

BABA IN FIESCH



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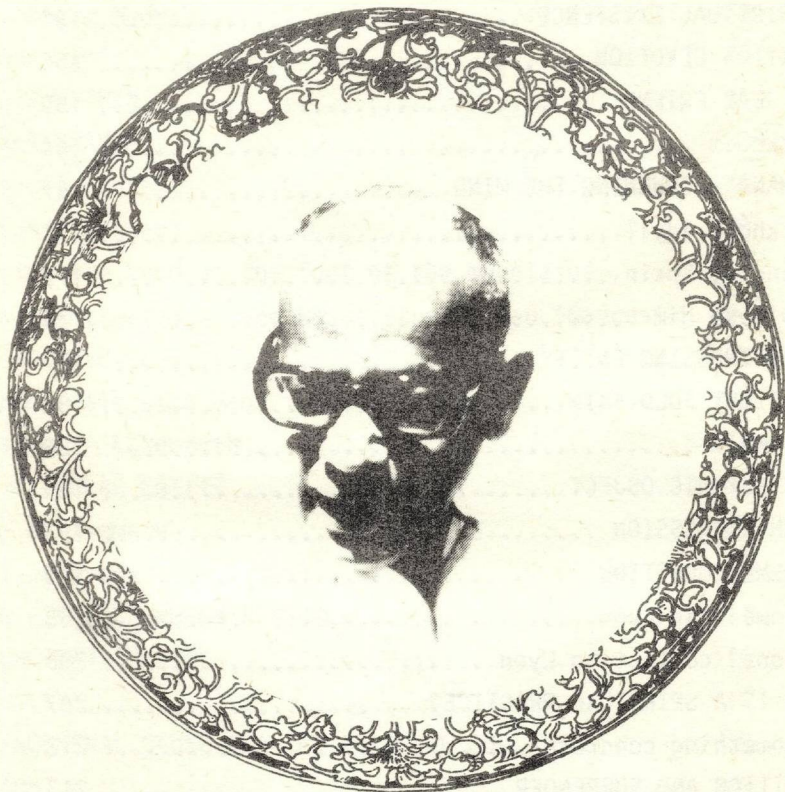
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DEDICATED TO ALL

INTRODUCTION

The first European tour of P.R. Sarkar is encapsulated in this book BABA IN FIESCH. From the ecstatic welcoming scenes at Geneva airport on 6th of May to the departure from Paris airport all is fully documented and related through transcripts of His discourses and the experiences of His devotees after coming into contact with their most cherished Father.

'Fiesch', a little village in the middle of the Swiss Alps range, has her own natural beauty attractive to all people. Almost 700 persons including many young families and children gathered in Fiesch in order to see Baba and to hear His Discourses. People had come from all over the world--from East and West, South and North--from all the continents. The little village Fiesch had become the cultural center for the little Ananda Marga society, filled with the spirit of "One human society, one human culture". There was no discrimination between Black and White, rich and poor, East and West. There was only one flow, one rhythm that "our Baba has come". Yes He has come after long years of waiting. Now their dream had come true. Baba became the nucleus of "Fiesch". He is the source of all happenings, of everything going on, centering around Him. He was giving discourses, personal contacts, field contacts and giving advice to His worker sons and daughters to expedite the speed of Service which they are rendering through various organisations based on His Ideology. It was a timeless boundless effort for all to maintain the speed--it was like one as a whole.

Baba is the beloved father, the Guru of Ananda Marga society all over the world, the symbol of His own philosophy Ananda Marga. As a person He is known as Shrii P.R. Sarkar alias Anandamurti, born and brought up in India. He is the founder of Prout(Progressive Utilisation Theory) philosophy and Ananda Marga a universal socio-spiritual organisation. P.R. Sarkar is a Seer Philosopher, a Ren-

aisance man of this modern era, who has become the beloved Father or Baba for thousands all over the world, and whose teachings and guidance are giving new hope for His followers and general people related with His missionary services.

He is not only a spiritual leader but an established spiritualist. He is not only a Tantra Guru but the living symbol of Tantra. He is not only to show the way to love but He is love personified. He is not only making others great but He himself is Greatness of the great.

As befits a great personality He has become a controversial figure. Because of His dynamic programme to uplift and unite human beings He had to languish in prison for 7 years in India. During that period He was poisoned and later was threatened with death. After coming out of this ordeal His status was greater than ever.

This book BABA IN FIESCH is the compiled form of all His transcribed discourses which He gave during His first tour in Europe. Also included are stories surrounding Him on fieldwalks and other incidents. Prout Central Authority decided to publish a bulletin called Fiesch Observer in order to capture His wisdom for posterity. From country to country from city to city we followed Him around Europe. The only break in this pilgrimage came when state immigration authorities deported Him from Italy.

These discourses show His mastery of such subjects as social and spiritual philosophy, anthropology, archeology, language, religion and spiritual practices. On other occasions such as fieldwalks He discussed zoology, botany, geology, geography and different aspects of human expressions. The main points of His discourses were to remind and inspire us about our purpose and duty in life.

Now this book is ready to print. I would like to mention about sister Kusumita' who compiled this book. She was the only one who followed Baba most everywhere and collected the stories, personal experiences of different persons. This book is the result of her sincere effort, and great love for this beloved Master. Also I

give my thanks to sister Devinis'tha for her artwork which is the expression of love for Guru. Finally we received the help of our new Didi Sister Bhava'nii Brcii., who made the design and lay-out for this book. I would like to give my appreciation for the speedy work of Prout Central Publication Department and their coordinator brother Krsna Deva and brother Mahaviira for quick publishing and printing.

At last we are expressing our deep homage to our great Master who is the source of all our inspiration to compile this book.

Ac. Sadhanananda Avadhuta

Copenhagen, Denmark
November 22, 1979

PREFACE

During Baba's stay in Europe I was responsible for publishing a newspaper relating the events of each day, including His morning and evening discourses (Darshans), His more informal talks during His daily walks and many other informations. The purpose of the paper was to give a clear picture of the happenings in each place Baba visited. The paper also functioned as a service to those who wanted to study Baba's words and to feel the flow of activities in the small society which was created among all devotees especially at Fiesch.

This entire month I felt Baba giving me limitless energy and inspiration to do this work. Never had I felt so completely satisfied as I worked night and day.

After Baba returned to India many people suggested that a comprehensive book be compiled of His Darshans and the story of His movement during that time. I was delighted and at the same time a bit apprehensive to take on this project, as I realized the necessity of representing Baba either in a proper way or not at all.

And so I began to gather personal experiences about Baba through talking with many of those disciples who had followed Him as He toured. With much love I wish to thank these people for sharing their close feelings, for it was only by their help and loving cooperation that it was possible to create this tale of Baba's journey. Also I want very much to thank all of those devotees who, with much labour and love, worked ceaselessly in these final days to actually assemble this book.

I have tried to be very particular about the contents. If the reader finds any error please consider it a consequence of human imperfection, rather than the fault of the Ideology.

I am reminded of my first days of learning about Ananda Marga. I was in Italy trying to decide whether or not I should take initiation (learning the practice of meditation). With my Western-trained mind I was analysing and

calculating the benefits and the drawbacks of this mysterious path of Bliss, this cult of spirituality. Organisational structures were not for me, I had said all of my life. I want to be free. I want no bondages--no one telling me what I can and cannot do. I must have my freedom.

And I began to carefully examine the devotees and to question their spiritual practices. Often I would sight contradictions in the practice and theory. The next moment I would be witnessing among Baba's followers a beautifully unique quality of love and giving which I had rarely seen anywhere before.

As all of these observations were running through my mind, one brother at the house came up to me and said: "Do not look at the imperfection of the people in the organisation, for they are but reflections, sometimes pure, sometimes impure. Rather, look at the perfection of the Ideology."

At the time my understanding of this statement was limited, and as I took my first steps onto this path, the full beauty of the Mission began unfolding itself before me. Of course I had very little knowledge of what Guru might be--I had an idea that Guru was an expression of a high truth, a pure love. But this was mostly my intellectual understanding from His teachings and from the words of others.

And slowly I saw myself surrendering my small self, my little ego, to that greater Self, that Supreme Self. And I began to feel as one little part of a huge whole, and the more I was able to open myself to the oneness of all, the more I was feeling Guru as the link between these two entities, the unit self and the Cosmic Self.

Then Baba came to Europe, and from the very moment I saw Him I was completely flooded with a love I had never before experienced--simply it was a state of pure love. This pure love is called Devotion. And it is this Devotion which truly opens the door to the path of spirituality.

Baba is my inspiration--He is my Teacher and He is my Father. This book is a very small attempt to thank Him for His never-ending flow of Divine Love to all.

Kusumita'

P.R. SARKAR AND HIS MISSION

The month of May 1979 found seer/philosopher P.R. Sarkar, known as Shrii Shrii Anandamurti, touring and lecturing throughout the European Continent, giving indescribable inspiration to His disciples. Many of His followers, having been devoted to this "Path of Bliss" called Ananda Marga had never even seen Anandamurti, affectionately known as Baba (Sanskrit word for 'nearest and dearest one'). Some had travelled to India once or several times to experience the presence of Baba while He was imprisoned for seven years; a story which is now becoming a legend owing to the extraordinary manner in which Baba lived under these degenerating restrictions. His case was based upon a fantastic web of accusations which have since then been proven false.

In fact the truth behind His imprisonment was simply the fear within the existing authorities that Baba's teachings of morality, integrity and love for all human kind might expose the corruption and exploitation growing so insidiously within the government and society of India. So the logic was: to imprison the leader is to hamper the momentum of the organisation. What actually happened as a result of this was that some few Margiis left Ananda Marga while others became even stronger in the Mission--and it was this latter group that kept the organisation progressing, even during the Emergency period, when all Ananda Marga workers in India were forced underground.

The moment Baba emerged from prison, the speed of the work increased ten-fold. On all levels--physical, mental and spiritual--Ananda Margiis intensified their dedication to work for a morally-based, progressive society. The advancement of humanity is the aim of the innovative and universal programs within the various wings of Ananda Marga; and it is through the work of these various wings that Ananda Margiis seek to provide relief, intellectual freedom and bring human unity to all of society.

Relief from suffering caused by natural or man-made catastrophes, or by appalling social and environmental conditions comes from the Ananda Marga Universal Relief Team (AMURT) and the Education, Relief and Welfare Section of Ananda Marga (ERAWS). AMURT teams perform extensive disaster relief throughout the world by administering aid to the homeless, injured or ill, and by providing comfort to the shocked and desolate victims. ERAWS in turn establishes schools, literacy programs, and social welfare projects such as homes and clinics. Ananda Marga education fosters intellectual development, responsibility, character and spirit. ERAWS social welfare programs, in the true meaning of the word 'welfare', are planned to give dignity and independence to those served as well as to create lasting social change. Since 'welfare' means 'advancement', there is a special area of service for the advancement of women under the management of women in the Women's Welfare Department of Ananda Marga (WWD). WWD offers the unique opportunity for women to work supportively with women, develop capacities, skills and to continue taking a leading role in the service of humanity, thus freeing persons to progress mentally and spiritually.

In the intellectual and spiritual realm, Renaissance Universal (R.U.) and the Renaissance Artists' and Writers' Association (RAWA), along with Hari Pari Mandala Ghosti (HPMG) are respectively concerned with: R.U.- focuses on bringing morality and intuition to academics and sciences; RAWA-aims to bring about a re-orientation in artistic values and rather than 'art for name and profit', RAWA promotes 'art for service and blessedness'; HPMG (Hari Pari Mandala Ghosti is Sanskrit for 'circle of devotees around the Lord') inspires love for the Creator through song, dance, drama and story. All three of these organisations seek to fulfill the limitless human potential of mind and spirit within each individual.

Every need of human existence is thoroughly covered by Baba's meticulous and impeccably planned departments of Ananda Marga. Besides those mentioned previously, there are many different independent organisations dealing with aspects of human need. All of these organ-

isations are engaged to materialise the socio-economic philosophy called PROUT which is in itself a movement apart from Ananda Marga. PROUT stands for PROgressive Utilisation Theory and is propagated by the worldwide movement of Proutist Universal; as the name implies it is a social philosophy and ideology based on universal humanism without narrow distinctions between countries or continents. It urges the progressive use of resources and the rational distribution of the same. The federations of PROUT encompass students, labourers, farmers, intellectuals and youth. Within P.U. is also a women's section called GIRLS' PROUT (GP). Women have a great role to play in political, cultural and economic revolution. GP provides this opportunity by giving all women the fullest scope for expression. PROUT will take an active part in seeking to return the rightful power of these peoples to those who are morally strong and have proven their love for those they represent through concrete action rather than high-sounding speeches. In this way Baba has created a social change movement that recognizes not only the real needs of humanity but also the underlying urge of all creatures to become eternal and free.

Thus at last many of Baba's workers in the West, after years of dedicated service sustained only by Baba's written words and by the strength of their spiritual practices, had the chance to be with Him in person, to hear His Darshan and feel His love in His actual physical presence. Sanyassis (whole-time workers of Ananda Marga), general Margiis and family persons alike were caught up by the wave of excitement that spread through Europe. Even the accompanying apprehension and uncertainty that came with the often changing news of Baba's visit was dispelled when the Margiis of Europe and other parts of the globe finally met in Switzerland to greet Baba. All that remained amongst the huge gathering was a feeling of blissful incredulity. After the months and years of waiting, He was here at last, blessing all gathered with the beauty of His presence. As one brother said upon Baba's arrival at the Geneva airport: "There is nowhere else on the planet I would rather be today. The Center is here. How can anyone want to be away from the Center?"

BABA IS COMING

There was talk in the air: "Baba is coming to Europe...Baba is coming to Europe!" It was like a hushed whisper, no one wanting to say it too loud because someone might hear and then like a secret expressed, the excitement would vanish. "Is it really true? Can it be possible?" Everyone was thinking this thing. Can it be that this great seer is being allowed outside of his country?

After so many years of oppression, after 7 years of imprisonment on false charges, is Baba really coming outside of India? His greatest devotees simply knew that if Baba wanted it, of course it would happen. Others, more skeptical, were questioning and analysing the situation, weighing the pros and cons, calculating and discussing the possibility. And then others were just internally waiting and seeing what would happen.

In the regional and sectorial offices the phones were burning. It was like a hot line in between the Central Office in India and the Central Office in Copenhagen, as each new finding was instantly relayed. And at last the final word came: "Yes, Baba is coming!" The High Court of India had given permission for a one month passport, valid in only 7 countries of the European continent, namely Switzerland, Germany, Sweden, Holland, Spain, France and Italy.

So preparations began immediately in these places, and the wheels of excitement began to turn, slowly at first, then more rapidly as Baba's coming drew near.

GENEVA AIRPORT

On May 6th 1979, at about eight twenty p.m. Baba was finally landing in Geneva Airport. It had been necessary to get expressed permission from the Swiss President himself for Baba's entry. Nearly two hundred Margiis from all over the continent had swarmed to this sanctuary. Baba had been expected earlier, but owing to many problems, the plane had been delayed for two hours. The devotees had been singing and dancing Kiirtan (devotional song) for this time, and also while Baba had to wait again in an office to thoroughly clear his visa permit.

The air was electric as everyone was singing with full expression, awaiting the presence of their teacher who had revolutionised their lives. As He walked into sight it was as if time had suddenly stopped. There was no past, present or future. There was just Baba and each devotee felt that one to one personal connection between disciple and Guru.

Many Margiis were seeing their Guru for the first time, and others had not seen Him for seven years. Joyful tears of oneness and painful tears of separation flooded the eyes - some cried His name aloud while others remained silently within. The ecstasy filled the room as Baba flowed in with a huge smile through the path between two rows of His devotees, finally resting on a chair before all. Then He said, "You see, I have kept my word. Two years ago I promised to visit Switzerland at the first opportunity I would get. Now I have come. I am always keeping my word!"

Then the sisters danced KAOSHIKII, and Baba said, "Excellent." He also spoke briefly about

the importance of maintaining proper behaviour according to the proper system. Then the brothers danced TANDAVA and Baba said, "Super excellent." All were children completely delighted with the chance to please their Father.

Shortly afterwards Baba entered His car and began the three hour journey to Fiesch. He said He was very pleased with the warmth emanating from the Margiis and Proutists. Also He said that He had not had any sleep for thirty three hours, and had not done proper sadhana for nine hours. Baba commented about His health and recovery from the years of fasting and imprisonment. He said that His knees had become very strong again, but His ankles were still weak. For four years and eight months He had been lying down, rarely standing on His feet. But He added that they will also become strong again in some time.

Baba then mentioned again that He had not done Sadhana, and after stopping at one place that was not suitable He did His meditation in the car. Always He is teaching by His example, in this case stressing the importance of regular sadhana under any circumstances.

Then Baba asked about the agriculture and farming of this valley and as no one knew about this, He gave a detailed explanation of the irrigation system used, the farming techniques and particulars of local animal care. He further asked if the wine makers made wine with the seed or without the seed here, and as no one knew this either, Baba said, "You should know everything!" and proceeded to explain about grape growing and wine making. Time after time Baba would ask questions of very fine detail to stress again and again the necessity of knowing.

Love is the first
word, Love is the
starting point and
Love is the last
point.

BABA IN FIESCH

The first congregation of Shrii Shrii Anandamurti and His devotees was held in a small village called Fiesch amidst the most beautiful Alps in the center of southern Switzerland. Baba chose this place particularly due to the Tantric importance of the Alps. In fact He said that this area was the best place to do Sadhana meditation. He also said that maximum Master Units (ANANDA MARGA centers) should be established here, so that people from all over the world could visit to practice meditation for some weeks.

For one very full week Baba remained among these snow-capped mountains, giving to His disciples in all possible ways. His schedule was completely full--from the very early morning until the late night Baba was showering all with His spiritual Grace.

Each day He took two walks in the country, one walk before His midday Darshan and one walk before His evening Darshan. These walks, called field walks, are very special for everyone, since it is an informal time when devotees can be in Baba's presence, listening, posing questions, and sometimes even answering questions that Baba asks--about everything from the origin of certain animals to the name of specific plants. Always He is channeling our mind into questioning the essence of existence. One cannot tell what Baba will do or say next. If one thinks that "Yes, I knew Baba would do this," the next moment the entire situation will turn

upside down and again one is left to examine, to analyze, to see the truth of the new situation.

Through field walks Baba establishes a more personal contact with His devotees--and continually He is sharpening our awareness, expanding our minds by discussing minute details of life and also by indirectly touching upon specific points of our personal characters that we thought no one knew. When there are only a few disciples with Baba it often feels that He is talking only to you (actually this also occurs in a roomful of thousands). This is the universality of Guru--that each of us feels special, each of us feels that 'Baba is for me and only me'. This is the subjective feeling and what Baba calls A-category devotee, the best devotee.

But of course objectively we can see Baba is for each and every one of us--that Baba belongs 100% to each and every one of us.

So on these field walks Baba talks about zoology and botany and geography and geology and archeology and anthropology and philology and everything of knowledge and intuition. Very often He explains the interconnect-
edness of languages and cultures and entire civilizations, thus expressing the universality of creation--repeatedly telling us in so many ways that we are all one. And always His charming and humble behaviour wins all hearts.



BEFORE FIRST DARSHAN

On the morning of May 7th Baba called all whole-time workers to Him to give group contact. Group contact is a very important grace given to devotees, in which Baba meets with several disciples at a time, conveying messages through His subtle expression to each person, asking questions of concern as a Father would do, giving his wisdom and understanding for the sake of rectification of the devotee, and often blessing each devotee individually.

In one meeting with four didis Baba spoke about the importance of fight and struggle, telling that whenever you want to do a good thing, you will always meet opposition--every inch of the way. He said to remember that you are all GV(Girls' Volunteers), in this way stressing the importance of becoming strong in all spheres.

Then Baba said that although the program was not to begin until the next day, He wanted to give Darshan that very evening. There was a rush to prepare, arranging Baba's dias so that Baba would be comfortable and all might see and hear him clearly.

Special cushions and bolsters were sewn, there was a great search for proper dress to perform Kaoshikii, and that evening BABA NAM KEVALAM Kiirtan began with 500 voices vibrating inside the gigantic Darshan Hall, waiting only for the presence of Shrii Shrii Anandamurti himself.

After some time in walked Baba with all of his humble grace, buffered by VSS and GV and accompanied by several Dadas and Didis (Sannyasiis working full time for the organisation, male and female respectively). He went to the dias platform, carefully took off his shoes, and sat very naturally and comfortably upon the cushions. Then He Began:

The Supreme Father has got no other alternative but to shift His nucleus to the spot where His devotees are singing the Lord's name.

THE IDEAL ABODE

EVENING DARSHAN MAY 7, 1979

Naham' Tisthami Vaekunthe Na Ca Yoginam Hrdaye
Aham Tisthami Narada Mad Bahakta Yatra Cayante

Krisna spoke to His disciple Narada:

"O Narada, I do not stay at Vaekuntan (paradise); neither in the hearts of yogis; but I reside where my devotees sing." Vaekuntha is the mythological abode of the Lord. But the Lord says that that is not an ideal abode for Him. Neither does He like to reside in yogis' hearts because the yogis have hearts closed. Now if their hearts are closed, where will the Lord reside? So He shifts this abode, His nucleus, to that place where His devotees are singing the Lord's name, where they are doing their Kiirtan.

So the Cosmic Entity, the Supreme Father, has got no other alternative but to shift His nucleus to the spot where His devotees-are singing the Lord's name. So if you are to create an environment of Divinity, not only

in this small planet, but in the entire Cosmos, you must be good Kiirtanites--if you want to gain, if you want to taste the Divine Bliss, the Divine Nectar.

And if you want that this artificially divided humanity should become one (spiritually it is one, but in physical and psychic realms different ideals have divided this singular entity into many)--if you want to make them one in the realm of physicality and intellectuality, you must bind them--you must bring them to a platform that knows no artificial boundaries.

MORNING FIELDWALK MAY 8, 1979

During the morning field walk on the 8th of May Baba threw light on several important landmarks of human civilisation. Baba said while walking, "We are now treading over the valleys of the Alpine Heights, where the first human being took birth in the prehistoric days. This Alpine one was originally the abode of the Aryans (Caucasian race) who lived in these valleys surrounded by the icy tops of the Alps. In course of time they divided into three distinct types of Aryans:

- (1) Alpine Aryans having blue eyes, blue hair and snow white coloured skin.
- (2) Nordic Aryans having blue eyes, golden hair and white skin, but not as white as the Alpine Aryans.
- (3) Mediterranean Aryans having darker eyes, darker golden hair and white skin.

