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Please note that the tapes in the Harvard Divinity School Andover Library Archive are not necessarily numbered chronologically and that this collection includes only tapes in which Shri Ma is speaking.

TAPE NO. 40

Vrindavan, January 20, 1975



[On this tape, Ma is talking to some of Her devotees. Some know Bengali, and others know Hindi. Therefore, Ma frequently switches over to Bengali. A woman has lost her husband and is experiencing great grief. Ma consoles her, and, in the process, She gives a number of examples of people who died with the Name of God on their lips at the end.]

Part A

SHRI MA: Take the Name of *Parabrahman* (The Highest Reality). Utter the Name of *Parabrahman*. What is the fruit of taking His Name, of repeating it with one's last breath? One who does so attains *mukti* (liberation). By taking His Name, one gets rid of ongoing births and deaths. These births and deaths that a person falls victim to result in them dying with a "return ticket" of passions and desires. Once a person takes the Name of God with his last breath, the cycle of births and deaths is over for him. Always take the Name of your *Ishta* (chosen form of God).

Ishta, *guru*, and *mantra*, all three are in each other. When a person has the *darshan* of any one of them, he has the *darshan* of all three. When all three are seen by a person at the moment of death, he is freed from *aavaagamana* (coming and going). What is *aavaagamana*? *Aavaagamana* means birth and death. When he comes into the world, he is said to be born, and when he goes from the world, he is said to be dead. They should have this *darshan* while they are in their body.

When a person is supposed to be born again to fulfill his *vaasanaas* and *kaamanaas* (desires and passions), the *guru* gives him his *darshan* just before his death. When a dying person is living his or her last birth, and no more rebirths are to be taken, then they take the Name consciously, by their own will. A proper *Brahma Naam* (Name of God), for example, the *Hare Krishna Hare Rama mantra*, will be uttered because the Name will arrive spontaneously. Try to remember His Name at the last moment. *Ishta* (chosen form of God) and *mantra* are present in the *guru* himself, three in one, when he gives *darshan*. For example, Bhajji's last words were "Ma." He was not taught by anybody to utter these words during his last breath. Yet, even in the last moment, he was remembering God. This body was present at that moment. All three (*Ishta*, *mantra*, and *guru*) gave him their *darshan* to declare that his *aavaagamana* was over with that body. When did he [your husband] pass away?

Q: On January 3rd, 18 days back...

SHRI MA: 18 days back...18 *Puranas* (Hindu religious texts featuring stories of the gods and goddesses)... He is in *Bhaagavata* (he has attained God).

One may live in whatever way he wants to in *grihastha aashrama* (the householder stage of life). It is not his dwelling or eating or drinking that matters. The only thing that matters is that he should always have in his mind that the last word to be uttered by him should be God's Name. He should always have in his mind that he should attain God. His aim of life should be the attainment of God.

You call "Ma, Ma!" only when this body is before you. You utter, "Ma, Ma!" only when you see her. Who is Ma? *Ma* means *Mayi*, One who is pervading All. All is in Him, and He is in all. It is He only. *Param Pitaa Param Maataa Bandhu Sakhaa Swami* (You are the Supreme Father, the Supreme Mother, the Relative, Friend, and

Master). Why has He given this body to us? So that we may keep Him in our sight and go toward Him. Let us see Him in the form of Ma and try to obtain His motherly love. No one is beyond or above Him. No one is superior to Him. He is the only Ma. Do *japa*, *tapasya*, and *dhyaanam* (repetition of *mantra*, austerity, and meditation). Do whatever you want, but the only thing to remember is that He should always be there in your mind. There is no question of desiring or not desiring, liking or not liking. It is wrong if He comes only when you want Him to come, when you have a desire to bring Him into your mind. No, He should come into your mind, be always in your mind without any desire or effort on your part. You can achieve this state by practice. He should be there in each and every breath of yours. If you do not remember Him throughout your life, if you do not practice during your life to remember Him with each and every breath, you will not be able to recollect Him at the end. You will forget Him. You will become inactive, and you will not know what to utter and what not to utter. But if you practice throughout your lifetime, the word, the correct word, will come onto your lips on its own. By will or not by will, let God's Name be pronounced during the last breath. People become old, weak, and forgetful in their old age. So, one should always practice the Name of God throughout one's life in order to remember God in one's last breath.

