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THE MOTHER: Observer and Consciousness of Quantum Mechanics Re: ESCHATOLOGY: "Ekela aaya tha ekela jainga." That is how I felt too when I asked: "Kuch bhol Prabhu

2 messages

Jagbir Singh <s.jagbir@gmail.com>

Thu, Sep 3, 2020 at 1:55 PM

To: "The Mother: Observer and Consciousness of Quantum Mechanics" <the-mother-observer-and-consciousness-of-quantum-mechanics@googlegroups.com>

"Ekela aaya tha ekela jainga." That is how I felt too when I asked: "Kuch bhol Prabhu yeh kya Maya." But I wanted an answer from the creator of Maya. (August 26, 2020)

September 2, 2020

So Karamjit, basically you are asking: "Why do we get attach to that doesn't stay with us forever?"

[10:25 AM, 8/25/2020] Karamjit Singh: Say sth on attachment. Why do we get attach to worldly things that doesn't stay with us forever. Family, friends, house ,job etc

[10:26 AM, 8/25/2020] Karamjit Singh: At the end ..nobody is willing to follow you, no matter how much they are attach to you, no matter how much they love you

[10:27 AM, 8/25/2020] Karamjit Singh: Ekela aaya tha ekela jainga

[10:27 AM, 8/25/2020] Karamjit Singh: Sorry my thoughts

I believe you are pained by the loss of both Sonia and only son. I can say that with cautious certainty that is the reason for such a deep doubt of life. Cautious because it is still raw and certain because the huge hole in your life is now public. Everyone knows.

In other words, life by itself is part of your struggle for unconditional love from all around you: mother, children, Sonia. With the latter, you wanted her to be attached to you in mind, body, and soul even after decades of marriage.

As you aged you demanded even more attachment. Attachment to the point of plain selfishness because Sonia slogged day and night to keep the house financially sound while she shared her love with all at home. She also had monthly menses. But if she was going through menopause then Karamjit you have little empathy.

(Half The Sky really cannot understand or experience what is it to be feminine.)

You had a longing for deep attachment that was to remain as fresh as your vow to Sonia in Malaysia. To win someone you were madly in love with—a kind, incredibly innocent, vibrantly smiling, bubbly soul—you desperately promised a lie: "I will love you forever and never leave you."

Only Sonia kept the bliss of matrimony flowing in all its trials and troubles. She was at your side, in sickness and in health. She visited you in hospital when you were seriously injured in an accident. (But you wanted her to stay for hours and forget her household duties and work too!? This was neither healthy nor feasible.)

All humans are addicted to the opiates of Maya. But you were constantly taking a bad batch of

drugs. As age caught up with Sonia and family issues tired her mind, she slacked in giving you unconditional love. In that insecurity of your own making, you kept demanding unconditional love despite receiving so much love and affection for decades. Sonia gave all that she could Karamjit.

Sonia can question the sincereness of your disillusionment that "At the end ..nobody is willing to follow you, no matter how much they are attach to you, no matter how much they love you" with this plea: "Is that true, my love?"

And this is Sonia's disillusionment too: "At the end ..nobody is willing to follow you, no matter how much they are attach to you, no matter how much they love you".

Sonia gave as much as possible over the years of youth and decades of maturing. She was the perfect wife every mother-in-law would wish for their sons: submissive, docile, pretty, cheerful, respectful, and bearing.

Sonia matured while you kept clinging to the memories of mad *kaadhali*, forgetting that as a Tamil she broke both tradition and hearts to marry a Sikh. She matured while you became vulnerable and demanded unconditional love as proof of fidelity(?) She matured while you, as a grandfather, sought new memories of Cambodian love.

Maya and Samsara work beautifully to make the life you deserve. Maya is as temporary as Samsara permanent. Karma is as scientific as Quantum Mechanics mystical. Consciousness is as eternal as its species infinite. Quantum Mechanics ensures infinite probabilities. Your drifting away from Sonia and chance going to Cambodia and ending with both a fresh wife and new daughter is a series of existing potentialities that your karma first turned in probabilities, and then into an experience.

(The probability of you having ears that hear and leading to Swarg exists with the potentiality of you having ears that cannot hear and leading you back into Samsara. Right now the Quantum probability exists because you are having ears that can hear. The day they stop hearing commences your journey back into endless Samsara.

And if this Karamjit-Sonia tragedy does not teach a lesson, Samsara is so ready to make your next life a better-tweaked tragedy. Karamjit, you have reached the point where Quantum Mechanics offers the choice between probability and potentiality of Swarg or Samsara. It all depends on what your ears hear.)

So we are talking of human tragedies that will befall all of us, barring none. No matter your wealth, power, prestige, connections, followers, friends, relatives, etc. karma will extract its pound of flesh. And when Consciousness (*karma*) collects the dues it is Consciousness (*Maya*) that sets the traps of Consciousness (Quantum Mechanics) for those species experiencing Consciousness (life) but seeking the meaning of mediocrity (Karamjit-Sonia) and wondering if there is something else (Heaven? Kingdom of God?)

"*Ekela aaya tha ekela jainga*" is a common catchphrase that few bother since *pandits* and *gianis* have neither answer nor certainty of "*Kaha jainga?*" Except for Judaism, Christianity, and Islam, this uncertainty is a silent religious certainty.

(The certainty of eternal life on Earth and eternal barbecuing in Hell envisioned for Jews, Christians and Muslims should insult your intelligence. The Samsara uncertainty of Hindus, Buddhists and Sikhs is better. Anything is better than religious beheadings and harsh scriptures mandating sins be punishable by the Fires of Hell; the degree of burns fine-tuned by the Father to the degree of your sins. Both scripture and beheadings were necessary for the coerced conversion of HALF THE SKY that began with the advent of that Father-God five thousand years ago.)

