

Ánanda
Vacanámrtam
Part 1



Shrii Shrii Ánandamúrtti

Ánanda
Vacanámrta
Part 1

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SUPREME COMMAND

“Those who perform sadhana twice a day regularly- the thought of Parama Puruśa will certainly arise in their minds at the time of death; their liberation is a sure guarantee. Therefore every Ananda Margi will have to perform sadhana twice a day invariably; verily is this the command of the Lord. Without Yama and Niyama, sadhana is an impossibility; hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margi to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sadhana, to lead others along the path of righteousness.”

Shrii Shrii Ánandamúrtti

ROMAN SAṀSKRṬA ALPHABET

Realizing the necessity of writing swiftly and pronouncing the words of different languages correctly , the undernoted Roman Saṁskṛta (Sanskrit) alphabet has been adopted .

अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ अं अः
 अ आ इ ई उ ऊ ऋ ॠ लृ लृ ए ऐ ओ औ अं अः
 a á i ii u ú r rr lr lrr e ae o ao am ah

क ख ग घ ङ च छ ज झ ञ
 क ख ग घ ङ च छ ज झ ञ
 ka kha ga gha ṅa ca cha ja jha ṅa

ट ठ ड ढ ण त थ द ध न
 ट ठ ड ढ ण त थ द ध न
 tá tha dá dha ṅa ta tha da dha na

প ফ ব ভ ম
 প ফ ব ভ ম
 Pa pha ba bha ma

য র ল ব
 য র ল ব
 ya ra la va

শ ষ স হ ঞ্জ
 শ ষ স হ ঞ্জ
 sha śa sa ha kśa

অঁ ঙ্গ ঋষি ছায়া জ্ঞান সংস্কৃত ততোঃহং
 অঁ ङ ऋषि छाया ज्ञान संस्कृत ततोःहं
 aṅ ṅ ṛṣi chāya jñāna saṁskṛta tato'haṁ

a á b c d é e g h i j k l m m n
 ñ ṅ o p r s ś t t́ u ú v y

It is possible to pronounce the Samskrta , or Sanskrit , language with the help of only twenty nine letters of Roman script . The letters " f " , " q " , " qh " , " z " , etc. , are required in the Arabic , Persian , and various other languages , but not in Samskrta . " áa " and " áha " , occurring in the middle of a word or at the end of a word , are pronounced " ra " and " rha " , respectively . Like " ya " , they are not independent letters . When the need arises in writing non - Sańskrta words , " ra " and " rha " may be written .

Ten additional letters in Roman Sańskrta, for writing non-Sanskrit words.

क़	ख़	ज़	ड़	ढ़	फ़	य़	ल़	त्	अँ
क़	ख़	ज़	ड़	ढ़	फ़	य़	ल़	त्	अँ
qua	qhua	za	ra	rha	fa	ya	lra	t	an

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The Secret behind Colours

This cosmos is vibrational. This physical world, known as Prapañca (quinquelemental world), resides only within the scope of mental and supra-mental substance. Innumerable are the vibrations, but not infinite. Had they been infinite, creation too, would have been infinite. True, they are many, but not infinite. There are three chief colours – white, red and black. White indicates the sentient principle, red the mutative, and black the static principle. The singular Puruśa creates colours. With these colours, He attracts. If there were no attraction, created beings would not enjoy existence.

Ya eko varño bahudhá shakti yogád
varñánanekán nihitártha dadhāti

Vicaeti cánte vishvamádao sa devah sa no
buddhyá shubhayá saṁyunaktu

When the cause of many is one, that is noumenal. This expressed world is phenomenal.

Why has this colorful world been created? It is because worldly people otherwise might not enjoy to remain in it, The child cries; then the mother supplies it with toys, so that it might keep on playing with them. For making toys, colours have been created. But what's the purpose, the actual intention? Its cause, its inner motive, is known only to Him. If it is disclosed, the secret will leak out. Then what's the idea? If what was secret is once known, people will try to be free; they will not try to remain with the colours of creation.

These vibrational expressions are in that Puruśa. From that Puruśa alone these vibrations emerge. If we trace this vibration back and forth, we find only Puruśa, in the beginning as well as in the end.

“Let not our intellect drift from kalyāña”
(spiritual good) should be our only prayer.

5 August 1978, Patna

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Uttiśhata Jágrata

Uttiśhata jágrata prápya barán nibodhata;
Kśurasya dhára nishitá duratyayá durgam
pathastat kavayo vadanti.(1)

This path of supreme attainment is said to be a path like a razor's edge. To tread the path of Dharma is to move on the razor's edge.

Ordinary people might say that they are bereft of intellect, that they are ignorant; how can they move on the razor's edge? Again they would like to know the way out, and the way out is devotion.

Work with devotion, go ahead with it.

Wherever there is devotion, there is

Paramátmá. For jñániis (those who want to realize God only with intellect) and logicians, the path of Dharma is a razor's path, but, for sádhakas (spiritual practitioners), it is like a flower. Since God is attainable only by devotion, therefore He is with you. Victory will certainly be yours.

6 August 1978, Patna

Be a First-Class Person

There are three categories of human beings. The first category comprises of those whose thoughts, words and deeds are the same – which means whatever they think, they speak, and whatever they speak, they do. Such people are A-class people.

The second category comprises of those whose thoughts and words are different, but whatever they speak, they do – which means

they think one thing and speak another, but they do whatever they speak. Such people are B-class people.

The third category comprises of those whose thoughts, words and deeds are different from each other and never the same. Such people think one thing, speak another, and do something altogether different. Such people are C-class people. Most of the leaders of the present-day world fall in this category. You should try to become A-class people. You should speak what you think, and you should do what you speak.

7 August 1978, Patna

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The Supreme Sun

Each and every human being sees with the help of the sun. The sun is the eye of all human beings. If, due to a defect on one's eye, one cannot see, the sun cannot be held responsible for it.

Paramátmá is the Soul of all souls in the Universe. They receive energy from Paramátmá. The ownership of anything is not yours; it is His. Everything comes from Him and ultimately goes to Him. You cannot create any original object; objects come from Him. If you misuse your articles, Paramátmá cannot be held responsible for that; you will have to undergo punishment and suffering.

He is your Supreme Friend. You are never alone. He can never remain neutral, seeing your sacrifice. Move according to His wishes and you will be relieved of all sufferings.

8 August 1978, Patna

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Refuge for All

Api cet sudurácáro bhajate mámananyabhák;
So'pi pápavinirmuktah mucyate
bhavabandhanát.

[If even the most wicked people worship Me with a concentrated mind, I will liberate them from the three bondages (physical, psychic and spiritual).]

A durácárii is one whose action tells upon society, one whose conduct is harmful to others. One who is called durácárii by another durácárii is a sudurácárii.

It is said in the scriptures, and logic also says, that as is the action, so is the reaction. But if time, space and person change, the reaction can be either more or less.

Then is there no future for a sudurácárii? No, it cannot be so. They also have a future. To err is human; the error may be big or small.

Those who commit mistakes are also members of our family; they are also persons in society. Where will they go?

“If, leaving every thing, a sudurácáarii takes refuge in Me [the Lord] and meditates only on Me without any second thought, his sańskáras [mental reactive momenta] shall also be finished and he shall be freed from all sins.” One who sings My name and takes shelter in Me single-mindedly gets liberated. Parama Puruśa is your closest friend. You are never alone. He cannot be indifferent to your sufferings. He feels your pain. Act as per His biddings and get free from your sufferings.

9 August 1978, Patna

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The Three Factors for Spiritual Elevation

Prañipátena pariprashnena sevayá.(1)

[By surrender, spiritual questioning, and servicefulness.]

Aragati [here, spiritual progress] depends on three factors – prañipáta, pariprashna and sevá.

Prañipáta means complete surrender to the Eternal Entity, Parama Puruśa. The mental attitude that “whatever is, is from Parama Puruśa and nothing is mine” is prañipáta. One who has ego, one who thinks that one’s intellect, wealth and other things are one’s own, is the greatest fool.

A person boasts of learning, intellect and fortune. But nothing is eternal. Therefore one who boasts of anything of this world is a fool. The worst psychic knot is the false vanity of intellect. Whatever is, is of Parama Puruśa; nothing is yours. Hence there should be complete surrender to Parama Puruśa. This is

the first indispensable factor for mental development. If you really want to serve the world, complete surrender at the feet of Parama Puruśa is a must.

That is, submission to the Eternal Entity, to Parama Puruśa, is prañipāta. The possessor of this creation is that very Parama Puruśa. All these works belong to Him. We are only His media. If I don't do the works entrusted to me, he will get them done by others. Before doing any work, I must think that Parama Puruśa is doing this work through me.

In his lifetime, the bull that you see anywhere cries ham – that is, "me". But after his death, only the sound Tuṅ, Tuṅ, Tuṅ – You, only You – comes from the dhunurii [apparatus used for combing cotton] which is made of the fibre of his skin.

For this, it is to be remembered always that I am not doing anything, Parama Puruśa is Himself doing all these things. While doing all these things, the individual entity should not

get entangled in the trap of Máyá. One should not be proud of his or her post, position, beauty, wealth, honour or knowledge. All belong to the Divine Entity, Parama Puruśa; nothing is mine.

Pariprashna means those questions which are responsible for our spiritual elevation. The exhibition of pedanticism and questions of such kind are causes for the waste of time and energy. These things are all useless. There should be no questions other than pariprashna. Outside of this, there is waste of one's own time and that of others.

Sevá means "selfless service". Service is there where there is no desire to get anything in return. When there is a desire to take while giving, it is not service, but business. Any kind of business is attached to give-and-take. In many newspapers one comes across many advertisements of business establishments – "In your service since such-and-such year." No, it is not service, it is business, because the

person does not give anything without taking something. So in service there is only giving and no question of taking. Even if somebody gives in return, the mental attitude should be not to take anything – this alone is service. There is a word which is generally used by devotees – prapatti. It means “full self-submission”. Everything is done by Paramátman, by the Divine Entity. Aprapatti, on the other hand, means the mental attitude that all is done by individuals and not by Parama Puruśa.

With these three factors, you will get spiritual elevation. Except for these, nothing else will benefit you in any way. You have come for a very short span of time. Therefore utilize the time to the maximum. Serve the world with the feeling of service. Render service in all the spheres of life – physical, psychic and spiritual.

10 August 1978, Patna

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The Culmination of Devotion

The idea that "I am at His disposal and that He does His work, I am just a tool in His hands" is known as "prapatti." Its derivation is as follows: "Pra" – "pat" + "ktin" = "Prapatti." A practitioner of "Prapatti" does not consider sorrow as sorrow, joy as joy, but accepts sorrow and joy with equanimity.

The feeling is just the reverse in "viprapatti." In viprapatti, one feels that it is "I" who does everything – and no one else. As a result of this, one becomes crude.

In "prapatti", the idea that "everything is being done by His wish, that it is by His grace that He is using me as a tool, that He may or may not use me as a tool, but 'His will be

done,"" predominates on one's mind. To get the full joy of prapatti, one has to surrender completely unto Him.

All Vaeśńavism and Sufism depend on prapatti. A befitting expression of prapatti is found in the song: –

Sakali tomár icchá,
Iccámayii tárá tumi,
Tomár karma tumi karo Má,
Loke bole kari ámi.

Paunke baddha karo kariii
Paungure laungháo giri.
Káre dáo má Brahmapada
Káre karo adhogámii.

Ámi yantra tumi yantrii
Ámi ghar tumi gharańii
Ámi ratha tumi rathii má
Jemon cááo temni cali.

“Everything is your wish,
All wishes originate from you,
You do all action,
But people say, ‘I do.’

“You get elephants caught in mud
While enabling the lame to cross the
mountain.

To some you give mokśa,
While you make others depraved.

“I am the machine,
You are the mechanic,
I am the house, You are the dweller,
I am the chariot, You are the charioteer,
And I move as You wish.”

From the spiritual standpoint, there is nothing
but prapatti.

To tell you in short, a believer or practitioner
of prapatti will never engage himself or herself
in bad actions.