The same thing is true with action. Go on performing actions, acting in the world. The very moment that your action is combined with God, it becomes *Kriyaa Yoga* (the *Yoga* of Combining One's Action with God). Action is *kriyaa*, but an action or work performed for God is *Kriyaa Yoga*. Remember God's Name internally, no matter what kind of actions you perform. One cannot reach Badrinarayana (a temple in the heights of the Himalayas) if one does not have the Lord in his mind.

Raghuvansha's wife has come here. Now, he is no more. Even Raghuvansha has passed away, 18 days back...

[Ma speaks to the wife of Raghuvansa]

This is the thing. If, while performing *kriyaa* (action), that action is combined with God, that very action becomes an instrument for achieving God. It becomes *urdha gati* (elevation of the present state of mind). Similarly, when one utters the Name of Ma frequently, one is

automatically endowed with that celestial power of Ma Durga. Who is Ma Durga? It is She whose power enables us to cross over the hurdles in our life, to win over all of the difficulties. *Ma, Oma, Uma* (names of the Divine Mother) are all the same. She is pervading all. She is *Mayi*. She is *Maamayi Shakti* (Omnipresent Power). Once that *Shakti* (Divine Power) comes into us, it helps us attain God. And whatever this body has been saying to you is not just a theory. It is experience. This body has seen it. It is *pratyaksha* (perceived in reality). God demonstrates it in reality. God demonstrates it in reality.

Then, even the sins of the wives are washed away. Because then they will think that their husbands, whom they loved so much, are with God. They are with Him. They will say, "There is nothing to mourn. Why should we grieve for him? He is already at peace. He is with our Ma. We should be happy and live happily as we were earlier. They have crossed the ocean of the world. They have gone across, leaving their bodies behind. But the soul that was within them is still present. It has not gone away. Therefore, there is nothing to feel sorrow for. Why should we become sorrowful? Why should we be sad, and why should we cry?" And then, they will make up their minds, saying, "I shall be ever happy. I shall remember God's Name with great love and affection. I shall meditate upon Him. I shall always follow the lofty ideals of my husband." In that way, whenever they remember God and repeat His Name, they will also remember the ideals of their husbands and live happily. You should also live like that. Do not grieve for your husband. See what an ideal life he led. Remember him and his high ideals.

There is an Eternal Light blazing in you. There is that Eternal Fire in you. Offer yourself in that Fire and lead the life of a celibate to protect that Fire. There is nothing to cry for. His body has decayed, and that, too, has become fire. The soul meets and mixes with the *Mahatma* (the Great Soul; God). It becomes one with God, the God who has created us all. The air is active in you in the form of *praana* (the breath of life). That *praana* is nothing but the power of God. The soul is active in you in combination with that *praana*. When that *praana* leaves the body in the end, the soul also leaves the body. The *praana*, which is the power of God, takes this soul to his Father. The Self becomes One with Him. It attains immortality.

The Self is active. That active *Aatmaa* (the Self) is acting in you, right? So, there is no question of death and birth. He was immortal and returned to his original form of immortality after leaving the body. Should you be aggrieved or pleased to know that an immortal soul has attained its original nature after getting rid of the mortal body and suffering? Therefore, always think that your husband has achieved immortality. You should all try to achieve it. You perform *japa*, *tapas*, *dhyaanam*, and *sanyama* (repetition of *mantra*, austerity, meditation, and self-discipline), all of these things. Why? What is the purpose? The purpose is simply to achieve immortality. And you weep when your husband has achieved it? No, think only like this, and then you will never grieve for him. Why should you have grief for the loss of his body? The one who was your husband was the Self, and he attained immortality, which is so much desired by everybody. You were lucky that you could become his wife and that such a great soul was your husband. He gave all of his fortune to you. It was your *saubhaagya* (good fortune) to have such a good husband. You are lucky that such a great soul could become your husband. Everybody's husband is not like that. He was taking the Name of God until his last breath and was talking to you until the end.

Now, in the case of Bhaiji's wife, Bhaiji had just finished his meal, and then he died. As the wife could not understand, she came to this body and said, "Ma, I have given so much trouble to my husband. I have committed a great sin, Ma." Later she came to this body, touched her feet, and took her food, even while she was grieving.

For people who are working under *manoraaajya* (rule of the mind), the only way to proceed is to perform *smarana* (remembrance of God). They should always think of God. Remember your own Self and God in the form of your Self. The person who does that awakens God in himself. By the remembrance of God, God is awakened in a person. Once God is established within, He keeps His devotee always alert, always awake. That ever-awake God keeps a person always alert, saying, "Oh, my child! Be alert. Be careful. Perform actions. Manifest Me in all your actions."

