

Prout in a Nutshell

Part 10



Shrii Prabhat Ranjan Sarkar

[Contents](#)



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[Contents](#)

Copied from EE7.5

(Electronic Edition 7.5)

Published by:

Publications Secretary (Central)

Ananda Marga Publications,

Ananda Marga Ashram

V I P Nagar, Tiljala, Kolkata

© 2009 by Ánanda Márga Pracáraka Saíngha
(Central)

Registered office: Anandanagar

P.O. Baglata, Dist. Purulia, W.B., India

First edition edited by: Ác. Vijayánanda Avt. and
Jayanta Kumár

[Contents](#)

ROMAN SAṂSKRṬA ALPHABET

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

Those not familiar with either the Devanagari alphabet or the Bengali alphabet, and those not familiar with Bengali pronunciation, please see the pronunciation keys starting on page x.

অ	আ	ই	ঐ	উ	ঊ	ঋ	ঌ	৐	৑	এ	ঐ	ও	ঔ	অং	অঃ
অ	আ	ই	ঐ	উ	ঊ	ঋ	ঌ	লৃ	ল্লৃ	এ	ঐ	ও	ঔ	অং	অঃ
a	á	i	ii	u	ú	r	rr	lr	lrr	e	ae	o	ao	am	ah

ক খ গ ঘ ঙ চ ছ জ ঝ ঞ
 ক খ গ ঘ ঙ চ ছ জ ঝ ঞ
 ka kha ga gha ŋa ca cha ja jha ña

ট ঠ ড ঢ ণ ত থ দ ধ ন
 ট ঠ ড ঢ ণ ত থ দ ধ ন
 ṭa ṭha ḍa ḍha ṇa 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 ক্ষ
 শ ষ স হ ক্ষ
 sha śa sa ha kśa

অঁ জ্ঞ ঋষি ছায়া জ্ঞান সংস্কৃত ততোহং
 অঁ জ্ঞ ঋষি ছায়া জ্ঞান সংস্কৃত ততোহং
 aṅ jña rśi cháyá jñána saṁskṛta tato'ham

a á b c d d́ e g h i j k l m ḿ
 n ń 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

[Contents](#)

“, " qh “, " z “, etc., are required in the Arabic, Persian, and various other languages, but not in Samskrta.

" áda " and " ádha “, occurring in the middle of a word or at the end of a word, are pronounced " r̥ “ and “r̥ha “, respectively. Like " ya", they are not independent letters. When the need arises in writing non - Saṁskṛta words, "r̥ “ and “r̥ha" may be written.

Ten additional letters in Roman Saṁskṛta, for writing non-Sanskrit words:

ক	খ	জ	ড়	ঢ	ফ	য়	ল	ৎ	অঁ
ক্	খ্	জ্	ড়্	ঢ্	ফ্	য়্	ল্	ত্	অঁ
qua	qhua	za	r̥	r̥ha	fa	ya	lra	t	aṅ

Publisher's Note:

Prout, an acronym for “Progressive Utilization Theory”, is a comprehensive socio-economic philosophy developed by the author from the beginning of 1955 until his passing away in October 1990. The author defined Progressive Utilization Theory as the “progressive utilization of all factors”, and those who support this principle as “Proutists”.

Translated from original Bengali.
Meaning of Bengali words are given
in footnotes.

Contents

1. [Song, Dance and Instrumental Music](#)
2. [Aesthetic Science and Saṁgiita](#)
3. [Supra-Aesthetic Science and Music](#)
4. [Art and Science](#)
5. [Shiva's Teachings – 2 \(continued\) \(Discourse 14\)](#)

Song, Dance and Instrumental Music

Once a certain boy asked me to say something on music and dance. I said that the subject was very interesting, that I would write an essay on it in the future – that would be better. Now I will only say something in brief.

Everyone knows that Sadáshiva was the original propounder of the science of music in this world. The same Sadáshiva was the propounder of Áyurveda, the science of

medicine. At the same time He invented dances, songs, the science of instrumental music and many other things. Besides these, He found the link between the exhalation and inhalation of breath on one side, and dance, song and instrumental music on the other. This is called Svara Shástra. The collective name of dance, song and instrumental music is saṁgiita, or music. The word giita is derived from the root gae plus the suffix-hta. Now the question is, why was Sadáshiva so interested in the arts of dance, song and instrumental music?

I have already said on many occasions that ours is a subjective approach with objective adjustment – that is, to proceed through objective adjustment towards the fundamental cause. Adjustment means to arrange everything in such a way as to be acceptable. For instance, while cooking something, an expert cook always takes care that things are neither salty, pungent

nor sour: everything is in proper proportion. For instance, while preparing pulses (legumes), additional spices are fried in cooking oil and then the whole thing is thoroughly mixed into the dish. This is called Sambára [mixing] or santulan in Bengali. Actually, Santulan means to bring a mixture to the point of being tasty.

When Sadáshiva introduced the science of intuition practice, He had to keep in mind that there must be adjustment in the objective life of those who followed Dharma sadhana. In the absence of this adjustment, the mind becomes irritated and degenerates, and no concentration in sadhana is possible for such a mind. Thus Shiva selected three things which are very much in use in the objective world but which are, at the same time, immensely helpful in spiritual life as well: these three are collectively known as samángiita, of which the first part is giita, or song.

Songs [vocal] are rooted in the physical world, but their impact is on the subtler layers of the human mind. The mental world is the ectoplasmic world, the world composed of ectoplasmic stuff (cittáñu). Songs produce a vibrational wave which makes our mental waves straight, and these straightened mental waves in turn ultimately touch the point of the soul. Now to touch the embodied soul, the songs must have rhythm, melody and feeling (bháva). If there is no feeling, the song will lack sweetness. Therefore, songs must have deep ideas.

Simultaneously, Lord Shiva invented two more things: vādya [playing of instruments] and nrtya [dance]. What is vādya? Indo-Aryan music is divided into two main schools: Hindustani music and Deccan or Carnatic music. The basic characteristics of those two schools of music are that, based on specific rāgas or rāgiñiis, they give expression to different feelings. Then again,

there are other sub-schools of music. Each person tries to please Parama Puruśa in a particular style which is unique to him or her; these styles are known as gharáńás. In Bengal there is Viśńupuri gharáńá. In kiirtana there are different musical styles or gharáńá, such as Manoharshahi, Ranihati, Garanhata, Mandaran,(1) etc.