Thus when I asked the Creator, the Almighty Father, in 1993 I wanted the veil of Maya to be removed by Him. I wanted to know if life on Earth was just a Sonia-Karamjit struggle fading into the

eventual useless end. If that useless end was inevitable, then how can such an infinitely vast, beautiful, and intelligent Universe force me—against my innate desire to understand the profoundness of the question—to end my brief journey tormented by a macabre twilight of the Cosmic Dance as countless constellations of galaxies also entice and arouse me awake from meaningless living? What is this all about Prabhu?

Karamjit, at 40 I was TERRIFIED of being 70! If there was going to be no answer then I would be terrified for the next 30 years or so. This despite having Sunshine!?

(And that existential angst vindicates too since Sunshine was the best thing in my life! However, I still wanted to know what the meaning of this useless life. Living just made no sense. Even with Sunshine riding shotgun life still made no sense. In Canada!!!?)

So through Guru Gobind I beseeched the Father to answer. For me, God Almighty was male, plain and simple. The 10 male gurus of Sikhism was ample proof. So were all the *gainis* of Sikhism. Centuries of conditioning ensured that Male-Father-God mindset.

After weeks of questioning God—the Father responsible for my grief—came the night of September 28, 1993:



“Join Shri Mataji!”

On the night of September 28, 1993, Kash’s father was sitting all alone, completely drunk, and somehow listening to the relaxing music of Kitaro, a New Age music of harmony with Nature that soothed the nerves, reflecting and complementing the stillness of the night. His children were fast asleep and wife still at work. Nothing stirred the silent atmosphere surrounding the soft soothing sounds. He was peace with himself and Earth.

Suddenly, out of nowhere, a thunderous voice bellowed, “Join Shri Mataji.” It was a thunderclap that jerked him out of the serene stupor into a shocked daze. He whirled around in disbelief but there was no one around. The intensity and clarity of this Mighty Call shook every nerve and fiber his body. Where did this Majestic Voice come from? Who was it that spoke with such Authority? The mind reeled in reverence to this Divine Message that had come like a massive bolt of Cosmic Consciousness.

It was the Divine Direction for no power on Earth could have had that force of awakening a comatosed soul.

Despite his drunken state he knew that this Message had to be remembered at all costs. There was a Force in it that jolted his numbed senses to act immediately, lest the sheer strength of intoxication would reel him back into hapless lethargy and deep sleep. His heavily bombed state of mind ruled out any hope of remembrance. The only way was to somehow jot it down on something.

He managed to stagger to a table, take out his purse, and write down the message and date on a calling card (the date took a considerable time to confirm.) The exact words written down were: ‘Join Mataji 28/9/93.’ He was confident that in the morning he would come across this card and find out who this Mataji (Mother) was.

Morning came and there was the normal massive hangover. Nothing had changed except that his body rejected cigarettes. He just could not smoke anymore. He had accomplished overnight what he struggled to accomplish, in intermittent burst of inspired determination and New Year resolutions, for more than twenty-five years! He just could not understand the strange way his body was rejecting cigarettes, but was proud that he, that egoistic "I" in him, had probably at last done the impossible. He somehow felt that he would never smoke again, ignorant of the Reality that "it's all done by the *Shakti* and not by you, by your *Atma* and not by you."

The Call of the previous night was completely forgotten. There was not a single recollection of what had transpired just hours ago. Such memory loss took place on certain occasions when the amount of alcohol exceeded his body's capacity to cope up. It then supplied just the bare necessities to function — a sort of emergency light during a power failure — and sufficient to continue slaking the desire for more alcohol.

The card with the scribbled Mighty Message was missing, being misplaced in the photograph compartment of the wallet. There it lay for nearly a year till September 5, 1994. Until then there was absolutely no knowledge of what had transpired on that fateful night of September 28, 1993.^[1]

Shri Adi Shakti: The Kingdom of God, 1999, p. 51

Since all this is dense, we have to leave THE MOTHER for Part Three. It is extremely important to understand the difference between THE MOTHER and The Father. We will wait for "I asked for the Father and Shri Ganesh* told me to join THE MOTHER?" And we will also conclude "Why do we get attach to that doesn't stay with us forever?"

regards,

jagbir

^[1] By that time the Spiritual Monsoon was at its height. Only on that day, nearly a year later, was the scribbled Message found. Immediately the night of September 28, 1993 burst open, like a streak of lightning illuminating a distant, dark landscape. The senses reeled as it recognized the familiar surroundings and then froze at the awesome Reality. It was *that* night that had actually started the whole Divine Drama of God-Realization.

Kash was told to immediately meditate and confirm the authenticity of the Message. He meditated and the Great Divine Mother revealed the identity of the Caller. The Truth hit like a thunderclap. The intensity of Shri Mataji's Revelation and the identification of the Caller* could not be accepted with calmness and detachment. The Spiritual Rain camouflaged the tears that begun to flow profusely again. Asking for forgiveness was pointless. It was far better to be forever silenced by humility, and be rewarded, in return, with loss of ego.

^[2] *Janma-mrtyu-jara-tapta-jana-visranti-dayani* (851st): To those devotees who are consumed by the evils of life, death, and old age, She is the harbinger of peace and solace by endowing them with true knowledge of their selves.

On Wednesday, August 26, 2020 at 3:25:51 PM UTC-4, Jagbir Singh wrote:

"Ekela aaya tha ekela jainga." That is how I felt too when I asked: "Kuch bhol Prabhu yeh kya Maya." But I wanted an answer from the creator of Maya. (August 26, 2020)

August 26, 2020

Dear Karamjit,

I spent an hour as to how to say something on an issue that should have been on our minds, especially those who profess to be religious: "Why do we get attach to that doesn't stay with us forever?"