[On the tape, it is difficult to hear this part of the conversation about Bhaiji's last days.]

This body was on a *yatra* (pilgrimage) to Mt. Kailash. Mountain people are fearless about climbing the mountains. Bhaiji was with this

body. He said, "Ma, I am in Your holy company. If I pass away when I am with You, how good that would be! The *yatra*, this holy journey, is proceeding. If during this holy journey I breathe my last in Your holy company, how great that would be! During this journey, if once I slip and fall down, how great it would be!" Saying this, he started laughing. This body said, "Take your words back! Take them back!" The thing is that you will not get these things in your scriptures. I told you earlier about the existence of *svasti* (an auspicious moment in time, according to Vedic astrology). This body will leave this story here now. She shall take it up again later. Just remind this body about it sometime.



Naaraayan Naaraayan Naaraayan (God as the Divinity Resting in Us All, 3x). This body was just eight years old, and she was at her *mama's* (uncle's) house. He had passed away. A friend had heard about it and had come over. The friend was very sad. *Kali Puja* (Worship of Goddess Kali) was in progress. It was three in the morning. His wife was left behind in a cottage. She had a child of two to three years old. She was keeping that child with her and was awaiting a call to take food after the *puja* (worship). She was told that her husband would tell her when the *puja* was over...

[Here Ma gives some instructions about arrangements for some guests.]

So, yes, what was this body saying? Oh, yes... So, everybody sat down to take *prasaad* (blessed food). It was three in the morning. It was just a small village. It was a small cottage where the wife was lying with the child. She was called to take food. When she got up, the child also woke up and started crying. The wife was already enraged. She was alone with the child, and there was no one to help her. Hurriedly she went away, dragging her child with her. When she came out of the house, she remembered that she had not washed her hands, and before taking food, one must wash their hands. The water pot was in the cottage. The child was still crying. She got very annoyed. She scolded the child, saying, "Just die!" She went toward the cottage to get water for washing her hands, leaving the child behind. She went into the cottage, took the water pot, and came out. She saw to her surprise and

fear that the child was not there. “Where has she gone?” she thought. Everybody had received the news by that time. It was still dark. They went and searched all around in the jungles and parks. She was not to be seen anywhere. At the break of dawn, they saw a child lying dead on the path coming back to the village from a jungle. It was that very child. They were all shocked. Do you know why it happened like that? The thing is, whenever a person says something, if those words fall into *svasti* (an auspicious moment in time, according to Vedic astrology), they bear fruit. The mother of the child had scolded her and said, “Just die!” Those words of the mother fell into *svasti*, and, as a result, that the child was dead. Do you follow this body?

When you do *puja* (worship) or perform any other ritual, before the ceremony starts, you perform *sankalpam* (creating an intention). What is *sankalpam*? *Svasti* (an auspicious moment that brings fruit) lies in the *sankalpam* (intention). We perform *sankalpam*, saying, “Oh, God, we are commencing this *puja* and pray to you for its successful completion.” So, *svasti* lies in that *sankalpam*. *Svasti* means success. That is why we utter the word “*Svasti*” three times — *Svasti, Svasti, Svasti*.

All of your powers lie in *triguna*, the three qualities of existence, namely *sattva*, *rajas*, and *tamas* (purity, passion, and inertia). All of your powers lie in life, and life is made up of the three *gunas*. You are bound by these three *gunas* because you work under *manoraajya* (the rule of the mind). But you should try to rise above these three *gunas*. Until you become *trigunaateeta* (beyond the three *gunas*), you cannot achieve God. You have all learned the scriptures. They give the details of these *gunas*. What are these *trigunas*? What is meant by *trigunaateeta* (beyond the *gunas*)? This body calls them the three bundles. Yes, your life is caught in those three bundles. This body does not know anything about *shastra* (the scriptures). She says only what she knows. Play this instrument, and you will hear. Some people say, “Each and every word you speak is *shastra* (scripture) for us.” This body does not know. What this body wants to say is this, when you perform actions in some periods of time, you succeed, while in others, you do not. [Ma laughs] Why? This body’s explanation is that those actions that fall into *svasti* (an auspicious moment, according to Vedic astrology) are successful and those that do not fall into *svasti* are

failures. When you utter “*Svasti*” three times, there is a gap between the words. Similarly, in life, too, there are gaps between times of *svasti*. When the actions or words fall into that gap, they never bear any fruit, but if they happen to fall into *svasti*, they will surely bear fruit. That is why some of your works are successful while others are not. These things you will not get in the scriptures, but this body has experienced them. They are all *pratyaksha* (perceived) by her. You see, that word spoken by that mother, “*Maro* (Just die)!” fell into the mouth of *svasti* and bore fruit. The child died.

