

COLLECTED WORKS OF  
SRI RAMAKRISHNA DAS  
(VOLUME III)

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 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 it's 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.*

*The Mother*

**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  
Aaen 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 the mean of everything? Like, taking the example of The Gita, elaborating 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 discuss 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 discuss 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 Bainkuntha, 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 Tulsideas 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 ...)*