The speciality of these gharáńás is that they channelize a specific mental feeling towards the Supreme Desideratum through the structures of the rágas and rágińiis. Songs have bháva [suggestive meanings] and rhythm and melody also. But their soul is Bháva. Vádya [playing of musical instruments] is not like that. Then what is the role of vádya? It vibrates the mind and hence directly vibrates the ectoplasm and maintains parallelism with bháva. Once vádya loses its basic property to maintain parallelism with bháva, it becomes useless.

Now, regarding dance: dance expresses inner psychic feelings through chanda [rhythm] and mudrá [specialised gestures], without the help of language or words. In occidental dance, there is more beauty in rhythm. But oriental dance utilizes both rhythm and mudrá. These mudrás because of their close association with rhythmic qualities, have become more expressive and beautiful than the rhythmic occidental music. For instance, when we offer something, we perform a particular mudrá which is called sampradán mudrá. Similarly, there are other mudrás which also indicate different styles of offering, for example, prakśepa and such type of mudrás. We can offer things in any style we choose; we can direct a person to stop with a variety of mudrás also. Here we express ourselves without the use of words.

Now, how do these mudrás originate? The source of all sound is Paráshakti [primordial desire for expression], which is such a vast entity

that it cannot be explained in words. Next comes madhyamá shakti, in which we try to translate the bháva or mental form into action. The next stage is vaekharii shakti. When translating bháva into action, we need to take the help of our vocal cords. Then comes dyotamáná shakti. At first we try to express something: we may or may not be able to do so. In your own life, sometimes you might have experienced that you are unable to exactly remember a person, for instance Hari Babu, whom you have seen numerous times: you feel that you have something in your mind to express, but you cannot give any outward expression to your mental image. This is dyotamáná shakti, that is, feelings that you actually want to express.

The last stage is shrutigocará shakti. Now the characteristic of dance is to use mudrás to give expression to this last item, that is shrutigocará shakti, without the help of words.

The mudrás of dance are directly related to the ectoplasm: thus the specialities of oriental dance are easily appreciated by all.

Now, for objective adjustment in the physical world, Shiva propounded song, dance and instrumental music in such a manner so that it would directly vibrate the ectoplasm, so that the ectoplasmic movement converges into one point touching the soul point. That is why great people of all ages have encouraged all three aspects of music. In the history of saints, it is known that Maharśi Nárada played violin, sang songs and danced at the same time. In more recent times, Mahaprabhu Caetanya Deva also encouraged these three things: he said that the lyrics of the song should directly reflect Parama Puruśa Himself. And this category of song, directly reflecting Parama Puruśa is known as kiirtana. The other category of song that also reflects Parama Puruśa, but which expresses

many ideas before returning to the one central idea of Parama Puruśa, is called bhajana. This is the basic difference between bhajana and kiirtana. In this respect, I fully agree with the previous propounders: I also encourage these three things.

Now lalita mármik dance can maintain adjustment with kiirtana without causing fatigue in the human body. That is why lalita is prescribed in kiirtana. Mahaprabhu also prescribed it as part of kiirtana. Now, mármik means that which touches the innermost recesses of the heart: so it is called lalita mármik. The inventor of this lalita dance was Parvati: Shiva himself did not invent it. He did invent táńdava however. The inner motivation of táńdava is the following: “Destruction is inevitable, but I will continue to fight against destruction through struggle.” So there is a skull in one hand and a dagger in the other. The skull

represents destruction, and the dagger represents fight. The underlying feeling is, “I will not surrender to destruction or death. I will continue the struggle with this dagger.”

Furthermore, it is found that human beings are sometimes affected by various minor diseases; therefore they face minor, if not major, difficulties in practising sadhana. For instance, many small diseases such as liver trouble may cause problems from time to time, and to remove these types of hindrances, I invented the kaośikii dance on the 6th of September 1978. This dance serves as an antidote to twenty-two types of disease. All these things are intended to accomplish the following through objective adjustment: to stir the ectoplasmic stuff, to vibrate it, and finally to concentrate it at a point and to touch Parama Puruśa.

This is, broadly speaking, a reply to the question of the boy. If I am to reply in greater

detail, I will write a longer essay on the subject, which I propose to do in the future.

9 November 1978, Kolkata

Footnotes

(1) They are names of different places where these gharáñás developed. –Trans.

Aesthetic Science and Saṃgiita

You know something about aesthetic science. There are subjects that are not expressed in normal language; subtler feelings

[Contents](#)

are expressed through the most subtle modes of expression. Suppose I saw some particular thing for a certain length of time and enjoyed it. The feeling behind such enjoyment, i.e., the bháva or idea – the reason why I liked it – all these when expressed through sweet, subtle language are what is called aesthetic science. Flowers can be put in a haphazard way on the floor of a house. However, if you instead pick up the flowers and arrange them meticulously in a decorative style, it will come within the purview of aesthetic science. Tables and chairs are not sparse in your house; rather they are at sixes and sevens. The sight is not pleasing. If you regroup them fashionably, it will come under the category of aesthetic science. Suppose you want to convey to others the intrinsic beauty of all things that gives delight to every one. You may arrange those things artistically, or you may not only arrange them, but also convey them to others in a very sweet and lucid language; yet finally you need

not even achieve this objective through exquisite language; the message can also be driven home with the help of brush or pen. This is what is known as aesthetic science.

The feeling that is at work behind aesthetic science is nothing but pleasure. But what is behind this pleasure? I like this flower. I take delight in a particular arrangement. I feel amused with a special style of speaking. This is how dramas came into being and how human beings invented recitation. When this pleasure fills my mind, 'I' becomes the subject or possessive case, and that which enthralls me becomes the objective case. When such a state of affairs continues, a stage is reached when that Entity feels that 'I' am dear to him. Thus the reverse occurs. If this stage continues over a considerable length of time, one loses oneself. As long as I enjoy, my unit existence persists. As I exist, I can enjoy, and when I lose myself, when 'I'

becomes dear to that Entity, when 'I' becomes the source of joy to that Entity, a stage is finally reached when my unit existence is completely lost in that Entity. The losing of oneself, the state of being lost or as a matter of fact, the beginning of the process of losing oneself to the very source of joy, is known as mohanavijñāna, or the science of supra-aesthetics. And the Entity to whom we lose ourselves is Mohana, or the embodiment of enchantment. Parama Puruśa is Mohana as He enchants one and all. Had not Parama Puruśa enchanted the world, no one would have wanted to live here.