This body will give you one more example. A fellow told a person, “Be a truthful person. Always speak the truth. What will happen when you develop this habit? Whatever you say will become true.” So, one of the men hearing him thought, “I shall always tell the truth. Whatever I write, speak, or signal, I will speak the truth alone. I shall never tell a lie.” He went on like that, practicing absolute truthfulness for a year. This man, who was married, was attending *satsangs*. As this body said, he got it into his mind that he would stick to the speaking of truth. For one year, he went on practicing it with all devotion and sincerity. So, here is what happened. Whatever he spoke was fulfilled. Only he and his wife lived together in the house. They had no children. Sometimes, you know, there is some quarrel between husband and wife...

Q: Yes, it is a must... [Ma laughs]

SHRI MA: But it can also pass quickly. In anger, the wife told the husband, “I don’t want to see your face!” The husband said, “OK.” The wife’s parents’ house was very near. She left her husband and went away to her parents’ house. She thought, “After a few days, he will come on his own when it is too much trouble [to be alone].” You know the husband is put into crisis while the wife is away. [Ma laughs heartily] In the meantime, the husband fell ill. The news of his illness reached his wife. As soon as she heard of it, she left for her house, but, when she was still at the entrance, the husband breathed his last. He passed away. When she entered the house, she saw the face of her dead husband. She did not see the face of the living husband. Why? She had said that she would not see his face. She said, “I will not see your face,” and the husband replied, “OK.” These words fell into *svasti*, and they bore fruit. They experienced something that they never wanted or expected. Both of the words met and hence the consequence. Just

as two wires meet at one point and the electric light goes on. That is why this body always tells everybody, "Please do not utter a word that would make you repent in the end." What you utter may become fruitful, and you may have to repent for that. Therefore, do not utter such words at any time... [Ma laughs]

Now, you come to that very story at the point where this body left off.

Q: Yes, Ma, You asked Bhaiji to take his words back...

SHRI MA: It was on the way to Kailash. This body asked him to take back his words. But he went on laughing and laughing. He was interested in dying in front of this body on the path of this sacred journey. So, he was not interested in taking his words back. But he thought that he should obey Ma. He came to this body. Why? What happened? He only said, "Ma." This body was afraid. "*Mahaayatra*, *Mahaayatra* (The Great Pilgrimage)," he was always saying this word. *Mahaayatra* means the great journey to achieve God. [Ma laughs hard.] He fell ill on the way. We came to Almora. Almora is on the way back [from Kailash]. This body sat with him. He said, "Ma, there is nothing else in this world. Ma, Bholanath, I, and that Omnipresent God all are One. Ma..."

Bhaiji had attained that state. Had he not attained it, he could never have uttered those words at his last breath. Ma means *Mayi*, one who is in everything, pervades everything and everybody. Everywhere there is Ma. (Ed: Ma is using the word "Ma" here to refer to the Divine Mother, but devotees could interpret this as referring to Ma Herself.) There is nothing in the world other than Ma. It is that Ma who brings milk in Her breasts to save the child's life. It is that Ma whom he saw saving his life with Her milk of affection. Ma is not only *kriyaavaan* (active), but that Ma is *Mahaa Kriyaavaan* (the Supreme Mother, full of great actions). This Ma [this body] is *anitya shakti* (transitory power). She is also a *Mahaashakti* (Great Divine Power). But this body is only transitory, temporary. She is not to live forever. But that Ma is *Nitya Shakti* (the Eternal Divine Power).

When Shri Krishna works, he only works by taking the help of that *Mahaashakti* (Great Power). She is called *Yogamaayaa Shakti* (The Magical Power of Yoga). It is His own *Shakti* (Divine Power). Without the help of *Yogamaayaa Shakti*, Shri Krishna cannot work. So, *Shakti*

is there. And this *Shakti* is called Ma. This *Shakti* is called Ma. That is why the wise people think of Ma in the end and repeat that Name until their last breath.

