ordinary person know anything about *Ananda*?

**Babaji Maharaj:** Tell me first, what an ordinary person knows. He doesn't know anything. Mind is a field of ignorance. Vital is full of desires. And body is a matter, there is nothing in it. It is only by doing *Sadhana* that there manifests knowledge in the mind, the vital attains purity and *Ananda* and the physical gets rid of laziness and disease.

**Question:** Why Sir, an ordinary person wants to be in peace and *Ananda*...

**Babaji Maharaj:** He just wants to but does he remain so? Is he ever able to achieve that peace and *Ananda*? He doesn't even know how to get peace. He searches for peace in three things. These three things are - family, power and property. But there is no peace in these three things. These things rather become the root cause of all these sufferings and ill-fate. It is only from our dependence on the Mother that peace and delight come. It is because Mother is the incarnation of *Ananda*.

**Question:** Maharaj, it is said here that there can be no more happy condition than this union with the Divine. What sort of *Ananda* is that?

**Babaji Maharaj:** It is only when you reach that stage that you shall understand!

**Question:** Isn't it possible to understand without reaching that stage?

**Babaji Maharaj:** Yes, without reaching there you can understand it in this way – *halwa* tastes sweet. But without actually eating *halwa*, how would you know its real sweetness?

**Question:** But if we would have tasted kheer, we could estimate from that the sweetness of *halwa*. Similarly *Ananda*...

**Bbaji Maharaj:** Yes, the one who has tasted kheer is no more an ordinary person. He is doing *Sadhana*, he is doing *NamaJapa*, he surrenders himself. In the process of doing *NamaJapa* and surrender, *Ananda* may come for a moment and touch it. From this he can anticipate and understand what sort of *Ananda* lies in union and dependence on the Divine. ...

*While this transformation is being done it is more than ever necessary to keep yourself free from all taint of the perversions of the ego.*

- Sri Aurobindo

**Babaji Maharaj:** "Necessary to keep yourself free" meaning, the *Sadhak* has to do it on his own by his own effort. He has to make effort to keep himself away from ego. What is meant by ego? I am an individual this feeling is ego. My family, my property – wherever there is a feeling of "I" and "mine" there exists ego.

**Question:** Sir, it is for this ego that we are saying this is mine; this is my home, my family, my property. But when this ego will go away what shall we say then?

**Babaji Maharaj:** It is not that ego will go away but it will change, it will be converted. When this ego will get converted, we shall pronounce the same word but behind that word we wouldn't have that feeling. There will be a feeling that all belongs to the Divine. This means that instead of being directed by its ego, the individual is directed by the Divine then. The ego is no more active then.

**Question:** Maharaj, how do we free ourselves from this ego?

**Babaji Maharaj:** It is for this reason that it is to possess this feeling, "Me, my body, my family, house, property all belong to the Divine. I am Mother's servant. Mother has given these to me to consider them as service to her and offer them at Her feet." By doing *NamaJapa* with this feeling one can certainly and very soon get liberated from ego.

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**Babaji Maharaj:** Sir, to say "I" itself is ego!

**Babaji Maharaj:** Yes, to say I, mine out of self desire is ego, it is the cause of bondage. And to feel, "I belong to the Mother and all that I have belong to the Mother" with a sense of surrender is *Sadhana* and this is the cause of liberation. **As when one does a work for his own sake, it is the reason of bondage.** And when one does the same work with Divine as the objective that becomes the reason of liberation.

**Question:** But at every moment this feeling as been instilled in us that this is my cloth, my house, my cycle, etc. This applies to everybody without an exception.

**Babaji Maharaj:** Yes, In spite of this feeling if we think, “Mother, I am yours. I offer everything at your feet.” Then this difficulty of ego would reduce to half. And while doing *NamaJapa*, while working, while talking if we have this feeling, “I am yours. I surrender everything at your feet.” Then this would turn into an experience. *Sadhak* can clearly feel that He belongs to the Divine **unconditionally**. He can clearly see with his eyes wide open that Mother is driving him. Then what is there to say, “it’s my dress” or “it’s my cycle” any more. Let those be like that. But you must feel that you belong to the Mother. With this feeling you continue chanting Mother’s name. Everything will be alright.

*The whole principle of this Yoga is to give oneself entirely to the Divine alone and to nobody and nothing else, and to bring down into ourselves by union with the Divine Mother all the transcendent light, power, wideness, peace, purity, Truth consciousness and Ananda of the Supramental Divine.*

*Sri Aurobindo*

Babaji Maharaj: Surrender only to the Divine. To nobody else.

P: Do we surrender to anybody else?

**Babaji Maharaj:** Don’t you? Truly speaking, wherever our thoughts go we surrender to it. If we think of the Divine then our Aadhara is open to the Divine and hence we surrender ourselves to Him. And if other bad thoughts come to our mind then our aadhara is open to them and we surrender ourselves to those bad forces. And it is natural that a person thinks more about the things he is attached to. Hence he surrenders himself to those bad forces.

Take for example, a person is very short-tempered. This means that instead of surrendering that part to the Divine, he surrenders himself to anger. Had he not surrendered himself to anger then anger would not have been able to extend its empire neither would it have been able to made the person lose his temper. In the same way greed, desire, ego, self-interest, etc. all these are adverse to Divine. If one wants to surrender to the Divine one needs to reject all these things. It is because both the things cannot stay at one place simultaneously. Where there is Divine, there is no place for desire, ego, self-interest, etc. or else where there exist qualities like desire, greed or self-interest, the Divine won't stay there. Where there is desire, sorrow, pain, sufferings, disease, death, etc dwell there and where there is Divine there appear kindness, forgiveness, peace, equanimity, etc.

**P:** Sir, but we never surrender to desire, anger, greed, attachment, etc. they come on their own!

**Babaji Maharaj:** Don't we surrender?

**P:** Out of ignorance

**Babaji Maharaj:** No, no why out of ignorance. Don't we do it knowingly?

**P:** Sir, when we get angry, do we do it knowingly? We get angry out of our ignorance ... Once we know, will we get angry then?

**Babaji Maharaj:** When you get angry aren't you able to know that you are angry then?

**P:** But we come to know about it much later!

**Babaji Maharaj:** How would you know it later? You would know it immediately that you got angry. Anger comes out of discontent for others. And when you get angry out of discontent your heart would start burning out of anger. From this you can know that you are angry.

To surrender near anger is to let anger act in you. Hence we become an instrument of anger. It takes full possession of us. If we want to surrender ourselves to the Divine then we shouldn't surrender ourselves to fear. That means we should not get angry at all. Once one gets angry, one has to shut one's mouth completely. One must totally avoid fights or commotion. One needs to chant Mother's name and call Her for help.

**P:** But we are in Mother's ashram, in Mother's kingdom...

**Babaji Maharaj:** Yes, you are in Mother's kingdom, so why bother? You do whatever you feel like doing. Pick up a stick immediately you get angry. This is like 'world is a home' ... and take away any thing you see of anybody... (*laughter*).

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This indicates to give yourself completely to the lower nature. This is not *Sadhana*. If this is Mother's kingdom then why won't you follow what Mother says? And if you follow that attitude then it will take you many lives to progress even a little in *Sadhana*. And there won't be any limit to the sorrow and sufferings that you will face. If you reject all adverse character, if you chant Mother's name all the time then you can achieve that improvement in a very short period joyfully, without any suffering. It depends entirely upon the *Sadhak* whether he wants to progress rapidly in *Sadhana* or he wants to progress loosely.

**P:** How come Maharaj?

**Bbaji Maharaj:** How come? If a person wills to overcome these things by having full faith and trust in the Mother then within a few days he would progress very far in *Sadhana*.

And if you don't do like that then you won't be able to even recognize these adverse things in the first place. You will rather support those things. You will say, "he scolded me for no reason, how can I leave him without getting angry." You will start all kinds of back biting activities against him. You shall feel like taking revenge on him, you shall feel like snagging him. This gives rise to his ego without his knowledge. And ego is the source of all sufferings and ignorance. In this way he will be stirring in this woe and suffering. In this way many years or may be many lives may pass away. This is why Tulsidasji has written:

*Janm janm muni jatanu karahin. Ant Ram kahi aawat nahin*

This means, life after life... not in one life... the *Sadhak* has to make effort in all lives, it is only then that he can get rid of this cycle of birth and death by remembering the name of the Divine. This is why one has to practise this in **life after life**.

P: Sir, during death if one utters the name of the Divine only once, then he would get liberated. So if we say 'Ma' at least once during death.

**Another person:** Will one be able to remember then?

P: One would remember that I shall utter "Ma" during death...

**Babaji Maharaj:** During death will one think that he has remembered and will say "Ma"?

**P:** Why can't he remember?

**Babaji Maharaj:** The person would be lying in a state of unconsciousness then.

Without any knowledge. Then how will he remember?

Only the one who has got the practice can speak even in the state of unconsciousness.

One who is a *Sadhak*. One who has practiced *NamaJapa* in his entire life.

**P:** In what context has this been said in Ramayana?

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**Babaji Maharaj:** During Bali's death, Bali has said this thing. When Lord Ramchandra first shot at Bali with his arrow from the back of a tree and dropped him down, Bali asks him then:

*Dharm hetu abatarehun gosaain | Marehu mohi byadha ki nahin | |*

*Main bairi sugreev piyara | Avagun kawana nath mohi mara |*

Meaning: "O Lord! You had come incarnated to establish religion over here. Then why did you shoot at me stealthily like a huntsman?"

Lord Rama replied:

*Anuj badhu bhagini sut nari | Sunu sath kanya sam ae chari | |*

*Ihnhi kudrishti bilokai joi | Tahi badhen kachhu paap na hoi | |*

Meaning: "Younger brother's wife, sister, daughter and daughter-in-law – these four are like one's own daughter. To kill the one who casts a bad eye on them is not sin." Sugreev was Bali's younger brother. Bali had taken away his wife forcefully. Hence

God killed him. But why did he kill him stealthily, the Lord hasn't given an answer to this **question** of Bali. Because, if the Lord would have come near Bali to fight with him and kill him then Bali would have said, "Give away my kingdom to Sugreeva, I shall come with you to fight with Ravana.

**P:** Why do you think that he would have said so?

**Babaji Maharaj:** He was a devotee of the Lord. And his soul had wished to leave the body in the hands of Lord Ram.

**P:** Did Bali know that Ram was an incarnation of the God?

**Babaji Maharaj:** Yes He knew it. When Tara said to Bali, "The Sugreeva who out of your fear used to hide behind the mountains has come to fight with you... He has come by acquiring Lord Rama's strength. ..." By listening to this Bali says:

*Kaha Bali sunu bheeru priya samadarsi Raghunath |*

*Jaun kadachi mohi marhin tau puni houn sanath | |*

Meaning: Bali said, "Raghunath Lord Ramchandra is impartial, and even though He kills me then I shall become *Sanath*. Meaning, I shall attain Divinity."

Bali's soul had wished to be killed by the hands of the Lord. And the Lord sacrifices everything to keep his devotee's vow. In order to keep the vow of his devotee the Lord affords to sacrifice His own vow as well.

In Mahabharat, the Lord had taken a vow that He would not touch any weapon in the war. Pitamah Bheeshma took the vow, "I would make Sri Krishna hold weapon

today.” In order to keep the promise of Bheesma, Sri Krishna took out a wheel of the chariot and ran behind him to hit him...

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Looking at this Bheesma became impatient in delight; he wrapped a garland of flowers around Sri Krishna’s neck, fell prostrated at his feet and said, “Lord, in order to keep my promise you let go your own promise!”

This is why Lord never keeps his promise in front of his devotee’s promise. That is why Sri Ram didn’t give the real answer to Bali’s **question**. But again Lord Ram said, “Rakhehun prana” I shall give your life back to you. But Bali said,

*Janm Janm muni jatanu karahin | Ant Ram kahi aawat nahin ||  
Mama lochan gochar soyi aawa | Bahuri ki prabhu asa banhi banawa |*

Meaning: Bali said, “Saints and sages pray meditate for lives and in the end get liberated by uttering the name – Ram. And after meditating for many lives by taking whose name the saints and sages get liberated, He himself is present during the last part of my life. Will I ever get this supreme connection again?”

Listening to the Lord about keeping his body, Bali says again,

*Mohi jani ati abhiman bas prabhu kaheu rakhu sarirahi |*

Meaning: Even after knowing that I am full of vanity you want to keep me alive. Again Bali says,

*As kawan sath hathi kati surtaru bari karihi baburahi ||*

Meaning: Who can be so foolish that one would cut off 'surtaru' meaning wishing tree and plant a 'Bagur' meaning thorny plant in his garden?

If I ask my life back it would be same as cutting off the wishing tree from my garden and planting a thorny plant instead.

## 2

**Question:** It has been almost two years now that we have been discussing *Gita* and reciting *Bhagvat* regularly along with few interested people. We also get in hand some religious-magazines. But since we are ignorant of the true path our condition has become like wandering in a dense forest at night.

