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It will begin to turn outward. Then, through meditation, one must turn one's mind inward. This process continues from birth to death. Maintaining this state of balance and dying in that state of balance is called "Moksha."

"Moksha" does not mean death. Moksha is a state that balances the entire life. To achieve this state, spiritual practice is required, and to practice it, a body is required. This means that the state of salvation can be achieved only as long as the body exists, not after leaving it. Leaving the body is the death of the body, but salvation cannot be achieved without the body. The saying, "Moksha is attained after death," is wrong.

Usually, after bathing and dressing the girl in the morning, I would take her out for a walk. The walk was an excuse for me to go out, and the girl to go out too. But for some reason, the girl loved to play in the mud. Even after dressing her and keeping her there for a short while, she would always end up playing in the mud, and I would have to bathe her again. Every day, there were some errands to be run outside, and I would take her there to complete them. There weren't many human settlements or factories there. There was only one cement pipe factory on the other side of the river, which manufactured cement pipes, and nothing else. Because of

this, there was no environmental pollution. And the lack of many settlements also contributed to ideological issues.

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There was no pollution. The house was located on the riverbank, near a nursery, and at the foot of a mountain, making it a perfect place for meditation. And that's what led us to choose it.

One morning, a Jain merchant arrived from Calcutta with a cloth merchant. The Jain merchant's problem was that his 16-year-old daughter had suddenly disappeared from home. He had been searching for her for days, but had been unsuccessful. He had visited numerous places, visited numerous sorcerers, and countless tantriks. One of our merchants also told him about me, describing how much time and money he had spent searching for her. I consoled him and calmed him down. He asked where the incident had occurred before, and then why it had happened. He wanted to know if there was any other reason for the incident. He asked if she had been in a love affair. He replied, "She was a very quiet and simple girl. She loved to read books, going to the library and reading books on different religions. She was very religious." He wept as he recounted his entire ordeal. I wasn't paying attention to what he was saying. I was focused on the girl,

and he continued to tell me about himself. When faced with such a problem, I first try to find out if she's even alive. If she is, I try to find her. If I find out she's not alive, I don't tell her that and encourage her to meditate.

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I learned in solitude that the girl was alive. Then I told the merchant, "I first meditated to see if she was alive. I realized she was alive." Then the merchant asked another question, "Where is she now?" In meditation, I knew from my mind that the girl was in Calcutta. It was also important to know where she was now. I said, "I can't tell you where the girl is in Calcutta because she no longer wants to meet you." In meditation, I learned that she had become a Jain nun and had renounced the world. But I didn't want to tell him all this. He became even more insistent, so I said, "Come next time with a map of Calcutta. I can tell you where she lives." Then he said, "Her clothes and slippers were found on the Ganges River, and since then everyone thought she had drowned in the Ganges. But you telling us that she's alive has given us new hope." I told him, "In a case like this, I first have to see if the person is alive. If a person is alive, they have their own vibrations, and each person's vibrations are different. No matter how many people there are in the world, each person's vibrations are different, and no one's vibrations are like anyone else's.

Only if that person is alive can such vibrations come, because only a living person can produce such vibrations. And by keeping my mind on him, I can know that vibrations are coming. If I keep my mind on him, I can even know where he is. But instead of polluting my mind so much, it's better if you bring me a map of Calcutta, and I can trace it."

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But bear in mind that I will tell you which part of the village she is in, and then you can go and find her yourself. But don't go hoping she'll return home, because she won't.' The merchant said, 'I just want to meet you once.'

The merchant returned to Calcutta and returned eight days later with a large map of Calcutta. Using a ruler, I first drew horizontal lines across the map, then vertical lines. A grid had formed over the map. The next morning, I focused on each square, and the vibrations of the wood were coming from one of them. He then pointed out the location in Calcutta where the vibrations were coming from. He outlined the square in red, handed the map to him, and said, "The vibrations are coming from this location. Now, check all the houses and places within this area. You'll find the wood in this area." The merchant went to Calcutta, and after a few days, he returned, saying, "We checked the entire area

you described with the help of the police. I found my daughter in a Jain temple; she had become a nun." Seeing her in that form, I couldn't even recognize her. When I met her, she said, "My eyes have opened, and now I know the purpose of my birth. So, I did this to achieve my life's purpose. I didn't tell you, because you wouldn't let me do it if I told you. Now I have to come home."