Can you imagine the gravity of the countless problems in the world? Exasperated at the acute problems, human beings would have bidden goodbye to the world and fled. But one fails to do this because one has come under the overwhelming influence of Mohana, i.e., Parama Puruśa and thus has become unable to flee from

this world. Even if one does not like this world, one somehow remains here due to love for Parama Puruśa. And when one falls in love with Parama Puruśa, and when one is dear to Parama Puruśa, where will one go? For this very reason it has been said that human beings invented Dharma as a result of their love for Mohana, or due to falling into His charming clutches. In this way, Dharma or spirituality first appeared in human life.

23 December 1979, Kolkata

Supra-Aesthetic Science and Music

Are art, music and supra-aesthetic science inseparable? To proclaim the glories of Parama Puruśa, the Supreme Consciousness, in a loud voice is termed kiirtana. The Saṁskṛta root verb kirtt means to "utter something loudly so that others may also hear it"; thus kiirtana means to proclaim the glories of the Lord loudly for all to hear.

Now the question is, does Parama Puruśa really want people to sing His glories? He never tells anyone to do kiirtana for Him: then why should people do kiirtana? There is a subtle science behind kiirtana. Human beings always want to proceed from the crude to the subtle in all spheres of life: they always seek the subtle amidst the crude, and in the subtle they always seek the subtlest – this is how they advance towards greater and greater subtlety.

Primitive human beings in the distant past used to appreciate the harmony of music; they also liked to dance in joy. But the music of the people of the prehistoric age was extremely crude, and so was their style of dance. However, their urge to seek the subtle amidst the crude was very great, and thus in the process they evolved various kinds of rhythmic dance, and various styles of rhythms. Similarly, they came to appreciate subtle aesthetic beauty in melody as well, by bringing songs within a definite system and introducing various rágas and rágiñiis. This was largely done by Sadáshiva. Later a perfect blending of song and dance through tála (metre) was developed. It was Shiva who first introduced the particular dance of tańdava, and His wife Párvatii who developed another special dance known as lalita lásyá. This is how, in the process of the artistic endeavour to advance from the crude to the subtle, people developed the science which is called aesthetic science; and

as a result of this subtle development, people no longer appreciated the cruder expressions of life.

Once upon a time people preferred baked or roasted food; in fact, in ancient times they used to eat everything baked or roasted, for they did not know how to cook at all. Gradually they developed the art of cooking by adding spices, and thus they learned how to prepare special and delicious dishes like ghańta, shukto, etc. [various delectable food preparations]. Once they experienced the taste of something subtle, they no longer appreciated anything prepared crudely. Similarly, once people had heard something rhythmic and melodious, they could no longer appreciate any crude song or music. Previously people only watched silent films, but once the "talkies" were introduced, they no longer appreciated those silent movies. Nowadays if silent films are shown in any

cinema of a city, even free of charge, there is hardly any gathering – people would much rather go elsewhere, making polite excuses. But at cinemas where contemporary films are shown, people rush to purchase tickets even on the black market.

Thus the general psychology is that once people experience something subtle, they automatically discard the crude. This continuous progress from the crude to the subtle, and from the subtle to the subtlest aspects of life, comes within the scope of aesthetic science, and in this process of movement ultimately we reach a state in which our refined tastes, refined feelings, and refined expressions transport us into the realm of Eternal Beauty. Then those who attain such a state will no longer possess the ability or capacity to taste the beauty of anything: the beauty of music or the beauty of dance will no longer remain an object of experience for them;

because at that time they will have attained a state so intoxicated with joy that they will lose their limited identity, and thus their ability to experience anything. This exalted state beyond even aesthetic science is called mohana vijiñána or supra-aesthetic science. That is, those who are enthralled with delight can no longer experience anything at all, because their very entitative rhythm is almost lost.

The diverse schools of music or dance that people have developed so far, and the many more varied branches of music and dance that will be developed in future, are all meant to provide joy to people through aesthetic science. But kiirtana was first invented by devotees to give joy to Parama Puruśa, and in the process of pleasing and delighting Parama Puruśa, the devotees lost themselves. Thus kiirtana belongs to the category of supra-aesthetic science.

Now the question may be asked, what is supra-aesthetic science? To put it precisely, it is the endeavour to ensconce the microcosmic entity, the individual entitative rhythm, in the eternal being, the infinite rhythm of Parama Puruśa. So among all forms of saṁgiita, kiirtana is the best; and saṁgiita means dance, song and instrumental music – all three. So kiirtana is not just song. Dance is also a part of it, and instrumental music is also a part of it. This combination of dance, song and insrtumental music creates such a pure and heavenly atmosphere that what happens to a person? A person will forget himself or herself. This is the charm, the excellence, of kiirtana. So those who are truly intelligent should certainly do kiirtana. So those who are truly intelligent should certainly do kiirtana either in public, or – if they feel rather shy – in private.

14 October 1979, Kolkata

Art and Science

The fundamental difference between Art and Science is that one is movement towards finer sentiments, and the other is a rational expression, with each and every stage having cause and effect.

What is Art? You do so many things. If you do these things in a fine way, in a subtle style, then within that style, they come within the scope of Art, as in the art of saying, and writing languages.

When you are doing something along a rational line or on the basis of logic, and at the

[Contents](#)

same time, you are drawing attention to cause and effect, it is Science.

In this world, everything comes within the scope of causality. Nothing in this world is non-causal. What we can detect by seeing has got some causal factor. You see sugar. What is the cause of sugar? The cause of sugar is sugar cane or sugar beet. Where sugar cane or sugar beet is the cause, sugar is the effect. Then, where sugar cane or sugar beet is the effect, the seed is the cause. So, in all spheres of life, there is a cause. What is science? Science means, that which is based on rationality and pays proper attention to cause and effect. About 2000 years ago, one philosopher named Maharśi Kańáda said, Kárańábhávátkáryábhávah

“Where there is no causal factor, there cannot be any effect.”

Spiritual practice comes within the scope of Science. The first scientist who invented this spiritual science was Lord Shiva who was born about 7000 years ago. The name of His spouse was Párvatii. In Old China, Párvatii was known as Tárá. Now, this spiritual science was divided into two portions – two compartments just like two wings of a bird. One portion was known as Nigama, the other portion, Ágama. The questions of Párvatii were known as Nigama, and the replies of Shiva were known as Ágama. Once Párvatii asked Shiva, “Oh Lord, in different spheres of life, we see there are certain fixed minimum qualifications. Before becoming a doctor, a person must be a medical graduate. That graduation in medical science is the minimum qualification for becoming a physician. In all different walks of life, there are certain minimum qualifications. Now, according to this science of spirituality, what is the minimum

qualification? There must be some minimum qualification.”