The pure Alpine type with blue eyes and blue hair is fast disappearing from the earth. This is because only a blue-eyed mother and a blue-eyed father can give birth to a blue-eyed offspring of the pure Alpine type. If this mother is blue-eyed but the father is not, the child will not be blue-eyed. Thus the blue-eyed race is fast becoming extinct.

Baba then said, "We won't allow them to be extinct. We shall save them. In India, in the valley of Kashmir, a few people of this Blue Alpine type can still be found."

Baba then added that human society first began in these hills.

REVOLUTIONARY MARRIAGE

Before Darshan each day Baba would bless those couples who had been married according to the revolutionary marriage system of Ananda Marga. The aim of REVOLUTIONARY MARRIAGE is to establish one universal society, in order to eliminate discrimination between castes, creeds, religions or any other narrow sentiment. Ananda Marga believes that human society is one and indivisible.

The couple to receive His blessing stands before Baba, often giving a garland of flowers around His neck. One sister said that as she stood before Baba she felt that He was reading her mind and she knew she had to be completely open and honest.

Here one couple tells their experience:

We laid the garland around Baba's neck, He gave us Namaskar, took off the garland and held it towards us. As we caught hold of the garland, Baba took both of our hands and said, "Work with the spirit of Shiva and Parvati. Be a perfect couple." It was amazing to feel the three of us as one, all holding hands together. Seeing Baba as our Father gave a deeper understanding of our goal, as individuals and collectively, to become one with Him.

And to attain the Supreme state of bliss is your birthright. You will get it from your Father as a birthright, and not as a mark of compassion.

DIVINE LOVE

MORNING DARSHAN

MAY 8, 1979

Last night's discourse was regarding the value of KIIRTANA in spiritual life. The entire spiritual world is based on divine love. You are the creation. You are the created. And the Supreme Entity is your creator, your progenitor. Your relationship with Him is the relationship of love, not of hatred.

You see, even if you are a sinner, a so-called sinner, I never hate anybody, I never scold anybody, saying that you are a sinner. Because Father can never hate the son or daughter. He may scold. He may punish. But He cannot hate.

Parama Purusa cannot do two things, and there lies His imperfection. He cannot do two things. He cannot create a second Parama Purusa, i.e. He always remains a singular entity. He cannot create a second Parama Purusa. He loves, but while loving He wants that that entity should also become Parama Purusa, like Him. But as soon as that entity becomes Parama Purusa, that entity becomes one with the original Parama Purusa. So Parama Purusa always remains one. So He cannot create a second Parama Purusa. And the second thing that He cannot do is, He cannot hate anybody. The society may hate a sinner. The law may hate a sinner.

The family may hate a sinner. But Parama Purusa cannot hate anybody. Even if He wants that 'I should hate such a man or such a girl', He cannot. You see, everybody in this universe is within Parama Purusa. He sees everybody within His mind, and because everybody is within His mind, He cannot hate a mental figure of His. So everybody should know that he is not an object of hatred, or object of compassion.

You are not an object of compassion either. It is your right--it is your birthright. And you get the help from the Supreme Father. And to attain the Supreme state of bliss is your birthright. You will get it from your Father as a birthright, and not as a mark of compassion. So Parama Purusa cannot do these two things.

That's why I said that the arena of spirituality is based on divine love. You may or may not be a learned man. You may or may not have a good history. But your only qualification is that you are the affectionate progeny of the Supreme progenitor. You are His object of affection. Even if you forget Him, He won't forget you. He cannot forget you, because everything in this universe is His mental creation. As long as His mind is there, you are within His mind. He cannot say, "Get out, get out! I don't want to see your face." He cannot say this. Because in that case you will ask Him, "Oh Lord, you say, 'Get out', then where am I to go? It would be within Your mind. And if You say, 'Get out! Go beyond the periphery of My mind', then certainly Oh Lord, you are not infinite. Because there is something beyond Your mind. So just to maintain the prestige and dignity of Your name, You are to tolerate what I do and what I think. And that's why it is your duty to guide me. I am Your son, I am Your daughter. I am to do according to Your dictates."

And this birthright not only is enjoyed by human beings, but by all living creatures. Not only living creatures, but by all animate and inanimate objects. From the mighty mammoth tooth to the small blade of grass, everybody enjoys his birthright. Nobody is insignificant. Nobody is unimportant. Disparity may be encouraged by a defective social order, or by defective "isms", but disparity is never supported or encouraged by the Father. Father's love is for all, so nobody is helpless. Nobody is shelterless. And nobody's future is sealed forever. So in the realm

of spirituality you should remember that Divine love is the guiding point, is the starting point, and Divine existence is the terminating point, is the desideratum. One may or may not establish oneself in the mundane sphere, but one must not forget this fact--that Supreme Entity is with you, and loves you completely. And the only goal of all propensities must be towards Him, i.e. all the propensities of human mind should be goaded unto the Supreme existence. Humanity must not be engaged in actional infightings or intellectual extravaganza. His origin, His starting point, is in Divine love, and His culminating point, His terminating point, is in Divine existence. It is the Supreme Truth of this universe.

EVENING FIELDWALK MAY 8, 1979

One of the first evenings in Fiesch one brother was sitting in Sadhana meditation in the Darshan hall, when suddenly an Avadhuta came up and called him to go on fieldwalk. He went out to the car and was driven to Baba's quarters. While awaiting Baba there was confusion regarding how many people could go. It was this brother's special grace that he was allowed.

Here he tells his story:

We drove for some time into the dark mountains. It was a freezing Arctic night. As we began walking I saw that Baba was wearing only a thin dhoti (a cotton sheet generally worn in warm climates) and tiny slippers. I was freezing--and I was thinking that Baba must also be freezing, so I tried to huddle close by Him in order to block the wind. Then Baba quickly glanced at me and smiled so lovingly--and as if understanding my thought I felt Him say, "No, of course I am not cold at all."

Baba was directing so much attention at me. As I walked very near by His side I could feel Him pouring a beautiful energy over me. My entire being was vibrating. He said very little--but for me He did not need to say anything.

At a time like this you can truly understand the meaning of devotion. As others were expressing their sorrow at Baba's reticence, I was feeling completely full of His presence. I realized that if you really want and desire Him, He gives His Grace.

He is always with you. You are never helpless, you are never shelterless, you are never weak. You are the strongest personality of the Universe because the Supreme Entity is always with you.

THE CULT OF DEVOTION

EVENING DARSHAN

MAY 8, 1979

The intellectuals and the scholars say that one may attain SALVATION by dint of one's knowledge and intellect. Those who are karma yogis, i.e. those who follow the path of actional cult, they say that by dint of action one will attain salvation. SALVATION means emancipation of permanent nature. Now you know all are children of Supreme Father. All the children of the same Father cannot have the same intellectual standard--it is an impossibility. But that doesn't mean that those who are intellectually backward won't get His bliss or grace. So this idea is a defective one, that one is to attain Him by dint of one's intellectual knowledge or intellectual stamina. It is a defective idea, Father cannot neglect His son who is intellectually backward.

Until recently there was a defective idea in all the corners and amongst all the groups of people on the earth that males are the blessed beings and not the females. In your family life you feel that the parent cannot have any sense of disparity in their mind regarding their sons and daughters. Both are equally important--both are equally loving. I say: "My sons and My daughters are just like

two hands of mine--they are just like wings of a bird. A bird having one wing cannot fly." Now the days of those defective ideas are gone. All are equally blessed human beings and those ideas cherished by those intellectuals that by dint of one's intellect one will get Him, is not only a defective but a foolish idea.

Similarly by dint of actional cult one is to attain Him--this is also a defective idea, because in the realm of actionality all have not got equal status. A weak boy or a weak girl--physically weak or mentally weak or even weak in the spiritual vitality, has also got the birthright to attain salvation. First, what is the meaning of SALVATION? Salvation means becoming one with Him, and each and every child of the Cosmic Father has got the equal right to sit on His lap. There cannot be any differentiation. Now what's the guiding factor? Neither intellectuality nor actional faculty are the guiding factors. Then what is the guiding factor?

The guiding factor is that all your ideals, all your propensities, all your thought waves are to be goaded unto Him. That is the cult of devotion; it is the only cult--there cannot be any second cult in the realm of spirituality. The intellectual giant of India about 1300 years ago in the post-Buddhistic era was Shankaracarya. He said that amongst all the approaches, amongst all the cults, the best one is the cult of devotion. So that aspirant is the blessed one who has developed this cult of devotion. You may or may not be an intellectual, you may or may not be established in actional faculty. But if you can develop love for Him, devotion for Him, you are sure to be successful.

Now how to develop this cult of devotion? The idea is that the all, the entire universe is His object, and He is the Supreme subject. He sees everything and you do not see Him. Now how can He be objectivated when He is the Supreme subjectivity? The idea, the spirit or the secret to develop the devotional cult is to always remember, while doing anything, while doing any mundane duty or doing any spiritual practice, that He is the subject, He is seeing what you are doing. He is hearing what you are thinking. You cannot do anything secretly. He is always with you. This idea has got one advantage and another disadvantage. The dis-

advantage is that you cannot even think secretly. All your thoughts are tape recorded by Him. You cannot think secretly. And the advantage is that you are never alone. He is always with you. You are never helpless, you are never shelterless, you are never weak. You are the strongest personality of the Universe because the Supreme Entity is always with you.



Now whenever a few spiritual aspirants assemble, whenever there is a gathering of a few spiritual aspirants, they should not waste their time in idle gossiping - they should utilize their time in Kiirtan.

THE NUCLEUS

MORNING DARSHAN

MAY 9, 1979

You know there is nothing disorderly in this Universe. Everything moves as per certain rules. In this solar system of ours the sun is the nucleus, and so many planets are moving around the sun. In this ethereal system the earth is nucleus, the moon is moving around it. Similarly in the atomic system also there is the nucleus and electrons moving around the nucleus. In our cosmological order the Parama Purusa is the nucleus and so many animate and inanimate objects are moving around Him. Knowingly or unknowingly--in case of human beings, they are moving, they are dancing knowingly; and in case of other animals and other less developed living beings, and also in the case of inanimate objects, they are also moving, they are also dancing, but unknowingly, unconsciously. Even in case of human beings, when they move around the Parama Purusa, somebody moves, somebody dances unknowingly, somebody knowingly. Those who are dancing, those who are moving knowingly, they always try to lessen the length of their radius, of their radii.

Each and every individual has got its own radius, and a spiritual aspirant always tries to lessen the length

of the radius. Nucleus moving like this having a particular radius (Baba demonstrates in a circular motion with His hands.) Those who move unknowingly the radius remains unchanged or even due to their mean propensities the radius may increase like this (Baba indicates with increased distance between entity and nucleus). And in case of spiritual aspirants, what happens?--coming nearer, coming closer, and when it comes to the nearest proximity it becomes one with the nucleus and that becoming one with the nucleus is the stage of Salvation.

Now so many entities, so many individuals are moving around Him and they are associated with so many physical structures--long, short, white, black, learned, illiterate, so many things--but the common goal is the nucleus, the Parama Purusa. There is no shyness, no hatred, no complex; because that nucleus is the bigger 'I' of everybody--that nucleus is the Supreme progenitor of everybody.

Now each and every entity has got its own samskara--SAMSKARA means 'reactive momenta'. The action you did, whose reaction you did not undergo--such actions not satisfied by that action are known as reactive momenta. And all entities move according to the reactive momenta or samskara. Now this movement around the nucleus is life, rather human life. Everybody moves, but in case of human, the movement is knowingly. We are moving around the Parama Purusa, human being knows, other animals do not know and thereby the fundamental difference between a man and an animal. So after getting a human structure, a human mind and an objectivated human soul, if anybody doesn't move knowingly, he or she is worse than an animal because an animal lacks in the developed mind. It cannot understand or practice spirituality, which a man can do.

Now whenever a few spiritual aspirants assemble, whenever there is a gathering of a few spiritual aspirants, they should not waste their time in idle gossiping--they should utilise their time in KIIRTAN, because when the kiirtan is done a spiritual environment is created then and there, and as soon as the spiritual environment is created, the Supreme Nucleus, the Parama Purusa, will then and there shift His headquarters just between those aspirants because this centre of the nucleus is above the periphery of time, space and person. He may shift it anywhere,

wherever, whenever so desired by Him.

Now what is His grace? The moving entity becomes one with the nucleus. How? It depends on His grace. It doesn't depend on human logic, or human intellect, it depends on His grace. What is His grace? Mr. A. may say, 'Why am I not enjoying His grace?' Mr. B. may say, 'Oh, I am enjoying His grace.' But what is the fact? The Grace is everywhere; but you know, just like rainfall, when it rains, what happens? If you have an umbrella above your head you won't be drenched. And if you remove the umbrella you will be drenched. Now, in case of Divine Grace also it is like rainfall--but there is an umbrella of vanity upon your head, and that's why you are not drenched. Remove the umbrella of vanity, you will be drenched, then you will enjoy His grace. And that's the secret and when you will be enjoying the Grace, what will happen? The radius will be shortened and in this very life you will be one with your goal, your nucleus. This nucleus knows no artificial barrier or isms, countries or philosophies. This nucleus knows that the moving entity or the moving entities are My children--they want to come and sit on My lap.

KIIRTAN

KIIRTAN is chanting the name of the Lord, and is often combined with a form of spiritual dancing as well, so that it has the most powerful effect on the body and mind. The dance step is very simple and rhythmic, bending the knees with a 1-2-3 step, which loosens the joints, helping to make the knees more flexible and making it easier to sit for meditation. The arms are held high above the head with the palms facing out to receive love and energy right into your heart. The elbows should not go below the shoulders--when your arms get tired you can bring them down to your chest and clap, or hold them together at your chest as in namaskar gesture. Kiirtan should also be started and finished with namaskar.

The chanting of a 'siddha' or proven mantra during KIIRTAN elevates the mind and prepares one for meditation. The practice of Kiirtan is both an inner one, singing a spiritually elevating mantra with a sublime ideation, and an outer one, dancing and singing aloud. Thus KIIRTAN forms a perfect 'bridge' between the inner activity of meditation and the outer activity of our worldly duties. The harmonious vibrations of the kiirtan help to normalize the body's glandular functioning and brings good health, helping to banish all crude and negative thoughts from the mind, and spiritually, it floods the mind with bliss, awakening devotion and inner yearning for the Supreme.

The particular chant that has been selected in Ananda Marga to focus the mind on the Supreme Consciousness is BA'BA' NA'M KEVALAM. These three words, especially when sung with others in a group, generate a powerful spiritual vibration of oneness. This mantra should be sung with the feeling that, 'Everywhere I look, in everything I feel, hear, see, taste, smell, do, I perceive that One Supreme Consciousness that pervades all things. In every object and action of this universe there is only His name.'

The KIIRTAN tunes may be slow or lively--BABA NAM KEVALAM can be sung to any tune. During the time Baba was at Fiesch there was one special tune that always created a beautiful sense of oneness among all devotees. One morning especially many danced NAGAR KIIRTAN to this tune, creating the most incredible vibration moving in a procession from the Darshan Hall to Baba's quarters, circling around the house several times, and by the time all had returned to the hall the number of singing devotees had tripled! This KIIRTAN with guitar chords is written below:

The musical score is written on four staves in G major (one sharp). The lyrics are written below the notes, and guitar chords are indicated above or below the staff lines.

Staff 1: Em C maj7 Em C maj7
 BABA NA-A-AM KE- E- E- VA- LAM

Staff 2: C maj7 Bm C maj7 Bm C maj7
 BABA NAM BABA KEVA- LAM BABA

Staff 3: D A
 BABA NAM KE- VA- LAM BABA BABA

Staff 4: D G Em
 BA- BA NAM

BABA'S QUARTERS

Each day Baba could look out the window of His living quarters sitting amidst the pines and see His devotees all around. Many were sitting meditation or dancing kiirtan or singing bhajans by the house on all sides. Some settled close, while others were a bit farther away by the small stream flowing through the rolling slopes nearby. They were eagerly awaiting the moment when Baba would emerge, smiling and nodding in His loving way as a rush of these devotees surrounded Him.

PRASAD

Every day one devotee helping to prepare meals for Baba would come outside the house and distribute PRASAD by spoonfuls. PRASAD is just bliss. It is any food that has been touched by Baba--it is spiritual food. Every mealtime very delightful foods would be prepared for Baba. Most of the time He is taking very very little, because actually food is unnecessary to sustain His life, evidenced by His taking of only curd water during the last five years of His seven year imprisonment. So He is tasting to please the one who made the meal, and to give blessing to His devotees through their tasting.

While obeying Him, while doing as per His desire, one should always remember that that Supreme Entity is not the boss. That Supreme Entity is the loving Father.

THE SUPREME CONTROLLER

EVENING DARSHAN

MAY 9, 1979

Whenever something is done, the doer should follow certain rules and regulations, and the authority that creates those rules and regulations is known as the controller. So in this universe of ours, so many actions are done, there are so many manifestations and expressions, so many waves are emanating from so many sources, and so there must be a strong controller. But that strong controller must not be of mechanical order. He must be a loving entity.

Now in different fields there are so many controllers in different spheres of our life. There are so many different expressions so there are different controllers also. But above all controllers there is the Supreme controller. In Sanskrit controller is called 'Ishvara' and the Supreme controller is called 'Maheshvara'. Now the rules and regulations of lower controllers may or may not be of perfect order, but the rules and regulations of the Supreme controller must be of perfect order. Otherwise the equilibrium or equipoise of this universe will be lost. So our first duty as disciplined human beings is to do as per desire of the Supreme controller, of that Maheshvara. Just doing according to the desire of that controller is a must for all

spiritual aspirants. But while obeying Him, while doing as per His desire, one should always remember that that Supreme Entity is not the boss. That Supreme Entity is the loving Father. The relationship is not official, the relationship is purely personal.

You know if there is an impersonal entity controlling everything, having no link with you, the psychology of discipline would be created, because in that case the order is followed or obeyed or adhered to due to fear complex; but in the field of spiritualism there must not be any complex--neither fear complex nor shy complex nor any other complex. So the scriptures are saying, 'If you do not do this or that you will go to hell'. Like this, the scriptures are the worst enemy of human society. Because in this way, scriptures create a complex, a fear complex in human mind, and that fear complex creates disparity in this human society. This human society is one--is a singular entity. It cannot be divided, it must not be divided. And we won't allow any such entities to create any fissiparous tendencies in this human society. Whatever a man is to do in his spiritual life, he is to do it--why? Because he is in love with the Supreme Entity. Love is the first word, Love is the starting point and Love is the last point. Scriptures have got no more moral right to create fear complex in the human mind.

BABA'S VIEW ON WAR

(notes from fieldwalk on May 11)

In the practical field I realise the futility of war. War is the black spot of human character. In individual or collective life one can fight (sangram), but war is based on hatred and on fissiparous tendencies. Is it not black?

Struggle (SANGRAM) and War (YUDDHA) are not synonymous. While war springs from hatred, struggle is a part and parcel of life. War blackens everything, it darkens the future. Let the life be bright both individually and collectively. Let us fight these fissiparous tendencies which want to make our life dark.

Human beings want light or darkness? They want light. Light is beautiful because it is luminous. When there was no creation, there was only one colour--black. Want of life is black. After creation we see this beautiful play of colours. Why shall we be lost in darkness? All human beings want light.

Our forefathers committed a mistake by encouraging war. We should rectify what mistakes they committed. We should atone for their mistakes.

Then Baba said: "One unit human being is more luminous and more bright and more throbbing than universal darkness." So men should always be optimistic. The samarian darkness cannot retard our progress.

Black cannot cover the light of their heart. The spirit of your heart must move on and on against obstacles; rather, fighting against the pebbles of obstacles, just as you kick away the pebbles by your feet when you walk on the path and they come in your way.

Man is stronger than his obstacle.

THE FRAGRANCE

One particular evening three sisters desiring to express their devotion came to the house of Baba and began singing bhajans before his window. The alarmed VSS tried to stop them, because he felt that at such a late hour Baba might be disturbed.

After a short time a figure rushed out quietly into the dark night and in an excited whisper he said, "Please, please, please. Don't sing! Don't sing! Baba has just gone to sleep!" This man was amazingly vibrant! Blissfully he leaned forward, stretched out his arms, and held his cupped hands just beneath their nostrils. An incredible sandalwood-like fragrance completely engulfed them, kidnapping their whole beings into another world. Then these sisters understood that this Dada had been massaging Baba.

There is always a special scent coming from Baba's body. To understand this phenomenon, one must know that every physical structure emits a particular scent according to the condition of its glandular system. The glands are continually secreting hormones in varying degrees with varying odors. When the hormones are secreting in a completely balanced way, a very pure smell comes from this structure. Many people were telling about a special fragrance permeating the air wherever Baba had been for some time--especially in Fiesch many were saying this. They would try to describe it by comparison, saying it smells like this sandalwood incense, or like this or that flower. But actually it is an indescribable fragrance--it is a purely original scent--it cannot be bound by words.

Tantra is a cult of life, it is not a cult of death--as for Tantra you should be strong--physically, mentally and spiritually.

DANCE - AN ARTISTIC SCIENCE

MORNING DARSHAN MAY 10, 1979

You know even before Sadashiva there was dance, there was music; people used to sing also, but all were in a disorderly manner. The dexterous hands of Sadashiva made it a science, rather an artistic science. It is not an easy job to dance properly and correctly. The fundamental requirements or the fundamental spirit of dance, instrumental music and song were brought within the framework of science by Sadashiva, and that's why he is also known as Nataraja. Nataraja means king of dancers, and another name of Sadashiva is Nagatumula, i.e. music personified. It is a highly developed art. In the Oriental variety of music there are three items which come within the fold of Sangita or music: dance, song and instrumental music. The collective form in Sanskrit is Sangit. Lord Sadashiva brought everything within the framework of science, i.e. artistic science.