[10:24 AM, 8/25/2020] Karamjit Singh: Say sth on attachment. Why do we get attach to that doesn't stay with us forever. Family, friends, house ,job etc

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For an answer, we need to massage the feet of our *gianis* and feed them praise, *parathas* and ghee-laden *dhall*. They have the standard 500-year-old answer for you Karamjit: "Maya!" It is just like three-year-old kids saying: "because", a standard response to something they cannot properly articulate in words. Maya is a four-letter curse, if accepted as an answer from *gianis* who wear dark glasses while doing kirtan inside temples. (You want me to tell you why some do? A randy wink wink is a clue!)

(Muslims also give their standard answer when asked if Angel Gabriel discussed stem cells or Artificial Intelligence: "Of course! It is in the Quran!" Everything is in the Quran. Everything! And I am not making this up: If you cannot find it then the interpretation is at fault. Arabic is perfect. English interpretation will mislead. For the last 1400 years, no Muslim has been disappointed by this amazing maze. A miracle from god, they say.)

But I have had the same angst Karamjit. However, I was more traumatized and thus my anxieties were bordering on desperation and depression.

So to answer your questions—which I will give a week from today—you will have to first listen to mine. You will have to 'meditate' on them because Maya will not satisfy your obviously deep existential pain.

"Ekela aaya tha ekela jainga." That is how I felt too when I asked: "Kuch bhol Prabhu yeh kya Maya." But I wanted an answer from the creator of Maya.

Karamjit, you need answers from the Vast Mind; answer that heal. So, this is Part One:

The Material Marathon

In 1988 when Kash was eight his parents left Malaysia for Canada, where millions of immigrants toiled hard to accumulate wealth, status and success. In this land of milk and maple syrup all dreams were within reach. There were great expectations of instant happiness that this vast, wealthy nation would shower on those reaching its distant shores.

The euphoria of a materialistic lifestyle removed the last remaining traces of religiousness. The heart, mind, soul and sinew were harnessed for the sole purpose of hoarding wealth. Minimum wages brought instant happiness. Fifty cents raises brought glee and celebrations. High class Hindus slogged and sweated in dirty, menial jobs. Ugly, uneducated permanent status sons married fair, intelligent *deshi* daughters. Western-bred city sons argued with village parents over money matters, and goaded even the aging to work, or dumped unproductive ones to fend for themselves. Women gossiped ceaselessly, constantly complaining about beer bellies and bad breath of husbands with pig appetites, foul mouths and filthier minds.

The opium of affluence had its price but its addictive high was most welcome. The flashing wheel of fortune kept everyone mesmerized with financial fantasies and erotic daydreams.

"Indians have no goal as far as Spiritual life is concerned. Mostly, if they have it, it is so limited, that it should help them in family life, in their relationship with others, with their bodies, or with their jobs, or with their marriages, or little more and little more — that is all. But very gross, the goal is extremely gross of Indians; is that they want to achieve a kind of an affluence that you have, in their hearts of hearts. But they do not know the pangs . . . they think they can keep the Spirit as well as the other side of it. You cannot. You cannot serve two masters. So now what to do? They would prefer to choose this side than to choose the Spirit."

Shri Adbhuta-caritra Shri Nirmala Devi [1]
Importance Of Self-Realization, Delhi, India — February 8, 1983

"Some great voice is waiting to be heard which will usher in the sacred light of truth in the dark hours of the nightmare of politics, the voice which will proclaim that 'God is over all,' and exhort us never to covet, to be great in renunciation that gives us the wealth of Spirit, strength of truth, leads us from the illusion of power to the fullness of perfection, to the *Santam*, who is peace eternal, to the *Advaitam*, who is the infinite One in the heart of the manifold. But we in India have not had the chance."

Rabindranath

Tagore

"Vedic Heritage

I do hope that your newspaper will acquaint the Hindus living away from India with the source of Hindu Dharma and not only to the mythological information about it. The Vedas, the Upanishads and the Bhagavad Geeta are the source of Hindu Dharma. The homogeneous wholeness of cosmic life, the mysterious, interrelatedness of all things and beings inhabiting the planet, the divinity and sacredness of life and the built-in equal status of all living beings obliging us to have reverence for life, are some of the salient characteristics of our Vedic heritage.

The Hindus who have gone abroad with the sole purpose of acquiring money and physical comforts must be made aware that dedication to *atma-paramatma* — the existential essence of life — is the ultimate purpose of human life. Instead of aping and imitating non-Indian ways of life, they should carry the torch of Vedic culture to all parts of the globe."

Vimala Thakar, Himachal Pradesh, India

Hinduism Today,

February 1994

(Himalayan Academy,

1998, www.hinduismtoday.kauai.hi.us/welcome.html)

Note: Throughout this book there are quotes of Shri Mataji Nirmala Devi taken from SY magazines, books, articles, audio and video, relevant to issues being discussed. It has to be noted that Her quotes were inserted only *after* this book was nearly completed, and not before or simultaneously. There was never an instance where Shri Mataji's quote was read and then something written about that subject — it was always the other way round. This might seem improbable but any work undertaken in the state of 'thoughtless awareness' has a divine direction that cannot be explained — it must be first experienced to be understood.

The Universal Question: Why Are We Here On Earth?

After a few years of materialistic pursuits and delicious indulgences in Canada the initial euphoria wore off — there was no gold at the end of the rainbow. He had achieved his deepest desire and burning lifelong ambition: to take his family to a safe haven on Earth where they could live in peace, harmony, equality and, of course, wealth. The joy of life in Canada, one of the most blessed nation on Earth, came in ever-diminishing returns. Then it began to dawn that genuine happiness was missing in one of the wealthiest country on Earth. Life began to lose its essence. There was an incomprehensible feeling of emptiness, of nothingness, of uselessness. The realization came that life, even if cherished to the fullest, was futile if it all ended with the parting of loved ones. Existence was useless if it ended and faded into nothingness. It just made no sense.