Shiva said:

***[[Átmajiñánamidam̐ Devi param̐
mokśaekasádhanam;
Sukrtaermánavo bhútvá
jiñániicenmokśamápnuyát.]]***

[Self-knowledge is the greatest means to attain salvation. People are born as human beings due to their past good saṁskáras, but to attain non-qualified liberation they will have to attain self-knowledge.]

In the process of introversion – the introversial march of this created world, everything moves from crude to subtle. What happens? Due to eternal clash and cohesion in the material world, primitive protozoa or protozoic cells develop. And as a result of

further clash and cohesion, these protozoic cells get converted into different metazoic structures. And finally, these metazoic structures, maintaining a standard of intellectuality, take the forms of human beings. In other living creatures, other living forms, there is intellectuality, but it lacks intuition. In the case of human beings, there is intellectuality, and there is also intuitional faculty. Human beings have a peculiar nature. Certain portions of their minds are conscious and certain portions are unconscious. And therein lie all the potentialities [[of intuition]]. Lord Shiva said, when one acquires the human form and develops devotion, that is the minimum, final, and only qualification. Everyone should remember that when there is human body, then that human body by dint of its devotion, is able to attain the Supreme Stance, the Divine Stance. Nobody is inferior or superior to others; it is the birth-right of all humans to attain that non-attributional stance, which is the

Supreme Goal, the Supreme Desideratum. There cannot be any distinction of caste, creed, race, or academic qualifications. The man who has acquired immense educational wealth may lag behind if [[there is want]] of devotion, and an illiterate man can attain the Supreme Status or the Supreme position if there is devotion in him. This was the reply of Shiva.

I told you that the old Chinese name of Párvatii was Tára. Tára asked Shiva how one is to know that devotion is the only way, and how, when one feels that devotion is the only way, one can devote one's all possibilities, potentiality, and stamina in developing devotion. When one devotes everything to Parama Puruśa, those devoted propensities of the human mind make a man a devotee, and his faculties are then known as devotion. The collective name of these propensities [[goaded]] unto the Parama Puruśa [[is]] devotion because they are devoted to Him.

Shiva said,

***[[Átmajiṇānamidaṁ Devi paraṁ
mokṣaekasādhanaṁ
Sukrtaermānavo bhútvā
jiṇāniicenmokṣamāpnuyāt.]]***

Now, what is Átmajiṇānam? Then He answered Párvatii's question. Shiva said,

Átmajiṇānaṁ vidurjiṇānaṁ
jiṇānānyanyāni yānitu;
Tāni jiṇānāvabhāsāni
sārasyanaeva bodhanāt.

I am using Saṁskṛta slokas and not Páli because Páli may not be intelligible to you. Saṁskṛta is better understood. That is why I am using Saṁskṛta slokas.

When a man knows something, what is the actional side of knowing? The science of

knowing is but the internal projection of external vibration; introversial projection of external feeling, external vibration, is known as knowledge. In philosophical language, you may say that knowledge means subjectivization of objectivities. A certain portion of your mind is the knower, and a certain portion of your mind is metamorphosed into the known when you are knowing something external.

But when you are to know yourself, i.e. in Self-realization, what are you to do? Your knower portion is the subjective mind who is seeing the elephant, who is seeing the cow, but it is not seeing itself. It is seeing so many things, but it is not seeing itself. So what is *Átmajñānam*, what is self-realization? Self-realization is when one sees one's subjective entity with the vibrative faculty of one's Spirit, of one's Consciousness.

So Shiva says that the actual knowledge is knowing one's Self, knowing the subjective portion. There are certain defective philosophies which think that the material world is everything. When matter becomes everything, then matter becomes the goal of life. And consequently human existence, human consciousness, subjective portion of the human mind, everything will become like earth and stone. That's why such a philosophy is detrimental to human development. Reverend Karl Marx preached that defective philosophy. You should keep your mind free from the bindings and fetters of such a defective philosophy because it is anti-human – [[not only]] anti-human, it is most detrimental to the human existence and human development. You should never forget this.

Now, Shiva says that this self-realization, when the subjective portion of the mind is

[Contents](#)

metamorphosed into Consciousness, is the proper knowledge. Other knowledge is of no avail.

Átmajiṇánaṁ vidurjiṇánaṁ
 [[jiṇánaṇyanyáni yáritu;
 Táni jiṇánaṇvabhásáni . . .]]

You, students of science, know that in a shadow, there are two portions – the umbra portion, and the penumbra portion. Here Lord Shiva says that neither the umbra nor the penumbra are the actual jiṇánaṁ. He says, all objective knowledge, where knowing means subjectivization of objectivity, is actually not knowledge. There lies the umbra and penumbra of shadows. By seeing the umbra and penumbra, you cannot have a proper idea of the actual thing. There is a lichee tree, there is a guava tree. By seeing the shadows, you can't understand which is the shadow of the Lichee tree and which is the shadow of the Guava tree. You have

to see the original tree. This was the reply given by Lord Shiva who started this spiritual science. The question asked by Párvatii was, “Oh Lord, there are so many people who say, ‘This is a holy place, that place is an unholy place.’ They go on moving throughout the world in search of so many Tiirthas, places of pilgrimage. What should be the correct approach?”

Shiva said,

Idam Tiirthamidam Tiirtham
 Bhramanti Támasájanáh
 Átmatiirtham na Jánanti
 kátham Mokšo Varánáne.

“Oh my Lord, so many people are moving throughout the world, they do not know that the highest Tiirtha (Tiirtha means place of pilgrimage) lies [[coverted]] within their very existence. One needn’t go elsewhere in search of Tiirtha”.

Just now, I have told you that, in the case of physical knowledge, external or extroversial knowledge, the process of knowledge means subjectivization of external desideratum. But in the case of true knowledge, as explained by Lord Shiva, what happens? The very subjective mind is metamorphosed into Consciousness, Átma, the supreme knowing entity. So when the final goal, the Supreme Desideratum is metamorphosed into the Supreme knowing Entity, the Supreme “I” that is the best Tiirtha, rather, the only Tiirtha, that lies [[coverted]] within your “I” feeling.

Each and every man has the feeling that “I exist”. This feeling of “I exist” is the final form of the expressed world. Behind that final form of the expressed world, there lies [[coverted]] the Supreme Consciousness, the Átmá. So, átmá is the best tiirtha. Átmá is the Supreme Tiirtha. Rather Átmá is the only tiirtha.