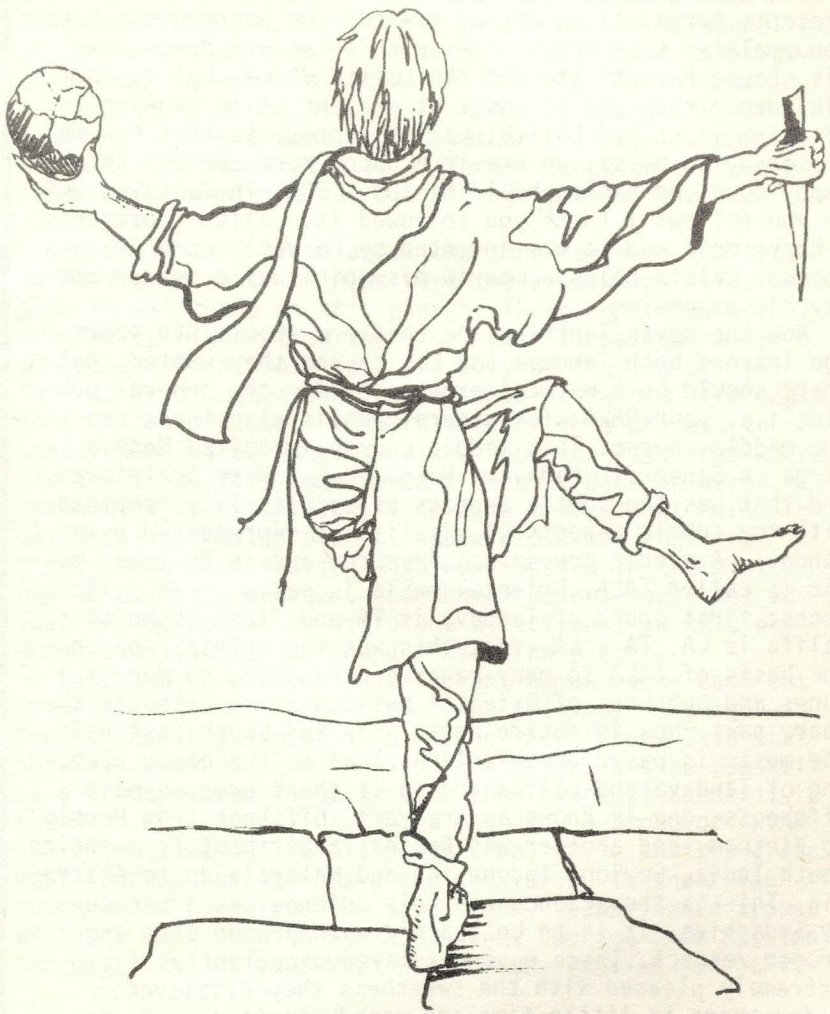
In the Oriental variety of dance there are several mudras, i.e. postures: While giving something to a living body the mudra is like this... while giving something to something past not present in the world, the mudra is like this... 'Don't fear' mudra is like this... 'Take what you want' mudra is like this... 'Be forward' mudra is like this... 'Move upwards' mudra is like this... 'Be serpentine' mudra is like this... 'Be spiritual-minded' mudra is like this... 'Be subtle, maintaining link with

the Earth' mudra is like this... There are so many mudras used in Oriental variety of dance. It is not an easy job to learn it, but rather a very difficult job.

Now the fundamentality or rather the primordial pace of Oriental dance is the TANDAVA. It is also not a very easy job. The knees must cross the navel. When the knees cross the navel it is called BRAHMA TANDAVA. When the knees cross the Anahata chakra it is called VISHNU TANDAVA. When the knees cross the Vishuddha chakra it is called RUDRA TANDAVA--it is very difficult to dance Rudra Tandava. It requires long practice. That's why Lord Sadashiva is known as Nataraja, and when these boys were dancing, it was just like a picture of Nataraja in Tandava mudra. It is called Tandava--Tandava is a mudra.

Why is it called TANDAVA? In Sanskrit TA means 'to jump'. TANDU means 'of jumping habit'. TANDAVA means 'having the use of Tandu, the use of jumping'. But jumping in proper style, not in a disorderly manner. You should learn it properly in a disciplined way. And Tandava represents the life. Tantra is a cult of life, it is not a cult of death. As for Tantra you should be strong--physically, mentally and spiritually. First in the present tense, Lord Shiva says all your expressions, all your manifestations must be based on present tense. So this Tandava is the starting phase of Tantra. This Tandava represents life, it represents vitality.

There are so many forces that want to destroy you, so many forces which are inimical to you by nature. Say a snake--snake is a born enemy. Similarly there are many such born enemies. As Tantra represents life, Tandava says that one's spirit should be based on vitality, on the principle of survival. This human skull represents death. You are surrounded by death, but you must not be defeated, you must not develop the psychology of fear or defeatism. So the knife is with you to fight against death. Yours is a fight for survival. In daytime one may also use the snake to represent death--not an ordinary snake, but a venomous snake. In India our boys dance with the snake and in nighttime neither the skull nor the snake will be visible. Here there is light, it will be visible, but in the burial ground, in cremation ground where there is darkness, the snake or skull won't be vi-



sible, so there you may use fire to represent death. This is the spirit of Tandava; this is the spirit of Tantra.

To fight, to fight for survival. It is the normal wont of all living beings to fight for survival. And Tantra represents normal life, moving towards the Supreme state of abnormality. Lord Shiva started this Tandava dance, and his spouse Parvati started the Lalita dance. Lalita marmika dance that you did just at present while singing kiirtana is called Lalita. Lalita represents that now we are enjoying bliss, we are in a happy mood. We are in a happy mood and hands should be above 90°--in Tandava, 90°. Do you follow? I think you followed it. Lalita represents a happy mood and it was invented by Parvati, Lord Shiva's spouse. Lalita helps a man in his spiritual progress and psychic expansion.

Now the devan Tantrikas of that era about 7000 years ago learned both Tandava and Lalita and they wanted that there should be a musical expression for the general public, i.e. your RAWA; for general public also there was the middle course. This middle course is called Madhya Marga in Sanskrit, Madhyima Marga in Buddhist scriptures. And that was the subtle aspects of spirituality combined with the subtle aspects of vitality as represented by Tandava. A middle course was invented and in Oriental music is called TALA. Oriental music is based on TAL. TAL means: first sound of Tandava is TA and first sound of Lalita is LA. TA + LA. Yes, this was the origin. And on the basis of TALA so many ragas and raginis, so many tunes and subtunes of Oriental music were invented in the hoary past. Now in entire South Asia and South East Asia, the music is based on this TALA. That is the happy blending of Tandava and Lalita and in it there are two main offshoots--one is known as Aryavarta offshoot from Persia to Vietnam, and another was Dakinatya offshoot from entire South India, Ceylon, Indonesia, and Malaysia up to Australia. This is the science and this science was invented by Sadashiva. It is to be learned with proper care and proper respect. These boys displayed excellently. I am extremely pleased with the sweetness they displayed. Today there is little time and nobody invited me to say anything regarding RAWA or RU and that's why I won't say anything.

THE ORIGIN OF LIFE

In evening fieldwalks at Fiesch Baba usually kept silent, but in the morning the beauty of the surrounding snow-mountains made Him stop His walk many times to give long explanations about the history of the Alps in connection with the history of human civilisation. Of course this topic went well together with His favourite subject--the comparison of different languages. On nearly each fieldwalk He was explaining some philological topic.

He spoke very often about the importance of the Alps. He mentioned that the Alps were the area where life first came to existence on this planet. These mountains were originally higher than the Himalayas. It was quite hot on the earth in those days and only on the top of the Alps at zero degree centigrade temperature did life begin. This is the necessary temperature for this process to start, Baba said. Somebody asked Baba one day, from where did the first life come to this planet. Baba answered, "According to my opinion, life came from planet Mars. Today Mars is a dying planet." Baba explained that the first human civilisation also was located in the Alps. Due to climatic changes, some human beings could not adjust and moved out in different directions. In this way human civilisation spread all over the planet.

Baba explained how the different human races came out of this original Alpine race. "The original language was Vedic, the language of this Alpine race," Baba said that Sanskrit evolved from the Vedic language. Indian Sanskrit is a transplanted language from this original Sanskrit. The word ARYA means 'developed people'. A group of ARYANS travelled towards India through Iran, while another group went towards Russia. "Mark the similarity in their language which came from the same stock." Baba looked around at those walking with Him and asked, "Do you know Russian language? Any of you? What will be the Russian for 'this

is our home'? In Indian Sanskrit it is 'etad nosthanah' and in Russian it is 'etad nashdhama'. Mark the similarity in the language!"

Baba said that some of these different human races do not exist anymore like the original Egyptians who built the wonderful pyramids. Modern Egyptians are of Arabic origin and are not from original Egyptian race. On different occasions Baba also was speaking about the fabulous culture of Atlantis. He said that Atlantis was a very vast continent. It was connected with Iberia. Gibraltar was connected with Africa in those days. Due to a very big earthquake Atlantis disappeared and the Sahara Desert appeared. The Sahara was underwater before, and that's why we can find oil there. Baba then added that Atlantis was a highly developed culture.

One day Baba also explained that man started speaking about 6 million years ago. First their language was very poor and consisted only in expressions of physical things and physical desires. But it progressed more and more and only some thousand years ago man started writing. Baba said that the intellectual progress of a group is denoted by its vocabulary. For instance the more advanced species of Apes--the ULLUS--can only produce sound like...'oo', 'uo', 'woo'...like that in different tones they have about 700 expressions of this type in their vocabulary. In comparison to this, some simple tribes in Africa know only about 1000 expressions. So the gap is very small. Modern German has more than 500,000 words--the largest in the present world. Amongst Indian languages, Bengali has the highest with about 150,000 words. Several times Baba spoke about the four national languages of Switzerland and explained that the RAETO-ROMANISH language is a mixture of Latin and Sanskrit. Gypsies from India came into this area and brought the Sanskrit language just 1000 years ago.

Everything is within Him, nothing is without. So, whatever is being done, He sees, He knows, He feels.

THE GREAT THIEF

EVENING DARSHAN

MAY 10, 1979

While explaining the inner significance of Tandava, I was saying one of the names of Sadashiva is Nataraja, i.e. the king of dancers. There are so many names, so many attributions, but the occult science says He is beyond the periphery of all attributions, beyond the scope of all qualifications. Why is He beyond the scope of all attributions? There are two reasons. One is that He is the creator of everything. So He is creator of qualifications also, attributions also. Then how can He be within the scope or within the binding scope of those principles, of those qualifications? And certainly He is beyond the reach of these qualifications. In Sanskrit, qualification or attribution is called 'guna' and He is called GUNATIITA, i.e. beyond the bondage of guna. And there is another reason also, and that one is--suppose a man is an M.A. in thirty subjects, but he cannot be an M.A. in an infinite number of subjects. Human possibilities have got certain limitations. But He is beyond all limitations. So how can one say that He has got this qualification or that qualification? That's why He is GUNATIITA.

Once upon a time some devotees approached one poet,

one Sanskrit poet, to write something regarding the qualifications of Parama Purusa. He said, 'Yes, I'll write, I'll do the duty within a few seconds.' Then that poet wrote a sloka in Sanskrit, i.e. poem in Sanskrit. Poems are called sloka in Sanskrit. And he wrote:

Now if we want to write something we require ink. Now for writing His qualifications we require ink, we require paper and we require pen and we require one writer. Now for writing His qualifications we require these things. The poet said if we get the mighty Himalayas, the big Himalayas as ink tablet--now we require ink--and as ink pot all these oceans of the world and then...pen. The biggest imaginary tree of the Heaven is known as Parijat. If we use that tree as the pen and paper...if this entire lithosphere is used as paper, then who is to write? If the imaginary goddess of learning, mythological goddess of learning--MINERVA--writes with this ink, ink pot, paper and pen--for how many days?--for innumerable number of days, then even it won't be possible for her to write all Your qualifications. He is beyond the periphery of all qualifications. That's why He is Gunatiita. Nataraja is one of His qualifications--it is not everything.

He is also called PARAMA PURUSA. What is the meaning of Parama Purusa? What is the meaning of PURUSA? You know this physical body is what? It is one of your cells, it is a physical cell. And within this physical cell, there is the psychic cell. There is the spiritual body. Now the entity that always remains with you, within your physical structure, within your psychic structure and also closely associated with your spiritual structure is Purusa. PURA means structure.

The Entity who is always present with you, within your structure, is PURUSA. Now each and every entity, each and every living being or each and every inanimate object has got Purusa in him or in it. In case of animated objects, due to the presence of afferent and efferent nerves, due to the presence of so many organs, when the PURUSA is with you those organs can function. In case of inanimate objects--stone, sand, earth, water--due to the absence of those nerves and organs they cannot realize anything, they cannot feel anything, they cannot witness anything. But the Purusa is there. Purusa is pre-

sent everywhere. Now these individual purusas living covert within your existence are unit purusas, individual purusa, your little 'I'. And He is called Parama Purusa.

The word PARAMA has got two meanings, two significances. One meaning is Supreme--another meaning is the final Para. What is PARA? Suppose you are seeing an elephant. Here you are the subject and elephant is the object. Now because the elephant is the object, we say elephant is the APARA entity and you, the seer, are the PARA entity. Now who is seeing? Your eyes are seeing. Why are your eyes seeing? How are your eyes seeing? Because your mind wants it. So in the next phase, that is, in the inner phase, who is the Apara and who is the Para. Eyes are Apara, object, and mind is Para, subject. Then in the next inner phase mind is Apara and your Atman the witnessing entity is Para. But you know Parama Purusa is seeing everything. Whatever thing your Atman is witnessing is also witnessed by the Parama Purusa. So your Atman is Apara and the Supreme Entity is Para. So He is the Supreme Para, that's why He is called Parama Purusa. This is the exact meaning of the term Parama Purusa.

Now this PARAMA PURUSA is the SUPREME WITNESSING ENTITY. What your individual purusa is seeing or is witnessing or is feeling--everything--is being witnessed by Supreme Entity. Now why and how is everything being witnessed by the Supreme Entity? Suppose you are creating a rhinoceros in your mind and that rhinoceros is moving within your mind--whatever that rhinoceros is doing you are seeing. Whatever that rhinoceros is saying you are hearing. And whatever that rhinoceros is thinking you are hearing. Whatever the rhinoceros does, there and then it is being witnessed by you. No activities, no thought waves of that rhinoceros are a secret for you--you know everything. So whatever is being done in the Universe is nothing but a mental creation of Parama Purusa. Everything is within His mind. He is the Macrocosm, and everything is Microcosm. So each and every man is moving within His mind. Everything is within Him, nothing is without. So whatever is being done, He sees, He knows, He feels. This Universe is nothing but a mental projection of that Parama Purusa. Hence He is the Parama Purusa and because everything is His mental creation, so

everything, everybody is His child. He is not the ruler, He is not the administrator, He is not the boss. He is the creator, He is the generator, He is the operator, He is the destroyer. When He withdraws His thought waves within Himself then nothing will remain. You came from Him, you are moving within His mind and finally you will be one with Him. That's why I said He being generator is represented by 'G', He being operator is represented by 'O', and He being destructor is represented by 'D' = 'G-O-D'. He is the GOD.

Now another popular name of Parama Purusa is HARI. Parama Purusa, God, Diva, Deva, the Latin adjective is 'divine'. The root word is 'div'. Sanskrit word is DEVA. Now let me explain the meaning of the word DIVA first, then DEVA. DIV or the root Sanskrit word DEVA means vibrating faculty. The Entity, due to whose presence everything in the universe vibrates, is DEVA or DIV and its Latin adjective is divine. In each and every expression unity is represented by a particular type of wave. There are sound waves, there are light waves--some waves may or may not be properly understood or assimilated by your organs. Some sounds are audible, some sounds are not audible. Some of the light waves are visible, some of the light waves are not visible. But all those waves are DEVAS because they vibrate the entire creation. Hence He is DEVA.

Now all these waves emanate from a particular source. The source is a singular one, so that source that controls all these devas, all those vibrations or vibrational faculties is MAHADEVA. MAHA means great, the great deva. Hence the Parama Purusa is called MAHADEVA. Another name of Parama Purusa, another name of God is MAHADEVA. A very popular name is HARI. In Sanskrit the root verb HAR means to steal and HARI means the stealing agent. It is fundamentally against 16 points and Yama and Niyama and how can Parama Purusa steal? He is stealing, i.e. His actions are ultra vires to the principles of 16 points and Yama and Niyama. It is against Asteya. Then, He cannot go against the principles of 16 points or Asteya, Yama-Niyama, but the very name says that He is a thief. You heard--HARI means thief. Yes--He is a thief, but He is not against 16 points or Yama and Niyama--How? As explained, that each

and every entity is within His mind, He is the generator, operator and destroyer. Everybody is His, all are His loving children. But you know, whatever man does, that very man will have to undergo the reactive momenta of his original action or actions.

Suppose, a man committed so many sins in so many lives-- now he will have to undergo the reactions of those actions, of those bad actions. Then for millions of years he will have to pass through so many troubles, so many pains, so many mental tortures. A father cannot like it, a father cannot think that His children will have to go through so much trouble because of their past bad actions. So, what does He want? He wants that His sons should give Him the sins committed by them. But the sons will say, the daughters will say, "No Father, we will give you flowers, we will give you sweets, we will give you so many things, but we can't give you our sins. We can't." Then what will this loving Father do? He will secretly take away the sins. He is the Great Thief.

FIELDWALK FOR SISTERS

Previous to Baba's arrival in Fiesch, there was the system that only brothers were given the privilege of accompanying Baba on His daily walks. Many sisters were wanting more opportunity to be with Baba--finally one sister expressed her strong desire to go on fieldwalk, and Baba simply replied, "Why not?"

May 11, 1979 was the auspicious day when two didis and two sisters accompanied Baba on a very high excursion to the tops of the Alps. By cablecar all travelled to the peak of Mt. Eggishorn--towering over 3000 meters above Fiesch. At the middle station everyone took a short walk through the deep snow. Baba was wearing only thin slippers, so some brothers offered to carry Him, but He said He didn't mind. They instead walked before Him, stomping the snow down as they went. Then all returned to the cablecar and it began moving slowly higher. One Didi said that suspended in this cablecar hanging amidst the mountain peaks with Baba was an incredible feeling, "like we'd caught Parama Purusa, or He'd caught us."

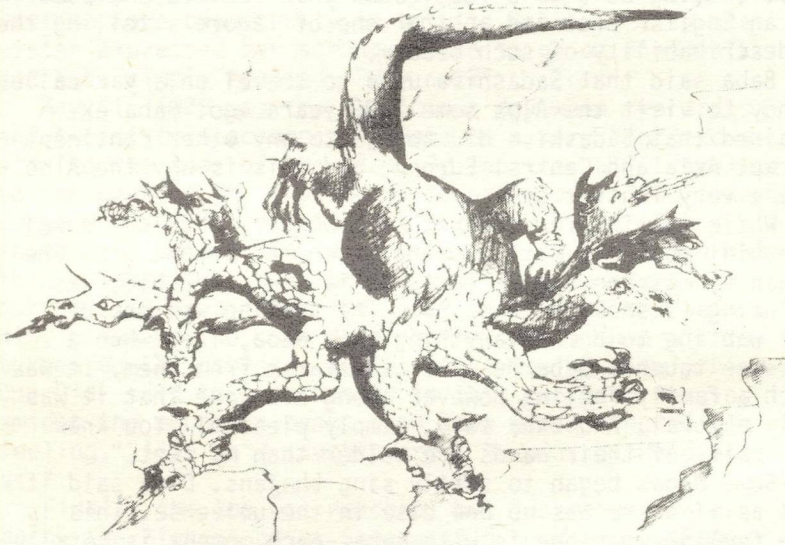
Finally the top was reached, but just three meters below the highest point Baba wanted to sit on a bank. Everyone insisted that He should come to see the biggest glacier of Europe visible on the other side. He softly

took the arm of one devotee and whispered, "I have already seen it!" Then Baba came and was sitting for about 15 minutes on the very top of the mountain. It was amazing scenery, all around white mountain peaks under the blue sky, sitting at Baba's feet. Baba then recited one poem of an English poet and another one of Tagore's telling the indescribability of such beauty.

Baba said that Sadashiva used to travel on a yak called Nandy to visit the Alps some 7000 years ago. Baba explained that Sadashiva did not go to any other continent except Asia and Central Europe, and this is why the Alps are a very Tantric belt.

While waiting for the return cablecar, Baba sat down; one Didi took off His slippers which had become wet. She began to massage Baba's foot, while the other Didi was thinking if she should or not. The feeling was one of not wanting to demand anything from Baba, i.e. when a devotee touches Baba He takes samskaras from them. It was such a family feeling however among everyone that it was only natural. And Baba said, simply pleased, "You know the palms of their hands are colder than my feet."

Some Dadas began to softly sing bhajans. Didi said it was as if there was no one else in the universe. This is the feeling when one is with Baba--each moment is totally and absolutely complete.



A spiritual aspirant must know that in a civilized society there is no scope, no room and there is no selection for hatred or mutual intolerance.

THE SOURCE OF ALL LIGHT

MORNING DARSHAN MAY 11, 1979

Last night I was explaining the meanings of some of the spiritual terms, Parama Purusa, then Hari. There is another very popular term and that one is 'KESHAVA.' The word comes from KESHI. KESHI was the name of a mythological giant. Actually what is Keshi? Keshi is the respiratory organ in disordered form. You know, where mind or mental concentration has a very close relationship with the respiratory organ, when the respiration is long, the inhalation or exhalation is very long, mind becomes restless. While running, the inhalation or exhalation, both are very long, so in that state you cannot concentrate your mind. While running, your mind cannot be concentrated because of long inhalation or exhalation. For this, one should try to be physically pauseless and the respiration should be brought under control. Respiration in disorderly way or disorderly style is called KESHI.

By the process of pranayama one is to control the respiration, and by controlling respiration one will be controlling the mental propensities, i.e. mind will be concentrated. One can do it by a special process and that system is to be strictly adhered to for proper control

over the respiratory organ. And without this control, mind cannot be concentrated, and without concentration of mind there can be no spiritual progress. It is by His Grace one establishes one's control over this...but the proof of respiratory system is KESHAVA.

Now during Kiirtan what happens? Mind gets automatically concentrated, so kiirtana helps much in concentrating the mind. And one who practices pranayama, if simultaneously he practices kiirtana, will get the double benefit. So Keshava, the Lord, the Parama Purusa always encourages kiirtana. Now you have understood the meaning of KESHAVA.