Materialism is based on viprapatti; that is why
there is sorrow everywhere in materialism and
no one can be trusted in materialism.

Prapattivádiis say: –

Man gariiber kii doś áche?

Tumi jádugarer meye Shyámá,

Tumi jemon nácáo temni náci.

“What is the fault of the poor mind?
 O Shyámá, Thou art the Supreme Magician.
 We simply dance according to your tune.”
 They alone are entitled to speak about
 prapattiváda who have developed complete
 surrender. Man should be clear, clean and
 conclusive. There should be no ambiguity in
 any sphere of life.

Jiivankii dhárá saunkoc-vikáshii hae kintu
 jiivan siidhá honá cáhiye – “Movement is
 always systaltic, but the moving entity must
 be straight.”

Náhám manye suvedeti no na vedeti veda ca
 Yo nastadveda tadveda no na vedeti veda ca.
 “I do not say that I know the Supreme Entity,
 I do not say that I do not know the Supreme
 Entity, because the Supreme Entity is beyond
 the scope of knowledge.”

The beginning point of prapattiváda is “I am,
 Thou art, and Thou art mine.” The culminating
 point of prapattiváda is “Thou art, O my Lord,
 Thou art.”

In the absence of "I am," prapattiváda cannot begin; that is why the presence of "I am" is essential for prapattiváda in the beginning; but in the end only "Tvamasi, Tvaṁ Hi, Tvaṁ Hi" (Thou art – Thou, Thou.)

11 August 1978, Patna

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"Máyámetám Taranti Te" - 2 / The Nectar Beyond Máyá

Daevii hyeśá guṇamayii mama Máyá
duratyayá;

Mámeva ye prapadyante Máyámetám taranti
te.(1)

[This Máyá of Mine is of the nature of three principles, and is almost insurmountable. Only

those who take refuge in Me can overcome this Máyá.]

“This Daevii Máyá [Lord’s Máyá], Parámáyá [Operative Principle], paráshakti [creative force], is triple-attributive. It is difficult to surmount it.” It is a fact, but [whose] is this Máyá? “This Máyá is Mine,” that is, it is the Máyá of Parama Puruśa. This Máyá is completely under Him; She cannot do anything without His wish. It is also said in *Ánanda Sútram*:(2) Shaktih Sá Shivasya Shaktih [“Shakti (the Operative Principle) is the shakti (force) of Shiva (Consciousness)”]. Shakti [the Operative Principle] is not an independent entity. It is dependent on Him. Máyá operated by Parama Puruśa is alone bhavaságara [the Cosmic ocean or Cosmic Cycle]. Since it is the Máyá of Parama Puruśa, therefore “they alone who merge themselves in Him, take shelter in Him, can cross this Máyá.”

Human beings fear this Máyá, but why should a sádhaka [spiritual aspirant]? Sádhakas never fear Máyá, because they love Parama Puruśa. If Parama Puruśa is the controller of this Máyá, and if sádhakas have love for Him, why should they fear it? Hence, a jñānii(3) may fear Máyá, but not a devotee.

A jñānii and a devotee both reach a mango grove. The jñānii will count the number of trees, but the devotee will pluck a ripe mango and eat it. The former will hold lengthy discussions on [whey], but the latter will eat up the cream. The jñāniis will repent, but the devotees will get real bliss. Devotees always act wisely. The jñāniis tax their brains with different problems of logic of the scriptures, whereas the devotees eat butter churned from the scriptures.

Devotees will come under the shelter of Parama Puruśa. Parama Puruśa is a ship, nay, a very big ship. Getting on it, devotees will sit and cross the Cosmic Cycle comfortably.

12 August 1978, Patna

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Hari, the Divine Stealer

One of the names of Parama Puruśa is "Hari." "Hari" means one who does the act of "haraña." "Haraña" means "to steal." How is it that Parama Puruśa steals? Stealing He does, i.e. He steal the sins of devotees. You know that every action has a reaction. If there is no change in time, space and person, there must be a reaction equal to the action.

Suppose a person commits many sins; if those are to be undergone, it might take twenty to twenty-five lives. So is there no future for the sinner, and will he or she come again and again into the world to undergo his/her reactions? There more the so-called civilization

is developing, the more persons are degenerating, minds are falling and the number of sinners is increasing. Then is there no future for the sinner? What is this? If the reactions of all the actions are to be reaped completely, liberation and salvation will be a far cry. There is certainly a future for sinners. Parama Puruśa will certainly do something for those who have taken refuge in Him. It is said about Parama Puruśa that He is the Lord of both hell and heaven. Those who remain in hell are also with Parama Puruśa, are also dear to Him. To give them love, Parama Puruśa will have to remain in hell with them. What does Parama Puruśa do? To save them, He will take the load of their sins on Himself. Real devotees do not want to give their sins to Parama Puruśa, rather, they want to offer flowers and sweets. They would like to carry the load of their sins themselves. Since they are very dear to Parama Puruśa, he takes away their sins without their permission. To

take something without permission is known as stealing. So Parama Puruśa steals, and therefore He is known as "Hari" – you have taken refuge in Hari. There is no need to worry any more. In hell also Parama Puruśa will be with you.

13 August 1978, Patna

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"Be a Ship to Us, Lord"

The mind cannot remain without an object. Since objectivation of the mind is essential, since, without having an object, the mind cannot function, let there be only one object – let the Cosmic Entity be your object. But the mind must get affixed, and the affixed mind must be pointed, because only that pointed mind can merge with the Supreme Entity. Tadekaṁ Japámah Tadekaṁ Smarámah.

“Japa” means constant repetition. If any particular word is to be repeated, then let His name, i.e., your “Íśta mantra”, be repeated – and no other words. “Japa” is of three types. One is called “mánasika”; that is, you are repeating it within your mind, you are the only entity that hears. The second is the kind of japa where you open your lips, but it is only you who hears. The third is “vacanika”; that is, with the help of your vocal chord, you are creating a sound. This japa is the worst, and the best is mánasika.

Tadekaṁ japámah tadekaṁ smarámah

Tadekaṁ jagat sáksiirúpaṁ namámah

“Namah” means to accept the supremacy or sovereignty of another entity. This acceptance of supremacy is called “namah.”

You are to surrender. You are to recognize supremacy. Whose supremacy? The Supremacy of that Supreme Entity. Who is the Supreme Entity? “Sáksiibhútaṁ” – Supremacy belongs to the One who is the Supreme

Witnessing Entity of the entire universe. He witnesses everything.

You should surrender. You should do "namah" to Him.

"Jagat sákśiirúpaṁ" – the Universe is called "jagat" in Saṁskṛta. "Gam" means to move. Here in the Universe, nothing is stationary, nothing is fixed. Everything moves; that's why this universe is called jagat. Movement is its dharma; movement is its property.

Tadekaṁ nidhánaṁ nirálambamiisham
Bhavámbodhipotaṁ sharaṅaṁ vrajámah.

There must be some termination point, some destination. The Supreme destination of all activities is Parama Puruśa. He is the only entity that does not depend on others.

Thou art the shelter of all entities. You are the only Entity who requires no shelter for maintaining existence.

I told you that this town of Patna is sheltered within the district of Patna, and Patna district is within Bihar. Bihar is within India. India is

within Asia. Asia is within this planet. This planet is within this solar system. This solar system is within "Him". So nobody shelters Him. He does not depend on any shelter. His existence does not depend on the compassion of any second entity.

One is to come back again and again, and take human form or animal form. The reaction or reactive momentum is called "Bhava." In a man or in any other object, there are so many types of momenta, for which he will have to come back again and again.

How does one cross the ocean of bhava? It is insurmountable. You do not possess energy and strength in your hands and feet to cross this bhava samudra (sea of reactions.)

So it will be better if you can get a good boat or a good steamer just to cross this ocean. Oh Parama Puruśa, Thou art a ship, and I take shelter in this ship. I will cross the ocean, and I will go to the other bank; it is by your mercy

that I will be able to do this. I will take shelter
in you -

Bhavámbodhipotaṁ sharaṇaṁ vrajāmah.

14 August 1978, Patna

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He Is Everything

Sahasrashiirśá Puruśah sahasrákśah
sahasrapát;

Sa bhúmiṁ vishvato

vrtvá'tyatiśthaddasháuṅgulam.(1)

In this shloka the attributes of Puruśa or the
Supreme Consciousness have been explained.

We know that in the process of creation the
Cosmic Mind is created. This Cosmic Mind has
its waves, Its mental faculty; so, also, in the
latter stages, when the unit mind is created, it
has its mental flow. The Cosmic Mind is

certainly infinite, and the entire creation is His kingdom. He is its sovereign ruler. For the unit mind, it is really impossible to challenge the authority of that Supreme Mind, because all unit minds are within His mental arena, within the periphery of that Cosmic Mind. In fact, the Universe is the thought projection of the Cosmic Mind. Whatever the unit mind thinks or does, it is immediately known to Him, because all the actional expressions are within the scope of that Cosmic Entity.

Now, you have a brain with a small cranium; your mental capacity is therefore limited. The Cosmic Entity does not require a brain, because everything is internal for Him. You think with your small brain, whereas He thinks with His Infinite Mind. You see with your two eyes, with the limited capacity of your optical nerves and optical fibres, but He sees with His infinite eyes, watching every activity at the same time. Because of this Cosmic nature, His eyes are everywhere; whatever you can see,

He sees, and whatever you cannot see, that also He sees. The pictures of others' minds are constantly passing through His mind. You have two small legs, and it takes some time for you to reach Calcutta from Patna. You cannot remain in Calcutta and in Patna at the same time. But, because of His Cosmic nature, His legs are everywhere. To go to Calcutta from Patna, He need not leave Patna. That is, He is everywhere; He sees everything; He watches everything; He is everything. This quinquemental universe is His object. He is the Supreme Subjectivity, and everything else is objectivity. Man controls the quinquemental expression of the lower kośas by the higher kośas and all the kośas are controlled by the sahasrāra cakra. That means that the sahasrāra cakra is above everything in this quinquemental Universe. The sahasrāra cakra is the seat of the supreme entity, and therefore the sahasrāra cakra is the final controlling point.

The Cosmic Puruśa knows the past and the future. Here it has been said that He knows the past and the future. Nothing has been said about the present. What is the present? A certain portion of the past and a certain portion of the future that you can remember very easily, grasp very easily, is known as the present time. If there is a conversation between two persons, whenever one says something, the other person hears after a few seconds (because air takes some time to carry sound waves) and the other man hears it. It is past for the speaker and future for the present time. The Cosmic Entity knows the past and future of "sarva". "Sa" is the acoustic root of the sentient principle, "ra" represents energy, and "va" means "characteristic." Everything is born out of the sentient principle, and everything is controlled by energy, and everything has its characteristic. So, everything is therefore controlled by sarva, and sarva means everything. The Cosmic

Puruśa knows everything. According to Ananda Marga philosophy, there is no question of heaven and hell. So you must not encourage helplessness. He is present in hell and heaven. So you are never alone. You must never encourage the psychology of helplessness. Parama Puruśa is always with you. That Supreme Entity is in love with you, and therefore you must not suffer from any kind of inferiority complex. Make Him the goal of your life and become an emancipated being.

15 August 1978, Patna

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The Consequences of Free Will and Mind

The fundamental difference between man and an animal is that whatever an animal does, it does according to the rules of Parama Puruśa, according to its inborn instincts. Whatever a man does, he does according to his will and mental force. An animal lacks a developed mind, and a man has a developed mind. So if a man does not utilize his developed mind, he will be worse than an animal. Because of the individual body, there are psychic differences, caused by various reactive momenta. A man may do something good; he may do something bad also, or he may eventually have recourse to negative pratisaiṅcara. What is pápa? That which should not be done, if done, is called "pápa". That which should be done, if not done, is called "pratyaváya." The

collective name of pápa and pratyaváya is "pátaka." The sins committed by a pátakii are not of very serious nature. The redemption of a pátakii is possible if one, forgetting whatever has been done, takes to the path of spirituality. The second form of a pátakii is atipátakii. This is one who has done permanent physical or mental damage to a particular person. Then the third type is mahápátakii. The sins committed by a mahápátakii are of recurring nature. The best course for an atipátakii is to sacrifice his individual pleasure and involve himself in the welfare of humanity. But of course the mahápátakii has to sacrifice his life for the welfare of mankind. In addition to that, he will have to do something which will be of permanent benefit for human beings.