You are all spiritual aspirants. You should remember that your movement is not from subtle to crude, but from crude to subtle. [[But]] you must not neglect this crude world, because your existence is being nourished by this crude world. That is why you should pay your proper respect to the crude world also. That is why I say, ours is a subjective approach through objective adjustment. [[You should remember this fact.]]

16 August 1979 evening, Taipei

Shiva's Teachings – 2 (continued) (Discourse 14)

SHIVOPADESHA 4

*Na muktih shástravyákhyáne
na muktirvidhipújane;
Kevalam Brahmaniśtho yah
sah mukto nátra samshayah*

*[Salvation cannot be attained merely by
interpreting the scriptures, nor by worshipping
deities according to specific scriptural
injunctions;*

[Contents](#)

*One can attain salvation only by surrendering
oneself to Brahma
– there is no doubt about it.]*

***Shásanát tárayet yastu sah shástrah
parikiirttitah***

*[“That which liberates through
discipline is called shástra, scripture”].*

Each and every structure should have a controlling force, for in the absence of that controlling force, the different parts of that structure dissociate from the parent body, and this erosion ultimately results in its destruction. Now, these controlling forces of the parent body are of three types, since there are three spheres of existence. The controlling force of the physical sphere is either a living being or any mechanical device controlled by a human being. In the psychic world, the controlling force is a realistic

and practical philosophy, and in the spiritual sphere, the controlling force is the intense urge towards God-realization.

Those who are endowed with this intense urge can say,

***Āmrái jay kariba ei bhuban
Rañamukhii nay harimukhii kari' man.***

*[We shall conquer this world
Not by military might, but through God-
realization.]*

Victory by swords lasts only a short time. Before the swords become rusty, the victory vanishes into nothingness.

I was explaining the necessity of a controller of this physical world, and that controller is either an individual or a mechanical device made and controlled by an individual. A

human individual is short-lived, and so is a mechanical device. So anything controlled by them cannot last long.

I just said that not by the sword nor any other military force, nor by manufacturing iron chains or coats of mail, can humans or machines or military weapons maintain any structure. Svaráj shudhu átmá hatei antarete mukti cáí, Asir bale, masiir bale, peshiir bale mukti náí. [One can attain freedom only spiritually, for freedom lies in the mind. One cannot attain freedom with the help of sword, or pen or muscle.]

I said long ago, and I repeat, that human beings have no reason to worry about hydrogen bombs. A hydrogen bomb is only a mechanical device made by humans. One day, in the course of time, it will also be destroyed – its present importance, its current horror, will all vanish

into nothingness. The same human intellect which invented these bombs will one day, in the natural course of events, invent a deterrent force against them.

Yes, it is true that all weapons can destroy a certain number of people – some kill a hundred, some a thousand, some a hundred thousand. That is how the lethal capacity of a weapon is measured. But however terrible a weapon might be, one day all its might will vanish into the void. There was a time when human beings were frightened by bows and arrows; today's humans, when they hear of battles with bows and arrows, simply laugh. This shows that however great might be the strength of weapons in a war of any age, or however powerful their controllers might be, their grip will one day be loosened, and the structure will decay into dust – just as the plaster on the wall gradually crumbles into the ground.

Still, a controller is necessary in the physical sphere, highly necessary, because in this physical sphere, those of animal nature seize the morsels of food from others' mouths like mad dogs. In this material sphere, living beings in human form, driven by dogmas, dash the only children of widows to the ground. In this material sphere, demons greedy for wealth starve the simple, innocent and disunited people to death, bit by bit. In this material sphere, the mighty rip out the tongues of the weak and silence their voices forever; they deprive them of the opportunity to express their inner urges. Thus there is a great necessity of a strict disciplinary code for this physical world. It is not necessary for this code of discipline to be always in the form of a book. Rather, a benevolent person of spirited intellect can work more effectively than a book in this regard.

I have often repeated that in this material world no structure can be maintained for long. It may be maintained somehow, but this maintenance becomes possible only when constant metamorphosis of the structure removes it far from its original form. This means that when a structure maintains its existence for long, it is found that it is surviving through constant changes. If this metamorphosis does not occur, even then it can survive – but this is very rare, and that existence is not like the glorious existence of enlightened and powerful people: the maintenance of such an existence is just like that of an earthworm – lowly and downtrodden.

If a person, rather than a written scripture, seeks to maintain any structure through the power of administration, then he or she must be as benevolent as the scripture. Where the question of benevolence and malevolence is

concerned we will not deviate an inch from our ideology, nor will we allow others to do so. One cannot promote human welfare if one bothers too much about public criticism, about the reaction in the papers or among the voters.

The structures in the psychic world are created on the basis of specific ideals. These ideals are either a set of guidelines or an exemplary personality whose life is a beacon to others. But what really happens in the practical world? When we deeply analyse these ideals, we find two aspects – external and internal.

When ideals are propagated in such a way as to create a sweet synthesis between the internal and external worlds – that is, when that internal sweetness is expressed externally and there is a harmonious parallelism between internal and external – then those ideas become permanent. It will not be wrong to say that there

has never been such an ideal. Thus people, while trying to express so-called ideals, have met with opposition at every step.

By opposition here I do not mean that opposition which seeks to thwart one's progress – that opposition is a helping force. Here by opposition I mean that difficulty which emerges from the so-called ideology itself – when the ideology itself is a block to progress. We have seen many apostles of non-violence in this world of ours who gave the impression by their writings and speeches that they had come to transform the very dust particles of the earth into spiritual essence, into a spiritual paradise. People offered all the sweetness of their hearts, and all the benevolent thoughts of their minds, unto their feet. But later they discovered that those apostles, making an abrupt about-face, deserted them at the time of crisis. They polluted their tongues with their hypocritical

statements, and the people felt helpless and betrayed.

Generally people use the empty words of philosophy like tinsel to cover their internal blackness of character. Some of this tinsel is golden, some silver, some of a variety of colours. At first, people who have lost their way, or strayed from the path, are attracted by these bright colours, like those deceived by a mirage. Later on they lose everything, and their knees broken, they fall and meet their deaths in the scorching heat of frustration. Sometimes, before their deaths, they are able to recognize the illusion of the mirage, but in most cases they are unable to discover it before they breathe their last. The lethal nature of these defective philosophies remains unknown to them forever. In the psychic world, the implementation of these fatuous philosophies can wreak havoc.