Another popular name is NARAYANA. In Sanskrit language the word NARA has got three meanings. One meaning of NARA is 'niira' i.e. water. Another meaning of NARA is devotion. In ancient times there was a great sage--his name was Narada. Narada means the man who distributes devotion. And the third meaning of NARA is the Cosmic operative principle, Cosmic creative faculty. And AYAN means shelter. Now who is the shelter of Cosmic operative principle? Who is the shelter of Cosmic creative faculty? The Parama Purusa. Hence Narayana means Parama Purusa--the same meaning, Keshava, Parama Purusa, Hari, Narayana--same meaning. Water, aqua, jul, panii--same meaning.

Another name is MADHAVA. In Sanskrit the word MA has got three meanings. One meaning of MA is simply a negative term, just like not, no. Another meaning of MA is tongue. And the third meaning is Cosmic operative principle. And DHAVA means 'husband'. DHAVA has got two meanings--one meaning is 'husband' and another meaning is 'dress' or clothes. Now MADHAVA means Lord of the Cosmic operative principle, same as Narayana, i.e. the Parama Purusa. MADHAVA also means Parama Purusa. And another very popular name is VADHA or KUDHA, which means the self-creating entity. In old Vedics VADHA and in old Iranian KUDHA-- it means 'who creates himself'.

Then another popular word is RAMA. Rama, Ramesh, Rameshvara, Rama. The word comes from Sanskrit root RAM. RAM means getting pleasure, enjoying bliss. RAM is a root verb; Ram is not a word. With a root verb, if we add a suffix, the word is created, and we may, if we use prefix, change the meaning. Root verb 'ceive'--we may use the prefix 're'

and form 'receive', or 'per' and form 'perceive', or 'con' and form 'conceive'. Similarly the word RAM is the root verb, not a word. And when it becomes a noun or an adjective, it becomes RAMA. RAMA means the object from which spiritual aspirants get pleasure. It is the want of human psychology that he is never satisfied because his goal is infinite and whatever he gets is finite. Suppose one has a weakness for cake. You are enjoying the cake, but till it passes the tongue you are enjoying the taste. After that the cake is finite, it is something finite. So when it comes here the taste is lost. Similarly it is the human nature that he wants to enjoy something finite, but in our world of relativities nothing is infinite, everything is finite, so all sources of enjoyment are finite. The only infinite entity is the Parama Purusa. So when one loves the Parama Purusa one enjoys infinite pleasure, infinite bliss. So RAMA means the Parama Purusa because the Yogis, i.e. the spiritual aspirants get infinite pleasure in Him. The only object from which the Yogis, i.e. the spiritual aspirants get pleasure is He. All other things are finite, just like that cake.

Another meaning of RAMA is 'Rapi Mahate Rama', the most glittering object in the entire universe. It is the most glittering entity because all other entities get light from Him. Here in our solar system sun is the most glittering entity because our planets are getting light from the sun. There are so many solar systems in the universe and all the solar systems get light from the Parama Purusa. Hence He is the RAMA, He is the source of all lights, of all energies. The sun may die. Other stars may die. When will they die? When they won't get sufficient energy from the Cosmic Nucleus. But as long as they are getting that energy from the nucleus they are living. Similarly when a human structure gets heat and other energies from Him, that structure is a living structure. When the Parama Purusa wants that this boy or this girl should change the body, should get another body, He stops supplying energy to that particular body and starts supplying fresh energy to a new body. We say it is his rebirth. So the most glittering entity, the stalk or the original source of all energies is the Parama Purusa. Hence He is RAMA.

And the third meaning of RAMA is...

In this universe two forces are functioning simultaneously: one is VIDYA, another is AVIDYA. Vidya means centripetal force and Avidya is centrifugal force. Vidya is centre-seeking force, i.e. Vidya is helping everybody in their movement towards the Supreme Nucleus, centre-seeking force. And another is Avidya. Now human mind undergoes distortions due to the influence of Avidya. And due to the influence of Avidya human propensities are moving towards so many directions, towards ten directions, so human structure gets distorted. Now this human mind moving towards ten directions under the influence of Avidya is just like a demon. It has got a deteriorating effect on human mind. Hence it is known as 'demon'. Human mind being influenced by that centrifugal force moves towards crude matter and when the goal is matter, the very structure is also turned into matter. Because the mind takes the form of each object, so where matter is the object, mind is slowly converted into matter. So this Avidya, goading the human mind into crude objects in ten directions, is called RAVANA. There are ten directions. East, West, North, South, up, down--these six directions are called 'pradisha' and four corners are called 'anudisha'. These are the ten directions. It is just like a ten-faced demon. The ten-faced demon is called Ravana. Now how can you kill, how can you destroy this Ravana? This depraving force, this degenerating force is Ravana. How can you destroy this Ravana? You can destroy this Ravana only when you take shelter in Parama Purusa.

So Ra...Rama. Here Rama means Parama Purusa. Without the help of Parama Purusa one cannot destroy this ten-faced demon. This demon is not only inimical to the particular person, but to a family, to the entire human society. And this demon is the worst, rather the blackest spot of human mind, in our individual life, also in our collective life. And this darkest spot of human mind is mutual intolerance and hatred. A spiritual aspirant must know that in a civilized society there is no scope, no room and there is no selection for hatred or mutual intolerance. All are equally blessed human beings. All have got the same parentage, will have to move with all, and our process of marching should go on until the entire humanity attains salvation.

You boys, you girls - forget your past and start your life afresh with this subtlest and noblest idea that you are inseparable particles of that Supreme Entity, of that Parama Purus'a.

YOU BELONG TO ME ONLY

EVENING DARSHAN MAY 11, 1979

Lalita Marmik dance during Kiirtana is a purely spiritual dance and Kaoshikii is a psychospiritual dance. It starts in psychic level and culminates in spiritual level. And Tandava is physico-psycho-spiritual. In Lalita Marmika dance, the position of arms is above 90°--this denotes it is a mudra. In Sanskrit it is called Mudra. This mudra means, "Oh the Supreme Creator thou art mine and I am yours. I am thine." Now everywhere in the world you will see one is in positive case and another is owned by that person or that entity; i.e. each and every object has a certain entitative relationship with others. And what is the entitative relationship with the Supreme Creator? Supreme Creator belongs to one and all and the created beings all belong to the Supreme Entity. This is the philosophical interpretation. Even in the field of occult science it is the only interpretation, but for a devotee the interpretation is not like that.

Amongst DEVOTEES there are three clear categories. First category, i.e. third grade category people say, "Oh Lord you belong to everybody--you belong to one and all, and because I am also included in the scope of all, you

belong to me also. You belong to all, that's why I am within the scope of all. So you belong to me also." And the second grade devotee will say, "No, no, no. It is not the correct psychic approach. You belong to me and because you belong to me, that's why you belong to all. But the first thing is you belong to me. And second is, that because you belong to me, you belong to others also." And the first grade devotee says, "No, no, no. It's not the correct approach. You belong to me and you belong to me only and not to others." The relationship is purely personal. "I don't know any philosophy, I don't know any occult science. I know that you are mine and I am yours. In this realm of relationship I do not allow any third person to come. The relationship is purely mutual. I will share anything and everything with others but you are 100% mine." I hope you boys and you girls belong to the first grade of devotees; i.e. the relationship is a personal one.

And in the case of this personal relationship there is some other important aspects of philosophy and that is, in pure philosophy the Parama Purusa is an impersonal entity; in occult science He is a blending of personal and impersonal entities. In philosophy the Parama Purusa is an impersonal entity. He is the nucleus of this cosmological order. That nucleus is certainly not a personal entity. In the realm of spiritual cult He is a blending of personal and impersonal entities; i.e. while approaching Him, while accepting Him as the only object of adoration, He is looked upon as a personal entity. But when His entitative existence is not accepted as the only object of adoration, i.e. He is accepted as the only source of creation--in that case He is an impersonal entity. That's why I said in the cult of spirituality He is a blending of personal and impersonal entities. But in the realm of devotion He is purely a personal entity--He is mine. He is my Father. He is my closest relative. He is my bigger self. He is not a second entity, i.e. the relationship is purely a personal one. There cannot be any love with an impersonal entity. Love requires a personal entity. Now as the relationship is a personal one and as the entity of the Parama Purusa is purely a personal one in the field of divinity or in the field of devotion, the interpretation of the creation also varies from other philosophies or occult spirituality.

Ask a philosopher why this universe was created, for what reason the Parama Purusa created this universe. He won't be able to satisfy you with the reply. He'll say, "Perhaps this was His idea or perhaps that was His idea; perhaps this was the motive, perhaps that was the motive." But the reply is vague. Not to the point, never to the point. Ask an adherent to the actional cult. He won't be able to satisfy you with the reply. He'll say, "There are so many flows of expressions. This universe is a mass of waves of different lengths, of different sounds, of different colours." But these replies won't satisfy a devotee; they won't satisfy a spiritual aspirant.

The spiritual aspirant or the devotee will say, "The reply is very simple: My Supreme Father before the creation was alone in this universe. There was nothing, and for want of the quinquemental factors, there was nothing to see, nothing to do. He was alone. Suppose you are alone in a particular village or in a particular house. What will be your position? What will be your mental condition? You will be just like what?--an insane person, a mad person. So in this vast cosmos my Father was alone. Just try to feel what was His mental condition. So just to save Himself from monotony of singularity, He created this universe. Just to play with His children--this is the only reason. I know no other philosophy." This will be the reply of a devotee.

And this creation--what is it? It is nothing but different portions of His divine body and that's why I said that there is no sinner in this world. All are His loving children. You boys, you girls--forget your past and start your life afresh with this subtlest and noblest idea that you are inseparable particles of that Supreme Entity, of that Parama Purusa.

FIESCH BHAJAN

Before Darshans each day all devotees would sing bhajans in front of Baba. BHAJANS are devotional songs which when collectively chanted create a most loving feeling of togetherness. Baba would always love to hear His disciples singing--especially the following bhajan was loved by all:



1. You're higher than the mountain peaks,

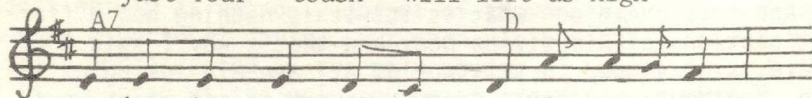


2. And Your fragrance is like perfume,

You're deeper than the deepest sea,
and Your beauty like a rose in bloom,



Your greatness is everywhere
just Your touch will lift us high



in the mountains and in the air
and Your greatness will make us cry



BA-A-BA NAM

KE-E-VA-LAM



BA-A-BA NAM

KE-E-VA-LAM

During meditation you should remember that I am the object and He is seeing me. This is the secret of meditation.

SECRET OF MEDITATION

MORNING DARSHAN MAY 12, 1979

The Creator is a singular entity and He creates this world of colours, this world of sounds, but He himself is beyond the scope of colours and sounds. Why is He beyond the scope of colours and sounds? Because He is the Hub of the Universe; all waves of colours, sounds and of other inferences, come out from this Universal Hub. So He Himself is beyond the scope of all such waves. This circumrotarian universe is moving around Him. But He is beyond the scope of time, space and person. He is creating so many things, so many colours, so many sounds with the help of His Operative Principle. This Operative Principle is doing as per His desires although it has got the potentiality to do something or to do anything, and everything cannot do anything without His approval because He is the Hub and all waves emanate from Him. His approval is a must in this respect, i.e. if He doesn't like, not even a blade of grass can move. Each and every intelligent man and each and every spiritual aspirant should remember this fact. And one who remembers this fact that not a single blade of grass can move without His approval won't be suffering from any sort of fear complex.

That day I told the Scriptures have no moral right to create inferiority complex or fear complex in your mind. The Parama Purusa is above all scriptures. Man created scriptures just to come in contact with Parama Purusa, but the scriptures created a tiny inferiority and fear and hatred complex amongst men who drifted away from the Supreme Hub. Now this Supreme Creator, this Hub of the Universe is the Supreme Guardian. He knows what is your wont. He knows what is your requirement. A babe of 3 months doesn't know what is its requirement but its mother knows. The babe is solely dependent on its mother. Similarly you are also a babe and He is the Supreme Guardian. He knows what is your requirement. You need not say, "Oh God, give me food, give me water, give me this or give me that." He is more intelligent than what you are. So you don't need to remind Him, "Oh God, give me this or give me that." Let Him do His duty. You need not tell Him that, "Oh God, it is your duty, You should have done like this." Yes He knows His duty. And you are to learn your duty from Him. Then what do you do? What should a good man do? What is an intelligent man to do? What is a spiritual aspirant to do? He is to always remember His loving Father, and this is what is MEDITATION.

Why should he always remember the loving Father? Because he will have to keep himself in closest psychic and spiritual touch with the Supreme. Because He is the Supreme Abode of all and finally one will have to sit upon His lap. That is the final desideratum. That Supreme Deva, that Supreme divine entity is the starting point of the Universe, and that Supreme Entity is the culminating point of this Universe. So your starting point is in Him, your terminating point is in Him, and your presence, your existence is also in Him. So you should always remember Him.

And you know, Cosmic Father is the Supreme Subjectivity, i.e. He sees everything, everything is within His mind. He sees everything. He is the Supreme Subject and everything else is the object. The Seer is the subject and the seen is the object. So how can you accept Him as your object of meditation? He is the subject, you are the object. Then during the meditation, how can you accept Him as your object? He is the subject, you are the object. A very knotty question? No, it is not at all a knotty question. During

meditation you should remember that I am the object and He is seeing me. This is the secret of meditation. You can never be the subject and He can never be the object. During the meditation you are to remember this fundamental truth--that you are doing His meditation. How? You are remembering the fact that the Supreme Subjectivity, Parama Purusa, is seeing what you are doing. This is the secret.

And if you are to say anything you should say--what? You may use only one sentence: "Oh Supreme Father, guide my intellect unto the Path of Bliss. I want nothing else, nothing."

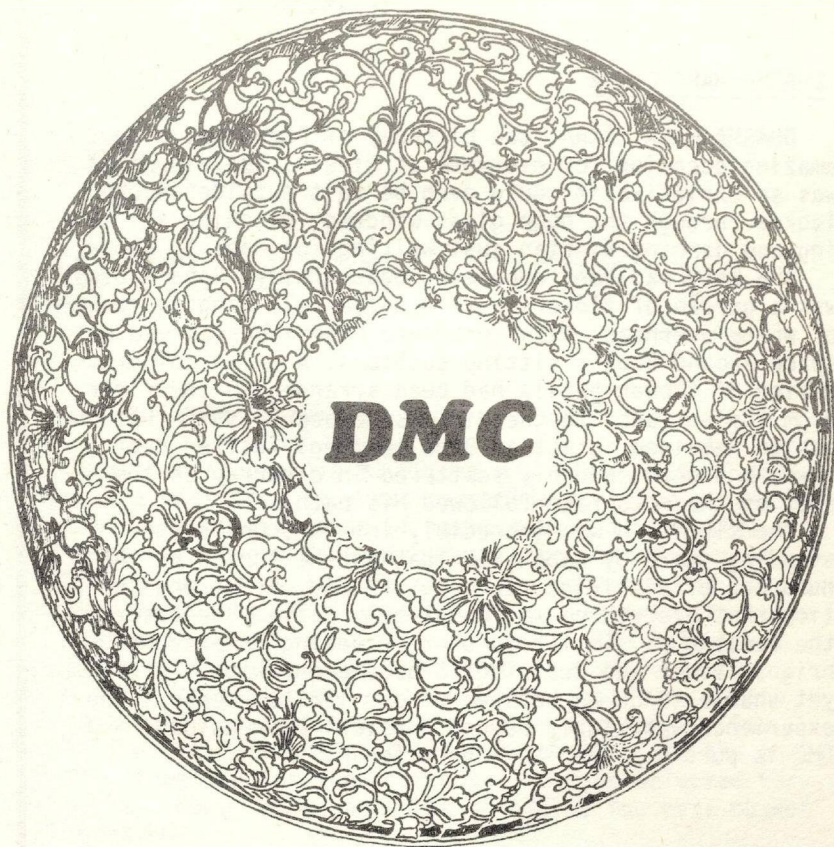
BRIG

On the afternoon of May 12th, the day of DHARMA MAHA CAKRA, a huge procession was arranged to travel the streets of the nearby town of Brig. About four hundred Margiis and Proutists gathered together and began to sing Kiirtan outside the railway station in the warm afternoon sun. The street was flooded with diffused light, reflected from the huge snow-covered peaks rearing upwards all around, crystalized in the pure air.

Slowly the procession started, a little jumbled at first but straightening out as it slid into the main street like a fat snake. Chanting together, all went through the street, arms raised to the sky--a high blue arc severed dramatically by the jagged peaks of the Alps. The Kiirtan undulated like a wave over everyone as it gradually phased in and out between the back and front marchers. The procession cut its way through the main street of the town and then turned into a quiet shaded road flanked by a large church which rang its booming bell loudly, almost drowning the sound of the Kiirtan. We emerged from the cool shade into a large sun-filled square, sheltered by the mountain and another beautiful church with golden minarets gleaming magically. Here all came to a halt and then there was a display of Tandava and Kaoshikii by all the brothers, followed by Kaoshikii by the sisters. This was an inspiring sight--a stream of rhythmic dancers stretching out across the square, everybody vibrant in orange and white and blue and white clothes.

Afterwards all marched around the square singing Kiirtan, kept in synchronisation by the musicians who, with drum and guitar, walked up and down alongside the marchers to keep everyone together. On arriving again at the railway station everybody sat down on the floor, sang Samgacchadhvam and did a short meditation.

A strong intangible spiritual vibration now pervaded the afternoon as the hour of DMC drew near. The Nagar Kiirtan was a beautiful way of demonstrating the unity and love which had built up over the preceding days with Baba at Fiesch, while subtly affecting the consciousness of the area on this auspicious day.



DHARMA MAHA CAKRA

DHARMA MAHA CAKRA, the birthday of Baba, was a most amazing occasion for everyone at Fiesch. The vibration was so explosive it could even be felt outside as one looked through the huge glass windows, watching all singing and dancing Kiirtan just waiting for Baba to appear.

The hall had been decorated beautifully. Baba's dias was a garden of flowers with a delicately hanging canopy of white overhead. Massive bronze candelabra carved a space around Baba's sitting cushions. A multi-coloured design of flower petals had been arranged on the floor from the entrance to the dias--some people said that the design remained intact as Baba seemingly walked over them, and were suddenly scattered in disarray as the rest of the entourage followed His path.

The vibration was incredibly intense. One sister standing guard by Baba said that as she looked at the hundreds of disciples singing, she had the strong sensation that everything was completely alive. She described the feeling as similar to that of seeing an extremely bright flower and desiring to become one with that flower, yet unable to do so because of our limited senses. The experience was simply beyond physical expression. DMC is purely a spiritual experience.

A man must not be fatalist, a man must not be a fate-worshipper, a man must be bold--he should boldly face all troubles, all consequences. He must not be fatalist.

MICROCOSM

AND ITS OBJECT OF IDEATION

EVENING DARSHAN MAY 12, 1979

Today's discourse is MICROCOSM AND ITS OBJECT OF IDEATION. The microcosm is a macro-psychic connection, and as such all the attributions of macrocosm, all the rules of macrocosm are present in microcosm also, but in a miniature form. By nature, microcosm is an objectivated counterpart of macrocosm and it, being within the infinite scope of macrocosm, goes on moving and moving. The path is of infinite length. It will go on moving until it reaches that definite goal. What should be the goal? One of the psychic rules is that any object takes the form of its goal, i.e. it is transmuted into its object. So, the object of ideation for the microcosm is to be selected very carefully. Now, let us see what should be the best object of ideation?

First of all, take the case of the tempus, the TEMPUS ETERNAL. What is it? It is a psychic measurement of the motivity of action. Now, can it be the object of ideation? It cannot be the object of ideation because first thing is, it is a psychic measurement. For psychic measurement there must be a psychic body, i.e. the unit psychic body, and when the unit psychic body measures it, it cannot be the

Supreme Entity. Hence it cannot be the object of ideation. The second thing is, the second requisite factor is, that it is a psychic measurement to measure. It is above psychic mobility--means change of space. The entity that requires a psychic change of place or change of space cannot be the Supreme Entity. For this reason also, the tempus eternal cannot be your object of ideation. Third thing is, this measurement is on the mobility or motivity of action. What is motivity or what is mobility? It is also based on change of physical place or space. When first this physical world is created, then the measurement of action is to be done by the psychic body of the microcosm. So the fact is the entity whose very existence depends upon these physical or psycho-physical factors cannot be the Supreme Entity. So here we see that the tempus eternal cannot be our goal; it is not something psychic. it is not even something abstract. So it is something cruder than human beings; human beings are the creators of this entity hence it is not our object of ideation, it cannot be our object of meditation, it cannot be our object of adoration or exultation.

Then take the case of NATURE. There are some persons or there were some persons in the past who were worshippers of nature, worshipping tree, worshipping sky, like this. Can nature be the object of ideation? No, certainly not--what is nature? Nature is the name of a particular style according to which the Operative Principle functions. It is simply a style. That style cannot be the object of meditation nor ideation. And second thing is, as nature is nothing but a style only, if that style becomes the object, then the very entity will be converted into the style, into a style only. It is a foolish idea. So the nature of worshippers, they may be learned scholars, but they are in fools' paradise. Nature cannot be your object of ideation.

Then third is FATE. There are many people who are fatalists. They are worshippers of fate. Fatalist means worshipper of fate--worshipper of fortune and fate. They are worse than nature worshippers. What is fate? There is nothing called fate in this universe. So far as the philosophy can say, there cannot be anything called fate. What is fate? When each and every body will have to undergo the reaction of his past actions, when the original action

is known, we say it is the reaction of that action. Suppose your finger comes in contact with fire, you will get the pain, you will have to suffer--but, at that moment you will say or you will feel that because the finger came in contact with fire, that's why he is undergoing the trouble. But when the reaction takes place after a long gap, and when the original action is not known or forgotten, or the original action took place in another past life, then you do not know what was the original action--in that case you say, it is fate, it is fate... But actually, there is no fate. What you call fate is actually reaction of our past actions. In Sanskrit, it is called SAM'SKARA, in Latin 'reaktiv momenta'. So the third thing is, this fate cannot be the object of ideation--fate is simply the reaction of original action. So when there is no original action, there cannot be any reaction. So reaction is a creation of your own action. When reaction is a creation of your own action, you are the creator, you are the father of the action. So, how can reaction be your object of ideation? No. A man must not be fatalist, a man must not be a fate-worshipper, a man must be bold--he should boldly face all troubles, all consequences. He must not be fatalist. So fate cannot be the object of meditation. Fight against fate.