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I don't want to. I've left it anyway.' The merchant continued, 'She looked as calm as a saint, a kind of joy on her face. Just seeing her calmed my mind, and the thought came to me: I couldn't keep such a peaceful and contented person in my home. If she's happy here, why should I take her back home and make her unhappy? Just thinking about it reassured me. And thanks to your grace, I at least know that she's alive and on the right path. My little girl has shown me the courage to walk the path I never dared to. That day, I felt that her path is the right one. If I couldn't walk the right path in life, at least I should let her walk the right path. Now I'm handing over this business to my son, and I'm feeling a bit disinterested in it too. Now I feel like, if a little girl can be free from all this, why can't I? Now I am also getting freedom from this.

I told him, "Your decision is absolutely correct. 'Moksha' is the highest peak of the mountain of life. 'Moksha' does not mean death. Moksha is a special state of meditation; we have to

attain it in our own lives. 'Moksha' means liberation. A person should gradually free himself from all activities and all troubles and spend time with his soul in solitude. This can be started after 50 years of age. The process of liberation is very long, but it should be adopted gradually. It can be started by talking less. After that, when asked

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And whatever is difficult, he gives up saying 'it won't happen on its own'. Secondly, there is a misunderstanding in the society that meditating means renouncing the entire world and becoming a sadhu baba. In reality, if you do not hold on to the world then the question of renouncing it does not arise. There is a lotus in the mud but there is no mud on the lotus also. Live in the world like that but remain free like a lotus, maintain your separate existence. You will have a separate existence only when you live with your soul. This is not a one day process, it has to be practiced for years.

The merchant later returned to Calcutta and returned a month later, bringing some other merchants with him, and the cycle continued. He would come every month.

Talking to those merchants, I learned that the best readymade garments came from Mumbai, followed by Calcutta, and third by Delhi. These rankings were based on the stitching, design, and quality of the garments. Whenever those merchants created a new design, they would bring a frock for my daughter first. Sometimes, they would bring several designs. They would gift her a frock in the design my daughter liked, saying, "Whatever your daughter likes is the most popular in the market." This happened repeatedly. Because of this, my daughter had a large collection of dresses. She had the most dresses in the house because she had all the new designs.

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They would come to him. The Jain merchants' visits were frequent, but the Jain merchant's life had become completely peaceful. He was now proud of his daughter, convinced that what she had done was right, and he also found solace in the fact that his daughter was on the right path. Thus, his worries were alleviated.

There, it was considered inappropriate to serve only tea on a festival, so the custom was to give two biscuits with the tea. No one was given just tea, so the same tradition followed in our home; no one drank tea alone.

There were always cats and kittens in the house because our house was a maternity home for cats. All the cats came to our house to give birth. I don't know why, but this was the reason why there were always kittens in our house, and my daughter loved them very much and played with them. Firstly, the house had a good compound, so no dog could ever come in from outside, and this must have been the reason why the cats felt safe. Second, our family members also liked cats; we were not against them. Therefore, perhaps the cats found a suitable environment in our house. I don't know why, but there were always plenty of cats. Sometimes, cats would steal milk from neighboring houses, and people would come to us and complain, "Your cat drank our milk." So we would say, "They are not our cats, nor are they ours."

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We've raised them. Yes, we don't let them run away, that's all. If you want, we can catch those cats and give them to you; you can take them.' Then they wouldn't say anything. Ours had become a den for cats.

One morning, the Jain merchants of Calcutta came together again and began discussing various topics. The discussion also turned to the Navkar Mantra and other mantras, as they held the Navkar Mantra in high regard. Some Hindu merchants were also with them, so

discussions also touched on older Hindu mantras. They all said, "If our mantras are so sacred, why did your Gurudev give you this new mantra for devotional meditation? No one even knows this mantra."

I explained to them with an example, saying, "Maruti 800" was Maruti's first car, followed by the Maruti 1000. You and I know this because we live in society and are aware of changes in society. A new model has been created by addressing the shortcomings of the first model. This means the new model is in keeping with your times, in line with today's needs. We know this because we live in human society. Now understand this, too: there is a society in the Himalayas, and new experiments are taking place there too, but we are unaware of their experiments and what they think. The society of the Himalayas is different, the situation there is different. The questions we worldly people face today are not theirs. In our world, many