Q: What happened to _____ [Another devotee who died]?

SHRI MA: What had happened to him? It seems so to this body... Once, he had gone to Navsari, where he had a minor heart attack. Then this body thought, "He wanted some soothing place." He told Paramanand at Benares that he wanted to serve in the ashram. This body had told Paramanand, "His body is not fit. He is not physically well. If his wife comes along, he may stay here, because then she will be at his service. Who knows what would happen if..." Paramanand agreed and was pleased. He also wanted him to be an ashramite in his last days. But when this body asked Paramanand not to say all these things to him, he agreed. This body knew that his wife did not want to come to the ashram. So, he remained at home.

This body thinks that, when she went to Kankhal, he came to know of her arrival. When she was leaving, he wrote a letter saying, "May I be allowed to stay in the room above your cottage?" This body said, "There is already someone residing in that room. Arrange for a house nearby, if available." There was someone already there, although he had paid in advance. This body was afraid, lest there be any clash. He asked for that room, just so this body could be before his eyes all the time. He said, "At least may I be allowed to stay for one night in that house?" He had written, "Ma, I can enjoy the sun there. It will give me great pleasure." He came and sat near this body. She told him, "Onlookers see you and see that you are not keeping well." This body asked him to come and stay there, and so that was also agreed upon. He wanted to stay there for one night, and it was accepted. He came and sat down and said, "You are leaving, Ma. I shall also leave." This body was leaving. She asked him, "Why are you leaving?" He said that he would go by bus. This body said, "Go either by car or by train." He said, "Ma, you are here. How great it would be if I would pass away here right now." This body scolded him and said, "Take these words back! Take them back!"

Part B

SHRI MA: Bhadramuni lives there. Later this body went away. He was sent the news. Then he came here. Only one boy is married. He came to the temple of *Chhaliyaa* (Krishna as a naughty little boy) with his younger son. He wanted to have the *darshan* of *Chhaliyaa*, so he arranged to offer *bhoga* (food) at *Chhaliyaa's* temple. He sat with his son. He ate well. He was staying just behind the Rama Mandir. After eating, he went there. The boy went away. In the evening, this body asked, "Did you eat well?" "I took only one *roti* (piece of bread)," he said. Everybody was there taking their food, and he ate one *roti* and went away. Everybody started saying, "Everybody is seated here and..." [Bengali conversation follows.]

This body told you it has been seen. It is *pratyaksha* (real; having been perceived).

[One of the ladies present there is narrating the story of her husband's death to Shri Ma]

Q: He was quite well at night, Ma. The next day he was to celebrate his 60th birthday. The birthday was on the second, and one day earlier, he was completely well. He took his food and went to bed. By about 5:30 am in the next morning, he went to the bathroom. He said to me, "This night, I slept very well. I am feeling fresh."

SHRI MA: He slept well...

Q: Yes, he told me, "You were all given trouble, but I slept well." When he was saying that, he started coughing. Earlier, too, he had had such an attack, and in addition to coughing, he felt it was difficult to breathe. It had happened like that once or twice before. I said, "It is coming like that again, but I am worried about this cough. Please, sit down. Don't worry. I'll call a doctor right now." I was afraid because he had no sore throat or cold or anything like that, and this cough was puzzling. I got up and went to call the doctor. It was a morning with full sunlight, and he was fully conscious. There was nothing to be worried about. When I inquired, I found that Dr. Sen Gupta, who was looking after and treating him, was not available. He had gone to Calcutta. There was another doctor nearby in the neighborhood. I rang him. That doctor told me that he had had a fever since the day before. He knows me very

well, but I did not give him my name. I thought it would not be good for him to come out with a fever so early in the morning, and I knew that if I told him who I was, he would not care for himself and would come over right away. I thought it was too much and I could call some other doctor, so I kept quiet. I told my husband, "That doctor has developed a fever, and it would not be good to cause him any trouble." He then suggested the name of a third doctor and asked me to contact him. I mean, he was fully conscious until the last moment. And even the cough was not very serious. He was having just a little cough, but he was also having some difficulty breathing. No pain anywhere, nothing. At once, I rang up that doctor.

My husband's brothers and other relatives live in the neighborhood. Everyone assembled around him. When I went back after the call, I saw him sweating heavily. I wiped off the sweat. With every breath, he was uttering the Name of Ma. Someone asked if he should have some pillow on his back for support. He said, "Please do not speak." He went on repeating the word, "Ma." His eyes were half-closed. The doctor came, saw him, and declared that he was no more.