In early 1993 Kash's father knew that he had reached the end of life's journey, and began a journey of self-introspection to search for the meaning of life. "Why was he on Earth? What was he born for? Why is there death? Is it the end of all existence? Why are humans in a constant state of struggle for power and possessions? Why is the vast majority under constant subjugation? Why are billions striving and suffering? Why so much hate, violence and unhappiness in the lands of plenty? Why so many tears, anguish and sufferings in the lands of less? Why all these ceaseless confusions, delusions and illusions? Why all these religions of division, differences and hate? Why all these different Allahs, Gods and Prabhus? What is the Truth? Who knows this Truth? Where is this Truth? How to reach this Truth?

Unknown to him, this was the first stirring of the human soul,[2] trying to break free from the bondage of the body. A being was questioning and answering to his own Self: "No! This is not Reality."

"Our great whirling planet, our human individuality, were not given to us merely that we might exist for a time and then vanish into nothingness, but that we might question what is it all about. To live without understanding the purpose of life is foolish, a waste of time. The mystery of life surrounds us; we were given intelligence in order to solve it."

Paramahansa Yogananda, *Undreamed-of Possibilities*

(Paramahansa Yogananda, *Undreamed-of Possibilities*, Self-realization Fellowship, 1982, p. 16.)

"We are living undeniably in a period of the greatest restlessness, nervous tension, confusion and disorientation of outlook. Among my patients from many countries, all of them educated persons, there is a considerable number who come to see me, not because they were suffering from a neurosis, but because they could find no meaning in life or were torturing themselves with questions which neither present-day philosophy nor religion could answer . . .

Those of whom I am thinking are by no means sickly eccentrics, but are most often exceptionally able, courageous and upright persons who have repudiated our traditional truths for honest and decent reasons, and not from wickedness of heart. Every one of them has the feeling that our religious truths have somehow or other grown empty. . . .

We are now reaping the fruit of nineteenth-century education. Throughout that period the Church preached to young people the merit of blind faith, while the universities inculcated an intellectual rationalism. With the result that today we plead in vain whether for faith or reason. Tired of this warfare of opinions, the modern man wishes to find out for himself how things are. And although this desire opens bar and bolt to the most dangerous possibilities, we cannot help seeing it as a courageous enterprise and giving it some measure of sympathy. It is no reckless adventure, but an effort inspired by deep spiritual distress to bring meaning once more into life on the basis of fresh and unprejudiced experience."

C.G. Jung: *Modern Man*

in Search of a Soul

(C.G. Jung, *Modern Man in Search of a*

Soul, A Harvest/HBJ Book, 1933, p. 231-39.)

"Release (*moksa*) can become the main preoccupation of thought only when what binds human beings to their secular normal existence affords absolutely no hope — represents only duties, burdens, and obligations, proposing no promising tasks or aims that stimulate and justify mature ambition on the plane of Earth."

Heinrich Zimmer, *Philosophies of India*

(Heinrich Zimmer, *Philosophies of India*, Princeton University Press, 1974, p. 82.)

"How Does One Meet A True Guru?"

After months of fruitless, frustrating searching he surrendered himself and begged the Divine to quench his ever-increasing thirst for Truth.

There was only a painting of Guru Gobind Singh (the tenth Sikh guru) hanging on the wall, and this request was vaguely directed through him. At this moment God Almighty was not distorted by any religious conditioning or dogma. Whoever, whatever, or wherever the Supreme Creator was, He, and He alone, should provide the answer. No minor godlings of the religious regimes were to answer this call.

The Almighty Maker was not called upon in the belief or hope that He was *actually* going to respond. It was just an

act of sheer desperation, an overwhelming helplessness arising from life's emptiness, religious deception, and the physical futility of struggling to survive, only to meet eventual death and nothingness. There was never any expectation of an answer. The Almighty Creator was believed to be a sort of a mysterious, aloof Supreme Being exclusively owned by one, some, all, or maybe, none of these institutionalized religions. Anywhere, what expectations of an answer was there for a sinner who had stopped entering His temples a long time ago?

Despite his dilemma he refused to seek Him in any of His Idols of Worship. How could the Almighty Creator exist in these putrid pools of organized hypocrisy and institutionalized falsehood? Can't He be found anywhere else? Why does He force humans to seek Him only in these decadent derelicts professing His exclusive Grace? In which particular one, then, does He reside? What proof do the guardians of these brick and mortar Idols have to convince the religious herd that by praying and prostrating inside *their* sprawling religious ranches, God Almighty will be found?

However, if He did indeed exist in any of them it would have been the most heart-wrenching and utterly agonizing answer. the Almighty Creator would not have been able to answer one question: How is it possible that He favored any religious regime that denied His other Messengers? No! That would not have been the Ultimate Reality! Then he had to be false. Then he had to be the 'lesser god' worshipped by existing religious prisoners — a prabhu, a yahweh, a god, an allah, a buddha, a wahoguru. And Kash's father would have to again abandon these minor gods and continue the search for the Absolute Truth, the Ultimate Reality that would destroy all doubts, discrepancies, delusions, and darkness. ^{U2}

U2 "*Je sayu chandaa oogvai suraj chade hazaar. Ete chaanan hodiya Gur bin ghor andhaar:* If a hundred moons were to rise, and a thousand suns appeared, even with such light, there would still be pitch darkness without the Guru (sggs 463). *Vin gur peerai ko thaayi na paayee:* Without the Guru or a Spiritual teacher, no one is accepted (sggs 951). *Jin Gur gopia aapnaa tis thayur na thaayu. Halat palat dooyoo gaye dargah naahee thaayu:* Those who do not affirm their Guru will have no home or place of rest. They lose both this world and the next; they have no place in the God's Court (sggs 314).