16 August 1978, Patna

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Leaving Bondage

Mana eva manuśyáñám kárañám
bandhamokśayoh.

Mind alone is the cause of the bondage and liberation of human beings. Why is it the cause of bondage and liberation? It is because all the beings below human being are bereft of an independent mind. Their minds are guided by their natural instincts. But human beings have an independent mind. They can act according to their will. They can take the track either of bondage or of liberation. This is the fundamental difference between human beings and animals.

The mind must always have an object (viśaya). In scriptures, viśaya is known as "ábhoga." "Ábhoga" means that object which feeds the mind – that is, mental pabulum. If

this pabulum is limited, the mind also becomes limited. If the pabulum is infinite, by making an effort to obtain it, the mind becomes infinite. It depends entirely on the will of human beings which pabulum, limited or unlimited, is made their object. Whether a person becomes great or small completely depends on the person's wish.

Bandhastu viśayāsaungii mukto
nirvisāyaṁstathá.

“When the object of human beings is small and they remain fixed to it, they are in bondage. When the object of the mind is infinite, and we get merged into it, as it is not possible to hold it, we call it liberation.”

Páshabaddho bhavajjivo páshamukto bhavet
Shivah.

“The person whose object of mind is limited, is in bondage. When the object of mind is unlimited, it (the mind) cannot be kept within limitations. Then there is no bondage, but liberation.”

What is the spiritual practice of human beings? It is forsaking unithood (jīvatva), leaving bondage, and attaining cosmichood (shivatava). This alone is the goal of human beings.

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“Krśña” and “Rāma”

There are three explanations of the word “Krśña” – philosophical, biological and historical.

The philosophical explanation is that Krśña attracts every being: knowingly or unknowingly, each and every particle of this universe is being attracted towards the Nucleus of this entire Cosmological order. But

it is the duty of beings to move towards Him. He attracts everyone. The second philosophical explanation is the feeling in the jīva (unit being) of its "I"-ness – "I exist," "I am." Since He is there, this feeling of "I"-ness is there. Had Kṛṣṇa not been there, would I have remained?

What is the biological Kṛṣṇa? It is He who controls and guides all the vṛttis [propensities] and pravṛttis [sentiments] as the nucleus of the sahasrāra cakṛa.

The historical Kṛṣṇa, as everybody knows, was a special personality who fought and made others fight for the establishment of dharma and morality.

Each and every word is meaningful. Another name for Parama Puruṣa is Rāma. The word "Rāma" has also got three explanations.

One meaning is Rāmante yoginah yasmin – "the only entity, the only object, from which yogis, that is, spiritual aspirants, get pleasure". Spiritual aspirants do not get

pleasure from small, finite, worldly objects. They want something infinite. Na alpe sukhamasti – “Bliss cannot be obtained from finite objects.” The infinite object which supplies them with infinite happiness is nothing but Ráma. As said in Ánanda Sútram,(1) Sukhamanantamánandam [“Infinite happiness is ánanda (bliss)”] – they want ánandam and not sukham, they want bliss and not happiness. Rámante yoginah yasmin.

Another meaning of “Ráma” is Ráti mahiidhara Ráma – “[Ráma is] the most glittering entity of the entire universe”. The first syllable of ráti [“glittering”] – rá – and the first letter of the word mahiidhara [“world”] – ma – make up “Ráma”. Why(2) glittering entity? Because all other glittering entities get their [glitter] from Him. In this solar system, we derive energy from the sun. But from where does the sun get energy? The sun gets energy(3) from the Cosmological Nucleus. There are countless

solar systems in the Cosmos. And for all these solar systems, the hub is Parama Puruśa, Puruśottama. He is the Nucleus of all energy. The sun gets energy from Him alone – therefore Ráti mahiidhara.

The third meaning of “Ráma” is Rávańasya marańam Ráma [“Ráma is the death of Rávańa”]. The first syllable of Rávańasya and the first syllable of marańam go to make up “Ráma”. And what is Rávańa? In the Rámáyána there is something regarding Rávańa. (The Rámáyána is a mythological book, it is not history.) Rávańa means a ten-faced demon. That is, Rávańa represents the extroverted human mind moving, functioning, in ten directions – moving towards crudeness, away from the Nucleus – being drifted away by the centrifugal force. How can one be saved from crudification? Rávańa can be defeated, can be destroyed, only when one takes shelter in Ráma. That’s why He is Rávańasya marańam: when one takes shelter

in Parama Puruśa, Rávaña automatically dies. So one under whom Rávaña automatically dies is "Ráma" – Rávañasya maraṅam – the first syllable of Rávaña, and the first syllable of maraṅam.

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Even Middle-Men Differ

The word "Rávaña" is made up of "Rao" + "Ana" = "Rávaña" – that which pushes one into downfall, into naraka – raorava naraka. The degraded human mind, working in ten directions, is Rávaña. Rávaña is mythological, not historical.

There are four kinds of Saṁskṛta literature – kávyā (a beautiful presentation of events);

Puráña (an imaginary but educative story); itikathá (a factual registration of events); and itihása (a registration of factual events with educative value). Veda Vyása wrote eighteen Puráñas – imaginary stories; some of them might even have been against philosophy, so he has begged the Lord's pardon in a sloka. What is the most brilliant? Because everything else takes energy from the nucleus of the cosmological order, that is the most brilliant, the most glittering. Anything, small or big, has a cyclic order. An atom has nucleus and electrons. The moon revolves around our earth, and planets revolve around the sun; the solar system revolves around the nucleus of the whole cosmological system. Hence the sun is significant in comparison with Parama Puruśa. Electricity also takes energy, directly or indirectly from the sun. The sun and other manifestations take energy from Him. He is the most glittering entity; others are His

reflected light. He is the most glittering object in the Universe.

Any energy is invisible. We see the operation and action of electrical energy through lights, fans, etc. Similarly, no one has ever seen the sun – only its action. It looks round, but from a short distance it is simply like something burning. So electricity and the sun are things to feel only. The same is the case with the mind. No one can show his mind, nor can one see one's own mind. One can only feel.

Similarly, Parama Puruśa is only to be felt and realized. The mind has its expression through the body. Somebody boasts of knowledge – intellectualism. This is a type of mental expression. When you feel existence totally, you can become an altered personality. You "see" a ghost. You create a negative hallucination. When, due to fear, the total being is contracted, the mind is objectivated. Similarly, if the whole mind is filled with the feeling of Parama Puruśa, you can hardly bear

– nor can you express – the bliss. You feel; you can only enjoy it!

Man can not do anything small or big. You are just like a middleman. He does everything with His energy.

There is a story in the Upaniśad. Once Indra, the leader of the devatás, approached Parama Puruśa, the source of all energies for some instruction. He spoke a word, “da.” The devatás interpreted it as “damanam kuru” (control of one’s baser propensities). Human beings and asuras also approached Him. He spoke the same word to both of them. The human beings interpreted it as “dayám kuru” (show mercy) and the Asuras interpreted it as “Dánam kuru” (donate). Therefore there is found among the Asuras a great donor like King Maha Bali.

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Pleasing the Lord

To attain Paramatattva (The Supreme Stance), there are three recognized means – jñāna (intellectual knowledge), karma (action), and bhakti (devotion). Everybody has accepted, and Śaṁkarācārya, who has been considered the greatest philosopher in India, has also said in unambiguous language, that “Mokṣa káraṇasamagrám bhaktireva gariiyasi” – for salvation, devotion is the best approach. Bhakti is greater than jñāna and karma. What is bhakti? The root word “bhaj” and the suffix “ktin” make the word “bhakti.” “Bhaj” means moving towards that Supreme Entity without any second thought. When all your sentiments, all your aspirations, move towards

that Singular Entity without any second thought, then that psychic movement of yours if called "bhakti." The flow of this very devotion is prema (divine love). When this flow is not towards anything else, but towards Viśnú, it alone is prema. "Ananyamamata" viśńormamatá premasauṅgatá. "Mamatá" means "mine-ness" – "Mama" means "one's own", and the abstract noun derived from it is "mamatá" – meaning, thereby "mine-ness." Who is Viśnú? The entity which is all-pervading (sarvānusruta) is Viśnú. "Vistára sarvabhutesu viśńorvishvamidaṁ jagat." The entity which is all-pervading in this Cosmos is Viśnú.

There should not be any amalgamation in devotion. For example, people mix copper in gold, but there should be no mixture in bhakti. Bhakti should be shuddhá bhakti, unadulterated devotion; that is, there should not be any covert desire in the mind. If there is a second thought, it might be that that

desire will be satiated; but Parama Puruśa will remain unattained. The covert desire was your main desire, and devotion was a show. This will not do.

What is this shuddhá bhakti? "I want nothing from you. I love you. I love you because by loving you I get pleasure." This alone is rágánugá bhakti or shuddhá bhakti.

But this rágánugá bhakti is not final. In rágánugá bhakti, the idea is that you love Him because by doing so you derive pleasure. Greater devotees don't even like this. They love God, not because they get pleasure, but because He gets pleasure. To give him pleasure is what they want. "I don't even want pleasure for myself. I want to please you; therefore I love you." This alone is the supreme devotion. This is known as "rágátmiká bhakti". "Gopayate yah sah gopah" – those who do this rágátmiká bhakti are known as "gopa". In Laokika Sańskṛta, "gopa" means "one who rears cows." But, in

philosophical language, it is not so.

“Gopayate” means to give pleasure. So, those whose nature is to give pleasure to Paramátman are Gopa. In devotional scriptures it is said that Paramátman is a slave to the Gopas.

Hence, everybody should encourage rágátmiká bhakti, because this alone is the most blissful means of attaining emancipation. There is no alternative.

19 August 1978, Patna

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Opening, Not Closing, the Heart With Kiirtana

A popular shloka is often quoted from devotional scriptures regarding kiirtana. It is said:

Náhaṁ vasámi Vaekuńthe yogiinám hrdaye na
ca

Madbhaktá yatra gáyante tatra tiśthámi
Nárada.

Nárayaṅa says where He remains and where He does not. Nárayaṅa is all-pervasive (sarvānusruta). In scriptures the all-pervasive entity is known as Viśṅu.

Vistárah sarvabhútasya Viśṅorvishvamidaṁ
jagat.

Viśṅupuráṅa –Trans.

“Náhaṁ vasámi Vaekuńthe” – I don’t remain in Vaekuńtha. What is Vaekuńtha? “Kuńthá” means “contraction.” Why does this contraction enter the mind? When a person commits sin and is guided by baser instincts, the mind gets contracted. And in a contracted mind, the átman does not get scope of

expansion. For the sake of expression of the soul, the contraction has to be removed.

When does this contraction leave the mind? It happens when the mind moves away from sin. When the contraction has left the mind, the sin is removed, and the person attaining this will have Vaekuńtha in the heart. "Náhań vasámi vaekuńthe" - Náráyańa says that He does not remain in Vaekuńtha.

"Yogiinám hrdaye na ca" – He does not remain in the hearts of yogiis, either. If He does not remain in the hearts of yogiis, where does He remain? But if Náráyańa says it, what should I say? We have to got to accept it.

Who is a yogii?

Samýoga yoga ityuktá jiiivátmá Paramátmanah
When jiiivátmá (unit consciousness) and Paramátmá (Cosmic Consciousness) become one, that is yoga. The word yoga originates from the Sańskṛta root word "yuiṅj" plus "ghaiṅ." It means "addition." If two plus two becomes four, the components can manage to

keep their separate existences. Two mangoes plus two mangoes are four mangoes; but these four mangoes can be of four different types, though these two have become four. In this case, they have not become one; their separate existences are not united. This kind of addition is not real yoga. Real yoga is there where there is unification (samarasa), i.e., that kind of addition in which separate entities do not exist at all. All become one. This alone is the real meaning of yoga. One who has become perfected in this kind of yoga is a yogii. The second meaning of yoga is “yogascittavrtti nirodhah.” When different propensities in human beings are suspended, that state is known as “yoga,” and one who has done this is a yogii.