SHRI MA: When Bhajji was in Almora, someone placed some *prasaad* (blessed food) in his hand. He uttered the word "Ma" and placed that *prasaad* in his mouth. And that was all. He also uttered the word "Ma" until the end. He was not very old. He had great devotion. "Ma" was his special word. This body saw that he had no troubles. He did not care for his body. It was as if it was not there.

Q: Ma, I felt then as if You were with me. I had no fear. The whole house was bright with some celestial Light...

SHRI MA: Even Raghuvansha was like that. As if he saw everything as crystal clear. He had his mind on Him only. He did not think anything about his wife. Before death, he himself directed everyone to inform all the people. He talked to his son over the phone and called the doctor shown to him. All of these things he did himself with full consciousness. This body came down and saw right then that he was no more. He himself had taken his food and, with the utterance of the word "Ma," he breathed his last. Bhajji also left like that. Bhajji did not give any trouble to anyone in his whole life, and eventually, he, too, did not have any trouble. Yes, what were you saying?

Q: When they utter “Ma, Ma,” do they have the *darshan* of Ma?

SHRI MA: Yes, when they utter “Ma, Ma,” they see Her before them. What happens, whatever *Ishta* (chosen form of God) one has, He presents Himself before him. The *Ishta* is in the *guru*, and the *guru* is in the *Ishta*. The *mantra* is also there in both of them. All three are there in each one of them. Therefore, if the *guru* is manifested, or if the *Ishta* is manifested, or even if the *mantra* is manifested, all three are manifested in One. What is *mantra*? *Man* + *Tra* = the one that saves the mind, or *Man* + *Teraa* = the one that links the mind to Him. What is *akshara* (sacred syllable; imperishable)? The One that never decays, the one that is never destroyed. The One who is indestructible. So, what happens in the last moment, in whatever state one is in, he receives Him manifested in one of those forms (*guru*, *Ishta*, and *mantra*). And any one form represents all three. If one has the *darshan* of a *sadguru* (the true *guru*), because the true *guru* is very rare, *koti me goti* (one in millions). You may encounter a number of ordinary *gurus*, but it is very difficult to find a *sadguru* (a true *guru*). Such a *guru* is found *koti me goti* (one in millions). That *sadguru* is *sarvajna* (omniscient), and such a *guru* is God Himself. He is the real Light. The *Ishta* (chosen form of God) is also like that. Everyone cannot be an *Ishta*. Once such a *guru* is attained, everything is attained. Once such an *Ishta* is attained, everything is attained. And once the *mantra*, the one that saves the mind, is attained, once the *Akshara* (Imperishable) is attained, all is attained. When any one of them is manifested, all are manifested.

That is the thing. You are all with this body. The soul sees Ma and says, “Ma, you are with me.” Those of you who are around may not see Ma in a body at that time, but that soul sees that Ma within him, and that is why he calls out, “Ma, Ma,” frequently. While passing away, the self becomes the Self. He does not feel his own body. He sees only either his *Ishta* (chosen form of God) or the *mantra* or the *guru*. Because the soul feels Ma with him, he may not see any necessity to call out “Ma.”

At such times this body has felt as if she was there with the person who is calling her. This is the experience of this body. This is true. This body sees all those things happening to that person calling “Ma” in the last stages. This is *pratyaksha* (perceived) by this body because this body

speaks only that which she feels. This body will speak only what she sees. She has to live in the form that is liked by God. She has to live as He wishes. Whatever must happen is happening. Whatever she must do, she is doing. Some say, "Ma, we see you as our *Ishta* (chosen form of God)," and they go on repeating the Name of their *Ishta*. Whatever form of God you like... You can take the *Ishta*, *guru*, or *mantra*... The *Guru* is only One, nobody else. The *guru* you have accepted is *Vishvaguru*, the *Guru* of all. The one who is *Vishvaguru* is your *Guru*. The position of the *Guru* is One. So, *guru* or *Ishta*, whatever you like, you should have union only with that form. He took the Name on his lips that he liked very much.