Human beings are predominantly mental beings. Psychic urges and mental preoccupations influence them much more than the stimuli of the physical world, and bring them greater opportunities for self-expansion. But if there is the slightest defect in the drives and urges that guide them in the psychic world, then this not only affects a single individual, it affects the larger community, and that too not only for a short while – it submerges the entire community in the quagmire of frustration for an extended period of time. And when the people discover that they are immersed in this all-engulfing morass, and try to save themselves by pulling themselves out of it, step by step, they sink more and more deeply into it. Thus the system of control in the psychic world should be even stricter than in the physical world.

If one is not able to give the people proper guidance, then at least one should not misguide

them. One must not divert them from the proper path by exploiting the tender and delicate sentiments of the human mind. In the physical world there should be a strict controller as a shástra(1) – and it is better to have a strong personality than a written book – but in the mental sphere the scripture and the person who upholds the scripture have equal importance as far as their utility and practical value is concerned. There must be an excellent and all-embracing philosophy, in which there should be no loophole in any sphere of mind as far as possible. Exactly in the same way, to implement that philosophy, there must be a pioneering personality of high integrity and superb intellect. If there is any defect in philosophy, but if there is no defect in that great personality, then during the lifetime of that personality the defect of the philosophy will not be able to do any considerable harm to the community: normally the harm will come after his or her demise.

But even if there is no defect in the philosophy but the person who takes the responsibility of implementing the philosophy is full of defects (actually we cannot call such a person a “pioneer”), then that high philosophy will remain confined to books only. The society will rush headlong to the depths of degradation, and no one will remain to save it. The people’s copious tears will drench their clothes, and they will die, banging their heads against the closed doors of human liberation. For them there will be no escape.

In the past, hundreds of philosophies emerged on this earth; these philosophical treatises developed the psychic structures of human beings and became the fountainhead of human thought; even if they tried, people could not avoid the influence of those philosophical ideas. Whatever they might say or write, their

thoughts always hovered around those ideas that were so deeply implanted in their minds. Thus those who seek to provide a lasting philosophy to society will have to shoulder a great responsibility: to be successful, they must combine a profound knowledge of philosophy with a deep sense of responsibility and an unblemished love for humanity.

At one time people were told that this world is for human enjoyment only, so the existence of all the plants, of all the birds and animals, in the world is intended merely to provide objects of enjoyment for human beings. Their hopes and aspirations, their intense desire to live, their pains and pleasures, their affectionate family or community lives are simply without value. However much a baby goat may wish to live, the main consideration is how much meat that kid carries on its frame. This defective philosophy has made people

ruthlessly violent – even more dangerous than blood-thirsty tigers. Tigers kill only to fill their stomachs, to preserve their physical existence; whereas human beings kill animals mostly out of greed. Generally people have resorted to hypocrisy to camouflage this instinct of greed; they have killed animals on the pretext of pleasing the gods, while actually their main motive in doing so was to please their own tongues. These are all the inevitable results of such defective philosophies.

Some philosophies have taught their own [religious or caste] communities, “The members of this community are the favourite children of Parama Puruśa – others are cursed and unwanted.” Due to this defective teaching the people of one community have even considered the destruction of the members of another community as an act of virtue, and stained the stony altar of human society with the blood of

innocent people. In the blood of these innocent victims, the blind adherents of such defective philosophies have taken a holy bath of “liberation”. What a horror! Such false philosophies have taught, “Well, if we exploit the people with our intellect, what’s the harm? It is also a labour to apply the intellect, and we have the right to do so!” On the basis of this argument a handful of parasites have gorged themselves on the blood of millions of people, while countless people have been reduced to living skeletons. Such fraudulent philosophies have diverted many people from the path of morality and left them devoid of dharma, addicted to carnal pleasures – infernal creatures. By providing such a distorted interpretation of dharma, they have deliberately prevented people from gaining a correct understanding of dharma, and thus they have betrayed humanity in the most inimical manner. They have taught people to view each other with suspicion. By

restricting social welfare activities to their community, they have kept the rest of the people in the dark about the true state of affairs. They have not let the people know whether they were actually the promoters or detractors of human welfare. By raising an iron curtain, a veil of dark ignorance, before them, they have taught people to chatter a few chosen, tutored sentences. They have confined them within a small dungeon, with its doors and windows locked – they have converted them into owls of darkness. This is the inevitable outcome of those pseudo-philosophies.

I said a little while ago, and I say again, that the psychic structures of human beings should be created by an all-encompassing philosophy which combines the magnanimity of the sky with the vibrational vastness of the ocean, ruffled by endless waves. A philosophy which fails to do so plunges people into the dark

caverns of dogma and stifles their mundane, supra-mundane and spiritual progress under its crushing weight. People forget that the unlimited expansion of intellect is the predominant quality of human beings. When they lose this quality and become like beasts drawn to sensual pleasures, then regardless of what they might have achieved, they hardly deserve to be called human beings. Thus it is the duty of human beings to embrace with open heart and outstretched arms that all-inclusive philosophy which will never encourage them to harm humanity, either directly or indirectly.

It is universally true, for all ages and all realms, that dharma is the main current of human life. It is the impetus of living beings; it is also their source of wealth and the guidance for their journey through life. In the pervasive sense of the word, all objects, animate and inanimate, have their respective dharma: that is, dharma

denotes the very existence of an object. In its narrow sense, dharma is less manifested in inanimate entities and more manifested in animate ones. In animate entities, the manifestation of the dharma of non-human creatures is instinctive and inborn. But the dharma of human beings is much more than this: it permeates and penetrates each and every sphere of life. Hence in the realm of dharma, the only true guide and controller, motivating force and protector of the people, is an excellent and comprehensive ideology which provides definite, clear-cut and bold directions for all aspects of human life – from one's personal daily routine, to one's social activities and collective motivation, to the spiritual inspiration which brings one closer and closer to God. A scripture which does not fulfil these conditions is not worthy of being called a scripture at all. Such a scripture does not contain the light of consciousness according to the definition

Shásanát tárayet yastu sah shástrah parikiirttitah [“That which liberates through discipline is called shástra, scripture”]. We should also remember that in the realm of dharma there must be clear-cut injunctions in the form of dharma shástra [scriptural treatises], and simultaneously there must be strict guardians who during their lifetimes guide themselves as well as others according to those scriptural injunctions. After their demise, they will live forever in their teachings, which, though given for a particular age, will become a code of conduct for all time.

The spiritual world is the source of all the actions of passion and dispassion in human life and is the life-giving current of all the codes of conduct of existence. Thus in the spiritual world, there should not be anything which will divert human beings from the path of synthesis to that of analysis, which will provoke divisive

tendencies and restrict collective existence within narrow confines.