Take my own case. I am born to a Brahmin famil, I have been initiated with the Gayatri mantra during my thread ceremony. *Sri Jaidurga* is our family goddess. I am religiously offering my service-adoration to her as well. Getting evoked by Gandhiji I am doing *Ramdhun* too. Before reciting *Gita* I am rendering psalms of Sri Krishna and my other friends too perform *kirtan* of *Nitai-gouri*. These are my work. Sri Krishna says in *Gita*, "Those who worship other deities their worship is invalid." Again Sri Krishna says, "*Mamenk sharanam braja*". Our conflict is – in *Gita* Sri Krishna said, "Worshipping other deities is invalid." At another place he says, "leave everything and come to my refuge I shall liberate you of all sins." But generally, every person belonging to family life (*Garhasthyashram*) worship many gods and goddesses, observe many fasts. All these are contradictory things to what Sri Krishna says. This gives rise to a great conflict in our mind. What is the real solution to it?

**Answer:** The real answer to it is – to sincerely adore the Divine only instead of worshipping several gods and goddesses in order to get liberated from the cycle of birth-death, sufferings, ignorance.

If the real aim of life is to get rid of birth and death that means to transform the mind, life and body and get rid of anger, illness, death, ignorance, sufferings and

confusions then one cannot get rid of birth and death by performing such sacred acts.. You have to keep revolving in this cycle of birth and death if you wish to enjoy the sacred results of such sacred acts.

If you seek liberation from birth and death; seek Nirvana or to attain Divinity as per the ancient yoga then you need to undertake the work favourable or auxiliary to that aim. Consider rest of the work like farming, business, etc. as service to the Divine. But if you undertake Sri Aurobindo's yoga of transformation of mind, life and body then you need to abandon those means or else you may perform those as per your family and societal tradition by considering them similar to farming, business and other such work. But to perform these sacred deeds according to the ancient means of yoga and consider it as a means for the yoga of transformation is not permissible.

**Question: Is it necessary to abandon the adoration to the gods and goddesses, fasts, sacrificial activities, service to guests and other sacred deeds that we perform in our family life?**

**Answer:** No, not at all. It is through these sacred deeds one gets purified inwardly. Family life isn't complete in the absence of these deeds. But one cannot attain liberation by this.

**Question: All deities are forms of the Divine or representatives of the Divine. Then why should worshipping them be considered invalid? And what is the reason that a person would not achieve liberation by worshipping them?**

**Answer:** Even though all deities represent part or surety of the Divine they have been appointed by the Divine to execute a particular work in the world. Especially, they fulfil the worldly desires of human beings; they don't have the right to provide liberation. It is for this reason that a person doesn't achieve liberty by worshipping them and hence their worship doesn't provide perfection.

**Question: The Puranas say – many people have got liberation from birth and death by paying adoration to many deities like Maheshwari, Chandi, Kali, Ganesh, Surya. But you are saying that the deities do not have the right to provide liberation. Then are these Puranic tales false?**

**Answer:** No, Puranic tales are not false. Instead of considering those deities as deities, they adore them as Sachidananda. This means, they use only the names of various deities like Ganesh, Surya, Kali, Durga but they consider all their characteristics as that of Sachidananda and strongly believe the particular deity as the transcendental element (*Paratpara tattwa*). In reality, Sachidananda is the only transcendental element. It is by firm sincerity, constant faith of the individual by surpassing the external forms of their deities they attain to the form or the formless principle of Sachidananda by their worship or according to their aim.

The *Sachidananda tattwa* (principle of sachidananda) is the form as well as formless at the same time, and at the same time it is above the both, the *Purushottam tattwa*. The Sachidananda cannot be imagined by the mind neither can a person attain to it in its mind and vital by the ancient yoga sadhana. The individual can experience Him only by ascending in the supramental level or by transforming the mind-vital and physical into the divine elements through the process of Sri Auobindo's yoga.

**Question: What is the difference between the Supreme forces like Narayan, Sri Ram, Sri Krishna, Shiva and the gods and goddesses like Indra, Varuna, Chandra, Surya, etc.?**

Answer: Gods and goddesses like Indra, Varuna, Chandra, Surya, etc are parts of Sachidananda or they are like representatives of the governor under the emperor appointed for a special task. They perform various activities for management of the world but they cannot provide mukti or nirvana.

In fact, Narayana, Sri Krishna, Shiva and the supreme divine Shakti are not a part of Sachidananda or they are not like representatives of the governor appointed for a special task under the emperor; this means the same Sachidananda has come as in the form of Narayana, Sri Krishna, Shiva and supreme divine Shakti in different periods to executive different tasks. All these avatars are indifferent from Sachidananda, they belong to the same element. They liberate the individual from birth and death and assign him the highest position.

**Question: Narayana, Lord Sri Ram, Sri Krishna, Shiva and Aadishakti- all but belong to the principle of Sachidananda. Then why is there a difference in mantra, the process of worship, ways of doing sadhana of different deities?**

**Answer:** The difference is seen as per the time as well as the need of the human society. The aid and the aim that the mankind demands at a particular period, the sole principle of Sachidananda appears in the form of Narayana, Shiva, Shakti, Sri Ram, Sri Krishna and impart that knowledge, and this is the way in which they help. Despite the principal of Sachidananda being one, since they appear or come as avatar for different works, their aim and the means to attain the aim are different. By doing sadhana in that particular procedure, a person can reach that particular goal. Despite being one in principle, by doing sadhana for attaining to Lord Sri Ram, one is not able to attain to Narayana or Sachidananda.

The divine Sachidananda is one. In order to manifest himself in numerous forms, he began life in matter. With the development in nature He reached at the human level by passing through plants, insects, animals. In order to protect this evolutionary process from the destruction of injustice and falsehood the Divine incarnated himself in different forms, He cast away falsehood and injustice and He Himself by following the same, set an ideal for mankind. For that particular period, that kind of ideal and education was necessary. As per the progress in development, the need for other forms of education arose. It is for such different necessities, the divine incarnated as Sri Ram, Sri Krishna, Buddha, etc. and the ways to attain to them also differed.

**Question: There is no limit to the procedure or methods to attain to divinity. In the present time, which suitable procedure is necessary to follow, will you kindly make us clear about it?**

**Answer:** Sri Aurobindo's integral yoga of transformation is the suitable procedure of spiritual sadhana for the present time. By this, whole life as well as the world will be prosperous. Suffering and conflict is not eradicated by the ancient yoga. Despite the prevailing ancient yoga, the world today is still full of suffering and woe. It is for this reason ancient yoga is not suitable for the present times. In the present times along with life, progress of the world is absolutely necessary. This is fulfilled only in the yoga of Sri Aurobindo.

In the yoga of Sri Aurobindo, along with the nature, mind, life and body are also transformed into divine elements. An individual is completely free from disease, illness and death. It is because of the manifestation of the divine in mind, life and body, ego and desire wouldn't be able to touch the work done by them. That work

becomes the Divine work. With spiritual truth as the foundation, there will be fulfilment in work. As a result, the world would turn into heaven. In Sri Aurobindo's yoga, along with the prosperity in life and the world there will be mukti, *Nirvana* and divine attainment as well. It is for this reason Sri Aurobindo's yoga must be accepted in the present times.

**Question: Attainment to divinity or *Mukti and Nirvana* was the aim of life in the ancient yoga, wasn't it the real aim of life?**

**Answer:** No, that was not the true aim of life of every individual; it was only the need of the hour. Every individual wants supreme happiness sans sorrow, peace, perfect health sans disease, eternal youth free from old age, immortality sans death. Nobody wants suffering, disease, old age and death. To manifest Himself in this earth is the pledge of the Divine. This is the aim of the divine's creation. This is attained only in Sri Aurobindo's yoga.

If as per the ancient yoga, without attaining perfection in life returning to mukti or Nirvana would have been the aim, then there is no meaning of the Divine creation. Since the time had not come for fulfilment in life or to manifest the Divine in the mind, life and body and in the world, the Divine had destined the path of mukti, nirvana and attainment to Divinity through ancient yoga. Now, with the end of mental development the time has come for the manifestation of the Supramental consciousness on the earth. Since by Sri Aurobindo's yoga the manifestation of this consciousness has been possible, it is absolutely necessary for every individual to attain the yoga of Sri Aurobindo.

**Question: It is by Sri Aurobindo's yoga, one can attain utter development and complete happiness, peace and luxury, this should be accepted in the present age. But what is the procedure for sadhana of this yoga?**

**Answer:** In brief, the procedure for sadhana in this yoga is aspiration, surrender and rejection. By this, the Divine supramental force executes the work of purification of the base of the individual and the transformation; from above there descends peace, power, light, knowledge; an individual is completely free from the clutches of ignorance, disease, illness and death. The more the sadhaks accept this divine nature, in the same proportion is cast away falsehood, injustice, sorrow and suffering, bankruptcy, etc. from the world. On attainment of perfect siddhi by the

sadhaks falsehood, injustice is completely eradicated from the world, the world turns into heaven.

The way Avatars, great men, Acharyas, provided spiritual knowledge best suitable for the particular time, similarly The Mother and Sri Aurobindo have come to the earth and brought down the supramental force. In reality, it is The Mother who is doing this work of transformation. Victory over disease, illness, death - this great work is not possible even on the part of any superior sadhak. It is possible only by The Mother. If we surrender ourselves at the feet of The Mother the transforming supramental force can transform our base.

This sadhana of transformation is – Aspiration, Surrender to The Mother and rejection of all adverse impulses, work, feelings as well as thoughts, firm faith and reliance on the Mother, meditation of the Mother deep in the heart and above the head. All these means are aids to each other as well as part of each other. One cannot sustain without the other.

Still there are two different paths of this Sadhana. One is Surrender, Aspiration and meditation and the other one is faith and reliance on The Mother. In reality these two are one – it is only according to the sincerity of the sadhak that they can be divided into two. By meditation it is meant to go deep into the heart or to go into or above the head. On doing this, the divine Shakti descends into the head and does the work of purification and transformation of the base of the sadhaka. In this situation, the more the transformation is accelerated in the same proportion does he get freedom from sorrow, suffering and conflict. This happens by having faith and trust in the Mother and by surrendering to Her. By doing this, although there is trust and reliance in the Mother, but still there exists a priority for sadhana, trust and reliance on the Mother becomes of lesser importance. The other one is trust and reliance on the Mother. In this the sadhak aspires or wills or prays to surrender all the parts of his beings at the feet of The Mother and to have faith and reliance in The Mother. In the process of sadhana described above, the sadhaka giving top priority to faith although does not commit any mistake or carelessness, but still depends more specifically on faith. For such kind of sadhaks, trust becomes priority and sadhana becomes of lesser importance.

Sadhaka giving priority to faith is free from conflict to a large extent right from the beginning. The sadhaka who gives priority to sadhana, when goes deep into the heart or above the head starts getting free from conflict and his faith and reliance on the Mother starts increasing. In the end, both the parts join together and become one.

As it is compulsory that a faith-oriented sadhaka has to intensify his sadhana, similarly it is definite that a sadhana-oriented sadhaka has to increase his faith.

**Question: This sadhana is for the ascetic – those who have firmly accepted the aim of life and are doing sadhana with rigour and sincerity. But for those who are leading the worldly life, for whom *siddhi* is not the purpose and who want to lead their life in happiness and peace, relieved from sorrow and suffering, what is the simple way for them to make their life full of happiness, peace and free from conflicts?**

**Answer:** The most simple, effortless way is to have trust and faith in The Mother. By doing this along with the increase in reliance on The Mother, his sorrow, sufferings and conflicts decreases. By establishing faith in every part of the being an individual gets completely freed from sorrow, sufferings conflicts and ignorance. A devotee of faith need not have to practice the sadhana described above. Sadhana starts spontaneously without any effort.

**Question: What is the way to initiate faith in oneself?**

**Answer:** Keep the photographs of The Mother and Sri Aurobindo at home. Consider them to be the sole owner of your house and do all the work of the house as service to them, remember the name 'Ma'. Apart from this, read the books like 'Pratyeka Manushyara Kartabya', 'Garhasthya dharma', 'Dibyajuga Sthapanare Nari', 'Chhatra-Jeebanare Unnatira marga', 'Maanka Aasheerbad' and books of The Mother and Sri Aurobindo. When such kind of difficult situation would come when there would be no other way to saved, when money would be spent unnecessarily on serious diseases, without getting depressed at the moment, call The Mother. At that moment, the call comes from within, it reaches directly to the Mother and one gets saved from that danger by the force of The Mother. Once this experience comes, the faith of the individual increases gradually. 'Sri Aurobindo study circles', 'Sri Aurobindo students' Union', and all the conferences related to this help in increasing the faith. The Mother's presence is felt in all these noble organisations. It is by coming in contact with these organisations frequently, the psychic being of the individual awakens. As a result, there is increase in courage and patience of the sadhaka and without getting disturbed amongst all sorts of conflicts he dwells in Divine Ananda.

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**Question: What is the simplest way by which this arduous yoga could be materialized faster?**

**Answer:** By having firm sincerity and trust in The Mother to surrender everything to The Mother and to aspire to be more and more determined in faith and to have complete surrender. This way is very simple and very fruitful. The more rapid and sincere this becomes the faster the goal will be materialized.

**Question: Aspiration, surrender all these are not simple ways. Please tell us if there are other simpler ways for people leading a family life.**

**Answer:** The most simple of all sadhana, the most powerful of all sadhana is to remember the Mother's name and to have belief in Her.