How does one meet a True Guru? This age of Kal-Yug (Dark-Age) is likened to a burning fire. A soul drifted away from God becomes lost in this fire; the wilderness of suffering and miseries of this material world resulting from undigested desires or Vaasnaas of one's mind. Impelled by the spell of treacherous miseries and sorrows, such soul begins to long for God. Imploring and beseeching, such soul unconditionally surrenders to God. Entering His sanctuary, the soul prays "O Lord, I am on fire, please shower me with Your mercy." When a soul thus becomes ready, the Lord sends him help in the form of a True Guru. To put it otherwise, one must first earn God's grace to meet a True Guru. The glance of Lord's grace comes with unconditional surrender to Him.

Pooraa satgur taa milai jaa nadar kreyee: One meets the Perfect True Guru only when the Lord bestows His Glance of Grace on him (sggs 424). *Sat guru daataa Hri Naam kaa prabh aap milaavai soyi:* The True Guru is the Giver of the Name of the Lord. God Himself causes us to meet Him (sggs 39). *Jin Hari aap kirpaa kre se Gur samjhaayaa:* The Guru instructs those whom the Lord Himself blesses with Grace (sggs 643). *Kal-Yug udhaariyaa Gurdev:* The Divine Guru is the Saving Grace in this Dark Age of Kali Yuga (sggs 406). *Gur te saant oopjai jin trisnaa agan bujhaayee:* It is from Guru that peace is evolved, which puts out the fire of desires of this sense-mind (sggs 424). Even Bible affirms that God sends the Guru, and no man finds a Guru unless the Lord Himself has drawn that person to the guru He has sent (John 6:44 and 6:65). . .

A True Guru is he who is fixed in the Absolute Reality. He is liberated, and he knows the Truth. In fact, only the Guru is awake; the rest of the world is asleep in emotional attachment and desire. If one is genuinely serious about learning the transcendental science of God, one needs to approach such Guru."

T. Singh, *Reflections on Gurbani*

(T. Singh, *Reflections on Gurbani*: www.gurbani.org/webart6)

U2 "God created in the faiths:

The basic premise here is that God reveals himself differently within different religious traditions. Typically an individual will affirm the God who is revealed within his religion, but will reject God as He appears in other religions. According to Ibn 'Arabi, this denial of the God found in external religions reflects a less advanced level of Spiritual development. Ibn 'Arabi maintains that after *fana* an individual becomes capable of recognizing God's self-revelation in all religions.

(*fana*: This has a number of different meanings, but within the passages quoted here it most often means "ego death.")"

<http://www.digiserve.com/mystic/Muslim/glossary.html#principal>

U2 "The *yogin* can choose between two distinct approaches in order to attain emancipation . . . Either he sets out to discover his essence, the Self, whilst relying on his own innate strength, or else he calls for help from the Divine Being. In both cases, however, he must open himself to an order of life higher than his empirical personality. In the latter approach he makes use of the powerful human capacity for love. The inner vacuum which is created by turning away from worldly pursuits, is now filled with a truly prodigious power which assists him in overcoming even the strongest resistance of the mind to being transmuted into pure consciousness and thereby transcending the boundaries of the spatio-temporal universe. The divine grace (*prasada*) of Purusottama safely guards the devotee across the chasms of mundane life into the supreme abode of the Lord . . .

It is self-evident that the love pulsating in the divine body of God is not of an emotional or intellectual nature. The love that flourishes eternally between God and the Self-particles who have awakened to His presence is one of ineffable divine creativity: The whole communing with Itself . . . Emancipation depends on God. No amount of self-effort can bring about the final fruit of self-transcendence. We must release all tension within us and relinquish our self-will and become still. God's great work can only be accomplished when the soul has become tranquil (*prasada*.) Then we are able to open ourselves to the divine omnipresence. This is true *bhakti*, which gives birth to the grace (*prasada*) of God."

Georg Feuerstein, *Introduction to the Bhagavad Gita*

(Georg Feuerstein, *Introduction to the Bhagavad Gita*, Rider & Co. 1974, p. 161-2.)

U2 "One of the messages of the Upanishads is that the Spirit can only be known through union with him, and not through mere learning. And can any amount of learning make us feel love, or see beauty or hear the 'unheard melodies'? Some have only seen the variety of thought in the Upanishads, not their underlying unity. To them the words in the sacred texts might be applied: "Who sees variety and not the unity wanders on from death to death."

The Spirit of the Upanishads is the Spirit of the Universe. Brahman, God himself, is their underlying Spirit. The Christians must feel that Brahman is God, and the Hindu must feel that God is Brahman. Unless a feeling of reverence independent of the barriers of names can be felt for the ineffable, the sayings of the Upanishads is true: "Words are weariness," the same idea expressed by the prophet that "Of making many books there is no end."

The Holy Spirit may be the nearest translation of Brahman in Christian language. Whilst God the Father and God the Son are in the foreground of the mind of many Christians, the Holy Spirit seems to receive less adoration. And in India the Brahman of the Upanishads is not as popular as Siva, Vishnu or Krishna. Even Brahma, the manifestation of Brahman as creator, and not to be confused with him, is not living in the daily devotions of the Hindu, as are the other two gods of the trinity, Siva and Vishnu. The Upanishads doctrine is not a religion of the many; but rather the Spirit behind all religions in their central theme repeated in such a wonderful variety of ways.