Then, some people say that these are His accidental creations. This universe is of accidental creation. And accident is the root cause of this creation. So accident is the god because it created the world and so accident should be the object of ideation. It is also a foolish idea. What is ACCIDENT? There is nothing called accident--everything is incident. When an action is materialised within a very short span, or when the root cause of action is not known to us, we are just seeing the reaction, we are just seeing the incident. The cause, the causal side of the incident is not known to us, or when the causal side is translated into action in a very short span we say it is accident. But actually nothing is accident, everything is incident. Because of our futility, or because of our want of knowledge, we say it is accident. When the causal side, when the causal factor is translated into action slowly, we do not say it is accident, we say it is an incident. Accident is not something providential,

or our accident is not beyond the scope of time, space and person. The entity which is within, not beyond the periphery of time, place and person cannot be your goal, cannot be your object of ideation, cannot be your creator or the source of exultation.

Some people say, these quinquemental factors which this universe is made of should be the object of ideation. What are these QUINQUEMENTAL FACTORS? They are nothing but condensed form of energy. What is energy? It is nothing but the condensed form of psychic stamina. Now can these quinquemental factors of this expressed world be the object of meditation? They cannot be your goal, they cannot send you into the path of Beatitude, so those who are worshippers or meditators of quinquemental factors are misguided people. They are just wasting their energy for nothing.

Some people are of the opinion that the COSMIC ENERGY is the original source, or causal matrix of the universe, hence this causal matrix will be the object of ideation. But what is this causal matrix? This Cosmic Energy cannot be regarded as the Causal Matrix because it is a blind force. Energy is a blind force, electricity is a blind force--it is controlled by the human intellect. So the Cosmic Energy having no intellectual support behind it, cannot be the causal matrix, because everywhere in this universe we see everything is in an orderly style, i.e. there is something intellectual behind the Cosmic Energy. And that's why there is order everywhere. There is system everywhere. The entire creation is of a systematic order. So it cannot be creation of blind force or blind energy. There must be some intellectual force behind it. So the cosmic energy cannot be treated as the causal matrix and thus no godhead can be ascribed to it. It cannot get the status of causal matrix.

Some people are of the opinion that there is the soul, there is the spirit in each and every structure and that spirit is the goal of our life. You see, there are so many spirits and souls associated with so many microcosms, they have got to function under certain limitations. They cannot go beyond the arena of microcosm. An object, or rather an entity having such a limited scope like unit spirit or unit cognitive faculty cannot be your object of

ideation, cannot be the Supreme Creator.

Who is your object of ideation? Who should be your object of ideation? Who is the faculty that created you, feeds you, and takes you on His lap when the proper time comes? He is the Cognitive Force behind the Cosmic Energy. He controls the Cosmic Energy with His intellectual and intuitional power. He is the Parama Purusa and actually He is the Causal Matrix, and so He should be your only object of ideation, only object of meditation, and He is the Supreme Father. There is no other alternative but to move along His path, He knoweth all. Be one with Him. Now from the very start of your life in distant past and up to the final culmination of all your movements and marches you are with Him, you will be with Him and under no circumstances you can be away from Him. So He is the only OBJECT OF IDEATION, that PARAMA PURUSA.

The root meaning of the term BABA is 'the dearest one' or 'the nearest one'. As He is the Supreme Father, the Parama Purusa, He is BABA of the entire creation and because you are the created beings, you are His loving children, you are also His BABA, because BABA means Nearest and Dearest ones. As He is your only object of ideation, as His name is the only projection of your micro-cosmic entity, your only thought projection, only intro-versal projection, intro-cum-extroversal projection, so His name should be always with you--in your mind, in your tongue, in your vocal chord, everywhere. And I feel and I also realize and that is why I say when His devotees, His children sing BABA NAM KEVALAM, He also sings BABA NAM KEVALAM. Kalyanamastu.

VARA'BHAYA MUDRA

At the end of His discourse Baba gave His VARA'BHAYA MUDRA--fearlessness mudra. First Baba begins by giving Namaskar, putting His thumbs to His A'jina Cakra. Then He separates His hands--the left hand goes down to His left knee, palm facing upward; the right hand goes up by His right shoulder, palm facing outward. The left hand symbolises the SAIN'CARA phase, i.e. movement away from Cosmic Consciousness, from subtle to crude. The right hand symbolises the PRATISAIN'CARA phase, i.e. movement towards Cosmic Consciousness, from crude to subtle.

The VARA'BHAYA Mudra is the gift of TARAKA BRAHMA, the gift of Baba as the bridge between Parama Purusa and this manifested creation. It signifies His control over creation and liberation.

By the right hand He is giving VARA(blessing) to all people--that they should see and think and act in a good and righteous way, giving freedom to all psychic human beings to evolve to spiritual human beings. By the left hand He is creating a kind of pushing, telling all people not to fear, to go ahead, i.e. He is giving Love without Fear.

With this VARA'BHAYA MUDRA, Baba is creating a new momentum in society. This dynamic push is necessary when there is an excess of GLANI in the society. Baba explains in Ananda Vacanāmrtam:

What is Glāni? It is a lower state (Parābhava), beneath the generally accepted standard. When Dharma goes lower than its accepted standard, it is said to suffer degradation. 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 Krsṇā says that when there is degradation in Dharma and Adharma rises--when the caps of the people decorate their feet, and their sandals, their heads--Krsṇā assures us that as Taraka Brahma He comes--He comes to reinstate Dharma to its original status.

--from 'The Advent of the Lord'.

Actually every single cell of the body is being vibrated by this Mudra. In this way the very progress of each of these individual cells of the body is being accelerated. One brother briefly described his experience:

I was sitting there at the end of Baba's discourse and suddenly it felt like a big wave washed over my body. Then I felt my mind expand tremendously. It felt as if Baba was opening a small corner of Infinity and it was just pouring out all over me. I cried and cried, really feeling for the first time what Grace is.



ANANDA VANII

SINCE THE VERY DAWN OF CIVILISATION, NUMEROUS 'ISMS' HAVE EMERGED BEFORE MANKIND ... VARIOUS RHYTHMS OF MOBILITY HAVE APPEARED ... BUT NONE OF THESE HAS TAUGHT TO LOOK UPON THE ENTIRE MANKIND AS AN INTEGRAL AND INDIVISIBLE ENTITY. HENCE THERE IS SO MUCH INFIGHTING ... SO MUCH INTOLERANCE AMONGST HUMAN BEINGS.

THE HUMAN SOCIETY OF TODAY HAS MADE A CONSIDERABLE ADVANCE IN INTELLECTUAL SPHERE. SO IT MUST NO LONGER SIT INERT. BY APPLYING ALL ITS MIGHT, THE MARCH OF UNIVERSAL HUMANISM MUST BE MADE SMOOTH BY HOOK OR BY CROOK.

HENCE NO LATITUDE IN PROCRASTINATION OR COWARDLINESS OF ANY SORT SHOULD BE PERMITTED IN THIS REGARD.

SHRII SHRII ANANDAMURTIJI

What is ANANDA VANII? The closest English equivalent to the Sanskrit word 'vanii' is 'the message which is given by great personalities'. The most important inner significance of this message told by Baba twice a year, once on His birthday and once on the New Year, is His giving an indication of the course of events we human beings must face in the coming six months.

All over the world today there is infighting between different nations, different religious groups and different cultural groups. Through His Vaeshaki Purnima Vanii this Dharma Maha Cakra day at Fiesch, Baba is telling us that in the midst of all these conflicting 'isms', humanism must continually be realised.

Everything is within, oh spiritual aspirant, not without but within. So search within the very core of your heart.

SEARCH WITHIN

MORNING DARSHAN

MAY 13, 1979

Last night during DHARMA MAHA CHAKRA I said Parama Purusa is the only object of ideation. Now when civilisation started, these primitive men of prehistoric era became nature worshippers. And as human society and human civilisation went on progressing they started the philosophical surveys just to find out the person behind the curtain. These natural manifestations, these so many ostentations of pomp and grandeur, these so many emanations of lights and colours--behind all these things there is a personality that lies covert behind all. And He is the Parama Purusa.

But during this search, during this intellectual, intuitional research they created so many scriptures. Where their logic failed they said that it is the work of God. And they did many a thing that did not help the human society to become one. Knowingly or unknowingly, consciously or unconsciously, they encouraged fissiparous tendencies. The subtlest tinkle of veracity remained covered behind those many scriptures. That's why it has been said, "Once upon a time the king Yudhistrira was asked several questions regarding human values, rather cardinal human

values. Regarding this spirituality the question was: 'What is the correct approach? What should be the correct approach? So many scriptures say so many things. So many social codes say so many things. Then what is an ordinary man to do? What is an ordinary spiritual aspirant to do?' The reply was...---sloka.

So many scriptures say so many things and they are sometimes contradictory to one another. Now what to do? What is an ordinary man to do? Whom to follow and whom not to follow? And amongst the intellectuals there are so many diversities of opinions. One intellectual doesn't tell, doesn't recommend, or doesn't support the views of others. And it is the greatest weakness of intellectuals that they always encourage disunity. They always support heterogeneity. One spiritual aspirant once upon a time remarked that these intellectuals are the polished satans.

Then where lies the secret of DHARMA? Dharma means spirituality, not spiritualism, but spirituality. (sloka). Now the Supreme Entity, the Controlling Entity, the final stance of Dharma lies covert within one's own 'I' feeling. That is, you are to search internally and not externally. Everything is within you because the Parama Purusa always remains with you, within the very core of your heart. So search within, oh spiritual aspirant, not without but within, within the cult. And you are to do according to the approaches done by the aspirants in the past. You are to be practical in your life of occult science. Your only object of ideation is PARAMA PURUSA and not any dogma, not any scriptures.

When human intellect fails to do something new in helping society to move forward the Parama Purus' finds no other alternative but to bring Himself within the scope of temporal-spatial-personal factors just to guide the depraving and degenerating human society.

TARAKA BRAHMA

EVENING DARSHAN MAY 13, 1979

Last night during DMC I said that neither the tempus eternal nor the nature nor fate nor accident nor the quinquemental factors are the Causal Matrix and as such they cannot be accepted as the object of ideation. Not only that--they are not perfect in themselves, but even if these entities come into actional proximity with one another they, even under such circumstances, cannot be accepted or regarded as the goal of human life. You see, if the tempus eternal comes in very close proximity to nature, even then we get nothing concrete, nothing adorable. And as you know nature functions within the scope of tempus eternal. So, even if this tempus eternal comes in closer contact with nature of any other factors we get nothing new, nothing fresh, nothing adorable. And accident, all accidents, take place within the scope of tempus eternal. There is nothing new in it, i.e. no philosophical addition to it. And fate--what is fate? Fate is the unquenched reaction, unsatisfied reaction. When action is done it is within the scope of tempus and when reactions take place it is also within the scope of tempus. Quinquemental factors are the apparent cause of the tempus. So wherever there is the tempus or

there is so-called fate or so-called accident, everywhere the quinquemental factors are there. So their mutual touch or combination doesn't make, doesn't create anything noble that can be accepted as the desideratum of human life.

The desideratum is a singular word, and I said the plural term desiderata should not be used. The DESIDERATUM is a singular one. And that one is Parama Purusa. Now when Parama Purusa directly or physically comes in contact with these factors what happens? Parama Purusa is beyond the periphery of the tempus, but when He comes in contact or comes within the jurisdiction of tempus what happens? Do we then get something new? Parama Purusa is beyond the periphery of temporal and spatial and personal boundaries. But when He comes within their jurisdictions, what happens? Or what may happen? Under such circumstances we say PARAMA PURUSA has become TARAKA BRAHMA. Under such circumstances He comes here on a particular date, leaves this earth also on a particular date, takes birth of His quinquemental body, death of His quinquemental body. This we find and as you know, as the Hub of the Universe He is an impersonal entity. But when He comes within the jurisdiction of these relative factors--temporal, spatial, and personal--He no longer remains an impersonal entity. He becomes something personal, something closer, something closely related, and that is our TARAKA BRAHMA.

Now why does He come in contact with the quinquemental factors? Why does He come within the jurisdictions of temporal-spatial-personal factors, these three fundamentally related factors? What is the cause? There are two reasons. One thing is, human intellect may or may not get satisfaction after coming in psychic contact with the impersonal entity, but human heart is not satisfied with that impersonal entity. Human heart wants something closer, something more sentimental, something more pleasing. And that is why--just to satisfy, just to give pleasure to the progeny, He comes within the scope of these relative factors. The Parama Purusa becomes Taraka Brahma. And the second reason is that in this created world, in this universe, each and every progressive, each and every progress is a progress through clashes and cohesions. And human beings must have sufficient intellectual stamina to move forward, fighting against all those pebbles of obstacles. When

human intellect fails to do something new in helping society to move forward, the Parama Purusa finds no other alternative but to bring Himself within the scope of temporal-spatial-personal factors just to guide the depraving and degenerating human society. So these are the two reasons.

Now when the society is in a degenerative or depraved condition where the fissiparous tendencies dominate, where the static principle dominates, it becomes impossible for the Parama Purusa to remain unaffected or assailed by human sentiments and human cries and human demands. Then and then only He comes in the form of TARAKA BRAHMA. TARAKA means the liberator. And that Taraka is the BABA of the created world. For Him the devotees sing BABA NAM KEVALAM.

PERSONAL CONTACT

Twice a day Baba would also give PERSONAL CONTACT to His devotees, gracing each individual personally with His presence. In the Tantric system it is said that those who follow the spiritual path of Tantra take birth three times. The first birth is the natural physical birth from the mother's womb. The second birth is the time of initiation--this is called DVIJA. The true life begins now, when the Siddha Mantra (the incantation purified by the Guru) is given especially for that aspirant according to his vibration. Then the third birth is the contact with SADGURU. It is this contact in which the spiritual aspirant can come close to Guru in order to receive His guidance more personally--by directly asking questions and by performing Guru Seva (service to Guru for purification of physical body and mind). Baba gives the greatest inspiration to all Sadhakas through Guru Charana Sparshan (touching).

It is at this point when true devotion begins--the aspirant can feel Guru very near and understands that He is the only guide of this life. By this touch Guru also is taking many Samskaras (latent impressions buried in the mind after some activity or experience) from the sadhaka (spiritual aspirant).

Most of those who came out of Baba's room after this Personal Contact were in a state of awe, totally overwhelmed by His greatness. After integrating the vibration they could understand more clearly Baba's expression. Here one brother relates his experience:

There were ten of us waiting outside Baba's door.

Suddenly it was my turn to go in. Immediately I started to ideate strongly. I got up and went down the short corridor to His room. I went in and saw Baba sitting on a low bed in that small room. I prostrated before Him in Sas'taung Pranam and felt lost in it. But almost as soon as this feeling came Baba told me to sit up in proper posture and to come closer. I was as close as could be, and looking into His eyes, His face and head seemed to fill my whole vision.

He asked my name, my acarya and where I had been initiated. Then looking deep into me He asked very searchingly what kind of boy I wanted to be. My mind flashed 'ideal', so I said 'an ideal boy'. Baba then started talking about not being an animal and about how this physical structure will age, die and rot. All the time I was overcome by His serious look.

Then He asked if I wanted to be a little boy who does little work or a great boy who does great work, but He said it in such a strange way--actually more like a statement than a question--that He had to repeat it before I understood. I answered, "A great boy, Baba." He followed this with the hardest question to answer: "Then will you have the moral courage to do this?" My voice replied in a stunned whisper, "Yes, Baba."

Still looking me in the eyes, He then told me to be a 'cent per cent human being' and to do good for the society. All of the time I felt stunned and a little fearful of Baba because He was speaking in such a stern, almost headmasterly way.

Then at the end He smiled very fatherly, tweaked my cheek and said, "Smile a little too." This filled my heart with relief and gladness--gone was the stern father. I asked Him to bless my son--He smiled so big and gave Namaskar. He also blessed me by pressing His palm against my forehead and said, "SHAMBU NAMASTU". It was a very warm sensation, and then Baba gave me Namaskar and I left the room.

It took me a few days to understand His words and sort out my feelings. I realized more and more the duty I must do in helping society to change and grow. I had experienced such a strong spiritual flow as I felt my mind vibrating so subtly along with all that came before my eyes--He had given me a glimpse of the oneness.

Finally there is one more point regarding Personal Contact which must be understood. It has already been mentioned that during Personal Contact the Guru removes many samskaras from the aspirant. What must be realized is that this physical contact is actually not necessary for Baba to take samskaras from the devotee, because Baba is also the spiritual teacher. Therefore He can guide through purely spiritual means.

Personal Contact is purely His Grace.

He has come in physical form to inspire and teach all beings by His behaviour and example, showing us how to live and be strong in this society. He is guiding, He is punishing to rectify and throughout all He is the loving Father.

PERSONAL CONTACT

It was Baba's birthday according to the moon. I had been told to come to Baba's quarters that day. I left my room, walked to His house, went up to the door and at once my name was called. While so many others had been waiting for hours, even days, to see Baba personally, it was incredible that I did not have to wait one moment.

I stepped into Baba's room, gave Namaskar and did Sas'taung Pranam. Immediately He said, "Get up, get up!" I sat up and crossed my legs in half-lotus. Baba asked my name and from what country I had come. When I told Him I was from Mexico, He said, "And you have come all the way from Mexico just to see me? I am very pleased." And I answered, "Travelling by plane is so close. There is no distance in this world." "Yes," Baba agreed.

Then He said something like: "You are developing very nicely in your spiritual practices. But you know, there is something missing in you. There is something that you haven't done. And I think I should give you punishment...What do you think?"

"Yes, give me punishment," I said.

"No, no, another time I will give," He replied.

(Very often throughout our following conversation I did not clearly understand Baba's words--it was amazing that each time I internally questioned a word, Baba would repeat that exact word back to me 5 or 6 times!)

Baba then continued, asking, "Are you ready to serve humanity and to be an ideal boy?"

"Yes, Baba," I said.

"Oh, in that case I will give you punishment," Baba thoughtfully replied.

"OK, Baba," I said.

Then He asked, "Do you think I will be happy if I give you punishment?--if I see one of my children crying like this?" And as Baba said this He turned His face into an expression of crying and He began to sob. I could

not understand why He was doing this in front of me. He stopped for a moment and then again He repeated the same face. Still I did not understand. Baba looked so beautiful in these moments--it was a very emotional time for me as I could really feel Baba close to me, like a father. Also during this time I was seeing a huge glow of light completely encircling both of us. Everything was totally white!

Again Baba continued, "So if you don't think I will be happy, why do you think I should punish you?"

"Because you want me to progress," I answered.

"Yes," said Baba, "I want you to progress."

Then He told me to raise my arms. I had so much confidence in Him, and with the strong feeling that my body was actually nothing, I raised my arms, my mind completely absorbing Him.

He swung back His hand--I closed my eyes in surrender and the next moment I felt a gentle touch on my side--so much energy came into me at that moment that I could only cry and cry, and I could feel my face looking exactly the same as Baba had just before shown to me. I dropped my head into His lap, and kept crying more and more.

He was stroking my head and told me to repeat each of these words after Him: "I am ready..to serve..humanity..and to become..an ideal boy." Then He told me, "Come and sit on my lap." I saw Him so fragile and I was wondering how I could sit on His lap. Carefully I sat upon His lap, still crying, and I gently dropped my forehead onto His neck (a sense impression which I continue to feel even now and each time I relive that moment).

"Now I will bless you," He said as He placed the palm of His hand on my forehead. "From this moment you will forget all about your life. You will start a new life from this very moment." Then He repeated some mantras. Again He put His hand to my forehead. I felt so much light inside...and I stopped crying.

MEETING THE LORD AT THE FOOT OF THE MOUNTAINS

(by Rajaniish)

At the foot of some immoveable mountains
Many millions of snowslides way back in time
the first human beings opened their sleepy eyes
and started on their first attempted steps
out of the chains of evolution.

It is the year 1979 after Christ--Farming and tourism
have moved the pine forest a little farther up the hills.
The primitive man is still a part of everybody's soul
and blood; he is now driving around in a car and watching
Television in the evening.

But very few know what is hidden in the depths of the
huge mountains, or what the humble grass is feeling when
the big steel birds of the Atomic age are hurrying along,
keeping their own noise and pollution as a long tail on
the clear blue sky.

Still there are very few who know Who is the Creator of
this mysterious play.

All the unanswered questions, all the unfulfilled desires
which we can see in people's faces, while walking in the
streets and while shopping in the supermarkets, the long-
ing for infinity when they see the view of snow-covered
mountains.

At the foot of the same mountains, in the Fiesch valley
in the Swiss Alps, Lord Anandamurtii has settled down in
a small hut to give Blessing to His devoted disciples and
organize His revolutionary work to create a better world.

I sit down in front of the door of the Lord in this peace-
ful valley of Fiesch. I, in front of His door. I, the
primitive being who has been struggling along the path of
evolution, at last I have received the greatest Grace--
I have become a little boy, a simple devotee of the Lord.
I try to think of Him, to think of that which is a part
of everything, which has taken the form of Anandamurtiiji,
who is in the room inside. But He feels a little far away.
I have no questions. What should I ask from the One who
knows everything? All answers will just be followed by
another question anyway.



I just want to see Him, feel Him, be one with Him.

Suddenly the door is opened. One of those with the eyes far away from this world comes out, as I hear one Dada's voice: Hurry up brother, it's your time!

When entering the hall leading up to His room it feels like walking into a spring of purity and sweetness. Love meets me as a fatherly hand touching the skin, though it is beyond the limitation of the senses.

Inside the room, on a bed, in the Cave of Grace, BABA is sitting, my Guru, my Father.

My body stretched out on the floor in Sas'taung Pranam until BABA's friendly voice invites me up to His bed: Come closer, my boy, come closer.

He is there and I am here--and He is everywhere!

The voice when he speaks

far away as from the very end of the Cosmos

near and clear as a friendly whisper:

You have got a human mind and a human structure--do you want to utilize this, my little boy?

Yes Baba, Yes Baba. My words are coming automatically.

He says something more about the importance of doing service and of being an ideal person. The rest of His words just melt by the touch of His love. His words have so much power, so much passion, each pronunciation is like a Holy mantra, carrying the Universal wish of the Lord.

Still He is beyond words, beyond expression. He just is, just here and everywhere.

His hand on my head, His Divine Blessing. I touch His feet. His skin is soft as the skin of a baby--still He is older than the mountains and the blue sky.