**Question: What is the way in which our faith can be enhanced and firm?**

**Answer:** To will and to pray. If you will for something sincerely you shall definitely attain it.

**Question: During meditation many bad thoughts, ugly or adverse thoughts come in an undesirable form. What is the way by which these thoughts can be driven away?**

**Answer:** Do not at all give importance to all those things. Do not worry about that. Do not give worth to all these things. Remember and offer them to the Mother and remain absolutely relaxed.

**Question: Mother has said, "Pure aspiration itself is divine attainment" What is meant by divine attainment? What is the simplest way for the divine attainment in the students' life?**

**Answer:** Aspiration means to will for the divine attainment without having any lust or desire. This alone is pure aspiration. When this pure ceaseless aspiration becomes rapid the Divine manifests. Aspiration merges with the Divine manifestation and they become one. It can be inferred that Mother must have said in this sense, "**Pure aspiration itself is divine attainment.**" I don't remember if I have read this sentence anywhere.

The transformation of an individual being as per the Divine law is Divine attainment. There are several meanings of Divine attainment. In ancient yoga,

leaving apart the soul, the mind, the vital and the physical used to merge with the supreme soul or they used to attain the Divine in the Divine abode. All these were known as Divine attainment. In Sri Aurobindo's yoga transformation of the mind, life and body into a Divine element, unification of all parts of the being with the Divine, to be governed by the Divine is known as Divine attainment.

The simplest way of Divine attainment for students as well as for every individual is to surrender oneself completely to the Mother and to be dependent only on Her.

If every student, every individual performs any work like studying, business or job, etc with the attitude as a sadhana for Divine attainment completing the work honestly and justly and by surrendering it to the Divine then the student or the individual can attain Divinity.

In reality, the aim of every child or every individual is not different. Be it young or old everybody aims at a progressive life full of happiness sans sorrow. But this is not quite clear in human consciousness. It is for this reason that he wrongly assumes the work meant for achieving the aim as the aim itself. This aim is fulfilled and achieved by full development in the mental, vital and physical of an individual and in transformation by the supramental force by the **law of the soul**. This is possible by the supramental force of Sri Aurobindo.

**Question: What is the aim of the students studying in the Ashram? What is their future?**

Answer: The aim of the students of the Ashram is transformation of the mental-vital-physical through the supramental force by the law of the soul; a luxurious delightful life completely free from death, illness, ageing, suffering, indiscipline and ignorance.

**In the new Satyug**, Ashram students will be the pioneer in establishing the supramental race in earth. This is their future. This is the only difference between the students of the Ashram and other students.

**Question: We the students, who are studying in other schools, can't we accept this aim?**

Answer: Of course you can. Not to accept this aim, naturally this is the aim of every individual. The person is not conscious about this aim; neither does he try to know about it. This is why he is unable to achieve the aim.

**Question: How would one know one's natural aim?**

**Answer:** It is this that every person wants spontaneously. Not a single person wants to have death, illness, ageing, sorrow-pain, suffering or bondage. Everybody wants immortality, eternal youth sans illness, supreme delight sans pain and suffering and supreme luxury. A person is neither clear nor linear about this wish. This means that he doesn't want to have death, illness, old age, sorrow and pain, impoverishment, etc but at the same time he doesn't believe in immortality, eternal youth sans disease, supreme delight sans sorrow and pain, supreme luxury, etc. this is why he doesn't achieve them. It's time hadn't come. But now the time has come. Mother and Sri Aurobindo have made the supramental force descend in the earth atmosphere. If one accepts Sri Aurobindo's yoga, his mind, life and body will be transformed into a Divine being. Then he could cast his doubt away and proceed towards his aim **unidirectionally**. It's only then that he can achieve the thing that he aspires for.

**Question: How can we remain pure and sacred?**

**Answer:** By accepting the aim of transformation of life, by making necessary efforts to achieve the aim, by rejecting the adversities one can stay pure and sacred and progress towards achieving the aim.

**Question: What is the difference between physical science and spiritual truth?**

**Answer:** Physical science looks at material physical things only. It is not able to see the truth behind or in the material physical things, the truth which is the cause of the physical. The Spiritual truth is able to see both.

**Question: Why does a person perform a prohibited work against his will?**

**Answer:** By becoming a victim to the adverse forces like greed, jealousy, lust and desire, etc.

**Question: If God is the director of man then why does he have to be a traveller of this thorn-filled path of life?**

**Answer:** Due to our own ego and desire. God is the director of this world, if a person rightfully agrees to this fact then God indeed directs him. He doesn't walk in wrong path any more. One does not accept this, he thinks himself as the doer, this is why he has to face the consequence of his work as punishment.

**Question: What is the appropriate punishment for the guilty?**

**Answer:** This will be decided by his work and situation.

**Question: Is there any place called heaven? Can man reach there?**

**Answer:** Names may be different but apart from this earth there are several subtle as well as physical places. A person cannot reach a subtle place in his physical body.

**Question: Won't this world be converted into heaven one day?**

**Answer:** Yes, it will be converted. When the mental, vital and physical will get transformed by the supramental force through by practicing the yoga of Sri Aurobindo.

**Question: What is the difference between dream and reality?**

**Answer:** It's like the difference between imagination and a true incident. The difference between imagining delicious food when you are hungry and actually having delicious food is same as the difference between dream and reality.

**Question: Can dreams ever become real?**

**Answer:** When a dream is in the form of a representation of truth then it gets converted into reality. This means, suppose a friend or brother of yours has started his journey to home from a foreign country after a long period. You see in your dream that he has come to your house. This dream is a representation of reality. This gets converted into reality.

**Question: What is the meaning of manifestation of the supramental of Sri Aurobindo? How can we feel that?**

**Answer:** The supramental is the consciousness far above the mental consciousness. Mental consciousness is prone to pleasure and pain; peace and unrest; birth and death, varying age, knowledge and ignorance, penury and luxury. Supramental consciousness is just the opposite – eternal happiness sans sadness, eternal peace sans unrest; a perfectly fulfilled life free from birth-death, illness and ageing. This consciousness is not yet established upon earth. The Mother and Sri Aurobindo have brought down this consciousness to the earth. By accepting the yoga of Sri Aurobindo we can get freed from sadness, pain, ignorance, falsehood, injustice, desire, anger, greed, fascination etc. our mental-vital-physical can be transformed into a divine being. The more this transformation would progress woe, pain, untruth and falsehood would flee from this world in the same proportion. When some people will get completely transformed it is then that the world will turn into heaven.

**Question: If a person has control over himself why does he commit evil deed?**

**Answer:** A person does not have full control on oneself. His lower parts remain influenced by the effect of the adverse forces. By making the impurities of the lower vital of a person as instrument they make the person do all sorts of unknown forbidden work without the will of that person. It is only through spiritual sadhana that a person is able to free himself from this, have control over it and can transform it.

**Question: In what way is there an awakening of the inner truth in man?**

**Answer:** By spiritual sadhana

**Question: I feel that I am weak in keeping my mind under my control. Mind is always fickle. How to make it focussed?**

**Answer:** Practice spiritual sadhana, do meditation and offer every work to The Mother. This is your best way.

**Question: I wish to stay in the Ashram. What is the procedure?**

**Answer:** Come here and send your photo along with a letter to The Mother. After looking at the photo Mother may allow you or may even deny you. If she denies then you have to bear the food and lodging expenses for the number of days you stayed in the ashram and go back to your home. If Mother allows you to stay then you need to have to bear the food and lodging expenses from the day you have been granted permission. Until completion of one year you won't get any clothes from the Ashram. On completion of one year Ashram shall provide everything. But write a letter before coming.\*

**(\*This rule was being followed till the Mother was present in her physical body)**

**Question: What is the aim of Sri Aurobindo's philosophy?**

**Answer:** The eternal delight, peace, luxury, knowledge, power, faculty free from sadness that naturally every person in this world, starting from young to old, believer or atheist, knowingly or unknowingly thrive for, that which is the only aim in life of every person, the aim of which the individual is not conscious, that alone is the aim of Sri Aurobindo's philosophy. It is on accomplishment of this aim that there is an integral development in life, fulfilment in work and the world is filled with delight and luxury. The world gets rid of sadness, pain, controversies, war, injustice, untruth, falsehood, the world turns into heaven. The mind, vital and

physical of an individual gets transformed; he becomes free from illness, disease, death. He becomes superman. This is the aim of Sri Aurobindo's philosophy.

**Question: If one thinks about somebody else then does the thought have any effect on the latter?**

**Answer:** Of course it does. But if the thought of the latter is contrary to and more powerful than the thought of the person who thinks, then the effect of that thought does not harm him. For example: a person wants to become the minister, the other one thinks against him. If the thought of the person who thinks negative is weaker then it won't harm the former. Thought becomes very powerful only when it is in refuge of the Divine.

**Question: Even on knowing that it is wrong, why does man do that particular work and after completion of that work, why does he repent? What is the way to abstain oneself from that misdeed?**

**Answer:** Only a small portion of the conscience of man which is under the influence of the soul knows the wrong in the work, in spite of knowing that it is wrong; he still does that work deriving inspiration from the pressure of immense desire and craving of the impure vital. It's the conscience, the intellect that repents.

The method to do away with this is, to stand by the conscience wholly under the refuge of one's soul or the Divine. The entity to stand by this situation is **the intellect** (*buddhi*). It being weak, the vital forcibly fulfils its desire and cravings through its skills. But the intelligence becomes intense if it comes under the influence of the soul or gets the force of the Divine. It no more follows the strategy of fulfilling the desires and cravings of the vital at its orders; it clear cut rejects it and advices the vital to do away with that work. This can be perfectly accomplished by surrender of the mind-vital-physical of the individual at the feet of the Mother through Sri Aurobindo's yoga. It is because apart from Sri Aurobindo's yoga, in no ancient yoga does the transformation of mental-vital-physical take place or the individual does not get directed by the Divine. In all other ancient yogas, the individual attains to moksha or nirvana leaving behind the mental-vital-physical, or else gets the privilege of Divine service at Saket, Golok or Baikuntha.

**Question: How can a student progress in life?**

**Answer:** By knowing the true aim of life and by making effort to achieve it or by achieving it, one can make the true progress.

**Question: What is the true aim of life? And how do we know it?**

**Answer:** The true aim of life is Divine-**the form** Supreme Ananda. Be it knowingly or unknowingly every individual yearns for Him alone. That could be known if one wishes, intends, judges and aspires. First there is a wish, there is intention then it is considered. **The true solution of** the consideration takes place through aspiration of the soul.

It is very easy to know the aim of life. The thing that everyone wants is the aim of life. Every person in every work wants supreme delight less woe. Be it a thief, a dacoit, a stupid, a scholar, a sinner, a pious soul, a pauper or a rich man, saint or sage none wants woe. Supreme delight less woe is the aim of every individual. This aim is not achieved by any material object of the world, it is achieved by attaining divinity. The Divine is present in every individual in the form of soul. The individual does not become conscious of the soul or the divine. He gets driven by its mind and vital. But mind and vital are the subordinates to ignorance. It is for this reason that there is no true and integral progress through the mind, vital and physical in the life of an individual – it happens in self-realization. God is the form of all the divine qualities such as knowledge, ananda, etc. The soul and the divine both being of the same principle, all divine principles of God is present within the soul, by attaining self-knowledge, mind and vital of the individual are subsequently governed by the soul instead of being governed by ignorance. This is why the individual relinquishes the work that gives him sorrow and does the work in which there is true progress.

**Question: The true aim of life is to find the Divine – this could be understood – the true aim in the life of every individual is Divine –incarnation of the Supreme delight. Yoga and Sadhana are necessary for attaining the Divine. We are students – for us, this is the time to gain knowledge. In this period if we do the sadhana of attaining the divine as the aim of our life then there shall be negligence in our studies. Development for future life won't be possible – as a result, there shall occur a degeneration of the country. Isn't this idea of ours right?**

**Answer:** This is not right. It's the complete opposite. There would occur no error in studies by doing the sadhana of attaining Divine, the aim of life. You would rather get more help in your studies and it produces a zeal in you. Not only studies – the complementary or strong base of every work for the progress in life is the sadhana of attaining the aim of life.

This is because in order to attain the aim of life one need not leave studies or other household works. All these work have to be performed as the means of attaining the aim of life and are to be offered to the Mother as service to the divine. When the work is performed with objective of attaining the aim of life, the zeal is produced in it. As the work is performed as service to the Divine, the Divine Shakti helps the individual. It is for this help that there occurs no error in the work, there comes fulfilment in work. In this way, by doing this work the student gets saved from wasting his time in doing undesirable work, retardation from progressing in life and receiving of all sorts of

unwanted characters and can very easily establish the foundation for utter development of a sublime life. The idea of occurrence of error in studies has come from the sanskara of the age ancient yogas. Apart from Sri Aurobindo's yoga, in all the ancient yogas, the attainment to divinity was possible only through the renouncement of all the works done under the influence of mind, life and body such as work for family, society, politics and other worldly education. It is for this reason that there was no development in life or all those who wanted progress and happiness and peace in life were debarred from all these. There were very few who ascetic people who by renouncing their home, family, society, and world went to attain the Divine. The sorrow and suffering in the world remained as it is.