Brahman in the Universe, God in his transcendence and immanence is also the Spirit of man, the self in every one and in all, Atman. Thus the momentous statement is made in the Upanishads that God must not be sought as something far away, separate from us, but rather as the very inmost of us, as the higher Self in us above the limitations of our little self. Thus when the sage of the Upanishads is pressed for a definition of God, he remains silent, meaning that God is silence. When asked again to express God in words, he says "Neti, neti," "Not his, not this"; but when pressed for a positive explanation he utters the sublimely simple words" TAT TWAM ASI," "Thou art That." "

Juan Mascaro, *The Upanishads*

(Juan Mascaro, *The Upanishads*, Penguins Classics, 1965.)

U2 "If we are to vindicate the truth of Spiritual values, we must discover them in a universal form, rising above sectarianism and dogmatism. . . .

In 1947 in New Delhi, representatives of the different world religions were participating in a conference. During a recess some of the delegates were drinking water at a fountain. They were all thirsty, and they drank the same water. But speaking different languages as they did, they expressed themselves in different ways. They referred to the same substance by using different words. Gandhi said that therein lies the essence of the universal outlook. When the people become religious-minded or Spiritually-oriented, they feel the thirst of the soul. They are on the lookout for a fountain to satisfy their thirst.

These Spiritually thirsty people in different countries and in different ages were perhaps mysteriously guided by God to discover that fountain. But speaking different languages as they did, born in the varied historical circumstances, growing up in different cultural systems, they expressed themselves in different ways. In consequence, we have different theological systems in different countries. . . . But underlying all these divergent theological notions there is one ultimate reality which is capable of satisfying our Spiritual thirst. . . .

The philosophical implication is that the ultimate criterion of truth is experience. We hear a lot of things and they may sound good. But until and unless we experience something, we refuse to be convinced completely. We may give brilliant discourses on God, on the Absolute, on the higher self. They may be intellectually stimulating, but our mind may be filled with skepticism and assailed with doubts. In the absence of any personal experience or realization, this is just high-sounding talk."

Spiritual Philosophy

Thorsons Publishing Group, UK, 1990, p. 21-2.)

Dr. Haridas Chaudhuri, *The Essence of*

(Dr. Haridas Chaudhuri, *The Essence of Spiritual Philosophy*,

O Speak Almighty God!

Only God Almighty, would be able to account for all the Messengers sent down to Earth. His Religion had to be Universal, preached by all His Messengers and found in all His Holy Scriptures. He had to be the Ultimate Reality — His Truth had to be All Pervading, All Encompassing, Unchangeable, Indestructible, Flawless and Absolute.

This Spiritual song imploring the Almighty Creator — the Universal Soul — to remove the veil of ignorance was sung again, and again, and again:

O Ek suki yaha lakoh mein.

O Only one in a hundred thousand is in bliss.

Ansoo hai croroh ankhoh mein.

There are tears in millions and millions of eyes.

Hum neh gin gin har takdir dekhi.

I have counted and seen every fate for years,

Ek hasta hai dush rote hai

Only one soul laughs while ten are in tears.

Kuch bhol Prabhu yeh kya Maya[3]

O! Speak Almighty God what is this Illusion,

Tera khel samaj meh nah aya

Your Divine Play is all confusion and delusion.

For weeks the Almighty Creator was asked, amid a profusion of tears, to reveal the Truth. Repeatedly He was implored to answer the meaning of life, creation, and this useless, empty human existence. Above all, He was begged for the Truth that would destroy the falsehood that the religious regimes had deluded him and the rest of humanity. What was desired was the Absolute Truth of the Absolute Creator, not the conflicting gods of various organized religions. Any god that could not explain and account for the other Messengers was not God. Any yahweh that only cared for his kind was not Yahweh. Any allah that had only one messenger was not Allah. Any prabhu that was found only in a single scripture was not Prabhu. Any buddha that had no Knowledge of His Kingdom was not Buddha.

The Supreme Creator had to be the Lord of *all* Messengers that came on Earth. His Truth had to be found in *all* Scriptures that humans possessed. His Reality had to be Absolute, Irrefutable, and All Compassing. Then, and *only* then, will He be acknowledged as God The Almighty.

“Some clergy are making the provocative suggestion that Christians should abandon the idea of “one true faith” altogether. “We don't have a monopoly on God's truth,” says Anglican Bishop Michael Ingham. “Jesus encountered people of other faiths respectfully.” In his just-published book, *Mansions of the Spirit*, the Vancouver cleric calls for a new vision of a God who reveals himself in all the great religions. Adds Ingham: “The task of Christianity today is to remove some of its inflated claims for itself.””

Maclean's (December 15, 1997)

“Even before I thought about my psychic ability, I used to think a lot about the existence of God. Although I was raised Catholic and attended nine years of Catholic school, I found the Catholic view of God to be too limited and unrealistic. We had to believe in a deity on blind faith, and that confused me all the more. I was plagued with questions like: *How do we know God really exists? Has anyone ever seen God? How does God make things from nothing? Who wrote the stories in the Bible, and are they true?*”

As much as I wanted to believe in the God molded by the rituals and laws of the Church, I did not feel a personal experience of God inside me. Was my duty simple to live out this daily ceremony? I felt I was missing a piece of the puzzle. Had the nuns kept something from me? Did I miss something at mass that everyone else had picked up on? Was I the only one to question their beliefs? The request seemed simple enough in my young mind: If there is a God, please show me proof.”

James Van Praagh, *Talking To Heaven*

James Van Praagh, *Talking To Heaven*, Penguin Books Ltd., 1997 p. 6-7.)

Shri Adi Shakti: The Kingdom of God, 1999

[1] *Adbhuta-caritra* (987th): Of marvelous history as depicted in *Lalitopakhyana* and other Puranas; or Her acts from *Srsti* to *Anugraha* are unique and marvelous.

[2] “Soul, in religion and philosophy, the immaterial aspect or essence of a human being, that which confers individuality and humanity, often considered to be synonymous with the mind or the self. In theology, the soul is further defined as that part of the individual which partakes of divinity and often is considered to survive the death of the body.