When I sit in meditation right after I ask myself--what happened really? I think He stole something.

The Big Thief stole some desires, some samskaras--but since His crime is not against the Cosmic Laws, it just feels good to let Him steal.

When I close my eyes, He is not so far away anymore.

On the black screen of my forehead I can see His beautiful form--His penetrating smile.

BABA SIGHTSEEING ON THE RHINE, THE 'GERMAN GANGES'

On May 16th Baba along with more than 40 Margiis and Proutists made a memorable boat-ride on the Rhine River. Actually Baba had not chosen to give Darshan so His devotees arranged this boat trip so that all could enjoy His presence for more than 1 1/2 hours.

Baba was telling about history and about the Indian government. He was very serious some moments and then He would be in a very jovial mood. All were laughing and loving Him. His Cosmic attraction gathered all so close to Him that, because He was sitting in front, the whole boat was cruising along at a forward tilt! Water was spraying up on everyone, including Baba. When one devotee asked if He minded, Baba said it is only natural.

A devotee will always try to serve all. And his desire is ... what? Everybody should try to move towards the Supreme Goal. He helps everybody, He will help everybody.

WHO IS DEVOTEE

EVENING DARSHAN MAY 17, 1979 BERLIN

You know when the knees go above the hub it is called BRAHMA TANDAVA. When above this Anahata it is called VISHNU TANDAVA and above this point is RUDRA TANDAVA.

And while in Switzerland I said that there are three categories of devotees: C-category--what is C-category? You little boy, you shall explain what is C-category. (Answer: C-category is that Brahma is for the whole world and I am somewhere in the world, therefore Brahma is also for me.)

Parama Purusa is the Creator of everything. He is the Creator of the entire universe. And I am also a part and particle of this universe. So He belongs to me also. He belongs to the entire universe and I am also a part of that universe, so He belongs to me also. And B-category, who will say? Bodhisvara, where is Bodhisvara?

(A: Baba, I know only A-category.)

It doesn't mean that you belong to B-category. You just explain. You are coming in the scope of B-category.

(A: I don't know.)

You don't know. Very good. Then Abhik will explain.

(A: B-category says, Baba, that Parama Purusa is mine and

also Parama Purusa belongs to everyone else.)

Yes. B-category says that Parama Purusa is mine. But because others are also creations of Parama Purusa, so Parama Purusa belongs to others also. But the first thought is that Parama Purusa is mine. Second thought is that because just like me others are also creations of Parama Purusa, so Parama Purusa belongs to others also. Now A-category, who can say? What is A-category?

(A: A-category devotee says Parama Purusa is mine and mine alone.)

That is I am ready to share everything with others. But regarding Parama Purusa I am selfish. Parama Purusa belongs to me only and not to anybody else. Now let us see which one amongst these three is philosophically correct or psychologically correct or scientifically correct--C-category or B-category or A-category.

You see, suppose there is a light, there is a flower and there are 200 mirrors. The reflection of the flower will be on all those 200 mirrors. And will it be incorrect if a particular mirror says that He is mine only? So it is not selfishness, it is a fact. It is a crude reality that for each and every individual, Parama Purusa is his personal property, not transferable. Do you follow? So it is the fact. That is what the A-category people say is correct. It is the personal property and it is transferable or non-transferable? Non-transferable. Certain things in this world are transferable, but this property is non-transferable.

And what is spiritual practice? The movement of the mirror towards the nucleus. The movement of the mirror towards that flower, towards that nucleus--this is spiritual practice. So B-category and C-category people are defective in that thought. And it won't be possible for them to enjoy the Supreme Beatitude. So all should be of A-category, as my Bodhisvara said just now.

Now what is the meaning of devotee then? There are two requisite points here. First point is, who is devotee? Devotee of Parama Purusa. Not devotee of wine, not devotee of money, not devotee of name, not devotee of fame. Devotee can be of an infinite entity and not of a finite one, you must remember. If the object of devotion is something finite, then the term devotion should not be used. The term

should be addiction. The proper language is addiction, not devotion. And the second requisite factor is that the movement should be---what? Unilateral or mutual?--the psychic action should be unilateral or mutual? It is a naughty question. Naughty.

(A: Unilateral) Why? Explain. Let us say that you give something that is money to the shop-keeper and get something, say sugar or salt--the relationship is...what? Give and take, i.e. mutual. In case of this Supreme entity, that is in the case of devotion, the relationship, say it is mutual, semi-mutual, but in this case what do you have to give? You have to give your very existence, you have to give your self. Just to gain Him in return. You are giving yourself and getting Him. Now after giving yourself who is to get Him? You become one with Him so it cannot remain mutual, even if your motive was a mutual one, but finally it cannot remain mutual. It will become unilateral. Because just after giving yourself who is to get? You have become one with Him.

So there are two requisite factors in devotion. What are those two requisite factors?... Bodhisvara? Tell just what I said in case of devotion.

(A: First one is, the object of devotion has to be infinite. Otherwise it is addiction.)

Very good and the second requisite factor?

(A: It is unilateral.)

Why it is unilateral, why not mutual?

(A: Because you become one and then there is only one subject.)

Even in the process of giving and taking, when you give yourself, you no longer remain separate, you cannot remain a separate entity, you become one with Him. So there will be nobody to take. Because you have become Parama Purusa.

And why is it that a devotee generally and naturally becomes universalistic or universalist? Why? Why is it that the devotees of the world in the past, present and in future also will be of universal character?

(A: The devotee loves Parama Purusa. Parama Purusa is all-pervasive, is universal, so hence they are universal in outlook.)

And so a devotee will always try to serve all. And his desire is...what? Everybody should try to move towards the

Supreme goal. He helps everybody, he will help everybody. This universalism is called VAIŚNAVISM in Sanskrit. And the universalist is called VAIŚŅAVA. This universe is an expression of Parama Purusa. I love Parama Purusa. So I love His expression. That is in the universe also I cannot hate anybody.

A devotee cannot hate anybody, because Parama Purusa cannot hate anybody. I told you that Parama Purusa cannot do two things. What are those two things? Parama Purusa cannot do two things. Although He is omnipotent. Only He is omnipotent.

(A: First He cannot create another Parama Purusa.)

He cannot create another Parama Purusa--and then?

(A: And second, He cannot hate anybody.)

Very good. Why can He not create another Parama Purusa? Because whoever comes in His contact becomes one with Him, becomes that only Parama Purusa. So He cannot create a second Parama Purusa. Do you follow? Whoever comes near Him becomes one with Him. So Parama Purusa always remains a singular entity. Do you follow? And second thing is that He cannot hate, because He created everybody and everything within His mind, so how can He hate His own mental creation? He cannot. So although He is omnipotent He cannot do these two things.

And also He is omniscient. But He never discourages anybody. He always encourages everybody. Although He is omniscient...He knows what is what and which is which. Suppose there is a display of Kaoshikii dance, but the display is very very bad. But suppose they are dancing before Parama Purusa--what will the Parama Purusa say? 'Very bad, very bad'? No, what will He say? 'Very good, very good, excellent, excellent, Bravo, Bravo'! WHY? Because He wants that everybody should be encouraged to move towards the Supreme goal of human life--the Supreme desideratum of human existence.

We drove to the outskirts of Berlin in the northeastern region. After alighting from the car Baba started walking and immediately asked, "What direction are we going?" One brother said it was east and north. Two hours later we were walking into the trees, on the left side was a long semi-circular row of bright lights all along the north-eastern border. Baba asked, "What are these lights?" Someone replied, "Baba, that's the border of East Germany, and those lights indicate the borderline." Baba commented on the partition between east and west, saying, "that is artificial madness". And He promptly added, "They will become one in the not too distant future. I wish that good times should come to Germany, and that they again unite."

Then Baba explained the destructive influence of a star called MAGHA (a bad star) on Germany. Baba said that Magha's projection fell on Germany in 1941. It caused the splitting up. Magha causes disruption, and it breaks into pieces the object on which its projection falls. But its effect is passing over and good time is coming.

Baba then spoke about the SVASTIKA and its usage. He said that the word 'svastika' is derived from its Sanskrit root, i.e. : sū + asti + ik + ā

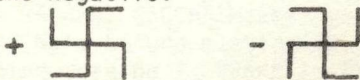
sū - means good.

asti - means to be, to exist.

ik - means what is in existence, and will continue to exist.

ā - denotes feminine gender.

So SVASTIKA means 'good existence', which is not to be destroyed and which remains in good condition, i.e. VICTORY. Baba drew 2 svastikas on paper, illustrating the positive and the negative:



He warned us not to use the negative svastika. He told us the negative svastika brings total annihilation, while the positive svastika brings total victory. Baba repeatedly told us to be very careful and never use the negative svastika.

DARSHAN IN ECKENRATH

The following Darshan given in Eckenrath was very special. Baba was particularly personal with some individuals, the Darshan revolving around His explaining the meanings of the Sanskrit names of those who had displayed Tandava and Kaoshikii. Possibly He was so close in response to the strong desire to hear Him and be with Him, a feeling which had developed over the two days Baba had been there, and due to lack of proper organization and little work accomplished, Baba had refused to give Darshan. Actually He did this several times throughout His tour, thus stressing that work must be done in order to actualize His mission of creating a new social order.

Within the scope of infinite space and without the scope of infinite space He is the singular entity. So nobody is outside Him. So He is the only goal.

THE SINGULAR ENTITY

EVENING DARSHAN MAY 18,1979 ECKENRATH

Kaoshikii has become popular within a very short span. It was invented last 6 September 1978, not even one year-- then it should be done by boys.

And what is the meaning of Madhava? Everybody should know the meaning of his name, the meaning of his village, the name of his village. Everyone should know this. You should also be omniscient. Because you all are my guardians.

(Kaoshikii and Tandava are danced.)

Then Baba asked, "What were the names of those who danced?" (Madhava.) What is the meaning of Madhava? In old Sanskrit language the word MA had 3 meanings...3 interpretations. MA is modern Bengali and modern Hindi...MA...its root is MADHA...the Sanskrit word is MATER...old Sanskrit word is MATR...MATR means Mother. MATR... MATER... MATI...Mother. But here MA is the Sanskrit word. In case of mother the Sanskrit word is MATR... and modern Indian is, modern Hindi-Bengali word is MA. But here MA is the Sanskrit word, old Sanskrit... that is, 15,000 years ago that language was the first language. One meaning is 'No'. That is, 'don't go'. MA GACCHA. GACCHA means 'go'. MA means 'not'. The meaning is 'No'. Second meaning is... tongue. MA mean, tongue. The third meaning is PRAKRTI. These are the three meanings. And DHAVA --second portion is DHAVA? MA-DHAVA? Now what is the meaning of DHAVA? Two meanings: one meaning is husband, in the sense of lordship, ownership. Now I'll explain this thing. In the primordial phase of human civilisation...who is Madhava? You are Madhava? With Mad-

hava we will take some time.

In the primordial phase of human civilisation, the reigning social order was what? Matrilineal. And the system of inheritance was also matrilineal. Nowadays almost everywhere in the world excepting a few tribal groups of Africa and Asia, there is patrilineal order. Partly in Meghalaya state, partly in Kerala state and partly in Bengal--partly, not fully--there is matrilineal system or matriarchal order. But in the past in the primary phase of civilisation, everywhere there was matrilineal order; i.e. "What is your name please?"--"My name is such and such." "What is your mother's name?" ... "What is your grandma's name?"... This was the social system. Now the system is "What's your father's name?"... "What is your grandfather's name?" But at that time the order was mostly matrilineal, everywhere in the world.

But afterwards the order was transmuted into patrilineal order and now there is patrilineal order everywhere and after marriage generally ladies use the title of the husband's family, the surname of the husband's family. Nowadays what's the system? Amita Basu, when married to one Ananda Caterji, becomes Amita Caterji. This is the system, I think, almost everywhere in the world because the social order is patrilineal.

Now when the society became patrilineal the position of ladies in the society degenerated. They became just like other inanimate properties...domestic animals, like that... It was a very humiliating condition for ladies. That is the second phase of civilisation. Now at that time, husband became the owner of the lady just like other properties of the house. This phase of human civilisation was not at all glorious for ladies. This system started about 12,000 years ago. The first step in the patrilineal system at the same time patriarchal order... son inherits father's property.

Now at that time the meaning of DHAVA was both husband and owner, because husband was the owner. The one meaning of DHAVA was clothes. In Sanskrit a widow always is called 'Vidhava', i.e. 'whose husband has died'. DHAVA-husband... VIDHAVIA-widow. Now let us come back to the original idea MADHAVIA. Here the meaning of MA is Prakrti. What is PRAKRTI? The Operative principle. Whenever we are to do any-

thing there must be the Operative Principle, there must be the creative power, the creative Prakrti. But along with the creative Prakrti, there must be what? There must be the support of intellect. Without intellect the energy, the blind force cannot do anything in a systematic order, unless and until it is supported by intellect.

So the root cause, the Operative principle, is Prakrti; but Prakrti had to do as per the demand or desire of intellect. There is electricity in the cloud, but that electricity is not used by us. We cannot get any service from electricity. Because it has no intellectual support.

So here MA means Operative Principle..Cosmic operative principle and DHAVA is its owner. Dhava is the intellectual force behind MA, behind Prakrti. So MADHAVA means 'the Cognitive Prakrti', the Parama Purusa, the Cognitive Principle. I think you understood what I said? Then?

Pranava--PRA-NAV-A. NU is the root word, AL is the suffix, PRA is the prefix. SUBMISSION. SUB is the prefix, MIT is the root word, ION is the noun-making prefix. Similarly, PRA is the prefix, NU is the root word, and AL is the noun-making suffix. Do you follow? Pranava, could you follow? The PRA means in Sanskrit 'in proper style'. You should remember..the PRA means 'proper, in proper style, in proper way'. And NU means 'to goad'. And AL makes it a noun, i.e. the Cosmic acoustic expression, the Cosmic acoustic faculty that goads a man towards the Supreme goal, towards Parama Purusa. That acoustic expression of this cosmological order is called PRANAVA. Another name of Pranava is OMNKARA. Expression of Omnkara is called OM PRAKASH. Is there any boy named Om Prakash here? (A: Yes Baba.) Just see...just see... Pranava? Who is Pranava here? You are Pranava and you have understood the meaning of your name? The sound... the sound that helps one in moving towards the Supreme Entity Parama Purusa, through the acoustic expressions of this cosmological order; that, that acoustic expression is PRANAVA.

BALARAJ means... (but ladies are being neglected--it is very bad, very bad.) BALA means the Supreme Cosmic stamina--the stamina that creates and breaks and RAJA means 'the king, the ruler', i.e. the Supreme king who controls BALA. BALA means the Cosmic stamina, the force

that can create and that can break--BALA--BALARAJA.

Then? SOULOCANA. Who is Soulocana? You know, for each and every expression, or each and every entity, each and every human mind, each and every human body, each and every material or abstract entity in this world, there are 2 sides--bright side and dark side. Suppose a man has got so many qualifications. But he is a miserly fellow--the dark side, he doesn't want to spend. One dark side. And there are so many good qualifications. Now a man takes the form, takes the shape of his object of ideation. If his goal is lofty, he will become lofty. If the goal is, say, humiliating, his nature will also be like that. Soulocan means 'the man who only sees the bright side of everything, only the qualifications, only the good side, and not the bad side'. Who never supposes any sort of destructive criticism, always seeing the good side of everything is Sulocan in masculine. In feminine it will be SULOCANA. One 'a' has to be suffixed to the word. You should learn Sanskrit.

Then? KUSUMIKA or KUSUMITA? (A: Kusumita'.) Yes. KUSUM means charming expression. Some expressions are charming, some expressions are not charming. All the expressions of this world are not charming--some are charming, some are not charming, some are attractive, some are repulsive. The Kusum means charming expression, and the abstract noun for it is KUSUMITA. And had it been Kusumika, its meaning would have been a charming expression but of very little form, very small size, very tender size--a little charming expression, had it been Kusumika. But it is Kusumita'--it is the abstract noun of charming expression. The name is very good. Who is Kusumita'? (A: I am, Baba.) You are Kusumita'. Very good.

All done? You know, I do not know Sanskrit. And you know, Sanskrit language is divided into two portions. The older portion and the later portion. The older portion, that is older than 5000 years, is known as Vedic, and the later Sanskrit is known as Sanskrit. Madhava is older Sanskrit word, and Kusumita' is later Sanskrit word.

And Om Prakash, you have understood the meaning of your name? You should try to know the meaning of your own name, meaning of the name of your town or village. You should try to increase the length of the radius of your

knowledge, just increasing like this.

That night I was telling that SHRAM means intellectual labour, and PARISHRAM means manual labour. The Shram who is engaged, who by nature has got a special tendency towards shram is called Sharma and its abstract form is sharmanya. Sharmanya means 'of intellectual labourer'-- its abstract form. And this land of Germany is called in Sanskrit Sharmanya Bhumi. BHUMI means land. SHARMANYA BHUMI means land of intellectuals. Do you follow? It is also old Sanskrit, not modern Sanskrit. There is very close proximity between these two words, Sharmanya and Germany. Sharmanya, sharmanya... Germany, Sharmanya. Now I'm going to learn Sanskrit from Madhava. Anything else? (Question: I don't understand when you say abstract form--I don't understand what you mean.)

Baba answers: Within the scope of our perceptions there are certain things that we can see or feel, certain inferences coming within the jurisdiction of sensory or motor organs--hot(gesture of burning fingers), cold(gesture of freezing), red, yellow, round, rectangular--coming within the scope of our senses, and they are called material...pertaining to matter... material... heavy, light. But there are certain things that we can feel within: good boy--the boy I can see but good I cannot see. Good we cannot touch, so it is an abstract. What's your name? (A: Kusumita'.) Kusumita', you can say: 'Kusumita' is a very naughty girl'. I'm not saying that Kusumita' is a naughty girl...but if I say that Kusumita' is a naughty girl, then that 'naughty' cannot be seen. Kusumita' is something material, but 'naughty' is not something material. But I feel that she is a naughty girl. She never said, 'Baba, I have prepared this food for you.' So she is a naughty girl. But that naughty, or naughtiness cannot be seen, cannot be touched. Do you follow? That thing is abstract. You see I'm neither a lecturer nor a teacher, so I'm very poor in expression but I try my best to make you understand. Did you understand? And why did you become naughty? Because you did not prepare any menu for me. Now because you did not prepare any menu for me, that was my projection--because she didn't produce any sandwich for me, that's why she is a naughty girl--it was my mental projection. And that pro-

jected entirely within my mind is also an abstract. Do you follow? Did I explain properly?

Matter and abstract. Matter is in cruder arena in cruder stratum, but abstract is in ectoplasmic stratum. The subtle matter, that creates your mind-- the mind is created by a subtle matter that can be perceived mentally, that can be conceived mentally, but that cannot be shown. You are in mental agony. Can you show it to anybody else? You are in mental agony, mental trouble. Can you show your trouble or agony to anybody else? You cannot show it. Your agony will be represented by a few drops of tears. And tears are something material--others will feel that you are in mental agony. Now this material expression is something very crude, but behind that material expression of a few drops of tears, there is mental agony which is abstract. When you are in joy tears will move like this (gesture of tearline curving from outer corner of eyes down the cheeks)--in Sanskrit it is called ANANDA ASHRU; and when you are in pain tears will move like this (gesture of tearline falling straight downward)--in Sanskrit it is called SHAKA'SHRU. Now that crude matter, those tears, represented your mental agony. And above your mental agony there is your 'I' feeling. Your 'I' who is undergoing the mental pain. Do you follow? Behind your mind there is one you--'I am', 'I exist'-- in each and every living being there is this feeling of 'I am'. And that one is your astral existence.

Material, then astral. And the hub of your astral existence, the name of your abstract existence is your soul or spirit. And your soul or your spirit, i.e. the name of all your subtler existences, is moving around, is dancing around the Parama Purusa knowingly or unknowingly, consciously or unconsciously. So He is the Parama Purusa; i.e. the Great Lord around which your pure I, your name of all your expressions and existences are moving, is Parama Purusa. Is it clear? So you are not an ordinary girl. You are the glorified expression of that Parama Purusa. Don't think that you are made of a few bones and flesh. You are something above it. Could all of you follow?

Whenever there is any movement in material stratum or in abstract stratum or even in astral stratum, the root, the rudimental entity is the Parama Purusa. Because your

pure 'I', your name of existence came out from that Supreme Parama Purusa. And that's why His existence is called noumenal existence and yours is phenomenal existence. Noumenal is a very old German word--it means 'the final cause', 'the original cause'--noumenal. Parama Purusa is your NOUMENAL cause and you are His PHENOMENAL expression. Phenomenon-singular, phenomena-plural. Noumenal is an old German term, it is neither Latin nor Greek. His existence is noumenal and your existence is phenomenal. His is NOUMENAL cause for the entire universe, His is a singular entity, that Parama Purusa. Everything coming from that singular entity is noumenal, but in phenomenal level there are so many expressions, so many entities, but He is the only Father of all phenomenal expressions. He is Parama Pita. PITA--the Sanskrit root term is PITAR. From 'pitar' in nominative case it becomes 'pita'.

You are His PHENOMENAL expression because you have got the sense of a separate identity. You always think, 'I am Doctor Sudir Pathak, I have come from India'-- like this. But He thinks, 'I am'. Each and every pleasure expression is within His mind. So for Him there is no second entity. And that's why I told you He cannot hate anybody, because everybody is within the scope of that NOUMENAL entity. Do you follow? Within the scope of infinite space and without the scope of infinite space He is the singular entity. So nobody is outside Him. So He is the only goal. He is the only desideratum and for Him you say, BABA NAM KEVALAM. That is I am taking the name of that singular entity: KEVALAM--only the name of that noumenal entity--because He is the only noumenal entity and there is no second entity, so there is no other alternative but to move and dance and sing around Him just like the Earth, Saturn and Mars are moving and dancing around the sun. Could you follow? All of this should also be translated into German--it is a very sweet subject.
(Still BABA remained and some moments later He continued..)

For 'matter' the Sanskrit term is JADA and for 'abstract' the Sanskrit term is BHAVA and for 'astral' the Sanskrit term is SAMANYA and for the 'noumenal' it is MUNAKA'RANA. Now this Kiirtan BABA NAM KEVALAM--I hope will give you still more pleasure.

The human entity is
not only a physical
one - you are some-
thing more subtle,
more sweet, more
charming and more
fascinating.