Nothing should ensnare people in the illusory net of pettiness in any sphere of life, from the general code of spiritual conduct to the universal and eternal principles of life – lest the voracious fangs of the all-consuming Máya devour them. Thus the scriptures containing spiritual injunctions must be totally flawless, and the pioneering personality must be a strict and benevolent guardian with unyielding conviction.

Thus I repeat: ***Shásanát tárayet yastu sah shástrah parikiirttitah.***

There is the necessity of scripture in all the four vargas of human life.(2)

The scripture which is required in the spiritual field is called dharma shástra, the treatise of spiritual injunctions, as discussed above; and Brahma in the form of guru is the controller of the scriptures. The third factor is the philosophical treatise relating to the mental world, called darshana shástra; and with this third factor there must also be a fourth factor, darshana pravaktá, that is, a propounder who will train the people in philosophy, for the philosophical treatises may be wrongly interpreted.

For instance, it was written, Vidhavá agre gamiśyati [“A widow should go (die) before (her husband)”]. But later, due to a defective interpretation, this was misread as Vidhavá agne gamiśyati [“A widow should go into the fire”]. As a result, hundreds of thousands of innocent widows were burnt alive on the funeral pyres of

their husbands. Hence the necessity of a proper trainer, well-versed in philosophy.

In the scripture of the psychic world, generally called darshana shástra, there should not be the least sprinkling of dogmas, because this sort of philosophically-oriented dogma cumulatively increases the distortions in the psychic world. These dogmas enter the human mind like fine needles and come out like iron ploughs. If one tries to cast them out, then the whole psychic structure is demolished. If a tender banyan plant grows at one corner of a fine mansion, and if its growth is unchecked for long, then that small plant develops into a gigantic tree, and when one tries to tear it down, the entire mansion crumbles to the earth.

In the mundane sphere, as well, there is the necessity of a scripture which will systematically control the undulating waves of

the psychological, political, social and economic aspects of human life. There must not be the least dissonance in the social harmony. Along with a scripture for the mundane world, there must be the powerful control of an enlightened and fiery personality; otherwise the swarms of self-seeking ants, greedy for enjoyment, will devour all the sugar prepared with such arduous human labour; otherwise the gluttonous cattle, thrusting their heads through the holes in the hedgerows beside the road, will ravage the tender green plants of the psychic world of human beings.

This controlling scripture is the samája shástra, or social code [the fifth factor of shástra vyákhyána], and the special spirit which this social code generates in human minds is the social spirit.

When a particular shloka or sūtra [aphorism] or any expression is presented to an inquiring person in a particularly dignified way, this is called vyākhyá or vyākhyána. The readers or audience cannot properly grasp the inner essence of a succinct shloka or aphorism; thus for the easy understanding of the readers or audience, the shlokas should be properly explained with relevant commentaries and annotations. The words which are usually neglected are thus given new significance and presented to the readers with special dignity. This is the inner spirit of vyākhyá or vyākhyána [scriptural interpretation].

I have already said that there are various types of scripture pertaining to the different spheres of life, and in the scriptures, too, the ideas are presented in a few words. In very few cases only are they elaborated. To present dharma shástra [spiritual scriptures], dharma

guru [spiritual preceptor], darshana shástra [philosophical treatises], darshana pravaktá [propounder of philosophy], samája shástra [social code], samája neta [social leaders] and samája ádarsha [social ideals] in the proper perspective is the main purpose of shástra vyákhyána. Without proper interpretation, the shástras remain difficult to understand and sometimes unintelligible. Thus the scriptures should always be interpreted by qualified scholars, competent philosophers, and penetrating thinkers. If one tries to interpret a profound scripture with superficial knowledge, the interpreter appears ridiculous and the audience is confused.

There are some people who are neither scholars, nor philosophers, nor penetrating thinkers, but merely wander about interpreting scriptures as a means of livelihood. They utterly fail to present the proper matter in the correct

perspective before the audience. Such people may be successful in earning a living in the name of shástra vyákhyána, but they do more harm than good to the society. There are still others who interpret the scriptures just to exhibit their intellect – to procure for themselves a certificate of erudition. They too remain far from the living spirit of the scriptures, from the One who is their fountainhead of inspiration. So how can one attain liberation through scriptural interpretation? Rather, some interpreters become inflated with vanity and stray from the supreme goal of life. They become more degenerated than common people; and thus it has been said by Shiva, Na muktiḥ shástra vyákhyáne [“Scriptural interpretation does not lead to liberation”].

Vidhi means the code of discipline, anushásana. What is anushásana? Hitárthe shásanam iti anushásanam – “The rule of

regularity against irregularity, of discipline against indiscipline, of integrity against characterlessness, or moral rectitude against moral degeneration – the injunction of all progressive and synthetic movements against any degrading and analytic momentum – is termed anushásana.”

This anushásana varies from person to person. For some, a small offense may result in a severe penalty; for others a serious crime may meet with light punishment. Neither of these is desirable. Thus when those of wisdom, intelligence, and balanced intellect formulate a code of discipline based on justice, this is called vidhi [decree].

Regarding reactions of actions, vanity of authority, and the lofty arrogance of doership, even learned scholars and wise people together cannot frame laws – only Parama Puruśa can.

This is the Cosmic law. That is, reactions of actions and other matters which are under providential decree are not controlled directly by Parama Puruśa but through His Cosmic laws. Nor does He interfere in these matters. Vidhilipih akhañdaniiyá vidhátápi khañdane asamarathah [“The Cosmic decrees are inexorable, even Parama Puruśa cannot violate them”]. As Parama Puruśa has made these inexorable vidhis, one of His names is “Vidhátá”.

When in difficulty, people beat their heads and moan with tears in their eyes, “Oh, Parama Puruśa, why have You done this to me?” But in fact it is an injustice to complain thus to Parama Puruśa when one is tormented by afflictions, because in all the supra-mundane matters of the universe, Parama Puruśa does everything by means of His Cosmic laws; He does not do anything by Himself. It is because of His decree that fire burns. Fire burns the fingers of an

innocent child as well as of an adult: Parama Puruśa does not burn anyone's fingers. If He wants to do anything directly, violating His own laws, the entire system of the Cosmos will collapse. So although He can do so, He will not.