So, Náráyaña says that He does not remain in the hearts of yogiis either. How strange it is! Náráyaña is all pervasive. Is the heart of a yogii beyond sarva (all)? But there is an answer.

“Madbhaktá yatra gáyante tatra tiśthámi nárada.” – Where devotees sing my name, there alone I remain. O Nárada, I transfer my nucleus to that place. What is the meaning of “Nárada?” There are three meanings of the word “nára” in Saṁskṛta. One meaning of “nára” is “niira,” water. The second meaning is “Paramá Prakṛti” (Supreme Creative Principle), from which the word Náráyaṅa has come. The third meaning of the word nára is “devotion.” “Nára” plus “da”. The word dá has come from the root word, “da”, which means “giver.” One who distributes devotion is Nárada. So it is said, to Nárada, “I transfer my nucleus to the place where my devotees sing my name.” Why? Because in devotees there is upsurge (Ucchavása) and emotion (Ávega). With the help of that emotion, I radiate vibrations in the universe.

How can vibrations emanate from the heart of a yogii who has closed all the ten doors of his person by suspending his propensities? Even if

Náráyaña shifts His nucleus there, His radiation cannot unfold therefrom.

But if He seats Himself in the midst of devotees, the entire universe is vibrated with that vibration. The object of Náráyaña will be served in this very thing. Hence, it is wise on the part of Náráyaña to remain the heart of devotees. It is true that Náráyaña is everywhere, but the origin (sphuraña), radiation (viksuraña) and sensation (spandana) of His vibration will not be everywhere. He is everywhere, but that vibration originates from that place where His nucleus is. He seats that nucleus at that place where devotees sing His name. What can be a better place than that?

Hence, that utterance of Náráyaña is a fact.

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Finding the Supreme Veracity

Puruśottama is the nucleus of this Cosmological system. In the atomic system, there is a nucleus, and so many electrons are moving around the nucleus. Similarly, in our global system, the earth is the nucleus, and the moon is moving round the earth; in the solar system, the sun is the nucleus, and so many planets are moving round it. In the Cosmological system, Puruśottama is the nucleus, and so many objects are moving round It, so many solar systems are moving round that Nucleus. But there is a speciality of this Cosmological flow. In other systems, that is, in smaller systems, movement is in the realm of physicality, but, in the case of the

Cosmological nucleus, the movement is not only in the physical status but also in the psychic stratum. That is, all are also moving round Him mentally – knowingly or unknowingly. Those who move round Him knowingly – dancing round Him knowingly – are fortunate, are very lucky. Others are moving round Him unknowingly, and, with all their movement, sometimes they, unknowingly, unconsciously by their crude objectivity increase their radius. Sometimes they decrease their radius. When, because of lack of knowledge, the radius is increased, they feel sorrow, and when that radius decreases they get pleasure. So this is the speciality of the Cosmological Nucleus. In other nuclei, in the case of other nuclei, the movement is just physical. Everybody should always remember that each and every mental creation, each and every mental force, is moving round that Supreme Nucleus. You should have subjective approach and objective

adjustment. Dharmacakra is subjective approach. He is the Supreme subject; all others are his objects. When the sensory organs and motor organs are the objects, your mind is the subject. When mind is the object, your átman is the subject. And when átman is the object, Paramátman is the subject. So, Paramátman is the Supreme Subjectivity. And the supra-mental world – atimánas kośa of Brahma – is the crudest objectivity.

Where there is knowledge, but no devotion, there such people try to establish their speciality. And, as this endeavour to establish one's speciality becomes more important than finding the Supreme, people fail to find the Supreme Veracity.

21 August 1978, Patna

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What Do You Want?

There are innumerable logicians. Some say that this is right. Others say that it is not right. We cannot depend on the logicians. So a person should stick to his ideas, pursue his principles, and not depend on what the logicians say.

Nindantu niitinpuñáh yadi vá stuvantu
Lakśmii samávishatu grhañ gacchatu vá
yatheśtam;

Adyaeva marañamastu yugántare vá
Nyáyát pathah praticalanti na dhiiráh.

The Shástras say that a person must stick to his ideals irrespective of whether he receives praise or abuse, whether wealth comes or wealth goes, whether he lives a thousand years or suffers death the next moment. Such a person is called "dhiira". My direction to you is to be Dhiira. You must stick to your ideals in

spite to everything. In this lies your spiritual growth.

If you are asked by God, "What do you want?", what should you say?

You must say, "O Lord, I want your blessings so that my intellect may move along the right path." You know that the intellect is the cause of your downfall or evolution. So when your mind gets proper direction, what else would you require?

The Vedas say that the creator of the universe is great and that a person's prayer to God should be that his intellect be attached to blessedness. The gáyattrii prayer says, "O Creator of the universe, guide my intellect towards supreme bliss."

The Vedas have chandas like gáyatrii, anustúpa, triśtúpa, jagatii, mahatii, etc. The gáyattrii has 3 lines, and there are 8 syllables in each line. Gáyattrii is that which, when sung, leads a person to the path of liberation. Gáyattrii can be used till a person gets Iśta

mantra sádhaná. Once a person gets the Iśta
mantra sádhaná, he or she would not need
gáyattrii.

22 August 1978, Patna

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Svadharna and Paradharna – 1

In this manifested universe there are animate
beings and inanimate things. There is a
dharma for all creatures. Jaeva dharma [the
dharma of living beings] is for all creatures.
But man's dharma is Bhágavata dharma. And
Bhágavata dharma implies vistára (psychic
expansion), rasa (devotion) and sevá

(service.) Follow your svadharma [humans' "own dharma"], which is Bhágavata [divine] dharma.

People love God knowingly or unknowingly. Everyone has an inclination towards spirituality. Hindu Dharma, Muslim Dharma, or Christian Dharma is not the svadharma of man. The svadharma of man is Bhágavata dharma. The sentient, mutative and static forces do not remain in Bhágavata dharma, which is beyond the guñas [sentient, mutative and static forces].

These three guñas are like three thieves who lived in a jungle. They once met a gentleman who had lost his way and strayed into the jungle. One thief bound up this gentleman. "Who are you?" asked the gentleman. "I am tamoguña," replied the thief. The second man accosted the gentleman and found him writhing in pain. He untied his bonds. The gentleman asked him who he was. He said he was rajoguña. The third thief [sattvaguña]

met the gentleman and was moved by his plight. "If you go in that direction, you will reach the city, the city of light, of Bhágavata dharma. We are thieves and cannot go to the city of light, of Bhágavata dharma."

Follow your svadharma. Even if it is difficult to follow your svadharma and easy to follow paradharma [dharma of other beings], you must not leave your svadharma, Bhágavata dharma. Those who follow paradharma move towards crudity. If you wish to save yourself from sorrow, follow Bhágavata dharma.

23 August 1978 morning, Patna

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The Best Category of Persons

There are three categories of people: *uttama*, *madhyama* and *niica*.

The *niica* category of people are those who do not undertake any work. They think that they are ordinary people and cannot do any work. They are always scared of the probable obstacles they might encounter in their work. They do not undertake any work.

The *madhyama* category of people are those who undertake some work but throw up their hands when any problem crops up. They presume that any obstacle that comes in their way is a Himalayan obstacle, and hence they give up their work. They think they will not be able to tackle the problems they face. They are not confident of their abilities.

The *uttama* category of people are those who take up a task and are determined to fulfil it. They go on struggling against all odds till they achieve their goal. No problem can defy

solution. No difficulty can be greater than their capacity to solve it. They go on fighting against all obstacles. They can face any challenge and meet any predicament. They are determined to achieve their objective, come what may.

I want you to be persons of the *uttama* category. You must always think of the goal. Always look to your ideal. By spiritual ideation you can get inspiration to adhere to your principles.

23 August 1978 evening, Patna

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Proper Intellect

If Parama Puruśa asks you about your wish to get something, what will be your reply? You should say only one thing – “I want your blessings so that my mind, my intellect, can move along the right path”. Because when the mind is pointed in the proper direction, what is there to ask for? Everything is attained. Human beings meet their downfall due to flaws in their intellect.

Sa no buddhyá shubhayá sańyunaktu.

It has been said in the Vedas that the creator of this universe is great. My only prayer to Him is to always keep my buddhi (intellect) attached to shubha (blessedness). I want nothing else.

The same thing has been said in the Gáyattrii Mantra in Sańskṛta –

Om̐ bhúrbhuvahsvah Om̐
tatsaviturvareńyań bhargo devasya dhiimahi
dhiyo yo nah pracodayát Om̐.

“We meditate on” – dhiimahi. Why do we meditate on Him? So that He might lead our intellect along the path of righteousness. This universe is saptalokátmaka, having seven strata – bhuh, bhuvah, svah, mahah, janah, tapah and satya. Its creator is addressed as “Savitá”. “Savitá” means “Progenitor”. Some people wrongly name their daughters “Savitá”. The name of a girl should not be “Savitá”. “Savitá” means “father”, (masculine gender). We meditate on the hallowed divine effulgence of the creator of the seven lokas. Why do we meditate on Him? So that He may lead our intellect (buddhi, medhá) on the right track. “Dhii” means “intellect”, “nah” means “ours” and “pracodayát” means “to goad on the right track”. There should be only one prayer on the part of human beings – that their intellect might be guided along the right path. If the intellect is reformed, everything is attained. If the intellect goes astray, nothing is attained, even by attaining everything.

24 August 1978, Patna

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The Advent of the Lord

Yadá yadá hi dharmasya glánirbhavati
Bhárata;

Cábhyutthánamadharmasya tadátmánañ
srjámyáham.

[O Bhárata, at a time when dharma is
distorted and adharma is ascendant, I create
myself out of my own fundamental factors.]

Some 3500 years ago, Krśńa was born. His
ávirbháva (advent) was just at a crucial time –
humanity was suffering then. He removed the
suffering of humanity by creating
Mahábhárata. He gave an assurance to the
entire world that there would not be

degradation of dharma, that He would come and save it.

Try to understand the utterance of Krśńa. He addresses Arjuna as "Bhárata". What is the meaning of "Bhárata"? Bhar plus al means "the supplier of food". Ta means "all-round development". One who seeks to provide human beings with food, so that they can maintain their existence and attain psychic development, is "Bhárata".

Up to thirty-nine years the physical body develops, then it decays. On a psycho-spiritual level, one develops up to the end of one's life. Where development can happen, that part of the land is bháratavarśa – indicating a country. Varśa means a part of the globe. It must be added to bhárata, as bhárata itself does not indicate a country.

Until the Aryans reached India, they had to wander to maintain their lives. Reaching here, the problems of both their physical maintenance and psychic development were

solved. Therefore the country was called “Bháratavarśa”.

Krśńa addresses Arjuna as “Bhárata”. Krśńa wanted people to take the responsibility of physico-psycho-spiritual development.

Therefore He addresses him as “Bhárata”.

What is gláni [in the shloka (couplet)]? It is a lower state, beneath the generally-accepted standard. When dharma goes lower than its accepted standard, it is said to suffer gláni.

For instance, the commonly-accepted place for a crown is the head; if someone wears it on his foot, it can be considered to have suffered degradation. So Krśńa says that where there is degradation in dharma and adharma rises – when people’s hats decorate their feet, and their sandals, their heads – He comes as Táraka Brahma [Liberating Brahma] to reinstate dharma to its original status. Under such circumstances, the actions of ordinary people cut no ice. Then He creates tat átmá – tadátmá [in the shloka], that is, Táraka

Brahma. Táraka Brahma polarizes dharma and adharma. He makes them prepared to fight. Whenever dharma comes into a secondary position, a degraded position, a depraved position; that is, dharma is being defeated by adharma in that temporary phase of the war – finally dharma wins, but you know, a war is divided into several phases, and each and every phase is known as a battle. So in one battle, adharma may win, in another battle, dharma may win, but finally, as a result of the final fight of the war, dharma wins. Hence, O human beings, do not get scared, light is sure to come after darkness.