One more thing. Bhajji was in union with God. Why did he utter the Name of Ma? You see, your children go on playing. When they see you, they become restless to come into your arms. You take them into your arms. They suck your milk and go to sleep. It is just like that. They see Ma and go to sleep in her arms. Her arms give them all comfort. For them, there is nothing but Ma. They obtained Ma, and they got everything. They uttered Ma because Ma in her body was not with them. This body was elsewhere. He saw *pratyaksha* (in reality) that Ma was with him, and so he called Ma, just as the children call when they happen to see their mother. He felt himself in union with Ma, and this body felt that Raghuvansha was calling her. Now this body can see everything clearly. Then she was in Naimisharanya. Bhajji and Raghuvansha both left their mortal bodies with this word alone. (Ed: The Name of Ma.) All three [this woman's husband, Bhajji, and Raghuvansha] set good examples. This woman's husband was in union with Ma. That is why he said, "Please do not speak." He meant that Ma was with him, and they should not disturb him. That word came not from his mouth but from his heart. It is said that the fire will ignite at the point where you rub the sticks together long enough. And, when you seek water, you can go on digging, but water will only appear when your digging reaches the precise point. That which is to burn burns away and that which is to be diluted is diluted.

In whatever way one may live during his life, the real *Tattva* (essence) comes from one's heart at his last breath. That is the substance of one's life. What one was during life comes out on one's lips in the end. Whatever word one speaks at the end represents the substance of

his or her living. That is what the scriptures say. Only that which is repeated every day comes out on the lips at the last. Only that thing manifests.

In our ashram, the *jyoti* (flame) has been burning for the last forty years. The fire is burning incessantly. Concentrate your vision on the *jyoti* . The *Jyoti* (Divine Light) with which you will mix in the end will be established in you. When the physical fire is engaged in burning your physical body into ashes, your spiritual fire, the soul, is on a long pilgrimage to mix with that *Mahaa Agni* (the Universal, Eternal Fire).

Here is another example. There was a person who sold oil his whole life. [Knowing this story, some people begin laughing] When he was 80 or 90 years old, he was on his deathbed. Throughout his long life, he had been surrounded by many relatives—brothers, sisters, children, grandchildren, and great-grandchildren, etc. He called everybody together, and all of them gathered around him on the last day. They sat around him and started saying, “These are your last moments. Take the Name of God. Repeat His Name. Close your eyes. Repeat ‘Hare Krishna.’” He started repeating something. His lips were at work. They put their ears to his mouth and heard what he was saying. They heard him saying, “I will not give you even a drop!” [Everyone is laughing] Do you follow what this body is saying? You see, throughout his life, he was busy with the selling of oil. He was a miser. The people would ask him regularly to give some more oil, and each time, he would reply, “No, I won’t give you a single drop more! Go away!” For his whole life, he practiced only that. That was the *tattva* (essence) of his life, which came automatically from his heart onto his lips with the last breath. [There is an uproar of laughter, with Ma joining in.]

That is why This body says that you will have as the last word on your lips what you practice from within to without. What is within comes out.

We have this *jyoti* (flame) at Naimisharanya, Dehradun, and other places. We have kept this *agni* in the *yajnasbala* . Concentrate your vision on that *jyoti* ; there is *sanyoga* (connection) with this *agni* .

They uttered the word “Ma” in order to say, “Oh, Ma, please take us in your arms.” When the children come into the lap of their mother, they become fearless. Similarly, when they [devotees] utter “Ma,” they feel themselves in the arms of that Mother and become

fearless. Death no more frightens them. They pass away in all happiness. Who is that Mother, that Ma? That God alone. He is Father, Mother, and everything. So, those who uttered "Ma" obtained their Mother, obtained God, and obtained immortality. Then, why should we weep for them? Your fire is burning inside. See it. Touch it. Feel it. The fire has burned only the physical body made of the five elements. Otherwise, all souls are the same.

This body went to see him. Everyone was sitting there holding his feet. This body asked them, "What happened? What is the matter?" Nobody said anything. Then this body asked him, "What did you bring with you when you came, and what are you taking with you now?" He yelled and cried, "Ma!" His wife said, "I am not crying for myself. I am wishing to have his fate."

It happened so in Vrindavan. The husband said, "Ma is with me. I am in union with Her. It is not necessary to call Her body here. She is with me."

The wife said, "I am not crying because he is not with me anymore. But I am jealous of his fate. I am wishing for his fate."

Those two good people set an example. The example also placed the wife on the right track. Now, she is happy. She said, "He did not leave anything undone. He completed everything before he died. He has done all of our work."

OM JAI SHRI MA