Many cultures have recognized some incorporeal principle of human life or existence corresponding to the soul, and many have attributed souls to all living things. There is evidence even among prehistoric peoples of a belief in an aspect distinct from the body and residing in it. Despite widespread and longstanding belief in the existence of a soul, however, different religions and philosophers have developed a variety of theories as to its nature, its relationship to the body, and its origin and mortality.” Britannica Online (1994-1998 Encyclopædia Britannica, Inc.)

[3] "Cosmic illusion; literally, "the measure." *Maya* is the magical power in creation by which limitations and divisions are apparently present in the Immeasurable and Inseparable. Emerson wrote the following poem about *Maya* (which he spelled *Maia*.)

Illusions works impenetrable, Weaving webs innumerable; Her gay pictures never fail, Crowd each other, veil on veil;
Charmer who will be believed by man who thirsts to be deceived."

Paramahansa Yogananda, *Autobiography of a Yogi*, Self-Realization Fellowship, 1974, p. 41.

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Jagbir Singh <s.jagbir@gmail.com>

Sun, Sep 13, 2020 at 10:32 AM

To: "The Mother: Observer and Consciousness of Quantum Mechanics" <the-mother-observer-and-consciousness-of-quantum-mechanics@googlegroups.com>

September 13, 2020

Yes, "I asked for the Father and Shri Ganesha told me to join THE MOTHER?" Today it is a question to think out loud. Why did Shri Ganesha on September 28, 1993 think a Woman had all the answers about the Almighty Father God?

Yes, I was looking for a Father, or rather *THE FATHER*; an ALMIGHTY GOD who could flex biceps while giving an enlightenment crash course. I requested an ALMIGHTY FATHER answering questions that met my extreme prejudices and conscientious revulsion of His sprawling religious ranches, high and mighty salvation cowboys, and cowering cattle (some mooing in tongues).

(But, seriously, what was I thinking!!??? I was telling THE CEO, my boss, that he was running a sh*tty company!? I was complaining loudly that Jagbir Singh could not get along with any of His employees? I was telling Mr. God Almighty that an alcoholic hippie had realized the fake faith of the religious frauds running His temples, churches, mosques, synagogues, mandirs, and gurdwaras. Seriously, can you believe the thickness of my skin? er, I mean "thickness of my sin?")

So I listened to Kash, Arwinder, and Lalita with ears that could hear. I asked 1001 questions and cross-examined their 10,001 replies. I began to 'see' the Invisible World they were visiting within themselves. I poked around their minds for GOD ALMIGHTY.

But THE FATHER somehow remained missing, elusive, unseen. How could that be?

So I sought a simple solution.

Shri Mataji, On Whom Do You Meditate?

Kash was now daily meditating with all the Heavenly Hosts, including those Messengers who came to Earth and gave rise to the great religions of Christianity, Islam, Hinduism, Buddhism, and Sikhism — Shri Jesus, Radha, Krishna, Sita, Rama, Muhammad, Buddha, and Nanak. It had already been absolutely ascertained that this Divine Unity was meditating daily on the Great Adi Shakti Shri Mataji Nirmala Devi in the Kingdom of the Spirit. The absolute reverence of these Divine Messengers of God Almighty to His Spirit Shri Samanadhika-Varjita Shri Nirmala Devi[1] was self-evident by these observations:

- ☉ She was the only One who sat on the Supreme Throne while the rest always sat on the soft clouds.
- ☉ She was the only One who always gave orders to start and end meditation and all others matters.

- ☪ She was the only One who wore a crown on special occasions.
- ☪ She was the only One who always had the Light above Her. This Light was never seen elsewhere.
- ☪ She was the only One to whom all mantras were attributed.
- ☪ She was the only One on whom all inhabitants in the Kingdom of God were meditating.

All Sahaja Yogis on Earth were meditating on Her in their Sahasraras. But on whom was Shri Maha Avatar Shri Nirmala Devi meditating? Since She was also meditating, just like the Sahaja Yogis and the Divine Unity, it became obvious that She may be meditating on a superior power.

Kash's father was far from God-Realization and his mind busy trying to fill the wide gaps and discrepancies between the dogmas of religious institutions and the absoluteness of the Ultimate Reality of the Spiritual Realm. Likewise, his conditioned mind could not accept doubtlessly the concept of a Feminine Power. God had to be a masculine force. Therefore, the Great Adi Shakti had to be meditating on God.

Kash was told to verify the Truth from the Great Adi Shakti. He meditated and reached Her in his Sahasrara, and posed this priceless question: "Shri Mataji, on whom do You meditate?" The Great Primordial One answered:

"I meditate on all those who meditate on Me."

Shri *Dhyana-Dhyatr-Dhyeya-Rupa* Shri Nirmala Devi[2]

Montreal, Canada — June 27, 1994

Shri Mataji Nirmala Devi replied that She meditates with all those who meditate with Her, which includes the entire Divine Unity. This absolutely confirmed that there is no Higher Power, that the Universal Self is One — the HOLY SPIRIT and the Universal Soul are One; the RUH and Allah are One; the ADI SHAKTI and Sadashiva are One; the MOTHER and the Father are One. It is the Feminine Power that is the All-Pervading Power. This is abundantly reflected in all Nature, which creates, nourishes and sustains all. The *feminine* HOLY SPIRIT is the Power of God that creates, nourishes and sustains all. That is why Shri Jesus exclaimed, just before being crucified: "Behold the Mother!" That is why all the Messengers of God meditate on Her.

The followers of the Vedas, the Bible and the Koran, standing at Your Door, meditate on You.

Uncounted are those who fall at Your Door.

Brahma meditates on You, as does Indra on his throne.