25 August 1978 morning, Patna

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The Purpose Behind the Advent

Paritráńáya sádhnám vinásháya ca duśkrtám;
Dharmasámsthápanártháya sambhavámi yuge
yuge.

[I incarnate Myself in this world from age to age for the protection of the virtuous, the destruction of the wicked, and the restoration of dharma.]

I will finish the talk started yesterday. Tráńa means "relief." Paritráńa means "permanent relief".

Who is a sádhu? One by whose actions others are benefited physically, psychically and spiritually is a sádhu.

What is vináshaya? By adding different prefixes to the word násha, its meaning is given different turns. Násha means the returning of an object to its cause. But if vi is added to násha, it will mean that kind of násha in which the object may not rise again.

What is duśkrtám? It means pátakii – “one who remains in pátaaka [sin]”. A pátakii commits both pápa [sin of commission] and pratyaváya [sin of omission] at the same time. Pratyaváya is worse than pápa.

What is saństhápana? Every object has its accepted standard or place. The act of moving an object from a fallen state to its original status is known as sthápana, and to look after that reinstalled object properly is saństhápana.

Sambhavámi means to be born samyak rúpena (with full manifestation). You must have heard of samyak darshana and samyak jiṇána. What is samyak birth? When the Nucleus of the universe gets a

quinquelemental base, that alone is sambhavámi. In your philosophy, that is known as Táraka Brahma. By accepting the physical base, that Entity roams in the world of bháva [idea], and at the same time It remains connected with the nirguña [unqualified], nirákára [formless] and bhávátiita [transcendental] Entity, beyond the periphery of mind.

The last words are yuge yuge. A yuga is generally considered to be the termination of a period. You know, human existence is an ideological flow. When the popular standard and social values descend from crude to cruder, and human beings feel restless in that atmosphere, Parama Puruśa brings about a change in the flow of that thought. When the popular standard and the values are radically changed, that is known as a yuga. This kind of change is beyond the capacity of human beings. Only Táraka Brahma can materialize it.

Therefore Kṛṣṇa says, “I cause the Nucleus to be born.”

A yuga parivarttana [change in age] is taking place. All of you plunge wholeheartedly into making sadvipra samāja [spiritual society]. Do not be indecisive, do not hesitate, and do not under any circumstances feel fear. Your victory is a certainty.

26 August 1978, Patna

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Mental Equipoise

In reality, man wants neither joy nor sorrow. Man seeks mental peace and quietude. In daily life, man comes in contact with different kinds of people. At times he even fights with

some people. How will he then find mental peace?

Those who do injustice will also suffer injustice. The people who do injustice will lose their mental balance in any fight. Those who do no injustice will be able to maintain their balance in their fight against injustice. This is the characteristic of a person who has attained mental quietude.

Jealousy and hatred can cause you sleepless nights. When the person you hate suffers a setback, you normally do not feel sorry for him or her. But you must have compassion for even the most sinful. You must feel sorry for them.

There is a Hindi couplet in which a man is asked why he looked sad. "Have you lost something, or have you given something to somebody?" The man replied, "I have not lost anything, not have I given something to somebody. I am sad because I see others

getting something that I do not get.” Such envy and jealousy is mentally degrading. Do not despise even the most fallen, the most sinful, and the most wretched. You will degenerate mentally and spiritually if you hate anyone.

Lord Buddha said:

Win falsehood by truth (satya,)

Win the miserly with generosity,

Win anger by non-anger.

The intelligent thing for you to do would be to never get angry. Be moral in the midst of immorality and falsehood. If you have this skill, you will triumph in any battle. You will remain unassailed.

Lord Krśńna says in the Gītá that you should not be dejected in sorrow, nor should you be excited in joy. You should always maintain your mental balance.

You see now that Ananda Marga’s fame is on the rise. What should we do? We must maintain our mental balance and remain

indifferent to both praise and slander, to both joy and sorrow. A rich person once abused Lord Buddha. He remained unperturbed. By refusing to accept the abuse, he returned the slander. When I was in jail, I was subjected to a lot of calumny by some people and these very people now praise me. But I was indifferent to all their slander, and now I do not want their adulation.

27 August 1978, Patna

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The Complications of Doing Evil

Doing what a human being should not do is pápa, and not doing what a human being should do is pratyaváya. Pátaka includes both pápa and pratyaváya. You should not steal, and, if you do, you commit pápa. You should assist a helpless person, and, if you do not, you commit pratyaváya.

Pápa seems good as long as we do not get the reaction of our pápa. Have you seen a washerman washing clothes in an Indian town? He lifts the clothes he is washing high up in the air, and the clothes think they are moving up and feel elated. But they do not realize that the higher they are raised, the harder they are hit against the washing stone. The persons who commit pápa are like those clothes who think that they are having a nice time and are moving up. They enjoy themselves in pápa. But when they suffer the reaction of pápa, they find themselves in misery, like the clothes they get beaten on the stone.

There is a difference between “svaccha” and “bhadra.” Svaccha means good or clean; for example, the water is svaccha (clean). Bhadra means internally and externally good. Bhadra persons are very cautious before doing anything. They think what the reaction of their action would be. They do good and keep doing good, even if they do not immediately obtain the good reaction of their benevolent deeds. They do not mind suffering till they start getting the good reactions of their good deeds. And once the reactions of their good deeds begin, then there is bliss and only bliss. While doing evil, people may enjoy themselves. But when they start reaping the reactions of their evil deeds, there is only misery. A dishonest person travels without a ticket in a first class compartment. He wants to cheat the railways and have fun. But an honest person will buy a second class ticket and may travel in great discomfort. The dishonest person has fun, but only for some

time. The ticket checking squad comes and fines him or arrests him. He has to hang his head in shame. But the honest man (though poor) reaches his destination honourably. The dishonest person has misery in the end. The honest person lives a clean life and remains happy with what he has. The dishonest man accepts bribes and indulges in various corrupt practices. He does not pay his income tax and builds a palace for himself. But one day the income tax officials raid his house and prosecute him for tax evasion and amassing ill-gotten wealth. He lands in jail.

So, before you commit any pápa, you should think about its adverse reaction, immediate or subsequent. In good action, there may be some pain, but the reaction will always be beneficent.

Do good. But do not be arrogant and vainglorious. Arrogance and false pride can ruin Ananda Marga.

28 August 1978, Patna

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Be Firm

In the eight-fold path of bliss propounded by Lord Buddha, the first point is saṁyāk samkalpa – proper ideology. There cannot be proper movement unless there is a proper ideology, a right destination. For proper progress and right movement, we need a proper ideology and firm resolve. Establishing your goal, with firm determination to realize it, is saṁkalpa.

When Lord Buddha first sat in contemplation, his goal was not fixed. There was doubt and confusion in his mind. He was not certain of what he wanted. And so, whatever he wanted,

he was not certain of getting it. But later, when Buddha sat in contemplation (after eating some sweet rice made in milk which was given to him by Sujátá), he took a complete saṁkalpa. He fixed his goal and made a firm determination to achieve it. He resolved that he would not get up from his contemplation until he attained spiritual realization, even if his body perished. Then he succeeded in attaining his goal.

The firmness of a person's resolve makes him great. However lowly a person may be, he can become great by his determination. If you have a firm resolve to realize your goal, you shall become great. Without a firm resolution, you cannot achieve anything.

29 August 1978, Patna

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Tears of Supreme Happiness

Asato má sadgamaya tamaso má jyotirgamaya
Mrtyormá amrtaṁ gamaya ávirávirmayaedhi.

* * *

Rudra yatte dakṣiṇaṁ mukhaṁ tena máṁ
páhinityam.

The rṣi prays, "Lead me from the mutable (asat) to the immutable (sat), from darkness (tamas) to light (jyoti), from morality (mrtyu) to immortality (amrta)."

Before understanding the meaning of the shloka, try to understand properly the significance of the words used in it and their reference. The first pair of words is "asad-sad." That which undergoes a process of metamorphosis is called "asad." There is no happiness in it. We don't want this changing

world; it gives us pain. It converts our happiness into unhappiness. The second word is "tamas." Where there is tamas there is no essence of spirituality. Therefore the prayer petitions someone to take him from asad to sad, from darkness to light.

Through change, a baby becomes old. Final change is known as "death". That which is mutable is death. Therefore the r̥sí wants to be led from mortality to immortality.

Bear in mind always that the coming of an entity with akalyáña (that which is spiritually bad) is prádurbháva. Prádurbháva is the premonition of akalyáña. The exact antonym for this is ávirbháva. Ávirbháva is connected with kalyáña (spiritual good). Ávirbháva happens all of a sudden. When there is a premonition of something blissful, it is ávirbháva. You say, "Let your ávirbháva be in me."

One who makes others shed tears is "rudra." Soft weeping is known as "rudana," and

weeping loudly is "krandana." Similarly, there is smiling and laughing. So rudra will make you shed tears - whether you weep slowly or loudly.

Sadāshiva takes āvirbhāva. He is beneficent (kalyāṅakāri.) Since He has three eyes and five faces, He is known as "Trinetra" and "Paiṅca Vaktram." Of His five faces, the one on the extreme left is Vāma Deva. The other four are Kálāgni, Kalyāṅa Sundaram, Iishāna and Dakśiṅeshvara. Vāma Deva is one who punishes mercilessly. Dakśiṅeshvara gives warning (tādana). Kálāgni warns of the consequences and gives a hint of punishment. Kalyāṅa Sundaram says, "You are quite good. Come and take your place." Iishāna makes one understand in sweet language and punishes also.

When Rudra is on the right (dakśiṅa), we pray to Him, "O Shiva! Protect me as Dakśiṅeshvara." Even if He is happy, He also makes one weep. Tears fall from the outer

side of the eyes in happiness, and from the inner side of the eyes in unhappiness. Therefore He is known as "Paiñca Vaktram."
30 August 1978, Patna

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Who Is Gopa?

People do japa kriyá in a very crude manner. It can be said that their method of incantation is like the talk of a parrot. Parrots talk, parrot say so many things, without understanding the meaning, without understanding the spirit of what is meant. Japa kriyá becomes as meaningless as the talk of a parrot for those who do it without love or emotion. It even

loses the value of internal suggestion, intro-
psychic suggestion.

Japa kriyá is withdrawing all propensities from their extroversive movements and guiding and goading their collective force unto the Supreme Cognition. Where the Supreme Cognition is not loved, where the Supreme Cognition has not been accepted as the only object of adoration, withdrawing one's propensities becomes meaningless, because they are not guided unto Him.

Dhyána is withdrawing the mental propensities from all extroversive entities, and then collecting those withdrawn mental forces, mental propensities, and urging them towards the Supreme Entity. If there is no love for the Supreme Entity, this movement cannot be done. Where there is no love, the mind will not run after Him. So dhyána also becomes meaningless.

"Dhyána" comes from the root verb "dhae," which means to withdraw the mental

propensities and to goad them towards Him. So, if people practice all these things without having love for the Supreme, they won't be able to get anything. But, if there is an iota of love, if there is a wee bit of love, they gain everything. Only those intelligent people who know this – even if they are not efficient or proficient in the sphere of dharma; even if they are not efficient in doing japa kriyá; even if they know nothing regarding yoga; even if they know nothing regarding celestial and extra-celestial knowledge; even if they do not understand guru bhakti; even if they do not understand the inner spirit of japa; even if they do not know jñána – can get everything if the spirit behind this idea of loving the Supreme is just in a rudimental phase. In a later phase it becomes, "I love Him not to get anything; I love Him because I get pleasure in loving Him – and for no other purpose." And in the final stage the devotee feels that, "I love Him, not to get any pleasure for myself. I

love Him, because I want my love to give Him pleasure." That is purely unilateral, not reciprocal. Where there is the idea of reciprocity, it is not devotion, it is an ordinary commercial transaction – give some money, get some article. Here the devotee wants to give everything to the Supreme Entity and wants nothing in return. I love you, not for myself. I love you because I want my love to give you pleasure. So, in that last, final stage, the devotee's only wish is to give Him pleasure. In Saṁskṛta, the root verb "gup" means "to give pleasure to", and the man who has developed this type of love for the Supreme is called "gopa." "Gopayate yah sah gopae" – the one who gives pleasure to Lord Kṛṣṇa is "gopa."