By subsequent development, the development of mind has come to an end. Now the time has come for the change of this yuga. Life, society, governance will be driven by a completely new system of the supramental truth. The world will be completely free from sorrow, suffering, injustice, falsehood and indiscipline. The world will turn into heaven. It is for this work that The Mother and Sri Aurobindo have come to this earth and brought down the science of the supramental truth over here. It is by this truth that the mind vital and physical of the individual will get transformed into the soul principle. He will get completely liberated from ignorance, sorrow, suffering, violence, selfishness, attachment, disease and old age.

Only after that will his life become complete, integral as well as full of supreme delight. If this truth is established as the foundation in the life of a student, there will be progressive development in the entire life.

It is by influence of the soul a student can study and concentrate in other activities. When the intellect gets purified, the student would understand very easily and in very less time all those subjects which he was either incapable of understanding or took considerably longer duration to understand. When there arises conscience along with intellect he would no more do unadvisable works and won't waste his life and time. He would be the pioneer and the ideal of the new supramental race with the supramental force. Hence, there won't be any need to discontinue studies and do any other new work. One has to do all the important works that one does to progress in life such as studying, doing exercises, bathing, eating with God or the Mother as the objective and surrender it to her. As a result, the Supramental force that the Mother and Sri Aurobindo have brought down to the earth can perform the work of transformation in your mind, life and body. If one works in the influence of the supramental truth it would give rise to sincerity, faith and dedication and you would be able to do that work in the best possible way. As a result, you would spontaneously

be able to do away with mendacious work. This alone would be the foundation the development of your great and sublime life. The more you are dynamic in this work with full sincerity and dedication the conscious you become of this truth in the same proportion.

**Question: Work is done by the mind and vital! Due to the absence of the divine knowledge of mind and the vital it is not able to do the right work in the right procedure. It is for this reason there come sorrow-suffering and pain, and man doesn't get the supreme happiness that he desires, his life is incomplete. If the mind, life and body are driven by the soul with knowledge and delight, the whole life will be delightful – we could understand this. But among the students who have constituted Sri Aurobindo students' association, some behave exceptionally well. Some others do not study well, they fail in the examinations, or indulge in malpractices along with other students. What is the reason?**

**Answer:** The reason for this is that they haven't understood properly the real aim of life. If they have understood then they haven't accepted it with sincerity or they are not conscious in this regard.

Most of the people are unable to understand or follow the utmost necessary and important truth of life. Very few people understand it and among them there are even fewer who accept it. It is very easy to understand about the country being freed from the foreign rule. It is absolutely a physical thing. But it took 60 years of hard labour for the Indian leaders to make the public understand even such a physical thing. If we consider it from that point of view, it should take many years to know and accept about the real aim of life. But this won't happen. The Mother and Sri Aurobindo has brought down the transforming supramental force to this earth. This force is active in the whole world. If men will remain open towards that truth with sincerity with little effort, then with its effect they can understand and accept it. But due to lack of our interest to understand and accept it we are not able to open ourselves to the supramental truth. We are participating in studies circle and students' association with curiosity. It is for this reason there is no change in our untrue behaviour of the past. Hence, if there is more and more increase in the number of students' association, study circles and literature the effect of the supramental force that is now active in subtle manner will be there on the material environment. With its effect men can remain open towards the truth, can understand as well as follow it.

**Question: How can Sri Aurobindo students' association progress towards development and others would accept it as the ideal?**

**Answer:** If one participates regularly in Sri Aurobindo students' association with sincerity and by following the work towards attaining the aim of life. As discussed in the previous question, the complete development of mind, life, body and soul-this is the true aim of life. It is by accepting this aim with full sincerity, by working in the true method for attaining it and by rejecting its adverse act and adverse behaviour, Sri Aurobindo students' association will progress and other people will consider it as an ideal and can work towards development of life, country and the world.

**Question: Without staying in the ashram, without seeing The Mother, can we get Her help and Her grace? If yes then what is its procedure?**

**Answer:** You can certainly get it. The method is to have sincere dedication and firm faith in The Mother.

The Mother has two forms of consciousness. In her human consciousness she behaves with us. In the divine consciousness she is present with every person at every place. Whoever calls Her ardently or with firm faith and with unshakable reliance on Her he immediately receive Her help. Examples of ardent calls are those of Draupadi and Gajraj and the example of firm faith and unshakable reliance is Prahlad.

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**Question:** I get lot of interest in reading the literature of The Mother and Sri Aurobindo, *Loko-sahitya*, literature and magazines elucidating the ideal of The Mother and Sri Aurobindo and in doing asanas as well; I even devote a lot of time to these, but I do not get interest in my class studies. In what way can I develop interest in both the things?

**Answer:** If one considers studies as well as other activities as a means towards attaining the aim of life, one can develop equal interest in studies as well as other activities.

As per successive development time has come for the complete development of the four beings – mind, vital, body and soul. Spiritual sadhana is important for the self-development with the objective of attaining fulfilment in life, perusal of school education is important for the development of mind, Asanas, exercises and other skilful trainings are important for the development of vital and physical. It is for this reason that all the activities should be performed with equal interest as service to The Mother.

**Question:** What is The Mother's true identity?

**Answer:** A person can get the true identity of the Mother on reaching the supramental consciousness. Before that, if one ponders with his intelligence over Mother's work of -manifesting the supramental truth in the earth and turning the earth into heaven, one can get Her identity to some extent.

As per successive development, the development of mind has come to an end. It is for this reason that all the mind-based moralities have been clashed. Lack of morality has given rise to injustice, false, falsehood, selfishness, indiscipline and poverty in family, society as well as country. It is to drive away all these and establish on earth the supreme happiness sans suffering and the supramental race sans death that The Mother and Sri Aurobindo have come to this earth. It is through their supramental force that ignorance and suffering of the mind, vital and physical of the people practicing sadhana will get transformed into original Divine elements. As a result of this, there shall manifest heaven in this mortal abode. With this act of the Mother we can get her identity according to the development of our consciousness and thought.

**Question: Whenever I see any kind of injustice, falsehood, illegality, I express to them immediately as a result of which they get mad at me, they go against me, is doing this wrong on my part?**

**Answer:** It's not wrong but its utility is not there as well. It's not right to behave as such everywhere in every situation.

One ought to express the fault to those who want to rectify the error. Or else if you say to the person on who you have the right, that person may rectify his error. Apart from this instead of giving importance to the act of injustice, falsehood of others you yourself try to follow the truth efficiently. The base of preparation of the people related to you will be influenced as per your behaviour either gradually or immediately. So, you need not tell them, moreover injustice falsehood would not be active for long. The supramental force has already started working on the earth. The force of falsehood is struggling intensely to counteract its action. As a result, there is lot of indiscipline observed in the whole world. This is its last endeavour. This falsehood would not be able to stand for long in front of the powerful supramental force.

**Question: In what way should a teacher impart education to his students so that there shall be progress in the life of the students and he wouldn't get irritated on the students neither would he punish them?**

**Answer:** the teacher must follow proper conduct by being conscious about the true aim of life, and he must advice his students as well to accept that aim in life. By this there shall be progress in life of the teachers as well as the students.

Previously we have discussed that the true aim of life is complete development of mind, life, body and soul. By realizing this aim in life the students would study sincerely, do exercises and other art work as well. Their patience, courage, intelligence, conscience, knowledge will be developed. They would be able to understand the responsibility of the future development of the country. Now, they can realize their special role in removing untruth, falsehood, indiscipline and establishing truth, justice, peace, non-violence in the country, in the world. They would forgo all the untruthful activities such as fulfilling ones petty desires and participating in all such activities which do not actually help in progress of the country such as strike, violence, inhumane behaviour towards teachers, copy in examinations, etc under the impulsion of another person just as a blind man shows the path to another blind man. It is by forgoing all such vices and accepting the virtues that a teacher wouldn't have to get annoyed with the students or wouldn't have to punish them. As long as the teachers

and students as well as other individuals would not accept this truth, they wouldn't be able to live in peace and happiness; neither can there be established integral progress in life or peaceful discipline in the world.

**Question: Due to lack of time I do exercises only once in a day. Is this right?**

**Answer:** Yes, it's right. Do once in a day.

**Question: Many people say that to do exercises, nutritious diet like ghee, milk, egg, meat, etc. is important. We cannot afford such food. Should we do exercise or should we not?**

**Answer:** You should exercise. Those who do exercises for 6-7 hours to become wrestlers, they may need such food. But in to do exercises or asanas for thirty minutes or forty five minutes in order to keep the body fit normal diet is sufficient. Even the sadhus do regular asanas and exercises by following normal diet.

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## 6

**Question: Does Divine exist in the present age? If yes, in what way can we see and recognize him?**

**Answer:** The Divine exists constantly in every age, in every period, at every place. It is through love, devotion and aspiration that we can see the Divine and recognize him.

**Question: Is there any truth in palmistry, zodiac sign predictions and astrology?**

**Answer:** These all may stand true in their own place or in their own premises if a person practices this knowledge perfectly. The reason behind every prediction not being true is – there are various forces acting, which are beyond the reach of astrology. It is for this reason that in most of the places astrological calculation does not prove right.

**Question: In the present age who is a real sadhu? How do we recognise him?**

**Answer:** It is through a sincere simple devotion and love that one can know and recognize a real sadhu.

**Question: Does a person undergo pleasure and pain in this life based on the consequences of the acts of his previous life?**

**Answer:** The existing or active work of the present can change the status of pleasure and pain of the consequence of an act of previous life. If one surrenders oneself completely to the Divine, the consequence of acts of the past or the destiny may completely change.

**Question: A person dies when his life span is complete, is this true?**

**Answer:** It is true, but by yoga the time of death can also be changed. It is through Sri Aurobindo's yoga of transformation that both death as well as the laws of destiny could be completely transformed.

**Question: What has to be done to be able to survive in the present time?**

**Answer:** Do all work as service to The Mother by surrendering it to her and having firm faith and trust in The Mother. By getting ready with all these things man can save himself from all adverse conditions.

**Question: Is there a loss or a gain if we remember the name of the Divine without devotion and faith?**

**Answer:** By remembering the name of the Divine one is never at a loss. Namajapa gives rise to faith and devotion.

**Question: Who is Anandamarga's baba and Satya Sai baba? What is their objective?**

**Answer:** It is not possible on my part to give answer to any questions asked about other great personalities.

**Question: "All work is being done by me, without me there is no alternative" – is this true? If it's true then why does a person get pleasure and pain?**

**Answer:** "I am the doer" – it is for this idea that he has to undergo pleasure and pain. 'The Divine does everything' this is not instilled in his consciousness. When this will be instilled in his consciousness, he will no longer work with the egoistic inspiration of his mind, life, he will work with the inspiration of the Divine.

**Question: I don't have faith in the Divine, I don't have any devotion towards him, I don't remember him. In this situation can I not avail his presence?**

**Answer:** His presence is always there. If we have faith and devotion for him, we can feel His presence.

**Question: All the incidents described in The Gita, The Bhaagvat and The Ramayana are they true?**

**Answer:** Most of the incidents and the main incidents are true.

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**Question: What is the source of peace? In what way can we get peace?**

**Answer:** The source of peace is the Divine. He is the form of the eternal ocean of the supreme peace. The peace that we now experience in the world is like a drop of water of the eternal ocean of peace. The way to attain peace is through Spiritual sadhana. The Supreme uninterrupted peace is contained in the Divine attainment.

**Question: In what way can one control his mind?**

**Answer:** Control over mind is attained by dwelling in the higher consciousness of the mind. In reality, the radical change of the characters of mind happens when the mind, life and body are transformed into Divine elements by the action of the supramental force.

**Question: The nature of every member in a family is different from the others. How would every member maintain co-operation with each other? What is its way?**

**Answer:** The solution to this is to be conscious regarding the supreme aim of life. In spite of the nature of every individual being different if they practice spiritual sadhana for attaining the supreme aim of life then their soul is awakened and they are inclined towards the divine hence, they can maintain co-operation among themselves.

Apart from this, in the prevailing moral statute, there is co-operation maintained in the family for few days. But the ego and selfishness of the individuals being more active they are bound to be different.

**Question: What is the form of the Divine grace? What is its meaning?**

**Answer:** The easy, simple and true meaning of divine grace is a person being inclined towards the Divine. Without the awakening of the soul an individual cannot be inclined towards the Divine. Soul is awakened by the Divine grace. There is the action of the Divine grace present behind all the outward incidents as well that result in awakening of the soul.

**Question: When there is depression a person considers himself to be very trivial. The next moment he becomes cheerful and considers himself to be very great. Is this self-deceit?**

**Answer:** This is not self-deceit. It is the nature of the vital. Whatever feeling or character of the vital is reflected in the mind, that feeling is expressed at that time. The person feels himself to be of that type. Self-deceit means that a person gives out or shows off to people what he is not.

**Question: My brother's age is 7 years. He is very mischievous. Is this his childishness or high handedness?**

**Answer:** This is childish fickleness. The intelligence is not developed in the child at that stage. The nature of the vital is brisk. It is for this reason that children are fickle. The fickleness of a child goes away by good behaviour of parents and teachers with the child. It is by not imposing any rules and regulations on the kids or by not threatening them and by controlling their fickle vital regularly by providing education through games and stories. It is by threats and abuses that their development stops and there arises obstacles.

It is by telling them their favourite stories; by teaching them through games and making them do exercises that they get into that work spontaneously. They get happiness in that. Their fickleness changes in that work.