BABA AT TIMMERN

Several times while Baba was touring Europe He would speak about Timmern, regarding the need for it to be utilized properly. Preparations had begun many weeks before His coming, during the LFT training session--it was pure Karma Yoga for these trainees, as they worked night and day to renovate the centre. To arrange everything was a huge task, and on the last day, when all was apparently completed, it was realized that a whole new little wall had to be built to insure Baba's privacy. Every second there was a crisis, then solution, then another crisis--a great test of patience and endurance. Finally all was ready one half hour before Baba came.

From the moment He arrived Baba was like a Father coming home to be with His children. As He walked through the L-shaped path bounded by devotees, the faces of all reflected His pleasure. He walked up the steps and into the house, as everyone continued singing His name. That evening He gave darshan.

REAL PROGRESS

In the following Darshan Baba introduces a fuller explanation of the four kinds of human approaches, namely physical, physico-psychic, purely psychic and psycho-spiritual. The first three approaches, i.e. physical, physico-psychic and psychic, are found in both animal being and human being. So these cannot be the real yardstick for recognition of human characteristic. The speciality of the human quality lies in connection with psycho-spiritual approach. This psycho-spiritual approach is the claim of human being alone. Baba clearly explains that it is this psycho-spiritual phenomenon which differentiates man from animal. Human being cannot make real progress without realizing the necessity of this psycho-spiritual advancement.

While doing spiritual practice, spiritual Sadhana, while singing Kiirtana and dancing, we should remember the fact that all our spiritual activities are just to dance around the Parama Purus'a, lessening the distance, lessening the length of the radius, coming from close to closer proximity to our ideological desideratum.

FOUR KINDS OF HUMAN APPROACH

EVENING DARSHAN MAY 19, 1979 TIMMERN

You know, human expressions are trifarious in character. Human beings have so many physical manifestations, psychic desires and longings, and also a spiritual thirst. This spiritual thirst is the speciality or rather the special characteristic of human beings and here lies the difference between man and other animals. Where there is no spiritual thirst in a man, physically he may be like a man but actually, psychologically, he is not a man. So this special oath of human beings should always be encouraged so that man may move from ordinary human being to a superman. The position should be exalted to that of superman. And this is the only way, the only secret way to encourage the supreme human propensity towards the Supreme Being. Yes, the human expressions are trifarious in character but the human approaches are not trifarious.

There are FOUR KINDS OF HUMAN APPROACHES: one, the PHYSICAL approach. Human beings do so many things, so many physical approaches. They have created so many sciences just to get their physical pleasure. So many science subjects have been invented and will be invented. Here, in inventing so many science subjects, man doesn't differentiate himself

from animals because science in some form or other is being invented, is being followed by other animals also. Birds know how to prepare their nests in a very scientific style. The ants also have very developed science in their society. So this science, this physical science is not something that may differentiate man from animal.

The second human approach is PHYSICO-PSYCHIC and/or the reverse approach, PSYCHO-PHYSICAL. Here lies some difference between man and animal. In case of animal or other creatures, it is physico-psychic, no doubt, but it is never psycho-physical. In case of man it is both physico-psychic and psycho-physical.

And the third human approach is purely PSYCHIC. There are certain developed creatures--dogs, monkeys--where there is this psychic approach. A bit psychically developed animals have got this wont.

And the last one that is absent in all other animals is PSYCHO-SPIRITUAL approach. This psycho-spiritual approach is developed or is created or can be found only in a certain stage of developed mind. It is a speciality of humans only. If we are to establish ourselves in the full glory of humanity we must encourage this psycho-spiritual approach, that is, SPIRITUAL SADHANA.

This psycho-spiritual approach starts from the realm of mind and ends in the jurisdiction of Supreme Nucleus. Now for this the movement of our existence should maintain a parallelism with the movement of our idea--idea existence maintaining parallelism with idea, entitative waves maintaining a parallelism with the incantative waves. And that's why I said that ours is a subjective approach to objective adjustments. Those physical expressions, those psycho-physical or physico-psychic expressions and also the pure psychic expressions, they all come within the scope of objective adjustment. And the last one, that is, the psycho-spiritual approach, is the subjective approach. Ours must be a happy blending of these two. In case of psycho-spiritual approach, or psycho-spiritual movement, we should always remember that human beings are just like electrons moving around the nucleus of an atom. And by dint of our spiritual cult we will have to reduce the difference between the moving electron and its nucleus. The length of the radius is to be lessened by dint of our sadhana. And

a day is sure to come when this radius, when the length of this radius will become zero and the electron will become one with the nucleus, that is, Jiiva, the spiritual aspirant, will be one with the Parama Purusa.

While doing spiritual practice, spiritual sadhana, while singing kiirtana and dancing, we should remember the fact that all our spiritual activities are just to dance around the Parama Purusa, lessening the distance, lessening the length of the radius, coming from close to closer proximity to our ideological desideratum. We should always remember this fact, and there cannot be any peace, any happiness and any beatitude till the aspirant comes in actual contact with the Supreme Self.

It was so very beautiful in Timmern. Out in the country with the sun gleaming over the green and golden fields, Baba was in a very happy mood. Somehow the rumour was started that Baba would give DMC here. In the midday Baba went on a long fieldwalk. Everyone was so excited by the prospect of DMC that they began hurrying around to gather flowers and decorations for preparing His dias. Then Baba spoke further on Psycho-Spirituality.

That evening Baba took His fieldwalk, while in the great hall Kiirtana began in full force. By the time Baba had returned, the entire energy of the house was generating a most powerful vibration. As He was walking into the front door, Baba paused and smilingly said (as He frequently would do in expectant moments such as this): "Should I give Darshan now? The few who had remained outside the hall to greet Him said with great zeal, "Yes, Baba!" And He radiated an inner pleasure.

Often Baba would pose such playful questions, allowing each disciple to feel the joy of his own devotion.

Human approach towards the spiritual nucleus means fighting against the limitations of time, space and person. So it is the best path of human beings and here lies the difference between man and animal.

PSYCHO-SPIRITUALITY

MORNING DARSHAN

MAY 20, 1979

TIMMERN

Last night I said that human expressions are trifarious in character: physical, psychic and spiritual. And human approaches are four in number: physical, physico-psychic, psychic and psycho-spiritual. The woes and anxieties, the pleasures or comforts that a man or an animal enjoys in physical stratum are extremely limited; that is, the waves of woes and anxieties or pleasures function within a short sphere, and that is why it is purely of a temporary nature. The person or the space are also extremely limited. In case of humans, and also in case of a few developed animals (like dogs or monkeys), there are physico-psychic pleasures and physico-psychic pains also. The jurisdiction of those pleasures or those pains, although limited, is bigger than the jurisdiction of purely physical pleasure or physical pain. In case of humans, there is the psychic pleasure or psychic pains. In case of animals, most of the animals have got their pleasures and pains only in physical stratum, and they come or they are created as an inborn instinct. But in case of developed animals and humans, it is not only inborn, but there are some things imposed, and not only imposed but also there are some

things developed by themselves.

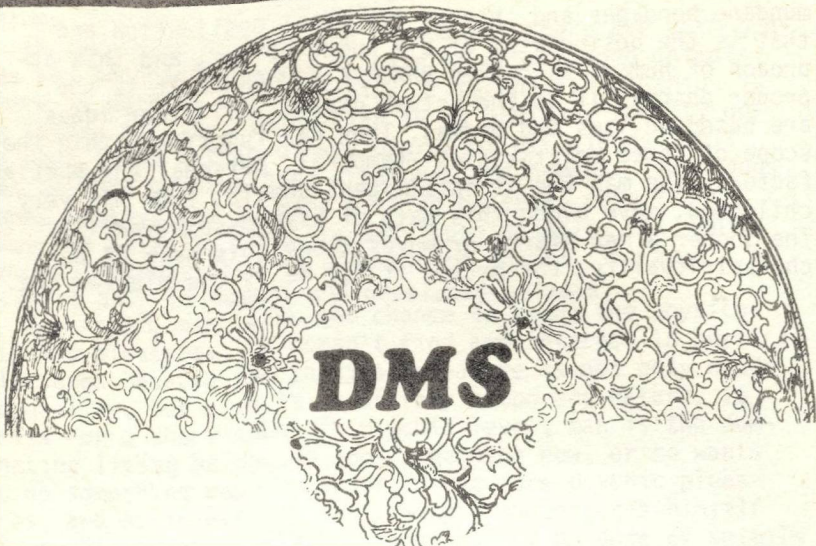
In developed animals and in humans, there are both genius and technicians. But in case of undeveloped animals, there is nothing called genius or technicians. Genius is an inborn faculty. Technician is an ordinary faculty developed to an extraordinary degree of efficiency. This can be done by developed creatures and humans. Tamed dogs, tamed monkeys may do many a thing because, even though they are animals, they are developed animals. But genius you will hardly find in undeveloped animal. You may find it only in humans and developed animals.

Now when a man takes the chance to enjoy the physico-psychic pleasures, he doesn't find any interest in physical pleasures because the physical pleasure is not only crude in quality, but also it is of very temporary nature. It lasts for a short span. In psychic level, man is the dominating living being. He does something new, or he wants to do something new, in order to get more psychic pleasures, and he invents so many things, and engages himself in psychic pursuits. These things cannot be done by animals or even by other developed creatures, and here lies the speciality of human beings. But I won't say that it is the speciality of human beings, because in psychic sphere, the pleasure you get is nothing but a sort of positive projection of your mind; it creates nothing concrete, nothing lasting, and whenever this sort of positive projection takes place, there comes another negative projection just to bring back the mind to normalcy. That is, the psychic pleasure that you get is counteracted or neutralized by negative projection, by the pain you get due to negative projection. Plus and minus make it zero. So I say that there cannot be any development or any progress in physical or psychic spheres.

Now in case of psycho-spiritual approach, what happens? Human approach towards the spiritual nucleus means fighting against the limitations of time, space and person. So it is the best path of human beings and here lies the difference between man and animal--even the developed animals cannot do it.

When the particular aspirant crosses the silver line of demarcation between relativity and absolute in this psycho-spiritual advancement, he goes beyond the touch of all

mundane bondages and that is the final destination and that is the desideratum of all human beings, and this approach of humans is called BHAGAVATA DHARMA. It is the proper dharma, it is the actual dharma. All other ideas are based on isms and dogmas. They can function within the scope of three relativities--temporal, personal and spatial factors. The man who is intelligent should, from his very childhood, move along this path of psycho-spirituality. The sooner a man starts or moves along this path of psycho-spirituality, the better it is. He is the blessed one.



A most memorable event took place while Baba was at Timmern. It was the DHARMA MAHA SAMMELAN (DMS) that was held on May 20th in the presence of Baba himself.

What is DMS? In His presence, DMS means the giving of discourse in the same style as DMC, i.e. beginning with "Today's subject of discourse is..." but without giving Varabhaya Mudra at the close. Also Guru Puja is conducted as in DMC. Previously Dharma Maha Sammelans were held at different places in India and abroad while Baba was in jail. They were conducted by His representatives called MGRs (Marga Guru Representatives) who were either Avadhuta or Acarya. But this was done in His absence. Generally there is no such program held in His presence. Either Baba holds DMC or General Darshan, not such discourses as DMS. The last DMS such as the one held at Timmern was in the year 1962 at Begusarai, a town in Bihar state in India. So we can see that Baba found Timmern to be a very special place.

Before beginning Darshan Baba spoke briefly, telling, "Try to keep the society free from all loopholes. Try to avoid all sorts of distortion." Then He began:

The Supreme Father, the noumenal entity, is a singular entity. And that noumenal entity is the loving Father. One's relationship with the loving Father is that of love and affection, is a domestic relationship.

THE NOUMENAL CAUSE AND THE PERSONAL GOD

EVENING DARSHAN MAY 20, 1979 TIMMERN

The subject of today's discourse is 'the NOUMENAL CAUSE AND THE PERSONAL GOD'. When one creates many, that one is called the Noumenal cause. And when many is created from one, that many is called the Phenomenal effect. We may say, 'Falsehood is the noumenal cause of all social crimes'. Here social crimes are the phenomenal effects, and falsehood is the noumenal cause. Whatever we see in this universe, there is an apparent noumenal cause. We see so many milk products: milk is the noumenal cause, milk is the apparent noumenal cause. That is, it is not the Supreme noumenal entity. And above all so-called apparent noumenal causes, there is the Supreme noumenal entity, and that Supreme noumenal entity is the Parama Purusa. The Parama Purusa is not something theoretical or abstract; the Parama Purusa is your bigger 'I', is your greater 'I', your Supreme Father, your nearest and dearest entity. Here, the subject is that noumenal cause. Is that noumenal cause simply a philosophical figure or a figure of science? Or is it nothing but a serious nature of hypothesis? Here the subject is THE NOUMENAL CAUSE AND THE PERSONAL GOD:

As I told yesterday, the human approaches are of four

kinds. There are four clear aspects of human expressions, of human manifestations. And these manifestations are not only extro-internal, but intro-external also. That is, the process may be from crude toward the subtle and it is from subtle toward the crude also. When a man moves toward that noumenal cause, the movement is extro-internal. And when that noumenal cause comes in closer contact with His progeny, with His sons and daughters, the movement is intro-external.

One may say, there is nothing external, for Him everything is internal. For the jivas, for the created beings, there are both intro-external and extro-internal movements. Yes, for Him there is nothing external, but here the word external is used or has been used in the sense that the movement is external from the nucleus--not beyond the periphery of His mind, but beyond the periphery of His center of action. Similarly man's intro-external movement is from his cognitive point toward his ectoplasmic manifestation. And these manifestations take place within the periphery of his ectoplasmic body, and nothing without, everything within. But his extro-internal movement starts from the hub of his ectoplasmic structure and moves towards the Cosmic noumenal entity, towards the Cosmic hub. I said yesterday night that the movement is psycho-spiritual. And during this psycho-spiritual movement, man is moving towards the Supreme nucleus. If he knows, or if he is under the impression, that this Supreme entity is a philosophical figure, or a figure of science or a figure just like a stool or other inanimate object, then his physical structure may move towards Him, towards the noumenal entity--his mind may also move, but his sentiment won't feel any stir in it.

And just to accelerate the speed, rather for the very existence of speed, a sentimental support, a sentimental propulsion is an indispensable necessity. Now, this sentimental support must be based on rationality. Sentimentality based on rationality is the strongest force in the universe. And sentimentality without rationality takes the form of, or rather the distortion of, dogma. Now what does rationality say? Each and every particle of this universe, from a big mammoth to a small blade of grass are of His creation and of the macro-psychic conation. Hence

the relationship is that of Father and children, Father and His loving children. The Supreme progenitor and His progeny. There cannot be more than one noumenal cause. The Supreme noumenal entity is a singular one. So the conception of so many gods, so many goddesses, so many ghosts are all based on defective ideas. The Supreme Father, the noumenal entity, is a singular entity. And that noumenal entity is the loving Father. One's relationship with the loving Father is that of love and affection, is a domestic relationship. There is nothing formal, no sort of formality in it. It is purely domestic, a family relationship. So the noumenal cause is not just a theoretical entity; it is your Father, your nearest and dearest one.

And one should not be afraid of God, one should not be god-fearing--one must be god-loving. One must not be afraid of hell and one must not have any charm or fascination for the so-called heaven. One must know that one has come from that Supreme progenitor and one's culminating point of all sorts of marches, all sorts of movements is that Supreme Father. Everything cometh from Him, and the way is back to Him. The relationship is that of love and affection, and not of any fear complex. One must not say, "Oh God, I am a sinner." You need not say like this--it is superfluous to say like this. Because whatever you did is known to Him. Then what is the necessity of saying, "Oh God, I am a sinner"? He knows everything; you need not remind Him that you are a sinner.

And you know if you always think like that, "I am a sinner, I am a sinner", then actually you will become a sinner, if you are not a sinner. Because what a man thinks, he becomes like that. If you always think, "I am a sinner, I am a sinner", then actually you will become a sinner. So what are you to think? What are you to ideate upon? That is: "Oh Father, I am your living son. I was a bit misguided, now please help me, and I want to sit on your lap, I want to remain with you, I want to be an ideal boy, an ideal girl of yours, just help me. I am very weak and you are the strongest personality", you should say like this. Why should you say "I am a culprit, I am a sinner, I am a bad man"? And you may be in the social sphere, in the civic sphere, in any other sphere of the society; you may be a bad man, you may be a bad girl, but

for your Father you are not at all bad. He will always try to save you and always try to rectify you. He has got immense grace for you. So you should not destroy or distort your career by saying that, "I am a sinner, I am a bad man". Then naturally Father will be angry. He will say, "Oh naughty chap, I know you are a sinner. What's the necessity of saying like that?" So you should remember that the noumenal cause, although it is the Supreme entity in the entire universe, still He has got a very close relationship with you. That Supreme noumenal entity is your loving Father and He is not the judge of a court. He is your loving Father, the relationship is purely domestic.

Now, when one is esconsed in the Supreme stance, in the Supreme idea, one will be successful in each and every arena of human life. Whatever he will do--like rendering some social service--will be fruitful, and he will get immense pleasure in it. But if there is no love for the Supreme entity, then what will happen? Your work will be fruitless, and you will suffer from different kinds of psychic diseases, including frustration. If you do your Sadhana for ten or twenty or twenty-four hours in a day, but there is no love for the Supreme entity, you are simply misusing the time, abusing the time. So the first and foremost thing is that you should always remember that you are not an ordinary man--you do not come from an ordinary family, you come from the noblest and highest family of the universe because your Father is the most respectable person in the entire universe. So you must not suffer from any sort of defeatist complex, any sort of fear complex or any sort of hopelessness or helplessness, because your Father is always with you.

You know, the Supreme noumenal entity maintains the closest relationship with all other apparent noumenal entities, so-called noumenal entities, and those so-called noumenal entities maintain a link with each and every expression of this universe. This indirect link of the noumenal entity is called PROTA-YOGA in Sanskrit. That is, whatever you are doing is indirectly known to Him through your direct noumenal entity. And not only that, He keeps direct relationship with you also. "Today we will decorate the hall in a very nice way, as is done in case of DMC. And when Baba will see these things, He will

say, 'Let there be DMC'." See, these things have got direct reflection, not on your apparent noumenal entity, but directly on the Supreme hub, directly on the Supreme noumenal entity. And He will say, 'Let me satisfy those little boys and girls by declaring a subject of discourse'.

The link, you see, is an indirect link with each and every entity, through so many noumenal entities, and also a direct link with each and every individual from mammoth to a blade of grass. So a mammoth cannot move without His grace, and a blade of grass also cannot move without His approval. And this shows that He maintains a link with each and every entity. Nobody is unimportant. Nobody is insignificant. Each and every existence is valuable. And the old widow of, say 100 years old, her life is also not meaningless. Her existence also bears certain significance. If an ordinary ant dies a premature death, the equilibrium of the entire universe will be lost. Nobody is unimportant, so you must not develop the psychology of helplessness or hopelessness or defeatist complex or fear complex, because the Supreme Father, the Supreme noumenal entity is always with you. And that link with the individual is known as OTA-YOGA. In case of collectivity it is PROTA-YOGA; in case of individual it is OTA-YOGA. His link with you is always both ProtA and Ota. You are never alone. And your only goal is that noumenal entity, is that Para-ma Purusa, and no number two or number three or number four, no gods or goddesses; only the singular entity, the God of all gods.



By dint of Japa kriya, Japa, one attains the attributional stage of Samadhi and by dint of one's Dhyana, one attains the non-attributional stance of Samadhi, which is the goal of each and every individual of this universe. You should know it and you should do it accordingly.

SAMADHI

MORNING DARSHAN

MAY 21, 1979

TIMMERN

Last night I said that in our psycho-spiritual process our starting point is within the realm of time, space and person. And our goal, for which I use the term SUPREME NOUMENAL ENTITY is beyond the reach of time, space and person. Now, in course of this occult practice, the bondages of mutative principle, static principle and sentient principle become loose. Now when the bondage of static principle disappears, the aspirant enjoys a particular nature of bliss. In that stage, there remains no static bondage, but the bondages of mutative and sentient principles are there. Then again, the bondage of mutative principle disappears. And finally, when the bondage of sentient principle disappears, man becomes one with his object of ideation.

Now in the primordial phase, when, after starting the physical sphere, man the aspirant is just to cross the cordon of static principle, he enjoys a special nature of pleasure. We may say pleasure, because it is not the Supreme beatitude, but it is a distorted form of beatitude. Not purely pleasure, something higher, something subtler, something more charming, more beautiful, more than plea-

sure. That enjoyment, that psycho-spiritual enjoyment, is known as DASHA in Sanskrit. In DASHA phase, the aspirant enjoys a sort of inner pleasure, but his sensory or motor organs fail to express it. Even the language is too weak to convey the experience. That stage of human mind is called DASHA. It tries to express something but his vocal chord cannot produce the sound. In that stage he may create a sound like 'huh-uh-uh', like this, but no definite language is expressed.

Just when the aspirant crosses the cordon of the Supreme static point, just to the other side, he feels another type of pleasure. And in that case, it is a circular phase; in that case he feels that he is with his God, he is with the Supreme Entity, and the Universe is also there. But, he feels that he has become a strong person--physically, mentally, spiritually. And under such circumstances, he doesn't care a fig for what the world says. This phase is called BHAVA. When a man is in BHAVA, it will be very easy for you to understand it, because there will be certain expression, not in the vocal chord, but from here (tapping chest area, i.e. 4th cakra). Perhaps you have seen, "BABA! BABA!" saying like this. Have you seen it? Because the expression comes from this point (indicating chest again).

Then when the aspirant crosses the cordon of the mutative principle, that stage is known as BHAVA SAMADHI. At that stage he feels that he is with his Cosmic goal. There is no universe. At that stage, he knows the entitative existence of the universe. But he feels that he is with his Lord. He enjoys divine bliss, but it becomes very difficult for him to express, i.e. he cannot express it in this phase of Bhava Samadhi.

And in the final phase, when he crosses the jurisdiction of the sentient principle, he feels that there is no duality, i.e. the duality--he and his Lord--this duality disappears. He feels there is only one existence--he is, the Lord is. 'I am with my Lord'--'I' and 'Lord'--this duality disappears. This is called MAHABHA'VA.