31 August 1978, Patna

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Devotion

It has been said in Bhakti Shástra
 Bhaktirbhagavato sevá bhaktih
 premasvarúpiñii,
 Bhaktiránandarúpá ca bhaktih bhaktasya
 jiiivanam.

What is meant by "bhakti"? The word "bhakti" has been derived from the root verb "bhaj" by adding the suffix "ktin". "Bhaj" means "to call with devotion"; that is to call the Lord with utmost devotion, taking Him to be everything of one's life, is bhakti. In other words, bhakti is to move towards Him after withdrawing all the expressions of one's mind.

Now what is shástra? Shásanát tárayet yastu sa shástra parikiirtitah. That which governs or disciplines for liberation or all-round salvation

is shástra. In the case where the parents govern their children only for the sake of governing, when the children grow up and realize this they begin to disobey them. But where the discipline and control is aimed at salvation or liberation, that discipline is the discipline of shastra.

And what is bhagaván? The word has been derived from the root word "bhaga" plus "maetup" suffix. "Bhagaván" means one who possesses the following six qualities: áeshvarya, prátapá, yasha, shrii, jiṅána and vaerágya.

"Aeshvarya" means "occult power", which in Saṁskṛta is also known as "vibhúti". "Vibhúti" has two meanings – "ash" and "occult-powers". Here "occult-powers" are eight in number, namely ańimá, mahimá, laghimá, prápti, prakámya, vashistva, iishvaratva and antaryámitva.

In the English language, “aeshvarya” is known as “occult power”; that is, that which is acquired by cult is “occult”.

Pratápa: He establishes Himself by His own power. Those who are not dhármikas get scared by His power, and those who are dharmikas find supreme protection in Him.

Yasha: By His advent two things happen simultaneously. On the one hand, He gets staunch supporters, and on the other, sworn enemies. The whole human society gets clearly divided into two camps – moralists and immoralists, the bad elements. Everyone has to join either of the two camps, and complete polarization takes place. If one is the North Pole, the other one is the South Pole. He is crowned with success and glory and at the same time faces bitter criticism and infamy. This happened to Lord Shiva and Lord Krśńa also. During their time also the whole society got divided into two camps – the moralists and the immoralists. Remember always

dhármic people are ultimately bound to be victorious.

Shrii: Shrii means "attraction", the sweet touch of attraction. This word is made up of "sha", "ra" and "ii". "Sha" is the acoustic root of the mutative force, "ra" is the acoustic root of the actional faculty, "ii" denotes feminine gender. Hence "shrii" means "one who possesses the actional faculty of the mutative force".

Jiṅána: "Jiṅána" means "knowledge of the self" The knowledge of the self is the real knowledge. All other forms of knowledge are not knowledge at all, rather they are only shadows of knowledge. There is absence of true knowledge. This knowledge of the self can't be obtained from study of books, but can be acquired by merging all one's desires into Him, as He is knowledge incarnate and knowledge personified.

Vaerágya: Non-attachment. In Saṁskṛta the word "vaerágya" has come from the root verb

“arinj”, as has “rainjana”, which means “to paint” or “to colour” – that which colours the mind. “Prabháta Rainjana” means “he who colours the dawn”. Every object is vibrational and has its own colour. Due to the particular colour of an object, your mind gets attracted to it. So, you should not be attracted to the colour of any object.

So it has been said, “Bhaktirbhagavato sevá” – “Devotion is service to Bhagavat or Bhagaván”. Here Bhagaván means “He who has bhaga”, that is, He who embodies all the above-mentioned six qualities. Bhakti is service to Bhagaván.

“Bhaktih premasvarúpiñii” that is, “devotion is pure love”.

“Bhaktiránanda rupáca” – “The only desire of devotees is to give pleasure to Bhagaván.”

“Bhakti bhaktasya jiiivanam” – “Devotion is the life of devotees.” Just as a fish cannot live without water, devotees cannot survive

without devotion. Devotion is the essence, the very source, of life.

What is then the most precious thing in human life? It is devotion. If one has gotten devotion, one has gotten everything, and nothing remains unrealized. Devotees have to serve the Lord.

Now, what is the true service? To serve His creation is the real service. In common practice, we see that the parents are pleased when their sons or daughters are served. Similarly, the simplest and easiest way to please Me is to serve humanity. Forget whatever you were in the past, or whatever you did in the past, and from this auspicious moment on dedicate yourself to the service of humanity.

1 September 1978, Patna

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Savitr Rk

In the Vedic hymn-prayer,
 Asato má sadgamaya tamaso má
 jyotirgamaya;
 Mrtyormá amrtañ gamaya ávirávirmayaedhi,
 the proper spirit should be to request the
 Supreme Self to guide the mind. That is, the
 mind should be goaded to the path of bliss. It
 should be properly guided. When the thoughts
 are purified everything is purified. So one may
 ask only one thing. That is, "O Lord, remove
 my mental impurities and justify my psychic
 base".

I also said that one could ask for the same
 thing in the Gayatrii Mantra. It is incorrectly
 called Gáyatrii Mantra. Its actual name is
 "Savitr Rk". The Rk Veda, the oldest scripture
 in the world, is divided into several portions,

and each and every portion is known as a mañdala and each and every mañdala is subdivided into several "súktas". Each and every súkta is further divided into "rks". That is, each and every shloka of the Rk Veda is known as "rk". That is why the Veda is known as the "Rk Veda". This particular mantra, which is commonly known as the "Gáyatrii Mantra", is a rk of the third mañdala, sixty-second súkta, tenth rk. In the Rk Veda, the rk is named by the word used in the rk for addressing the Supreme Entity. In this rk the Supreme Entity is addressed as "Savitá". That is why it is known as the "Savitá" or "Savitr Rk", "the rk for Savitá".

During the time of the Vedas people could not write. Scripts were not known to them. The guru would speak and disciples would listen. The ear is called "shruti" in Saṁskṛta – That is why one of the names of the Vedas is "Shruti". The disciples could not read because there was no script. The Saṁskṛta language

has no script of its own. It has been written in different local scripts throughout the ages.

In the Savitr Rk it has been said.

Om̐ bhúr bhuvah svah

Om̐ tat saviturvareńyań

Bhargo devasya dhiimahi

Dhiyo yo nah pracodayát om̐.

It is composed in a particular rhythm known as the gáyatrii rhythm. In the Vedas there are seven recognized rhythms - gáyatrii, uśńika, triśtúpa, anuśtúpa, brhati, jagatii and paunkti. In gayatrii rhythm there should be three lines, and there must be eight syllables in each and every line. The rśi who composed that mantra is known as the "rśi of the mantra". The rhythm in which it was composed is known as the "chant of the mantra". This is the original mantra. The first portion is a later addition. It has been taken from the Atharva Veda, and is not a part of the original mantra. The three lines are:

first line – Tatsavitur vareṅyaṁ

next line – Bhargo devasya dhiimahi

last line – Dhiyo yo nah pracodayát oṁ.

There should be eight syllables in each and every line. Now the first line, "Tatsavitur vareṅyam", has seven syllables. As per rule there should be eight syllables. In the Vedic system whenever there is any clash between grammar and rhythm the rhythm is to be supported and not the grammar. Here, for the sake of rhythm, the correct pronunciation should be, "Tatsavitur vareṅi-yam". It has been cut into two portions.

In this mantra what is the prayer for? "O Lord, guide my mind, guide my thoughts towards bliss." This is the main idea, the central idea of this prayer.

"Oṁ bhuh bhuvah svah oṁ tatsavitur vareṅyam." The mantra starts with "oṁ".

What is "oṁ"? Whenever there is an expression, whenever you do something, there is a cosmic expression. If you are

walking, you are moving, the sound "khat-khat" is created, so there is a cosmic expression. If you are laughing, the sound "ha-ha-ha" is created. Wherever there is any action or any actional expression, there must be an acoustic manifestation.

The Supreme Entity creates. To create is also an action, it is also work. During creation He creates with His mind. He creates nothing externally. He creates everything internally, because nothing is external for Him – everything is internal. This quinquemental world, which is something external for us, is purely an internal phenomenon for him. Not phenomena, not the plural, because for him it is a singular expression. That sound is "a-a-a-a-a-a".

Here "a" is the first letter of the Tantric alphabetical order. The first letter is "a". The first letter is "alpha". The first letter is "a", the "a" sound.

Then after expression you have to preserve it – nourish it. The actional expression to preserve something is “u”. The sound is “u”. It is the acoustic expressions of preservation and nourishment. Hence “u” is the sound.

After creating anything in your mind, what do you finally do? You withdraw these mental expressions or mental panoramas within yourself. This process of supreme withdrawal by Parama Puruśa is represented by the consonant “ma”.

A-U-Ma therefore represents creation, preservation and destruction. Hence this mantra, this incantation, starts with the sound “aum”, “om”. He as Creator or Generator creates the sound “a”. He as Operator creates the sound “u” and He as Destroyer creates the sound “ma”. Generator, Operator, Destroyer; G-0-D - “God”.

These expressions are septilineal, arranged in seven strata, seven layers. Broadly speaking they may be classified within the groups of

three layers – the physical, psychic and astral worlds. The Cosmic Creator, Cosmic Generator, is the creator of the three, that is, the physical, psychic and astral worlds. He is the creator. Now who is the creator of the human body? He is the creator. Who is the creator of the human brain? He is the creator. So He is Savitá. "Savitá" means "creator"; "savitá" means "father". For this little planet earth, the sun is savitá. The sun is the father. And for all these planetary systems, all the stars with their own planetary systems, He is the creator. The Cosmic Nucleus is the Father, Supreme Father.

We meditate on the divine effulgence of that Supreme Cosmic Father who created these physical, psychic and astral worlds. And why do we meditate on His divine effulgence? So that He may guide our intellect unto the path of bliss.

So before one gets initiation one may make a request before the Cosmic Father like this, "O

Lord, guide my intellect, goad my intellect unto the path of bliss, so that I may do something in this universe." And when one gets ísta mantra, gets initiation, then he is to do as per rules. He need not pray for anything else, because he has gotten initiation. Every entity is effulgent because of Him. He brings about the recreation of His progeny. All cometh from Him and goeth unto Him. Why do we meditate on Him? So that He may guide our intellect on the right path.
2 September 1978, Patna

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Supreme Desideratum

All the manifestations of the world are vibrational. The fundamental reality is vibrational. It is so not only for the realm of those quinquementalities, but also for the ectoplasmic and supra-ectoplasmic strata. These vibrational manifestations come in contact with the living being through different cells and organs. Amongst the sensory organs, the most important experience living beings acquire is ocular experience. Ocular experience is received through the optical nerves.

In the realm of vision, colour is a very important factor. White represents the sentient principle, red represents the mutative principle, and black represents the static principle. There are seven controlling colours, and the process of permutation and combination to convey the large number of colours is not infinite. Had it been infinite in character, this expressed universe would also

necessarily have been infinite. But actually this expressed universe is big, but not infinite.

That singular entity, with the help of different expressions of Prakrti, or different – what should I say – tactics of Prakrti, can emanate innumerable vibrations. That is why it is said that although He Himself is colourless, His creation is in innumerable colours. It is a colourful universe, with so many colours attracting living beings.

White is no colour. The combination of all the colours is white. Black is no colour. Want of colour is black.

With the help of different manifestations of the Operative Principle, the noumenal cause remains a singular entity, but the phenomenal expressions are many. The noumenal world is singular in character; the phenomenal world is multifarious in character.

But why does He create this universe of so many colours, where there is a mess of so

much colour? Why? What for? What is the intention? Why does He create like this? “Varñānānekāni nihitārtha.” Why? The inner spirit, the intention, is known only to Him and to nobody else, and whoever comes in close contact with Him, whoever is in deep love with Him, can understand the inner spirit. A jñānī cannot know it, only devotees can know it, because devotees can come in close contact with Him and know the secret from Him secretly.