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**Question: What is the need to be an idealist?**

**Answer:** One of the ways of successive development is idealism. It is for this reason that it is important to be an idealist. Man considers the aim of life to be the ideal. The real aim of life is Supreme Ananda and Supreme peace. This is attained by transformation of mind, life and body. This aim doesn't stand clear in the consciousness of the individual. It is for this reason that the individual accepts morality as the ideal in his life. Morality is not the real aim of life, it is just the first step to reach the real aim. The real aim of life is complete union with the Divine in the transformed mind, life and body and to be completely free from death, illness, old-age, pain and suffering, ignorance. This alone is the real ideal of a person.

**Question:** What is the symptom of *bhakti*?

**Answer:** The symptoms of *bhakti* are that one would love the Divine, serve Him, surrender to Him, praise Him, remember His name, worship Him, pray Him, etc.

**Question: In 'The Gita' Sri Krishna had revealed to Arjuna his Viswaroopa, but hadn't shown him the path of *mukti* properly, why?**

**Answer:** In the Gita although the Lord had said about the path of *mukti* along with other paths for the attainment to divinity, still it seems that in the Gita, more emphasis has been given on surrender. Arjuna's question had begun with "dejection...." with surrender. Sri Krishna had ended the Gita with "*Sarvadharmam parityajya, mam ekan sharanam braj*" with surrender. In shastras, many subjects have been discussed. But it is only the subjects discussed in the beginning and the end that are considered justifiable. This is reinforced by the true aim of the individual – attainment of divinity in the transformed mind, life and body. Surrender is the sole way to this.

**Question: In Hindu shastra it is written: 1)How much ever true a statement may be, one must not utter if it is harsh.(2) we must take to non-violence for self-protection (3) We may commit sins daily but if we utter the name of the God even one day, we will attain liberation. What is your opinion in this matter?**

**Answer:** You think yourself. When someone comes to slaughter you, if you have a sword in your hand, will you not slash his throat then, or will you surrender your neck to his sword? Here, killing somebody for self-defence is not a mistake.

You think that the other person is thinking to kill you, in that suspicion you kill the other person for self-defence. Did he really want to get you killed, you don't know. You may only suspect. These two situations are different. The shastras say that with respect to place, there is not a common rule for all places. Here, it is not right to kill the other person.

In the same way, it is as regards to telling the truth. If you say to a patient suffering from leprosy, "You are suffering from leprosy". This is true but not appealing. It is not right to say this. Suppose one is a murderer. He creates danger for others. Even though this truth may sound harsh but it is alright to say this. The statements in the shastras are not ordinary rules, governmental laws are also similar. The same law is not applicable at all places. There wouldn't have been the need of a lawyer then. Nowhere in the shastras has it been said that one can attain liberation by uttering the name of the Lord altogether just in one day after committing sins on daily basis. This idea of yours is absolutely wrong. Whatever you said now, had it been shastra-acquiescent, then all the wicked people in the world would be committing sin after sins as per their wish and one day they will sit and utter the name of the lord, then the world would have been filled with sins and wicked people. Sinners would have been killing innocent people. Rather in contrast to this, in order to get liberated from the cycle of life and death, people are doing sadhana by renouncing the worldly life and following the path of reclusion and they have fear for sin.

This means that by taking refuge in the divine, man practices remembering Him and does away with all the sins. It is for this habit that one can remember the Divine at the time of death. Such kind of person doesn't fall into the trap of birth and death. The person who has committed sin in his entire life can never remember the divine at the time of his death.

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**Question: if a person repents for a sin committed in the past, is he liberated from the sin?**

**Answer:** If the person takes a firm resolution of not committing the sin again by taking refuge in the divine, then he is freed from the sin.

The instincts for committing a sin comes from the hankering of the senses. Once the sense gets its wanted object it comes under its influence and it becomes very difficult to overcome it. The people consuming alcohol and cigarettes are unable to reject them in spite of knowing about the outcome. It is only by taking shelter in the Divine or The Mother and by taking a firm resolution to chant the name "Ma", one can get saved from these instincts.

**Question: Is instinct superior than the conscience?**

**Answer:** If a person surrenders to the Divine, his resolution becomes firm, his conscience becomes powerful. Then the instincts could no longer compel any kind of inclination for an act of sin. If this does not happen, instincts will employ a person as per their own will.

**Question: If the divine exists, what is the best way to attain Him?**

**Answer:** The way: devotion, surrender, aspiration, namajapa.

**Question: What is the form of Divine love?**

**Answer:** Self-surrender to the divine or to the Mother, love and devotion towards Her, this is divine love. If you do not love the beauty of man, if you love a person without expecting anything in return, if the vital doesn't get restless to see him, if there is no attachment of the vital, if you have self-conscious feeling for him, you love him as a soul then it may be divine love.

**Question: How can we see the Divine?**

**Answer:** By loving Him.

**Question: Can ego be subsided by judgement?**

**Answer:** By judgement one could get relieved from ego based activities but the ego cannot be subsided by any outward ways. It is subsided only by offering oneself completely at the feet of the Mother.

**Question: How can one get liberated from the instincts of committing sins?**

**Answer:** How much ever great sinner a person may be, if he does sadhana by taking refuge in the Divine and doesn't repeat the sin then he gets liberated from the sin as well as the instincts of committing sins. The straight example of this is Bilwamangal and other such devotees.

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**Question: Presently in this period of change in era, what is the responsibility of the students?**

**Answer:** The responsibility of students is to learn all the activities like physical exercises, art and education meant for the development of the four beings – mental, vital, physical and psychic for the sake of perfection in life and all these work must be surrendered to the Divine. It is through this that their ego, desire, violence and other vices will fade away. It is through these students that discipline in the country would be established. Poverty would be cast away. The nation would progress. They will become the pioneers and ideal of the new age.

**Question: One year ago the people who didn't have faith in the Mother and used to oppose study circles and students'-association, nowadays they are wholeheartedly engaged in study circles and in constitution of students' association, how is it possible?**

**Answer:** At that time their soul was least veiled with the doubt of reasoning mind and disbelief. It is for this reason that they were opposing. With the establishment of study circles and students' association, by the effect and touch of the supramental truth and the veil of their soul casting away, they could understand its importance. Had there been more doubt and disbelief in them, the delay would have been further more.

**Question: Why is a yogi considered to be greater than a sannyasi?**

**Answer:** A sannyasi moves towards liberation all alone, leaving behind the mind, life, body and the world as it is in the state of pain and suffering. Yogis attain union with the divine in the transformed mind, life and body and realize the Divine. It is through this that pain and suffering from the world **get dissolved**. Peace and

Ananda are established. It is for this reason that yogis are considered to be greater than sannyasis.

**Question: Some people call the Divine to be free from suffering. Once they are relieved from the suffering they forget the Divine. What is the reason behind this?**

**Answer:** The reason to this is that their psychic being is not awakened. Or else because of the pressure of suffering and confusion as the mind and vital become silent at that moment, it is for this reason that he could call the Divine. After the suffering and confusion fade away his inner being is again veiled by mind and vital. Those who remain vigilant and have faith and sincerity for the divine, such things do not happen to them.

**Question: There are some people who come to study circles but spend a lot of money in consumption of tobacco, cigarettes and other intoxicants. But they are not willing to spend even a single paisa for study circle. Why do they spend so much on toxins and smoking which result in their spiritual downfall, health degeneration, whereas they do not spend for spiritual purpose by which there would be progress in their inner as well as outer life?**

**Answer:** It is due to the attachment and enslavement towards ignorant things.

11

**Question: Those who die of sudden mishap or illness, who is responsible for this?**

**Answer:** No body is responsible for this. Death and birth are the laws of creation and the Divine is its creator.

**Question: If a person grows completely old and commits suicide then he should not held responsible for the suicide. Because old people don't have the ability to work. Their work having come to an end, why would suicide be counted as a sin for them?**

**Answer:** Sin for the reason that he has interfered in the laws of the Divine. Say for example- a person has earned wealth by untruth means - by sucking the blood of others, by cheating, or by taking bribe from others. That wealth is unjust. If someone steals that wealth, he shall be punished. The thief would not be forgiven as he had stolen untruthful wealth. It is the justice of the Government to judge the income as just or unjust. Not of the thief. Similarly, one must get death for not being able to work because of old age, this statute is of the Divine, not of the old man.

**Question: what is the way to attain simplicity?**

**Answer:** Spiritual sadhana. Through spiritual sadhana a person gets self-attainment. One nature of self-attainment is simplicity. True simplicity doesn't come without attainment of truth. If one does spiritual sadhana right from childhood for the sake of self-progress, simplicity comes to him spontaneously. Expressing the truth in words as it is without any hypocrisy and executing it in action is simplicity. The outward form of simplicity is to do all work on your own like washing clothes, making your bed, keeping the house clean, etc without depending on others.

**Question: 'Control' is a primary nature in a student's life. In what all fields and in what way does he have to control himself?**

**Answer:** He has to abstain himself from all the actions that are adverse for utter development as the aim of life.

Students have to abstain themselves from unnecessary gossips, misutilization of time, conducting strikes by becoming an instrument for satisfying the desires of political leaders, taking up adverse behaviour towards brahmacharya, arguments, quarrels, doing harm to others. This means one has to shun all these adverse behaviour.

**Question: It is on students that the progress of the world depends. If the students do not conduct strikes against various unjustifiable provisions in state-rule or other activities then we have to give way to injustice. Then why did you ask not to conduct strikes?**

**Answer:** Injustice and indiscipline would not go away with your strikes. When any other ruler or when you yourself would come to rule, you would also conduct the same mistake which you now complaint about the present rulers. It is because now is the time for change. The morality on the basis of which the world was being governed has been destroyed. It means that the age of morality has ended. A proof to it is that how much ever the political leaders are trying; they are not able to bring true discipline. Even your effort would fail.

Now it is Satya yuga. The time has come for the manifestation of the supramental truth on earth. It is to establish this truth that the mother and Sri Aurobindo have come upon earth and it is to establish the supramental truth upon the earth that the Mother is working. If we accept this truth, if we are able to do away with injustice and indiscipline through our ideal and work, happiness and peace would be

established upon earth. There shall be no improvement of indiscipline through strikes rather it would increase. It is for this sake that it is the most important duty on part of the students to do away with the forthcoming procedure and to accept the new truth.

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**Question: Has there been rebirth of great men like Bheesma and Arjun?**

**Answer:** If great men like Bheesma and Arjuna would have attained God by their devotion to Him or they would have attained liberty by knowledge then there wouldn't have been rebirth of them.

**Question: How would every person know the primary aim in life and the applied aim?**

**Answer:** One would know by the will of every person and by his inclination towards work. Every person in the world wants and the purpose of every work is the Supreme Ananda without distress. This alone is the primary and the only aim in life of every person. This is achieved by attaining divinity in the transformed mind, life and body.

The way or means to reach at this aim is the work towards which he is inclined. The primary aim of every individual in the world including young and old is one. But the way or means of attaining the aim is different for every individual.

Some have interest in teaching, some in patriotism, some in business, and so on, based on the nature of the individual, the work varies from individual to individual. This is called applied aim.

If we concentrate on the objective behind our work, we can clearly know the primary aim of our life. The work towards which we have inclination, the work that we do, that can be known as the applied aim. Work without inclination or interest cannot be accomplished easily.

**Question: Why does an individual act against his own will?**

**Answer:** An individual does untruthful work against his will, with the inspiration from impure vital obscure mind. He does good or spiritual work from pure and higher mind and vital and by the inspiration of the inner being. It is by lack of coordination between mind, life and psychic within oneself that such untruthful work is done. It is by spiritual sadhana that there is a coordination of all these.

**Question: Why don't I get delight in studies?**

**Answer:** The vital does not cooperate in reading sincerely. It is for this reason that you do not get delight in studying.

If you sincerely accept that the aim of life is to attain the Divine and consider studies as its means, then you will get delight in studying. This delight is true delight. If one studies to get scholarship, or to pass with first division or accepts studies as the greatest virtue then there may be contentment in the vital.

**Question: I am studying to the best of my efforts. Will I get scholarship or not?**

**Answer:** If you do not allow contradictory thoughts of getting scholarship or do not care even if such thoughts come and call The Mother, if you study with firm faith in the Mother then you may get scholarship. If in studies your receiving part is weak then by having firm faith in the Mother, by Her force and grace the weaker being can be strengthened.

**Question: Where do we go during sleep?**

**Answer:** This depends on the growth of your consciousness and on the work done by you in the entire day and your thought.

If your consciousness is attracted towards undeveloped or lower things then during your sleep you see in your subconscious, inconscient or lower vital plane you see things that are dreadful, unpleasant or those that satisfy your lower vital; that comes in the form of dreams. If there is growth in consciousness, if one dwells in higher thoughts during the day then a person sees good things in a higher consciousness during sleep.

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**Question: What rules should I follow in order to reach my goal as well as to be an ideal child?**

**Answer:** According to the education of Sri Aurobindo, to be an ideal child as well as to reach the true aim one must learn, do physical exercises, and spiritual sadhana for the progress of mind, vital, physical and psychic - one must have aspiration, surrender of every work to the Mother and rejection of adverse act and idea. All these subjects have been discussed in the book – ‘the path of progress in the life of students’.