Shiva and Vishnu, and their incarnations chant the Lord's Praise with their mouths,

As do the Pirs, the Spiritual teachers, the prophets and the Shaykhs, the silent sages and the seers.

Adi Granth (verse 2, p. 518.)

Shri Adi Shakti: The Kingdom of God, 1999, p. 212

But that was in 1999. It took me another 20 years to finally declare, without doubt, it is only THE MOTHER. And I understood too that She is also HALF THE SKY. And that all Her sons are Half The Sky.

Yes, twenty years after realizing that "The followers of the Vedas, the Bible and the Koran, standing at Your Door, meditate on You."

Yes, twenty years to confirm that the *Adi Granth*, also known as *Guru Granth Sahib*, is confirming that liberated* followers of the Vedas (Hindus), the Bible (Christians), and the *Koran* (Muslims) meditate on the AYKAA MAYEE (THE MOTHER).

Yes, twenty more years of a lingering patriarchal trace, a male residue, a masculine identity with the millennia-old imprisoned memory of a macho GOD ALMIGHTY. Imprisoned as "minds in collective solitary confinement." (Just check to find out how long it took North Korea to induce collective amnesia to Miranda rights, not that they were given any in the first place.)

For men, no trace of THE MOTHER arises today. For women, no trace of creation remains no connection with HALF THE SKY arises no memory of THE MOTHER awakens. That is what 5000-years of patriarchy does.

This indoctrination of subservience to gradual domination started three millennia before Jesus. Thus Christ had to camouflage THE MOTHER in this Matthew 12:30-32 *mantra*:

"Whoever is not with me is against me,
and whoever does not gather with me scatters.
And so I tell you, any sin and blasphemy can be forgiven.
But blasphemy against the Spirit will not be forgiven.
Anyone who speaks a word against the Son of Man will be forgiven,
but anyone who speaks against the Holy Spirit will not be forgiven,
either in this age or in the age to come."

Now, two thousand years later, as these lines are read the Age of the HOLY SPIRIT has come. THE MOTHER has returned. There is just no Father. The only trace of masculinity in THE MOTHER is Half The Sky. It is Oneness most sublime! (End)

I told Karamjit that "we will also conclude 'Why do we get attached to that doesn't stay with us forever?'"

My answer: Why get attached to that that does not stay with us forever when you can join the followers of the Vedas, the Bible, and the Koran standing at Her Door and meditate on Her? Why get attached to that that does not stay with us forever when you can attain what "the Pirs, the Spiritual teachers, the prophets and the Shaykhs, the silent sages and the seers" have been seeking over countless rebirths? Why get attached to that that does not stay with us forever when you can get forever attached to those resurrecting themselves to life eternal?

But those questions may be unsatisfactory answers, Karamjit.

You want to *know why* you cling to something as temporary as life. You want to know why you love something as brief as death; desire for something as fleeting as friends, parents, and loved ones. You want to know if life is not just survival in transience? struggle with strangeness? questions of imaginary shadows? wandering into wilderness? meandering in meaninglessness mazes. You want to know why you are trapped in a life where every relationship is as brief as the morning dew. You want to know why attachment, affection, liking, or love of others are fraught with briefness. (I too questioned the futility of transitory fondness.)

My answer: It is in ignorance you think that what we get attached to—loved ones, family, parents, friends—don't stay with us forever. It is only on Earth they don't. As a species of Consciousness life is eternal whether in *Swarg* or *Samsara*. Death is just the dual wave-particle revolving Doorway of the *Swarg-Samsara* Dimension. (How do you think you are on Earth, again?)

But even that answer may be unsatisfactory Karamjit. You want permanence. You want the perpetuity, stability, steadiness, longevity of all relationships. And to attain that Heaven you will need *moksa* Karamjit. 100%! Only in the eternal friendship of liberated beings can you attach without fear of separation as they will stay with you forever. And you will meet many on the path of this Eternal Journey. It is immensely beautiful. You *will* attain *moksa* on Earth. You *will* resurrect on Earth! Your particles *will* wave into the Kingdom of Quantum Mechanics. Resurrection is of the merging—of mind, of the body, of the soul—into Consciousness. And Consciousness is eternal!

My answer: For *moksa*, you will need ears that can hear. You need to hear on whom "the Pirs, the Spiritual teachers, the prophets and the Shaykhs, the silent sages and the seers" are meditating on.** You need to hear why when you ask Guru Gobind Singh for answers about God Almighty it is Shri Ganesha who answers that I join the Paraclete to be taught by Jesus about THE HOLY SPIRIT. You need to hear why when you ask Guru Gobind Singh for answers about Prabhu it is Shri Ganesha that responds that I connect with Shri Mataji to learn from Guru Nanak about the AYKAA MAYEE. It is a very, very, very beautiful Heaven on Earth journey, Karamjit. The world is an illusion. Period!

regards,

jagbir

* I emphasized *liberated* for a good reason—Samsara!

** We will continue this incredible revelation of the *Guru Granth Sahib* on another day.

[1] Samanadhika-Varjita (198th): None to equal or excel Her. She remains Supreme.

[2] *Dhyana-Dhyatr-Dhyeya-Rupa* (254th): Of the form of meditation, meditator and meditated, i.e., *Triputi*.

"The characteristic feature of meditation (*dhyana*) is the maintenance of an uninterrupted flow of attention on a fixed point or region, without intervention or interruption. In *dhyana*, psychological and chronological time come to a standstill as the mind observes its own behaviour. The intensity of attention in the field of consciousness neither alters nor wavers, remaining as stable, smooth and constant as oil pouring from a jug. Maintaining the same intensity of awareness, the attentive awareness moves from one-pointed concentration to no-pointed attentiveness."

BKS Iyengar, *Light on the Yoga Sutras of Patanjali*, HarperCollins Publishers, 1996, p. 169.

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