If one moves towards the emanative point, the point from which all vibrations emanate, one will discover that the starting-point is the Supreme Entity and that one is moving forward as per pulsation of vibrations emanating from that Entity. One finds that the culminating point, of these vibrations is also that Supreme Desideratum, that Parama Puruśa. That is, the starting point is that Supreme Entity, and the culminating point of these vibrations is also that Supreme Entity.

And to the Puruśa who is the starting-point and who is the Desideratum, to Him I say that He should attach our intellect with the spirit of welfare, with the spirit of shubha. This should be the only prayer for each and every living being.

3 September 1978, Patna

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The Singular Entity

Eko hi Rudro na dvitiiyāya tasthurya

“Imánllokániishata iishaniibhih

Pratyań janám stiśthate saincukopántakále

Samśrjya vishvá bhuvánani gopáh.”

The question arises – is the Supreme Entity, the Supreme Faculty, a singular one or a

plural one? The question of plurality in the controlling faculty is a knotty one. The r̥sí says the important law, the Supreme Controlling Faculty, is a singular one – a singular one. There cannot be any plurality in it. That is, it is singular and shall remain singular forever. Actually, one day I told you that the proper significance of the term “rudra” is “the entity that makes you shed tears”. And I also told you that to shed tears does not always mean lamenting. When you shed tears due to sorrow, when you are aggrieved, tears come out from the inner sides of the eyes straight downwards, and when you shed tears due to pleasure, then they come out from the outer sides. Tears coming out while lamenting is known as “shokáshru”, and tears coming out in pleasure is known as “ánandashru”. When you are in a predicament, having to undergo great troubles, the tears that you shed are due to Him; and when you shed tears in pleasure, it is also due to Rudra. Due to so

many clashes and cohesions in this expressed world – all its attributions – people shed tears. This world of attribution is a creation of His, so He is the Rudra. Had there been more than one Rudra, the system of the conformity of the universe would have been lost. So Rudra cannot be more than one. That is why I have said, “Na dvitiiyáya tashurya.” You cannot have any supporter or competitor. That Rudra, the Supreme Entity, is the controller of the universe. “Iish” means “to control”, and that entity controls this universe with the help of His Operative Principle. That is why in *Ánanda Sútram* it has been said, “Shaktih sá Shivasya shaktih” – Shakti is the Operative Principle of the Cognitive Faculty. The Cognitive Faculty does not belong to the Operative Principle, rather, the ownership of the Operative Principle lies with the cognition. Without cognition there cannot be any Operative Principle, but without an Operative Principle there can be the Cognitive Faculty.

He controls this universe – the Supreme Cognitive Faculty controls this universe with the help of His innumerable Operative Principles.

Everything cometh from Him, remaineth in Him and goeth back to Him. He creates, He retains, He destroys. Actually, you know, there will not be any total annihilation and there will not be any thermal death of the universe. But, in a particular portion of the universe or in a particular portion of any planetary system, there can be, there may be, thermal death. In the past there have been so many thermal deaths, and in the future also there will be many thermal deaths, but only in a particular portion of the universe. The universe as a whole will never cease to exist. It will remain forever. So one should not be affected by the scare that the World is coming to an end. There may be death of this small planet earth, but the universe as a whole will never die. Before the death of this earth you or your

descendants may quit this earth and go to some other planet of this solar system or any other planet of any other solar system. It is quite possible, quite probable that it may happen like this.

When complete annihilation takes place in a particular portion of the universe, He remains there, too, and it means that nobody will ever become helpless or hopeless. He remains in contact with the entire creation. This grace of His is known as "prota".

And when He keeps in contact with an individual, as he also does, that relationship, that companionship, is known as "ota".

He is connected with the universe both individually and collectively. His individual relationship is known as "ota-yoga" and His collective relationship is known as "prota-yoga". That is why we say, "otah protah yogábhyám sańyuktah puruśottamah".

“Pratyaṁ janāṁstīśhate saincukopāntakāle” means the stage of complete annihilation. He is with everyone. So fear not.

“Saṁsrjya vishvá bhuvanāni gopáh.” After creating this universe what did He do?

“Bhuvanani gopah.” He concealed Himself. He concealed Himself just behind His creation. He does not remain in the forefront. He keeps Himself just behind His creation. So in order to find Him we will have to search through His creation. There is no other way. And to find Him, you will have to make a special endeavour, and that special endeavour to find Him is known as “sádhaná”.

Therefore, by subjective approach through objective adjustment, you have to attain Him. This is the foremost duty of every human being.

4 September 1978, Patna

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Lord of All Lords

Ésa ha devo pradisho'nu sarváh
 Púrvvo ha játah sa u garbhe antah
 Sa eva játah sa janiśyamáñah
 Pratyam janámsttiśthati vishvatomukam.
 He is that very Entity. He is that very Deva
 who functions in all the corners of this
 universe. What is Deva? "Deva" means –
 Dyotate kriidate yasmádudyate dyotate divi
 Tasmáddeva iti proktah stúyate
 sarvadevataeh.

The vibrational manifestations emanating from
 the Supreme Nucleus are known as "Devatás",
 and these devatás address that Supreme
 Nucleus as "Deva". That Supreme Nucleus is
 addressed by the term "Deva". He with His
 powers vibrates the entire universe, makes

the entire universe dance táńdava; and He by dint of His occult and supra-occult powers brings back everything unto His lap. This is the definition of "Deva", and these rays and pencils of rays coming out from the Nucleus are known as "Devatás". Deva is worshipped by the Devatás. This Supreme Deva is also known as "Mahádeva".

Tvamiishvaráńám paramań maheshvaram
 Tvań devatánań paramań ca daevatam
 Patih patiinań Paramań parastád
 Vidáma devań bhuvaneshamiidyam.

"Iishvara" means "controller". There may be so many controllers in a country, even in a village – controller of stores, controller of ammunitions, controller of agricultural products etc. There may be so many controllers. They are all iishvaras. During the Moghal period, the Moghal Emperors, known as "Dilliishvaras", the Lords of Delhi, sometimes used to forget, or rather were at a loss to find, the difference between Dilliishvara

and Jagadiishvara, the Lord of the Universe. Sometimes they used to think that they were Jagadiishvaras.

But amongst so many iishvaras, big and little iishvaras, lies Maheshvara, the Iishvara of all iishvaras, Lord of all lords.

I have already said, "You are the Supreme Devatá of all those Devatás;" the Supreme Devatá is Deva or Mahádeva.

Patih Patiináṁ paramaṁ parastád
Vidáma devaṁ bhuvaneshamiidyam.

"Pati" in "Prákṛta" becomes "ai". For example, "deshapati" becomes desái (desha + ai = deshái or desái). "Dalapati" becomes daloi (dala+ ai = daloi or dalui), and "bahaniipati" becomes bahanoi (bahanii + ai = bahanoi). So You are the Lord of all lords, You are the King of all kings. Wherever there is some functioning, wherever some action is done, what happens?

There is a subjective counterpart and an objective counterpart. When this universe is

the object, the Supreme Mind is the subject. Where the Supreme Mind is the object, Supreme Consciousness is the subject. When you see something, your eyes are the subject and the seen object is the object. Then, your eyes are the object and your mind is the subject. Next, your mind is the object and your átman is the subject. Then your átman is the object and Paramátman is the subject. So, He is the Supreme Subject. He is the Para of all paras.

Object is "apara" and subject is "para". He is both Paresha and Aparesha.

Vidáma devaṁ bhuvaneshamiidyam

He is the Deva. He emanates all the pencils of rays and pencils of vibrations from His infinite body. One is to know Him. He is respected and decorated and adorned in the universe. He is that Deva.

A microcosmic fraction of a particular vibrational expression can be known, can

come within the periphery of human knowledge, not more than that.

Tava tattvaṁ na jānāmi

You are the King of all kings. King of all kings – that is “emperor” in English, in Saṁskṛta “samrát”. He is the Supreme Subjectivity – Subjectivity of all subjectivities.

If you are to know anybody you are to know Him only. Now one may raise the question: When I am His object, how can I make Him my object? When you meditate on Him, you accept Him as your object. But everything is His object so how can you make Him your object? Yes, it is a knotty question, but the reply is very simple. When you meditate on Him, He does not become your object. At that time you are to think that the Supreme Subjectivity is seeing you. He is seeing you as His object.

Just now I said that this Supreme Deva functions in all directions. There are ten directions. First – north, east, west, south –

four clear directions, lateral directions. (N-e-w-s - "news". What you get, what you acquire, what you gather from north, east, west and south is news, n-e-w-s.) Then there are the sub-directions: ishán, naerta, agni, váyu – north-east, north-west, south-east and south-west. These four sub-directions are called "anudisha". Now east, west, north, south, up and down, the six lateral directions, are known as "pradisha" in Saṁskṛta. Six pradisha plus four anudisha – six plus four is equal to ten. He functions – that Singular Entity functions – in all ten directions. Not a single direction is neglected by Him or ignored by Him, and nobody taking shelter in any of those ten directions can avoid His witness-ship.

If after doing something bad one tries to hide oneself in antarikśa, that is, in the sky, samudra madhaye, or under the water of the sea or in the caves of the hills, one will still not find any hiding place in the universe. That

Supreme Entity sees everything –
 “Púrvvohajátah sau garbhe antah”.

And this Supreme Deva expresses Himself in so many microcosmic forms, and those microcosmic forms are His objects. Each of His reflections on those microcosms is one jivátmá, and when He witnesses His own reflected counterpart, He is known as “Pratyagátmá”. “Púrvvoha játah sau garbhe antah”. He acted like this. He displayed Himself like this in the past, He is acting like this in the present, and He will act like this in the future. “Púrvvoha játah sau garbhe antah.”

All that is in the world, all that has come here, all that is in the process of coming, all that may be coming, all that will come – all these things are his microcosmic manifestations. Something in the present is a reflection of the Cosmic Father; so is something in the past and so will be something still in the process of coming.

“Pratyam” janámstísthate vishvatomukhaṁ.
That is, He is Sarvatomukha. He is a multi-
faced Entity. That is, wherever you go or from
whatever corner you try to see Him, you will
see His face. You cannot escape seeing His
face; and your existence cannot escape from
His face. He is “Sarvatomukhii”. That is,
“multi-faced”.

This Puruśa has sahasra shiirśa – innumerable
brains. You have only one brain with limited
power and limited capacity, but He has
infinite, that is, innumerable brains, and
infinite capacity.

5 September 1978, Patna

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The Glory of Prañava

Sarve vedá yatpadamámananti

Tapámsi sarváñi ca yad vadanti

Yadicchanto brahmacaryaiñcaranti

Tattepadañ sañgraheña braviimyomityetat.

Here something has been said regarding the glory of Prañava. "Pra" – "ña" – "va". That is, the entity that helps you in moving towards your goal, in moving towards the Nucleus of the Cosmos, is called "Prañava". "Prañava" means "movement".

"Sarve Veda" means "all the Vedas". What is the meaning of "sarve"? "Sarvah" – "sarvao" – "sarve". "Sarva" means "everything".

In "sarva", there are three letters, "sa", "ra" and "va". "Sa" represents the sentient principle. Why is the letter "sa" the first letter in this word? When the first flow of creation emanates from Consciousness, from Cognition, the starting-point is certainly the

sentient factor. That is why "sa" is the first letter.

Then "ra". Whatever has been created, or whatever is in the process of creation, must have movement in it. There must be speed, and not only speed, there must be velocity also. And this speed comes from energy.

Without energy there cannot be any speed.

"Ra" is the acoustic root of energy. That is why "ra" is the second letter.

And "va" is the third and last letter. The letter "va" is the acoustic root of characteristics, properties. Each and every entity, each and every created being in this world, has subtle characteristics of its own. These are the properties, these are the svabhava. There is no entity in the world that has no svabhava. For properties, for characteristics, the acoustic root is "va".