**Question: What is the Mother doing to liberate us from all the injustice, untruth, war, violence, etc. that is going around the world and the untimely death that the human race falls into?**

**Answer:** The Mother has brought down the supramental force to the earth. By receiving the supramental force human being will be completely free from death, disease, old age, ignorance, suffering, injustice, falsehood; all kinds of injustice, falsehood, theft, violence, etc will be eradicated from this mortal world. Earth will turn into heaven. In order to help in this work the Mother has immersed herself in sadhana right from her childhood. In order to understand more about this subject read the book ‘Sri Aurobindo’s Yoga and Sadhana’ and form Sri Aurobindo’s students’ association and study circle.

**Question: India has been facing danger since a long time. How would she be liberated from it?**

**Answer:** India shall be liberated from its suffering and pain and shall become the world guru or leader only when the Indians are ready to receive the new supramental truth that has come upon the earth.

In order to establish a new truth God chooses India in every age. Even before as compared to other countries, it is in India that the Divine has come as avatar maximum number of times, saints, sages and other great men have come in large number. Even presently, in order to establish the new supramental truth on the earth the Divine has chosen India as the centre for His action. It is for this reason that Mother and Sri Aurobindo by coming to the earth have brought down this supramental force upon the earth. In order to establish this ideal they have established the Ashram as well as education centre in Pondicherry. In various places

Sri Aurobindo study circles, Sri Aurobindo students' association, Sri Aurobindo women's conference, seminars, etc. are being held. If the people from Odisha and Indians will discover and accept this truth, India will achieve its aim and get rid of suffering, pain and danger. Whole world shall accept the ideal of India.

As per evolution, mental man has come through matter and life. It is this development that without stopping here shall reach to the supramental truth. The way mental men are there in this world in the same way the supramental race be manifested in the earth. Earth shall become heaven.

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It is according to the process of this evolution that because of the end of the development of mind that mental morality has been shattered. It is for this reason that indiscipline, untruth, and injustice in family, society, politics, have become active. This shall be eradicated by accepting the supramental truth.

**Question: If I express all my inner secrets in front of my mother, will it be wrongful?**

**Answer:** It depends on your inner sincerity as well as the vastness of your mother's vision. But it is the sole necessity to express and open up everything near the guru and God.

1. Study sincerely by having firm faith in the Mother.
2. Participate in Sri Aurobindo students' association.
3. Do asanas and physical exercises on regular basis daily in the morning and evening. By this your body will remain healthy and you will have interest in studies.
4. Take food and sleep regularly at a particular time. Do not indulge in relationships with wrong friends.
5. If you want the development of your country, progress in life and become the pioneer of the forthcoming truth, if you want the wellbeing of yourself and the world then do not conduct strikes, do not copy by being captured by the present situation, rather do your duty. It is by this great work that there will be progress in your own life and you can accomplish development of the country as well as the world in this truth-based life. Others can by accepting your ideal improve their life.

The more the number of people will accept this truth ideal the more rapidly will untruth, injustice be subsequently eradicated from this world.

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**Question: By doing individual sadhana a person attains happiness and peace and the person by attaining to divinity gets liberated from birth and death. In all the ancient yoga stress has been laid upon individual sadhana. In this yoga why has there been laid interest upon the wide spread of the ideal of the Mother and Sri Aurobindo and why is there being such wide spread?**

**Answer:** This question arises only from the old habits of our ancient yoga. The aim of all the ancient yoga had been individual sadhana. All those who were doing sadhana were getting detached from the world, by doing individual sadhana they were attaining to liberation, nirvana or divinity. But all the sufferings, pain, injustice, untruth, falsehood used to prevail and even now they exist in the same manner.

But Sri Aurobindo's yoga is entirely different from the ancient yoga. The individual by doing sadhana will attain to liberation enlightenment and divinity whereas sufferings, pain, injustice, untruth in the world will remain the way they are – this is not the way in this yoga. In Sri Aurobindo's yoga, the mind life and body of the individual will be transformed into divine entity. He will be completely liberated from death, old age, disease, suffering and pain. If some people proceed towards the attaining the aim based on their progress injustice, untruth, falsehood, ego, desire, war, division, etc. will be eradicated from the world. The world will turn into divine heaven. Human race has been established on earth while animals still exist, in the same way the supramental race will be established upon earth with the existence of the human race.

An individual's mind, life and body have come from the element of this mortal world. It is when the mind, life and body of the individual is transformed that the universal element will be transformed. The more the universal element will be transformed in the same proportion will there be help in the individual sadhana. The more will the individual be proceeding in his sadhana in the same proportion will the universal element be also getting transformed. The more the people will know, accept and follow this yoga the less would there be difficulties in the world. Along with this it is because of

the new supramental race being manifested upon earth and because of the transformation of the universal element, along with individual sadhana, the spread of the ideals of the Mother and Sri Aurobindo is a mandatory part of individual sadhana – both are aids to each other. In this point of view, along with individual sadhana, widespread of the ideal of the mother and Sri Aurobindo in the world is absolutely necessary.

**Question: From this it is clear that for the manifestation of the supramental race upon earth the spread of the ideal of the Mother is absolutely necessary. But in what procedure will that be possible?**

**Answer:** By widespread it is meant that people shall know, understand and practice it. For this you must read the books of the Mother and Sri Aurobindo or you must read simple books written related to yoga, discuss, know, understand and practice it. The means to this is organising study circles and establishment of Integral education centres.

**Question: It is when a person would know about the ideal of the Mother and Sri Aurobindo first that he will do pathachakra. What is the procedure of knowing about it in an easier way?**

**Answer:** To know about it in an easier way is that those who already know about it, understood it, have interest in it can organise meetings by themselves or by inviting those who knows about it. In the meeting they can explain to the listeners ; through pathachakra how can one live in happiness and peace in one's own life, in family life, how can one prosper in worldly life, how should one proceed towards the sole aim in life which is attainment of divinity in the transformed mind, life and body – these things are to be explained to the listeners. By this they can get inspiration to do and organise study circles.

**Question: We have been seeing, listening and even reading that in all ancient yogas those who used to do sadhana by renouncing their home and family were progressing, they were staying in happiness and peace. But by doing study circles by staying with family how can we stay in happiness and in peace; I am not able to understand in this regard. Please explain it clearly.**

**Answer:** By not knowing the aim of life by not being aware of the sadhana for attainment of the aim in life, we allow our ego, desire, the nature of our mind-life-body, like violence, jealousy, revolt, greed, attachment to act; it is by getting captivated by these nature that there occurs disturbances and chaos between father and son, mother-in-law and daughter-in-law, one has to spend days together in disturbance, by following all these adverse laws, the field in which we work for our subsistence we do not work there in the right way, it is out of laziness that there is some lapse in the work. Due to lapse in work we cause harm to ourselves, there arises obstacle in the progress of the country, this gives rise to disturbance at home and in workplace, this alone is the cause of unhappiness.

It is by knowing the aim of life and by doing study circles as a means to attain it that all these things are discussed which in the words of ancient yoga is known as satsang. Ancient shastras, sages and seers, teachers, great men have given lots of importance to satsang.

Goswami Tulasidas says,

*“Sat sangat mud mangal moola  
Soyi phala siddhi sab saadhanphoola  
Sath sudharai satsangit paayii  
Paaras saras kudhatu suhaaii  
Graha, bheshaj, jal, pawan pat payi kujog, sujog  
Hohin kubastu subastu jag lekhahin sulachhan log”*

Meaning – Satsang is the source of Ananda and well being. That satsang alone is the fruit and the rest all sadhana are flowers. As iron turns into gold by the touch of a touching stone in the same way even a stupid can be changed through satsang.

The example for this is – when a planet is united with another planet they give bad result. But when the same planet comes in contact with another good planet they give good result. A disease is destroyed through medicine. But when the same medicine is applied for another disease, it becomes the cause of death. A person survives through water. Without water none can survive. But if poison is mixed in that water then it becomes the cause of death. When wind comes by passing through a flower garden then people receive it with lot of interest but if the same wind comes by passing through a rotten dead body or through any bad smelling thing then it is for this wind that all will

have to put a cloth on their nose. People become good if they get good company, they go into wrong path if they fall into bad company. An object may turn into good or bad according to the company it is in but a person will always become good when in good company.

**Question: This yoga is to establish the supramental race on earth. For this reason conducting study circles, women's study circles, students' association, annual function in various organisations, meetings and discussions is very important. It is clearly understood that by conducting such activities, those who participate in these organizations with faith their soul will be awakened. It is because behind this is the supramental force at work. But how will these study circles, integral education centres, installation of Relics centres and sadhanalaya in various places be done? Kindly explain its procedure and means.**

**Answer:** The procedure to this is that first people have to know about this subject. On knowing they may accept it. Follow it. For this reason it is important that interested people must communicate this news to them. Not many at least one or two persons would go to the villages. They would conduct short meetings. They would explain the villagers that to know the true aim of life is of sole importance. The easiest way to know the true aim of life is that what everybody in the world without exception wants; that is the true aim of life. It is to attain the aim in this life that God has made this creation. All the people in this world want happiness not suffering, immortality not death, good health not disease, eternal youth not old age – they want these and do various activities as well to get these. It is concretely associated with this life. As it is not possible to dissociate flesh and blood from our body similarly, it is not possible to want this aim and abscond from working for the fulfilment of this aim at the same time. In spite of seeking this aim as well as working for its fulfilment, none has been able to attain it yet. But in spite of not being able to attain it he is not able to stop to wish to attain it. It is because this alone is the real truth and the compulsory aim of life. There is no other such thing in the world which is desired by all human beings, animals and birds as well. Despite that desire being inept, they are not able to stop wanting for it. For example, not everyone wants to be a professor or a doctor or a leader, different individuals have different interests. All these things have been discussed in detail in the '*Loko sahitya*'. Explain about these

things to the listeners in small small meetings, suggest the people, the villagers to conduct study circles.

**Question: How are study circles to be conducted?**

**Answer:** Assemble together in one house in a particular day of the week in a particular time. Place the photo of the Mother and Sri Aurobindo over there. Offer incense and flowers. Meditate silently for five minutes. One person shall read a book of the Mother and Sri Aurobindo or 'Loko sahitya'. Others will listen. After meditation followed by an hour of reading, whoever would like to raise any question may do so. All the members in the pathachakra must try to do namajapa at every moment. Meditate for some time. Read the books of the Mother and Sri Aurobindo or 'Loko sahitya' for some time. Those who are educated and can read and understand the books of the Mother and Sri Aurobindo would read the books of the Mother and Sri Aurobindo. But those who don't know much of reading and writing, those who are not highly intellectual or are unable to understand difficult things, must first read the books '*Pratyeka Manushyara Kartabya*', '*garhasthya dharma*', '*Dibyajuga sthapana re Nari*' s along with '*Kie eyi Ma*', '*Mahapurusha Sri Aurobindo*', '*Namajapa in the yoga of transformation*' '*Surrender and difficulties and obstacles*', '*Sri Aurobindo's Yoga and Sadhana*', etc. Those who are less educated there won't be much difficulties for them in reading these books. But for those who are intellectuals, if they read these books then it will be helpful for them in reading and understanding the philosophy of Sri Aurobindo. All members of the study circle must participate in the study circle sincerely on regular basis. Women may also participate in this study circle. But women's study circles must be conducted exclusively in every village. The rules will be same as stated above for study circle. The mothers, daughter-in-law and daughters of the house can also take part in that.

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**Question:** It is in ancient yoga that there is mention of *satsang*. In this yoga the Mother and Sri Aurobindo have not mentioned about *satsang* anywhere. What is *satsang* in this yoga?

**Answer:** The Mother and Sri Aurobindo have not mentioned the word '*satsang*'. But by establishing an Ashram where the sadhaks gather together to do sadhana, with so much exchange of letters, the books that Sri Aurobindo has written so many books regarding his yoga, the aim of his yoga, its means and the obstacles on the way, what is it named is it not *satsang*? *Satsang* means establishing relationship with great spiritual men, discussing and reading spiritual books, doing collective meditation, collective discussion, collective study circles, establishing integral education centres and sadhanalayas, discussions held in meetings, etc. *Satsang* means a spiritual atmosphere and reading and discussing spiritual topics. The word '*satsang*' may be used or may not be used, but apart from this subject establishment of any spiritual yoga is not possible.

Without the awakening of the psychic being, an individual is not ready to enter into the path to divinity. But despite the awakening of the psychic being, for its outward manifestation the individual needs an outward means. It means that either by listening to some words or by reading any book or by listening to any spiritual discussion the psychic being manifests outwardly. The individual accepts the path to divinity. For example, Lalbaba.