If Parama Puruśa wants to forgive someone, to remove one's afflictions, He does so indirectly by inspiring him or her to perform some good deeds. But one should remember in this case that everyone is bound to reap the good consequences of good deeds and the bad consequences of bad deeds. The reactions of actions are never reaped in exact proportion to the original actions. One can develop the capacity to bear sufferings at the time of hardship by the grace of Parama Puruśa: it is indeed a great blessing from Him.

At a time of great difficulty, when agony swells people's hearts and they are unable to

restrain themselves, the sufferers should say only one thing to Parama Puruśa: “O my Parama Puruśa, the life of my life, the pupil of my eyes – give me the strength to endure.”

Now, what is pújá or pújana? When a person, with or without any selfish motive, offers his or her deep reverence to an entity with undivided concentration, with or without external paraphernalia such as flowers, bel leaves, sandalwood paste, Ganges water, basil, bananas, rice, etc., that is called pújá or pújana. And the type of worship which is performed with selfish motive and external paraphernalia is called arcá or arcaná. The type of worship which is performed with or without selfish motive, but certainly without any specific external paraphernalia, is called prárthaná. And the special type of pújá which is performed without any selfish motive or external paraphernalia is called Brahmasadbháva

[ideation of Brahma]. Now, these systems of worship are further divided into certain stages of priestly ritual, for instance: auṅganyāsa [bodily gestures], karanyāsa [hand positions], ácamana [sipping holy water], shikhābandhana [tying ritual hair-knots], ávāhana [invoking the deity], mályadána [garlanding the deity], tilakadhāraṇa [smearing the forehead with vermilion or sandalwood paste] and visarjana [immersion of the deity in water]. This systematic mode of worship is called vidhipújana [systematic worship].

It does not require much mental effort to understand that while performing this latter vidhipújana, the worshipper's mind does not at all flow towards his or her íśta, nor does it even flow towards the idol of that íśta; the mind rather flows towards the physical gestures which must be performed, etc. And if the priest has to conduct worship in ten places in the

morning without taking any food or drink,(3) then we may not comment on those pújás performed during the first part of the day; but regarding those pújás performed in the latter part of the day, certainly there is a tug-of-war between the demands of the digestive juices and the demands of the rituals! And the worshipper's mind will certainly flow towards this internal tug-of-war. So the pújás performed during the last part of the day are not at all vidhipújana in the strict sense of the term – they are not even so-called ordinary pújás. And this is the natural psychology of human beings performing vidhipújana without food or drink. Moreover, if the priest glances over to verify if all the necessary paraphernalia have been assembled according to the regulations, the priest's mind will flow towards material objects – certainly not towards his íśta. Thus it has been rightly said, Na muktiḥ vidhipújane [“Ritualistic worship does not lead to liberation”].

The literal meaning of Brahma is “One who is great”, and its metaphorical meaning is Brhattvād Brahma, Brmhanattvād Brahma: “One who is great and has the capacity to make others great also”. Now, there may be a person who tries to destroy others by squashing them like ants or trampling them underfoot. Such a person may be “great” according to the word’s literal meaning, but certainly not in the noble spirit of the term. One who opens new paths for the development of others, one who elevates them from degradation, is great. This is the underlying spirit of the word Brahma: He does not wish the destruction of anyone; He wants to establish all in the exalted state of expansion. He wants all to shine in the brilliance of their existence. Thus to all the entities of the universe, He is Púrña Brahma [Full Brahma] – only He is Brahma. He is the unparalleled Brahma, the incomparable.

***Púrñamadah púrñamidañ
púrñád púrñamudacyate;
Púrñasya púrñamádáya
púrñamevávashisyate.***

*[This is whole, that is whole.
From the whole, the whole has emerged.
If the whole is removed from the whole,
the whole remains.]*

He is whole, púrña. The term púrña has two meanings. One meaning is “flawless” or “unblemished”, the second is “immeasurable”. Brahma is púrña in both meanings. This Entity is established in His “whole”-ness – here, there, everywhere, in all directions, in all the lokas [realms of existence] and beyond. If for the sake of argument we remove from this Whole Entity not only one or two finite entities but the Infinite Entity – still what remains is whole. All the entities of the universe have emerged out of that

Whole; they are all being maintained in that Whole; and they will all finally dissolve in that Whole. He is not only that Entity de grande, He is also the aggrandizing entity; He also wants to make others great by loving them and bringing them nearer and nearer to Him. If at all living beings have any goal in life, it is He; He is the culminating point of all creatures. He is also the target of all life's urges, of all the inner vibrations of the mind, of all the struggles of the heart. Tini pramatha náth, tini manmathanáth ["He churns the innermost core of our hearts, He churns the innermost core of our minds"]. He is the dearest and most benevolent entity for all living beings confined in bondage on the lower levels of existence; and for those whose minds have evolved to subtler realms through proper psychic churning, He is dearer than life.

When intelligent people channel all their thoughts, all their goading propensities, and all

the detachment of their minds towards that benevolent Entity, this auspicious movement is called *niśthá*. Those of balanced wisdom, discerning intellect, and profound insight who direct all the noble impulses of their minds, and all the sincerity of their hearts towards this Brahma, will start their Brahma *sádhaná* at the first stage of *niśthá*, and in the last stage finally establish themselves in *Brahmasadbháva* [God-realization]. Even in the early stages of Brahma *sádhaná*, one does not require any external paraphernalia.

*Jagat ye máyer chele,
tár ki áche par bhávaná?
Tumi trpta karte cáo máyere
hatyá kare chágálcháná?
Prasád bale bhakti mantre
shudhui re tár upásaná*

Tumi lokdekháno karbe pújá

***má to káro ghus khábe ná.
Man tomár e bhram gelo ná
Kalii keman tá ceye dekhle ná.***

*[This entire creation is the child of
the Divine Mother – all
are equal for Her;
Can you please this Mother
by sacrificing goats?
Prasád says you can worship Her
only with devotion;
How can you worship Her
with external pomp and show?
Mother will not accept
such a bribe from anyone.
O mind, you could not remove this error–
You never really understood Kálíi at all.]*

One can easily understand that here the Divine Mother, Kálí, refers to Parama Brahma.

A spiritual aspirant who is blessed with this type of niśthá for Brahma sádhaná will certainly attain this most exalted state of God-realization, Brahmasadbháva. There is not the least doubt in this instruction of Shiva. Thus it has been said, ***Kevalam Brahmaniśtho yah sah mukto nátra samśayah.***

["One can attain salvation only by surrendering oneself to Brahma – there is no doubt about it"].
9 July 1982, Patna

The end

[Contents](#)

*****X*****

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[Contents](#)