Now, everything that exists in the world comes from the sentient principle of the Cosmic Cognitive Faculty. Hence, the starting

point is "sa". Everything moves with the help of energy. So there is "ra". And everything has some property, so there is "va". "Sa", "ra" and "va" – these three letters are present in each and every expression, and that is why "sarva" means "everything". Nothing can remain outside the periphery of sa-ra-va.

The "rk" of the Rk Veda means "to know". "Veda" also means knowledge. "Sarve Veda" means "all knowledge". "Knowledge" here means spiritual knowledge. "Knowledge" means supra-psychic knowledge. Psychic and physical knowledges are not true knowledges in the proper sense of the term, because they vary according to variation in time, space and person. They are not absolute entities.

"Berlin was the capital of Germany". "No, no, no, Bonn is the capital of Germany". Both are equally correct, only there has been a temporal gap, a gap of time.

"Tapah" means undergoing pains, troubles, predicaments, tortures for the purpose of

attaining the goal. It is called "tapasyá". Those munis, those rísis, those spiritual aspirants who undergo tapah, who expose themselves to tapah to attain their Supreme Desideratum, undergo such troubles, for what reason? To attain that very Entity.

"Icchantum" means "desiring the spiritual". People who want to establish themselves in supra-psychic strata are icchantu. They are spiritual aspirants – those who want Him, those who have accepted Him as their only subjective counterpart in the physical stratum. I told you the other day that He is the Supreme Subjectivity and others are the objects. He cannot be your object. This is philosophically and psychologically correct. But during your meditation, what do you do? What should you do? He cannot be your object; He is the subject, He is everything. He sees you, because He is the subject, you are the object. But if you are thinking of Him, then He becomes Your object. How can He become

Your Object? It is an impossibility. To resolve this, I told you that as you do meditation, with the help of Your incantation, you should think that He is seeing You. That is the secret.

“Brahmacaryaiñcaranti” – What is “brahmacaryam”? In Saṁskṛta, there are many root verbs for “movement”. One word is “calati”. “Calati” is a general term that means moving, walking, going. Another word is “carati”. “Carati” means “moving while eating”. You are moving, at the same time you are eating – like a cow, “carati”, because she is also eating. And when you move along the road while eating peanuts, you are also “carati”, because you are moving and eating peanuts (you know, groundnuts, “chiniyá bádám” in Bihar, “mugphalii” in Hindi). If you eat while moving, then at that time you are just like a cow.

Then “átati”. “Átati” is also movement, but while moving or touring, one is also learning

something. So "aṭati" means "moving while learning". Not ordinary moving like "carāṭi". Then there is "vrajati" – moving while enjoying something. Moving while enjoying pleasure, while enjoying bliss, is vrajati. Moving towards Him is vrajati – The person is getting pleasure while moving. See, there are so many verbs.

"Brahmacaryam" – that is "moving in Brahma while eating". What sort of eating? The person is getting all sorts of physical, psychic and supra-psychic pabula from the Cosmic Body of Brahma. Thus he who is moving in Brahma with the help of his second lesson, guru mantra, is brahmacārii. He always remembers the fact that all his movements are within the Cosmic Body of Brahma.

Acquire that rank, come in close proximity to that rank, I say. "Aum" is the controlling word. There are three sounds in it. You know, in the Indo-Aryan alphabetical chart there are fifty letters: sixteen vowels and thirty-four

consonants. Each and every sound of this alphabetical order, of this Indo-Aryan alphabetical order, is an acoustic root of a cosmic manifestation. So there are fifty controlling acoustic roots, and by the process of permutation and combination, a large number of acoustic roots of complex and complicated character may be created. (You all know permutation and combination and you know mathematics.) And this controlling letter, as I said, is called "prañava".

The r̥ṣi says the three controlling letters are "a", "u" and "ma". "A" is the acoustic root of creation. Hence "a" is the first letter of the Indo-Aryan alphabetical order.

Each and every vibration of the universe has a colour. That colour may or may not be visible. And there is certainly some sound. That sound may or may not be audible, but the sound is there. It may or may not come within the scope of our particular nerves. We may or may not hear it, but the sound is there. So

action and expression must have some sound, and the sound of creation is "a".

Why is "a" the first letter and why not "á"?

Because "a" is the acoustic root of creation. In the Roman script, "a". The pronunciation is "a" – "alpha", "aleph", same letter. And it is the acoustic root of creation.

And after creating something, you are to maintain it. You are to nourish it, you are to serve it, you are to feed it, you are to supply it with all necessary pabula. And this process of maintenance is represented by the acoustic root "u".

When you create something in your mind, you are retaining it for a short while, then you are withdrawing it within your mind; you take it back within your mind. Similarly, He creates something and after some time He withdraws it. This process of withdrawal is represented by the acoustic root "ma". For a mortal, this withdrawal is death, but for Him it is a simple process of withdrawal and nothing else. This

process of withdrawal by Him is represented by the acoustic root "ma", and that is why that day I told you, "ma" is the last letter, last consonant.

That is why it is "a" + "u" + "ma" = "aum".

That day I told you that "a" is the acoustic root of the generating faculty, "u" is the acoustic root of the retaining faculty, and "ma" is the acoustic root of the destroying faculty. Therefore He has three functions. He becomes G-O-D, that is, "Generator's" first letter G; "Operator's" first letter O; and "Destroyer's" first letter D: "God".

6 September 1978, Patna

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From Animality to Divinity

Sarve ca pashavah santi talavad bhútale
naráh;

Teśám jiṇána prakásháya viirabhávah
prakáshitah.

Viirabhávaṁ sadá prápya krameña devatá
bhavet.

–Rudrayámala Tantra

[In the beginning everyone is a pashu, an animal. But when spiritual thirst develops, these people become viira, heroic. And when they are firmly established in viirabháva, they become devatás.]

As a created being, everybody in the universe by birth is a pashu, an animal. But the standard of beings is to be exalted towards divinity, towards godliness. A pashu, that is, an animal, becomes man, man becomes god. This process, the process of exaltation, the process of upliftment, from animality to godliness, is your sádhaná.

In Sanskrit it is also said that
 Janmaná jáyate shúdra sańskárát dvija
 ucyate;
 Vedapáthe bhavet vipra Brahma jánāti
 Bráhmańah.

“By birth, everybody is a shúdra.” (Shúdra means “having all the wonts of animality”.)

“And when one gets initiation, that is, Vaedikii diikśá – that is, when one learns how to pray, how to express one’s desire to become human – the person is known as a dvija.” (Dvija means “second birth”. That is, the person is no longer an animal.) “And then after going through scriptures, acquiring proper spiritual knowledge, the person is known as a vipra. And after getting Tántrikii diikśá, that is, psycho-spiritual initiation, initiation in the realm of psycho-spirituality, the person becomes a Bráhmańa.”

Now the question is, have these pashus, these animals, these brutes, no future? Certainly they have. Because the Supreme Progenitor is

with everybody, and He is with these animals-in-human-form also. And a pashu whose object of adoration, that is, whose goal of life, is that very Parama Puruśa, will address Him as – what? As “Pashupati” [“Lord of Animals”]. “O Lord, O Parama Puruśa, we are pashus, we are animals, and Thou art Lord of the animals, Thou art ‘Pashupati.’”

So one of the names of Parama Puruśa is Pashupati. For sleeping humanity, the Supreme Consciousness, Supreme Entity, is Pashupati.

Teśám jñána prakásháya viirabháva prakáshitah – “And when they feel, when they realize, when they understand, what to do and what not to do, what are the dos of life and what are the don’ts of life, then they become bold.” Why bold? They are to fight against all sorts of adversities, all sorts of troubles, all sorts of inimical attitudes. So they are certainly heroes; and a hero in Sanskrit is called a viira. So at that stage of humanity

when this viirabháva develops, when a person becomes ready to fight against all opposite forces, he is a viira. In Tantra this is called viirabháva, and for him, the Supreme Entity is “Vireshvara”. The man becomes viira, and his Lord becomes Vireshvara – no longer Pashupati, but Vireshvara. One of the names of Parama Puruśa is Vireshvara.

When the person is fully established in viirabháva – that is, he is never to be frightened, never to be defeated, never to accept any defeat (you girls should remember that here “he” means “she” also) – then he is established in viirabhava. And that bháva is called divyabháva. And that man is no longer known as viira. He is a deva, or devatá.

Krameña devatá bhavet. “He becomes devatá, he becomes deva in human structure, deva in human framework.” That stage is divyabháva. Then that person’s goal, his object of adoration, becomes “Mahádeva”, not Vireshvara but Mahádeva.

In the first phase the Lord was Pashupati, in the second phase Vireshvara, and in the final phase Mahádeva. So the same Lord, according to one's own psycho-spiritual stratum, is to be addressed sometimes as Pashupati, sometimes as Vireshvara, and sometimes as Mahádeva. Now, I have said that a person has three types of expression: One expression is thinking, the thinking faculty, and the second one is speaking... In the first the function is within the nerve cells, and in the second, the function is – where? With the lips. And the third action is action with the physical body, corporal action.

Now in the case of pashus, that is, animals in human structure, the thought-waves move like this... and the lips speak like this... and the actions are like that! There is no adjustment amongst these three expressions. The person is a pashu, the person is in the stage of pashu, in the stage of animality, although the structure is like that of a human. In the

society these people are in the majority, and others are in a hopeless minority; and I want you boys and you girls to try your best to decrease the number of these pashus.

And in the second phase, that is, in the viira stage, the thought-waves move like that... but the words and the actions are one. That is, there are some differences between thoughts on the one hand, and words and actions on the other hand, but the words and the actions are the same. What these people say, they do. In society, these people, these people of viirabháva, are respected as great men, as Mahápuruśas, as leaders of society, as leaders of the country. But there is a defect in them also, because their thoughts and their actions are not the same. Their actions and words are the same, but their thoughts are not the same. Do you follow? They are [in] viirabháva, they are viira; their Lord is Vireshvara.

And in the final stage, that is, when one attains the stage of devatá, then what one

thinks, one says; and what one says, one does. There is no difference amongst thinking, saying, and doing. And that is the best stage of human structure or human existence.

You should all try to be like this, and I want the number of such persons, who have attained the stratum of devatá, to increase.

And you have become workers, or wholetimers, just to increase the number of these devatás in human society.

7 September 1978 Morning, Patna

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Beyond the Periphery

The path of spirituality is beyond the scope of symbolization. The supra-mental or supra-psychic existence of Parama Puruśa is beyond the territory of our minds. And the feeling of our minds cannot be properly expressed by our motor organs. So our mind is an imperfect medium for conceiving the actualities of supra-psychic existence; and for conveying momentary feelings, our motor organs are imperfect media. All your feelings cannot be expressed through the vocal organ or any other organ; for a small trouble you say, "Uph!" and for a very big trouble also you say, "Uph!" It is very difficult for you and also for others to differentiate the first "Uph!" from the second one. They do not express the same gravity, the same feeling.

Now, when our minds and the motor and the sensory organs fail to express certain psychic feelings, or express them only partially, then how can the mind express or symbolize the Supreme Self? It is impossible. Still, we call

that supra-psychic-existential Entity "Parama Puruśa". This is also a symbolization.

The meaning or inner spirit of this form of symbolization is that when we call Him "Parama Puruśa" we say, "O Parama Puruśa, we call You that in order to express our inability to symbolize You." Therefore to know Him you have to go beyond the periphery of your whole relative structure and finally attain unity with Him. This alone will be the supreme expression of all human śádhaná.

8 September 1978, Patna

The End

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Declaration

All human beings, irrespective of gender, caste, creed, religion, rich or poor have equal right to learn and practice spiritual Meditation and get guidance to move along path of spirituality. The science of spirituality is also termed as 'Yoga'. Knowledge of Yoga should never be used for commercial purpose. It should be distributed free of cost. Anybody can learn Yoga meditation, free of cost, at any time from Monks and nuns of "Ánanda Márga Pracaraka Samgha".

The ultimate goal of human life is to experience absolute peace the bliss. Only through God realization one can achieve bliss. God realization is possible only through Yoga meditation; there is no other way.

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