Lala Baba was a famous business man. He was an expert in business. He was no less an expert in judiciary activities as well. His dwelling place was in Bengal. Once he was going through a village. A washerman was sleeping. His daughter called her father as said, "*Baba, bela galo*" (Father, the time has gone). On hearing these words, Lal babu returned to his home. These words were the mantra for the awakening of his inner being. By these words he could understand that the time for attaining to divinity is passing by, that means the only aim in life is to attain the Divine. The passing of time means that the time for our attaining to Divinity is passing by. There should not be any more delay. By thinking this he returned to his home. He transferred all his paternal property in the name of his children and distributed among the children all the permanent property he had, and all the property that he had

earned by his own efforts, carrying them along with him he left for Vrindavan. He bought land got a beautiful temple built at Vrindavan. There he installed the idol of Radha and Krishna. He got the temple built in such a way that when one stands on the road, one can get darshan of the Lord. Even today in Vrindavan, Lal Babu's temple is considered as an extraordinary one. The construction of the temple came towards the end. He made all arrangements for the maintenance of the temple by depositing money in the bank. So that every day at least twenty five to thirty people can have Prasad, the worship and adoration of the Divine along with the festivals could be done in the best manner. After completing the work of the temple he took leave from there and stayed under the shade of a tree. He didn't build any hut or hermitage. Even in the conditions of extreme summers, rains, and winters he used to stay under that tree. He used to wear the clothes that were thrown away by the sadhus on being torn. Delicious Prasad was served in his temple, so many people feasted over there, but he wouldn't take even a little from that. Every day he would get immersed in devotion by worshipping the Lord for hours on the road. Tears would be welling down his eyes, in this way he would stand for hours and then return back but he would never go into the temple. The reason for not going into the temple was that if he goes inside, the egoistic feeling, "I have built this temple", may arise in him. It is only for this reason he wouldn't go to the temple.

He would beg and eat '*Madhukari*'. Madhukari, means to beg for food in small quantities from many places and eat the same. Many such temples exist in Vrindavan. Those who were dwelling in Vrindavan at that time, they too were building temples. There was a temple in every house. After the offering of the Prasad, Lal Baba would go to the temple for begging. He would beg from five to six temples and whatever he would get from there, he would eat them and spend the rest of his day. He would stay under a tree. He would be chanting the Lord's name all the time. By getting immersed in the form of the Lord, he would adore the image of the Lord in his thoughts. Adoring the image of the Lord in thoughts means to serve the Lord in imaginations.

In this way, many days passed by. During the period of his business, he had a lawsuit with another businessman. That person had also constructed a temple at Vrindavan and was staying over there. By this time, Lal Babu was recognized as a highly well-known personality. But he never used to think

himself to be a great personality. The person who had a lawsuit with him always used to wait for him, Lal babu would go to other temples for *Madhukari* but would never go to his temple.

A person realizes his faults when there manifests a spiritual feeling in his mind and life. By the grace of the Divine, and inspiration from the Divine Lal Babu understood one day that His ego is hidden in such a way that he is not accepting alms from the temple of a person with whom was involved in a case during the times of his business. When he realised this, the other day his was the first house where Lal Babu went to ask for alms. He had been waiting for Lal Babu everyday. By seeing Lal Babu his happiness knew no bounds. He offered lots of sweets. But instead of accepting sweets Lal Babu took a piece of chappati only. That day onwards everyday he used to collect alms from his house.

He had made a will that after his death no one should carry his body on shoulders. The feet of his dead body should be tied in a rope and they should be dragged in the dust of Vrindavan and be caste away in river Yamuna. His idea was that in the dust of Vrindavan his body will become sacred.

He was a well-known personality. After his death, people came in large number and took his body in a huge procession and as per his will, caste away his body in the river Yamuna by tying a rope in his feet and dragging along the dust of Vrindavan.

But the reason behind narrating this incident is that in spite of the awakening of one's psychic being as long as the person won't get to hear any outward utterings or read any books or won't enter into any kind of discussions, the outward expression of the soul is not possible. It is for this reason it is highly important that the pursuit of the manifestation of the supramental race on earth and the work of transformation that is being carried out by the Supramental force must reach the people. It is for this reason that conducting study circles, women's study circles, annual functions, camps, seminars, discussions, establishment of integral education centres, sadhanalayas and sadhana centres is not only necessary but indispensable. Without any exception if you ask every person individually who has come to the spiritual path, not a single person can say that he has come to the spiritual path without reading, listening or knowing anything. Those who have come have

either read some books or have listened to some discussions or have come by being inspired by words of some other person.

**Question: From this it is clear that those who have the psychic opening, their veil is removed either by listening to a word or by reading a book or by listening to the discussions of other people; they come to the spiritual path. But for those whose psychic being is not awakened, would they not come to the spiritual line by listening to word? We have seen that many people are not able to come to the spiritual path even after reading the puranas and shastras.**

**Answer:** Whenever any great personality come down as avatar, coming to the spiritual path does not depend on the awakening of the psychic being. Those who do not have an awakened psychic being, when they come in contact with any devotee or any spiritual discussions then their psychic being is awakened. Presently, various study circles, integral education centres, seminars, meetings are being instituted. All those who would participate in these activities with devotion, the awakening of their psychic being will take place gradually. It is because the act of the supramental force is constantly in the process. The places where spiritual work will be carried out its effect will be more intense in those places. With the effect of this the soul of many people will be awakened.

In general, those with an awakened soul, come to the spiritual path. Even in ancient yoga, for the rise of dharma and decline of adharma, Avataars, Acharyas, great men had come to this earth. At that time those who didn't have an awakened soul, when they used to come in contact with such personalities the awakening of the soul would occur. Presently, a new race will be manifested , the world will turn into heaven, such an opportunity had never come right from the beginning of the creation. In this moment, if people would participate in study circles with devotion, would participate in supramental spiritual discussions, would listen with faith and interest, would take part in the Mother's work, there will be psychic awakening in them, they would accept the spiritual path and can make progress in Saddhana.

**Question: Was Hanumanji doing Namajapa?**

**Answer:** When Sri Ramchandra sat on the throne, Vibhishan presented a precious necklace to him which Lord Sri Rama handed over to mother Sita. Mother Sita thought that Hanumanji is the her favourite. It was he who gave me the information about Lord Sri Rama. It is for this reason she got elated and presented the necklace to Hanumanji. Hanumanji took the necklace with much interest and started cracking the beads one after the other. He bit them in his teeth and kept them down. Hanumanji was full of virtues, the way he was devoted, in the same way he was knowledgeable as well. But despite all this he was still a monkey. How would he realize the worth of the precious stone! This was intolerable for Vibhishan, he asked Hanumanji, "Why did you burst the beads of this necklace?" Hanumanji replied with much simplicity, "I was checking if the name of Lord Ram was there in it or not." Vibhishan asked, "If the name of Lord Ram is not present in a thing, won't you accept that thing?" Hanumanji replied, "I don't accept any such thing in which the name of Lord Ram is not present." Then Vibhishan asked him, "Is the name of Lord Ram present in your body?" Then Lord Ram tore apart the skin of his chest and showed. In every strand of his hair was present the name of Lord Ram. There is nothing in the body except the name of Lord Sri Rama.

**Question: So Hanumanji was knowledgeable, devoted, a warrior, altogether?**

**Answer:** There is no such virtue that was not present in Hanumanji.

*"Bhakta Siromani gnaninan agraganyam"*

He was a pioneer among the learned ones and greatest among the bhaktas. This was about bhakti. He was an adept in war skills as well in the same way as he was in politics. Incomparable strength. Which skill did he lack in! he was filled with the knowledge of In every skill. No saints, sages or great men can be like hanumanji. There is no such virtue in the world that was not found in Hanumanji.

**Question: Then did Hanumanji cross the ocean and reach Lanka with the help of Nama japa?**

**Answer:** He does all his work in namajapa. It is because of Nama japa nothing was impossible. He crossed the ocean, what's the big deal in that! In the midst of the night, he went from Lanka, reached the Himalayas, picked up the Gandhamardana and returned back. Once again he placed the hill back in its position in the night. It is for namajapa that nothing was impossible for him to accomplish. He works as per the will of the Lord. He works as per the vow of the Lord. He is driven by the Lord.

Had Lord given him the permission, he would have destroyed the whole of Lanka by killing Ravana and his whole family and brought back mother Sita.

**Question: Then is namajapa the only important thing for surrender?**

**Answer:** Surrender becomes very easy by Namajapa. It is for this reason Mother has said, although this yoga of transformation is very difficult but by Namajapa it becomes very simple. Mother Herself has said this, "I have done ten years of sadhana in a few months". She has also said that for the transformation of the body Nama Japa is mandatory.

**Question: Then should children, men, women all do Nama japa, and will all be benefited by it?**

**Answer:** Goswami Tulsidas says,

*"Sumirat sulabh sukhad sab kahu | Lok laahu parlok nibaahu||"*

'Sumirat sulabh' means, doing namajapa by remembering the name is very easy. Not for any particular person, "sulabh sabu kaahu" means it is accessible and easy for everyone. By this a person can do all the work in the world nicely and efficiently. Even his behaviour will be good. In every situation he can be in the best of his behaviour and can attain to Divinity.

Hence it is said,

*"Ram naam manideep dharu jeeh dehreen dwaar|*

*Tulsi bheetar baaherhun jaun chaahsai ujiyaar||"*

It means, The name of Lord Ram is the precious stone. By saying "mani" it is meant that the lamp that fades away in the wind, any kind of obstacle may disturb it. But the name of Ram is "manideep". "Jeeh dehraindwaar" means that the threshold is japa in the tongue. "Tulsi bheetar baaherhun jaun chaahsai ujiyaar", means that if you want light both inside and outside then catch hold of the manideep called the name of Lord Ram.

**Question: The Ramcharitmanas of Tulsidas has been translated in most of the languages in India. In Hindi region this Ramayana is very popular. Please say something related to his life. Say something about how he composed the Ramayana.**

**Answer:** Tulsidas was born in Rajapur. It is little far away from Ayodhya. His father was the Rajguru and he had a large family. All were genius. During the birth of Tulsidas, right from the womb of his mother he had uttered the name of Ram. He had two teeth grown. His birth had taken place in 'Moola' star. All were great genius in his family. His father had 2-3 brothers. The astrologer had realized from his horoscope that if Tulsidas remains alive then none in their family would survive, all would die. If only Tulsidas dies, could their family be saved. With this idea the astrologer thought how Tulsidas should die and others also wanted the same. Tulsidas' mother could listen this. Three days after the birth of Tulsidas, his mother died. Their doubt got firmer by this that Tulsidas was born in 'Moola' star and all would die. Before dying his mother had thought that if Tulsidas continues staying in that home then he would be killed out of starvation. Everyone thought that he must be sent to somewhere. As he used to chant the name of Ram since birth, he was given the name 'Rambola'. There lived a maid named Chuniya in that village. Tulsidas' mother called Chuniya and told her, "I will die today. I am going to leave my body tonight. I am giving away all my jewellerys to you. Take this child and take care of his upbringing. Chuniya took all the jewellerys and went to her in-laws' house taking Tulsidas along with her. She kept Tulsidas for 3 years. When Tulsidas was 3 years of age, Chuniya's mother-in-law was bitten by a snake and she died. After some days Chuniya too passed away. People got confirmed that wherever Tulsidas would go, people will die there. Tulsidas was a small boy then, he was hardly 3-4 years in age. He used to wander in the village. Whatever somebody would give, that is what he would eat. Villagers said, "don't allow him in front of anyone's door. Wherever he would go, everyone will die there. He needs to go away from the village." They reached at the house of Tulsidas and told his father, "You take your son". He said, "We shall not get that inauspicious child to our home." On his refusal, the villagers said, "He should anyhow go away from the village. He is such a small boy, so killing him wouldn't be right. If we don't give him food, he will leave." Hence nobody gave food to him. All the villagers said, "Nobody will be friends with this boy, will not talk to him. It is because he is a very unfortunate child, whoever would talk to him, he will die. It is for this reason nobody allowed him to sit at the entrance of their house. He used to stay under a tree. But his health was quite sound. He being a small child of 3-4 years stayed under a tree all day and night. The villagers said, "Nobody is giving him food, then how is he alive till now and how come is his health so sound. Everybody stayed on guard at night to check who was getting food for him. During the guard at night, there was a lady who was very wicked. Devi Parvati used to come every night and feed Tulsidas. While getting

food, the wicked lady caught hold the legs of Parvati. Parvati disappeared from there and never again came there to feed him. Tulsidas was four years old then. There was an enlightened person named, Narahari Ananda. He belonged to the Ramanuja sect. Lord Shiva told him, "The village in which Tulsidas is living, people over there are torturing him a lot. Nobody is giving food to him. You go get him and make him your disciple. He will do the divine work. It is to work for the divine he has come. Narahari Ananda went to that village. He could find Rambola and asked the villagers, "I want to take this child. Do you have any objection?" They said, 'It's good for us. For you, there's neither any house nor village nor family. You have no worries. Take him away. Only then shall our village be saved.'" Narahari Ananda asked, "What's the reason?" They replied, "Wherever he goes, people over there would die, he was an obstacle in our village, you take him away, it's good." Narahari Ananda brought him along. They reached Ayodhya. Rajapur is not very far away from there. It must be around forty to fifty miles. Narahari Ananda reached in the banks of river Sarayu. He took his bath there, Tulsidas also took his bath. He wanted to give initiation to Tulsidas at that place. Before he could give the initiation, Tulsidas started rendering the Gayatri mantra on his own. This nature was inherited from his previous sanskara. Such kind of people also exist.

...Valmiki himself had come in the form of Tulsidas, for rescue in the Kalyug. Then Narahari Ananda gave him initiation in the banks of river Sarayu. The pundit taught him for few days staying at Ayodhya. Then he came to Kashi. There lived a great scholar in Kashi. By looking at Tulsidas he said, "Give this child to me. I will teach him." After that Tulsidas stayed at Banaras and learned Sanskrit from his guru. He became a great scholar in Sanskrit. Then Narahari Ananda ji left his mortal body. It was due to old age. After returning from Banaras Tulsidas thought to go back to Rajpur which was his birth place. He came back to see that place. He saw that there was no one to be seen in his birth place. All the members in the family have died. Only that place was left. By seeing Tulsidas, all the villagers wanted him to stay there. They made a house for him there. Tulsidas started staying there. By staying there, he used to preach Valmiki's Ramayana. After some days a Brahmin approached Tulsidas and said, "It is God's order to me, you have to marry my daughter." Tulsidas said, "It's surprising! You want to get your daughter married to a sage." The Brahmin said, "If you do not marry my daughter, I shall starve myself here to death." Tulsidas said, "Your wish. Whether you give away your life or not, but should I spoil my life by getting married just for your sake?" The Brahmin then fasted for three days in front of Tulsidas' house and said, "If you don't marry my daughter, I shall give away my life here only." Tulsidas thought, "Rather than letting

this Brahmin die, it is better to get married." The name of the daughter of the Brahmin was Saraswati. She got married to Tulsidas. Tulsidas stayed there but since he was an immense scholar, he started doing..... Along with acting as a priest he also used to indulge himself in singing praises of the Lord. But he was very much attached to Saraswati. Saraswati's brother used to come to take Saraswati home along with him but Tulsidas would refuse him. This happened many times. Once, Tulsidas had gone out for some work. Saraswati's brother came and took her to their home. Tulsidas returned home in the evening. He saw that Saraswati was not there. He thought that she has gone to her father's home. He started going towards his in-law's home. After travelling certain distance, it became dark. By the time he crossed the river and reached home, it was already night. On reaching, he started calling. Saraswati could know that Tulsidas has come. She came to open the door. While opening the door he said, "The amount of affection that you have for this body of flesh and bones, if the same affection you had for the Divine, you would have already attained to Him by now." While she opened the door, she saw that Tulsidas is returning back. She stood there still and fell on the ground and that is where she lost her life. Saraswati's brother came, Tulsidas was walking in the front and he was following him. He implored him with much respect, "Come back once, at least for five minutes, come and see her." But Tulsidas didn't return any more. He didn't even know whether Saraswati was dead or alive. Proceeding this way, he reached Prayag. After having bath there, he stayed at one place for sadhana and hymns. Wherever he stayed, he would tell about the nature of the divine. He stayed there for some days. He used to say the Valmiki's Ramayana. Many devotees would come to listen. When he used to go to attend to the nature's call everyday, he used to carry water in the mug. He would drop the remaining water in the mug near a peepal tree. The spirits are not able to eat anything. They consume only medicinal things. There lived a spirit in that peepal tree. It used to drink that water. One day the spirit appeared in front of him and said, "I have immense affection for you. You have been feeding me for many days. I shall give you whatever you ask for." Tulsidas said, "I want to have the darshan of the Divine." The spirit said, "if I had the power to provide the darshan of the Lord, would I have stayed as a spirit? I don't have that faculty but I can tell you the way. The first man who comes to listen to your preaching and leaves only after others have left, the one who is suffering from leprosy, he is Hanuman. You ask him. He can make you have the darshan of the Lord. By listening to this, Tulsidas' delight knew no bounds. He went back very cheerfully. He reached much before his usual time. He saw that one person suffering from leprosy came and sat there. He anticipated him to be the one. The preaching

got over. All went back. The leprosy victim sat in the end. Every day he would go only after everybody left. Tulsidasji went straight and prostrated at his feet. The later said, "Having committed many sins in my life I am suffering from leprosy. Why are you bowing down before me?" Tulsidas held his feet and didn't let them go. Then hanuman came to his real form and revealed himself to him. He said, "But this is not how you can have the darshan of the Lord. You go to Chitrakoot. There you will get the darshan."

Goswami Tulsidas went to Chitrakoot. He stayed there for some days. Hanuman ji used to come to him regularly. Staying there, he started composing poems. There lived a boy there. He came and said, "Baba, please give me some new poems. I shall read and recite them." Tulsidas would write the poems one by one and give to him. He would come and recite them in a wonderful tone. These poems came out as a beautiful book like 'The Gita'. Hanuman ji came. Tulsidas said, "Lord, please let me have the darshan". Hanuman said, "Alright. Tomorrow you shall have the darshan. But you must be very careful." Tulsidas sat in meditation of the Lord very carefully. After sitting in meditation for some time, his eyes opened. On opening his eyes he saw two male snake-charmers and a female one. They were walking on the road. They looked very pretty. As if at a single glance on them, one would naturally get attracted towards them. So being careful he said, "Today I am supposed to get darshan of the lord and my attention got distracted." Again he started meditating. Night dawned. Hanumanji came. He asked, "Did you get the darshan of the lord?" Tulsidas said, "No, I haven't had darshan of the Lord yet." Hanuman asked, "Who did you see?" Tulsidas said, "I saw. While sitting in meditation, my eyes opened suddenly. I saw two male snake-charmers and a female snake-charmer were going. They were very pretty." Hanuman said, "But he was the Lord." Tulsidas said, "Not like that. Make me have the direct darshan." Hanumanji said, "Alright. I shall tell you once again. Some days passed, he came again and said, "tomorrow you shall have darshan of the lord". Tulsidasji became very careful and sat for meditation. While sitting in meditation, suddenly he opened his eyes. He saw two princes were going sitting on a horse. They looked very beautiful. By very beautiful it is meant that no man in the world can be so beautiful. Tulsidas' attention went to them by compulsion. But once again he became careful and kept sitting. He said, "Today is darshan of the lord. But my attention got distracted." Thinking so, once again he closed his eyes and sat for meditation. As night dawned, Hanuman ji came again. He asked, "Did you have darshan of the lord today?" Tulsidas said, "No, I didn't have." Hanuman asked, "Did you see anybody?" Tulsidas said, "Two princes were riding on a horse. They were extremely beautiful. Such beauty is nowhere described in the

scriptures." Hanumanji said, "They were Lord Ramchandra and Lakshman." Tulsidas said, "Make me have the darshan very clearly. Hanumanji said, "Alright." Again few days passed. After few days, Hanumanji said once again, "tomorrow will be the darshan." There is a river mandakini in Chitrakoot. Tulsidas woke up early in the morning at 3 'o' clock and went for bath at river Mandakini. After having bath as he was applying *tilak*, two beautiful boys, the beauty about which no scripture describes, they came and said, "Baba, please apply tilak to me." The moment Tulsidas heard and wanted to apply tilak, hanuman said, "He will bother me once again." Taking the form of a parrot he perched on a tree and said,

*"Chitrakoot ke ghaat par bhai santan ji bhir | Tulsidas chandan ghisen tilak det raghubeer |"*

The moment Tulsidas heard this, he took both the brothers in his lap. His delight knew no bound. He said, "All the saints and sages here are Ram and Lakshman." Saying so he brought both of them together in both his hands and embraced them tightly and went into Samadhi. Tulsidasji stayed in the Samadhi from 3 'o' clock in the morning to 8 'o' clock in the night. Then Hanumanji came and interrupted in his Samadhi. After staying for some days in Chitrakoot, Hanumanji said, "Now you go to Ayodhya. And there you write Ramayan. Now Kali is in full swing. People have lost attraction towards spirituality. By writing Ramayan you will be doing well to the people."

By taking the orders of Hanumanji, Tulsidasji started his journey towards Ayodhya. Prayag comes on the way. At Prayag he met two saints. But they were Bharadwaj and Yajnanvalka. Both of them narrate the story of Ramayana. Yajnavalka says, Bharadwaj listens to him. Tulsidasji stayed there and listened Ramayana from them. Although they were in the guise of saints but the speech was of Yajnanvalka and Bharadwaj. After listening to Ramayana from them for some days, Tulsidas once again continued his journey to Ayodhya. After travelling a certain distance, as he used to be completely immersed in the form of the lord, missing the road to Ayodhya he started travelling towards Kashi. He realized that he has reached Kashi. So he decided, "Let's stay in Kashi". Staying in Kashi, he composed the Ramayana. He composed the Ramayana in Sanskrit. Every day he would write and keep it. In the morning he would see that nothing would be there. Somebody would have taken. With immense worry he thought, "Who is taking away?" In this way few days passed. One night, Shivji said in dreams, "Writing the Ramayana in Sanskrit will do no good to people. How many people do you think would even read Sanskrit lest they should read the Ramayana?" Write in the local language so that everyone can read it. By listening to this in dream, Tulsidas woke up from his sleep. On waking

up he saw that Lord Shiva and Parvati are standing there. His happiness knew no bounds on their darshan. He fell down on his knees. They blessed him and said, "You write the Ramayana" saying so they disappeared.

Goswami Tulsidas came to Ayodhya to write the Ramayana. He reached Ayodhya. On Ram Navami, he started writing the Ramayana. The place where he had written the Ramayana is now famous as '*Tulsi chaura*'. He wrote the Ramayana in that place. He finished writing the Ramayana. Hanumanji helped him sincerely. After completed the Ramayana he once again came back to Kashi. The scholars at Kashi opposed in large number to the Ramayana written by Tulsidas. They said, "The Ramayana is written in local language. Hence it is not accepted." Their nature is to oppose. There lived on Madhusudan Saraswati over there. He was a great scholar. He was an unusual scholar in Sanskrit and an unusual personality as well. He was a great man and a saint of the highest order. He was a non-dualist. Everybody's opinion was that whatever Madhusudan Saraswati would say by reading the Ramayana that would be accepted. Madhusudan Saraswati was a non-dualist. But be it a dualist or a non-dualist, those who reach their goal have no more oppositions or partiality. On reading the Ramayana he wrote that as Tulsi sanctifies the atmosphere, in the same way, the Ramayana would be of great use to many people. As Madhusudan Saraswati wrote such a thing, the scholars although they could not say anything but they were not satisfied. They still argued with Tulsidas. They said, "This Ramayana won't be accepted." Then Tulsidas said, "Then what do you want?" We want the proof of it. If you want the proof then let all the scriptures be kept in the temple of Lord Shiva, Vishwanath and the Ramayana be kept in the end, beneath all the books. If Lord Shiva thinks the Ramayana to be very useful then he shall place the Ramayana on the top. This was the deal. All the old scriptures were kept. In the end, beneath them was placed the Ramayana. The key was locked in front of everybody. There arrived the next morning. The lock was opened on everybody's arrival. On opening the lock it was found that the Ramayana which was placed on the bottom most of the pile of books was now placed on the top. The moment they saw this, the scholars said, "We have nothing more to say" and they became quiet. Although jealousy persisted but that jealousy could do no harm. There was wide circulation of that Ramayana. Many days passed by. After many days passed, there was an outspread of the Ramayana. Once Kali yug unfolded itself in front of Goswami Tulsidas with a sword in hand and said, "You know this is my era. Here your law won't be considered. You just stop the Ramayana and throw it away in the *Ganga*. Otherwise I shall torment you in various ways." Tulsidas said, "You do whatever you wish but I won't be afraid of you." Tulsidas narrated this incident to

Hanumanji. He used to give regular darshan. Hanumanji said, "The kaliyug is doing like that. This is it's period of rule. I can't say anything. You write a prayer. I shall take it to Lord Ramchandra." It is because of Kaliyug's attack, there was severe pain in the arms of Tulsidas. After this there came up *Bainay Patrika*. There's a magazine named '*Binaya Patrika*'. Tulsidas wrote in every issue of '*Binay Patrika*'. Hanumanji took it and went. Sri Ram, Lakshman and mother Sita all were there. The moment Hanumanji started to say, Sitaji said, "I know. He is my devoted child." Lakshmanji accepted it. Ramchandraji wrote, "Tulsidas is mine". The one whom the Divine owns, what harm can Kaliyug do to him! Tulsidas' Ramayana was circulated in large number. All the people in the saintly society as well as in the general society showed keen interest in it. Goswami Tulsidasji has written 12 books.

Then in the end he went and stayed in Kashi. His name became outspread. Many people came for his darshan. He didn't have much time. All the time there was a crowd. Then he decided that he would no more meet anyone. For that reason he constructed a high platform with bamboo. He sat on that platform. And he wouldn't come down from there. Many days passed by. In Kashi there was a person named Todarmal who was a great devotee of Goswami Tulsidas. After his death, he was survived by his two sons. They too were great devotees. Tulsidas wouldn't come down to see anyone who would come to meet him. But when the two sons of Todarmal come to meet him, he would come down. They would bow down, Tulsidas used to bless them and get back to his platform. He didn't meet anyone else. Everyone said that Tulsidas is being very partial. He is not giving darshan to anybody except these two boys. Many people discussed about it. One day Tulsidas didn't come down to give darshan to those two boys. Both of them waited till evening. When Tulsidas didn't come, they left their bodies there itself. The moment Tulsidas heard this he immediately came down and said, "I have come. Bow down." Immediately both of them became alive and bowed down. In this way Tulsidas reached at the age of 180. All the time he was immersed in deep contemplation to the Divine. In this way he sacrificed his body at the age of 180 in Kashi.

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