Now all other higher samadhis are different experiences of this MAHABHA'VA. It depends on the style of ideation. But when one attains the stance of Mahabha'va, it is not at all difficult or impossible for him to enjoy other

kinds of samadhi. Not Bhava Samadhi, but actual SAMADHI, that is the highest form of samadhi. But all these Samadhis, which are beyond the boundaries of sanctioned principle, are qualified Samadhi, attributional Samadhi. And the mind remains--either in the form of microcosm or in the form of macrocosm, the ectoplasmic stuff is there. But when he brings his mind to a pointed form, to a pinnacled form, to an apexed form, the mind, the ectoplasmic stuff, disappears due to extreme concentration, and under such circumstances the Supreme cognitive faculty remains. This is called non-qualified, non-attributional Samadhi, NIRVIKALPA SAMADHI in Sanskrit. By dint of Japa kriya, Japa, one attains the attributional stage of Samadhi and by dint of one's Dhyana, one attains the non-attributional stance of Samadhi, which is the goal of each and every individual of this universe. You should know it and you should do it accordingly.

A man should decide at an early stage of his life what he is to do, what is his mission of life. The sooner it is done, the better it is, because you will get more chance, you will get ample scope to do, to materialize, to translate his goal into the actional flow.

Due to my cause of action, due to my ideology, if I am forced to live here for an indefinite period, I am ready to live here. You know the life becomes boring if one lives for a long period, but I am ready to undergo that boredom, that monotony, for the sake of my ideology.

SEVEN SECRETS OF SUCCESS

EVENING DARSHAN MAY 21, 1979 TIMMERN, WEST GERMANY

Actually, let me say something, only one sloka I will explain. You've heard so much regarding Shiva and Parvati. Parvati was the spouse of Shiva.

What is TANTRA? In Tantra there are two portions--A'GAM and NIGAM--just like the two wings of a bird. A'GAM is the philosophical questions and NIGAM is the practical cult. Cult side is A'GAM and the philosophical side is NIGAM. They are just like the two wings of a bird and the bird is TANTRA.

(Sloka) Parvati asked and Shiva gave the reply. One question of Parvati was: "Oh Lord, what are the secrets of success? Many people do many things, but all are not successful in their lives. What is the secret of success?"

Shiva said: "There are seven secrets. (Sloka). 'I must be successful in my mission'. This firm determination is the first requisite factor out of these seven factors. And what is this firm determination? What am I going to do regarding this mission of life? If philosophers condemn me, saying 'that is a very bad man', let them say like this. Or due to my mission, due to my movement towards my goal, if a certain portion of society appreciates

my action, let them appreciate it--it won't affect me. I won't be assailed by such appreciations. And due to my action, if Laks'mi (the mythological goddess of riches) comes and resides in my house, it is good. If Laks'mi says, "No, I will quit you forever, I won't remain with you," i.e. 'you will have to suffer from poverty,' let Laks'mi quit my house. And due to my course of action, due to my ideology, if Pluto the god of Death comes and says, "I'll take you!" let Pluto do it! I don't care a fig for it! Or due to my course of action, due to my ideology, if I am forced to live here for an indefinite period, I am ready to live here. You know the life becomes boring if one lives for a long period, but I am ready to undergo that boredom, that monotony, for the sake of my ideology.

I know that among human beings there are three categories. The third category, they won't undertake any responsibility for fear of being defeated. They are the third category. And second category, they undertake the duty and responsibilities, but when they face the reactions, when the inimical forces come forward and harass them, they drop the work. They are the second category of people. And the first category, i.e. the best category, they say, "Once I have undertaken the duty, I will do it. I will get the work fully complied with. Before that I won't take any rest." So this is the firm determination. It is the first requisite factor, as Lord Shiva said.

(Sloka) A man must have SHRADDA' for his ideology. What is SHRADDA? Shradda is a very old Vedic term. SHRAD means 'recognized status of veracity', and DHA means 'movement towards it'. That is, when the ideological goal has been accepted, all my mights, all my propensities should move unto that goal. It is the DHA.

(Sloka) I must have reverence for the Guru. What is GURU? GU means 'darkness', i.e. darkness in psycho-spiritual sphere. And RU means 'dispelling agent'. That is, he who dispels darkness from my psychic and spiritual body is GURU. GU means darkness, RU means dispeller. You must have respect for the GURU.

(Sloka) And the fourth requisite factor is that you must not suffer from any sort of inferiority complex or superiority complex or defeatist complex or complex of hopelessness or despair. That is, your mind should al-

ways be in a balanced condition. This is the fourth factor, the fourth requisite factor--you must not suffer from inferiority complex or from superiority complex.

(Sloka) You must have self-restraint. Without self-restraint nothing concrete can be done. You should remember these factors.

(Sloka) And the sixth is PRAMITAHARA', i.e. balanced diet, balanced food. You must not take this much (Baba stretches arms far apart), you should take this much (holding hands closer together). But the food should be substantial. And not only that, it should be good for your body, mind and spirit. Meat and other animal products may be good for body, but not good for mind and spirit. So yours should be a careful selection of food. It is called PRAMITAHARA--PRAMITA means 'balanced', AHARA means 'food'.

And the seventh? Lord Shiva says there are seven factors, and he says, there is no seventh factor. You should remember these seven factors. These are the secrets of success. Bodhisvara, what is the seventh factor?

(Bodhisvara) Baba there is no seventh factor.

(Baba) No seventh factor. (Baba then laughs fully along with all).

'You remember these seven secrets of success', Baba finally tells.

THE 6TH POINT

In this Darshan Baba spoke about the SEVEN SECRETS OF SUCCESS. The sixth point was concerning the importance of balanced diet--especially He said it is not good to eat too much.

After delivering His discourse on these seven secrets, Baba returned to His room. Many of the whole-time working Dadas and Didis, having been engaged in work beforehand, went downstairs to eat their meal. It was very late so of course they had begun to eagerly take their food--when suddenly they looked up and saw Baba standing in the doorway. He was smiling very broadly, and as everyone momentarily stopped their action, Baba mischievously said, "Now don't forget the sixth point!"

Everyone broke into laughter.

DEPARTURE FROM TIMMERN

On the morning of His departure from Timmern, Baba called a meeting of all whole-time workers and some devotees. Baba was in the most loving mood this hour. He was reciting poems of Tagore and then He said that each person, according to human feeling, should tell how they felt and how all Margiis felt about Baba's coming. Everyone expressed that no one wanted Baba to leave--it was such a family feeling of oneness. Then Baba said...What can I do? I don't want to go. I must go. He told one Bengali sloka and gave the meaning: When people come, there is festival and happiness. When people go, there is the feeling of sadness.

When Baba had first begun speaking, His voice was loud, then gradually it grew more soft and more slow and sweet. Baba said He felt so much attraction that it was difficult to leave. Then Baba told that in the spiritual sense, this coming and going, happiness and sadness, is always happening everywhere. As spiritualists, we do not feel the departure, but as human beings living in this relative world, we must. Then He related the following story:

There was once a sage named KAN'VA who lived alone in the forest. He loved to help people very much, and took

it upon himself to go to the town, bring sick and helpless people back to his forest home and care for them. Many people in the town knew about this great sage, and one day it happened that a mother came to the forest, leaving her baby girl SHAKUNTALA under the care of the benevolent KAN'VA. With the deepest affection KAN'VA raised SHAKUNTALA until she reached the age of marriage. At this time the KING DUS'MANTA came to take SHAKUNTALA as his queen. As she was preparing to leave, KAN'VA was finding it so difficult to let her go. He was thinking to himself that as a great wise sage he was free from the feelings of love and affection, but at this moment he was having these feelings so strongly.

Then Baba asked, "Why was he having these feelings?" And He replied that although this man was a sage, he was also living in this world, so he is under the bondage of Prakrti, he is bound by relativities. Baba continued by saying that we, as sadhakas, are doing Sadhana meditation to be free from bondage; but actually it is impossible in this world. When we live here, we cannot deny the bondages.

The whole feeling of Baba was so gentle that everyone just started weeping in love.

TANAVA AND KAOSHIKII

Baba has given two powerful dances for the physical, psychic and spiritual development of the individual. He greatly stressed the importance of these dances during his tour, and explained in great detail their meaning and their effect upon individuals.

One dance is for brothers only, owing to its effect on the hormonal balance and internal organs of the body. It is extremely dynamic and is called TANDAVA. It was first given by Lord Shiva in 4500 B.C. and was developed to build up courage and overcome fear. It is sometimes called the "DANCE of SHIVA." Symbolically it represents the struggle between life and death; one hand holds a skull, snake or flaming torch, representing Death, and the other hand holds a dagger representing Life and the ability to overcome Death. Tandava may be danced by many brothers at a time with a caller to give directions. There are two steps in rhythm-- on "ta" you come down on the flat of the foot for accent, and on "dhiin" you come down on the toes for speed.

Often the dancing and singing of regular kiirtan is intermixed with sets of Tandava. Tandava gives a feeling of beautiful clarity and inner peace. It helps us to overcome our worst enemies, fear and death. By stirring up the whole body all systems are energised and it makes one healthy and gives longevity.

The other dance was created by Baba on 6 September 1978, after many sisters had asked Him to give them a dance that they could also do. This dance is called KAOSHIKII NRTYA, meaning expansion of mind dance, and although it is considered primarily a sisters' dance, brothers receive similar benefits and perform it regularly.

The overall ideation of the dance is the link between microcosm and macrocosm, the microcosm is trying to establish this link between the self and the macrocosm. 'Kaoshikii' pertains to the innermost self of the individual. The self of the individual is hidden within the innermost kosa, the innermost realm of existence. KAOSHIKII NRTYA is like the blossoming, the unfolding of the self within.

Kaoshikii was evolved considering its impact on different glands and tissues of the body. It increases longevity, makes the spine flexible and facilitates child delivery. It can be done throughout pregnancy and also during menstruation. Before one Darshan Baba said:

"Kaoshikii is good for the liver and the cranium. For girls it is a panacea. Of course for boys it is a panacea also."

Before every Darshan some sisters performed Kaoshikii for Baba, and brothers performed both Tandava and Kaoshikii. All those who took part wore the colours chocolate brown and green, especially prescribed by Baba. It was a beautiful experience for the dancers, allowing them the chance to give something to Baba.

Although the process and the physical effects of Kaoshikii had been previously explained by Baba, very little was known about its inner ideation. During His tour Baba gradually revealed more and more of the deep nature of this dance, and in Hannover He explained for the first time the inner ideation for each of the different movements.

When fighting darkness, will you carry darkness in your pocket, or will you carry a torch? Certainly a torch. Similarly, to fight a man of Avidya, do just the opposite thing to him and then you will be victorious. These are the very secrets of success. I hope you will all do it.

MUDRAIC DANCES

(The following Darshan was prepared on the basis of long-hand notes and memory, therefore you will find the usual fluidity of Baba's discourse a bit stilted.)

EVENING DARSHAN MAY 22, 1979 HANNOVER

LALIT MARMIKA is purely a devotional dance. Elbows and shoulders must be placed above 90° position. The upraised hands indicate the spirit of surrender. Hands placed at 90° indicate the strength of the arms of the dancer.

TANDAVA expresses spirit of strength. Your arms express strength and vigour. These are straight, meaning thereby that they are ready to fight death. One hand holding a skull or fire or snake represents death, while the other hand holding a dagger, represents the spirit to fight death.

KAOSHIKII: the two hands when upraised and folded together, represent 'Now I am trying to establish a link with Parama Purusa.' Hands both bent to the right indicates: 'I know the right way to request you.' The bending of the body should be placed at 45° angular projection. The leftward movement represents: 'I know how to fulfill your demands.' The movement of bending

in front suggests complete surrender. The backward bending represents: 'I am ready to face all troubles that may come.' The last TA TA represents: 'Oh Lord, I repeat your rhythm.'

All these three dances are devotional dances and as such are mudraic. Even before Sadashiva there were songs and dances, but there was no system. Lord Sadashiva brought that music and those dances within the scope of a system. There are mainly two kinds of dances. Some are more rhythmic and less mudraic; while others are more mudraic and less rhythmic. The Oriental school of dance is more mudraic, less rhythmic, while the Occidental dance is more rhythmic and less mudraic.

A MUDRA expresses 'Bhava' without creating any sound. For example, if you call someone to come near you, you make a particular movement of your palm. (Baba shows mudra). When you tell somebody to go away, you make another kind of movement with your palm (mudra). When you feel very hot and need a fan you make a particular style of movement with your hand. Again when you feel thirsty and need a glass of water to drink you make a particular corresponding mudra. Thus while offering something respectfully to your superior you make forward and then downwards movement of both palms with palms upwards. (mudra). But such offerings meant for those who have died or the PITR PURUS'E is made by another type of movement of the palms rotated sideways. Similarly there are Dharma Cakra Pravartana mudra, VARA'BHAYA mudra and many others. Among the mudras some are meant for psycho-spiritual benefit of Sadhakas.

Similarly there are some bad mudras which are used in Avidya Tantra. For instance, while cursing somebody, the forefinger is raised and used. In Sanskrit the forefinger is called TARJANII, which means scolding. The movement of the forefinger represents vanity and as such at the time of Japa, the use of this finger should be avoided. Good men should never curse anybody.

Lord Shiva invented all MUDRAS, which includes 12,000 mudras!



What is AVIDYA?

Now Brahma is a composite of Purusa and Prakrti. The cognitive aspect is used in masculine gender and the operative aspect in feminine gender. While for Brahma the neuter gender is used, Brahma is not a personal God.

One should not think that the inanimate objects have no minds. They too have their minds, but in a dormant stage. It cannot function for want of nerve cells and nerve fibers. They move according to Cosmic momentum. Parama Purusa is the Supreme nucleus and not a personal God. It remains fixed and all animate and inanimate objects keep moving around the Supreme nucleus just as the electrons move around their nucleus. The inanimate objects move unconsciously, but human beings have got their minds which can move voluntarily. This movement towards the nucleus is centripetal and centerseeking (VIDYA), while the movement away from the nucleus is centrifugal (AVIDYA).

It is the natural wont of mind to take the shape of its object of meditation. If the object of worship is crude, say money or any other crude thing, the mind takes the shape of that crude thing in course of time. Hence the proverb, 'As you think, so you become'. For instance, when someone constantly thinks of a ghost, one actually becomes a ghost one day. One then starts behaving in an abnormal way. Again if someone concentrates upon \$200.00, one day the person will really become dollar itself. Hence human beings should be very, very cautious in ideating upon these objects of contemplation.

All complexes--fear complex, defeatist complex, inferiority complex, complexes of hopelessness or hatred, etc. are all creations of Avidya. Now if one curses another person, by saying "Let that fellow die", one is resorting to Avidya. In that case that cursed person may not die, rather the cursing man will die. Similarly, if a person constantly thinks, "I am a sinner, I am a sinner," the habit of sinning will come in him and he will really be a sinner one day, though he was not a sinner previously. Instead of wishing harm to that person, try to instruct him. Don't try to destroy him, that is not a proper expression. In that case your defective psychology will destroy you.

In this connection the spirit of people should be like this: If someone is angry, you must win him over only by a cool temper.

If one is dishonest, win him over by your honesty.

If one is a miser, win him by spending something for him.

If someone is a liar, be veracious with him or win him by resorting to absolute truthfulness.

When fighting darkness, will you carry darkness in your pocket, or will you carry a torch? Certainly a torch. Similarly, to fight a man of AVIDYA, do just the opposite thing to him and then you will be victorious. These are the very secrets of success. I hope you will all do it.

We were walking into green ... Baba and 20 devotees. Suddenly Baba stopped as all gathered around Him. He started talking about the animals and plants of the area, asking the question, "Are there rabbits here, or are there hares?" He explained that rabbits have clawless paw-like feet, while hares have paws with claw-like nails. So the rabbit is an omnivore (vegetarian) while the hare is a carnivore (eating insects). Then Baba said, "You know, I am very much interested in zoology."

We continued walking... Baba again stopped, pointed to the trees just ahead to our left asking what they were and what the wood was used for and was it light or dark wood? A brother answered it was used for building furniture and gave the tree's name in German. Then Baba said, "I think it is of the coniferous family, is it not?" Smilingly He added, "You know I am very much interested in botany." Again He stopped, pointing to the ground--one Dada pulled up a small green plant with its root, as Baba said, "This root is a medicine for diseases of nerve cells--not nerve fibers, nerve cells, i.e. loss of memory. Its Sanskrit name is BERELA."

We came to an open space and Baba sat upon a small chair and we all sat before Him. One brother gave a small bouquet of flowers, and Baba asked, "And what are these?" The brother replied, "Baba, the meaning is 'don't-forget-mes'." Baba smiled and said, "They are called 'Forget-memots'." Then He pointed to the little yellow flowers on the ground before His feet and playfully said, "And these are the little sisters of the sunflower."

Baba then talked about the vegetation, saying that Switzerland is rich in orchids, a root plant with flowers growing in the spring season. Also He spoke of the croaton

as being a very colourful leaf.

Then Baba asked, "What is proper in English, to say 'sweet-scented or sweet-scenting flower?" One sister said, "Sweet-scented." Baba smiled so full and accepting and said, "No, it is proper to say sweet-scented handkerchief and sweet-scenting rose, i.e. 'sweet-scented' is used when the smell is added, and 'sweet-scenting' is used when the smell is natural.

Baba then started talking about snakes. He said that there are snakes which climb trees to eat birds' eggs and whose skin is soft. These snakes are called GODHIKAS-- there is one golden variety and one black variety. In Bengali the word for snake is GOSAP. Baba paused for a moment and said, "I do not neglect anybody--not even a single leaf."

Then one brother asked Baba when He would come again to visit and Baba said, "You know I don't want to be under the bondage of word." (Here Baba is simply telling that if He makes a promise, He keeps it.)

There was another moments silence and Baba asked, "Is there any eagle here nowadays after World War II?" And He answered, "They generally live on the hills...in the Alps. There is a line between the Alps and the Ural Mountains which is the habitation of eagles." He continued by saying that eagles are fast becoming extinct due to human cruelty. He said that the eagle's ocular and smelling powers are highly developed. They can see long distances, so living on the hills they can see into the valleys, spot their prey, swoop down and snatch their food. Also He said that there are certain specialities with the hormones of the eagle, and that by doing certain yogic practices properly, man can acquire these qualities. Then He said that research work should be done with these hormones. He said that the eagle must be preserved in sanc-

tuaries.

We walked on and suddenly heard, "Cuck-ko, cuck-ko!" Baba said that this Cuckoo bird was called KOKIL in Bengali. He said that the poets who speak of this bird say that 'this bird is not a corporeal being'. And He made a definite distinction between the word 'corporeal' and 'corporal'.

Then Baba began to speak about war. He said that as long as there is animality in humans, there will be war. "Fight is the essence of life, but war is something brutal."

Walking a bit more Baba said, "You may expect some change in collective psychology from after the year 1980, and a revolutionary change by the year 2000 A.D."

Later He returned to the subject of war, saying, "War is the blackest spot of human character. Man must fight, but not war, because war destroys so many people and so many relics of civilisation."

Again Baba returned to the subject of the eagle, stressing that they were killed in Britain 90 years ago. Then He spoke of the DODA bird, saying that 208 years ago there were many Doda birds in Madagascar in Africa, but now there are none because humans have destroyed them. And Baba added, "...and we say that humans are the most developed creatures." Then He queried rhetorically, "Are humans the most developed creatures?" And He quietly but firmly responded, "No." He further said that the eagle is an Alpine bird and that in fact both the human being and these eagles have their origin in the same Alps.

Finally Baba said that a change will come in the spiritual level and it will filter down into all levels. And He intimated to one brother that next time He would come to this place He would explain more about the blendings of human culture--how the different cultures came into being out of this first original Alpine culture.

ROTTERDAM

On the way to Rotterdam, rushing to greet Baba's plane, a fantastically full rainbow filled the skies, vibrating the colour spectrum. It was as if Baba was opening the secrets of the sun as a welcome.

When Baba arrived in Rotterdam He was like the eye of a hurricane--everything was chaotically crowded as one hundred people squeezed into a most unique house inside the center of the city. There were two very skinny spiraling staircases, one on the left side of the house circling around the Margiis and the other on the right side circling down into Baba's quarters. The steps were so narrow and never-ending that only one person, maybe two if they were very careful, could pass on the stairs at the same time. At first it was a bit frustrating, but soon everyone was laughing in disbelief at the whole set-up. After a short time all had adjusted. Through co-operation and finally acceptance a beautiful feeling and closeness developed among all.

FIELDWALK IN ROTTERDAM

About 15 devotees went together with Baba on one field-walk into a park of many small bushes. Baba spoke about the forefathers of Holland coming from Scandinavia almost 3000 years ago. He also said that the people of Holland have a very strong connection with water.

At one point Baba stopped, sat on a bench and posed a question, "Is there any reason to have a fear complex?" And He answered in the next moment, "There is no reason to have any complex at all." Then He asked one sister if she would like to sing a song. She said protectively and a bit shyly, "No, Baba." Baba repeatedly told her not to have any fear complex, in fact not to have any complex at all. Another sister said, "But we have so many Baba. How do we get rid of them?" Then Baba replied, "Shall I tell you the secret?"--and He paused for a moment--then He said, "Kiirtan."

And if I am to pay respect to anybody
I am to pay respect to You only. Be-
cause all other objects of this universe
are expressions of that very Parama Pu-
rus'a. So, the nucleus I will pay res-
pect to.

TANTRA THE SUPREME DESIDERATUM

MORNING DARSHAN MAY 24, 1979 ROTTERDAM

The cult of the spiritual practice, the cult that leads one to the final desideratum of human life is called TANTRA. In Tantra there is hardly 1% theory--there is 99% practice. And you also know that a good theory may or may not help a man. It is practice that counts. Suppose you know how to prepare a particular sweet. But practically you cannot do it. In such a case will you get that delicious taste? No. Theory won't help. In Tantra it is 99% practice and the practice precedes theory. Its theory was prepared on the basis of practice and not practice on the basis of theory. Because in many a case it may be that the theory is very sweetly worded but it cannot be translated into action. In Tantra, theory succeeds the practice. That is practice precedes the theory. And when the Tantras were invented there was hardly anything in black and white. Because it is a practice. And later on Tantras were given new form.

Now you say so many things and major portions of what you say are meaningless. Simply a wastage of time and energy. And not only do you speak aloud, but you speak in your mind also. But that is also a wastage of energy. Before going to Stockholm you may say within your mind a thousand

times, 'I have to go to Stockholm, I have to go to Stockholm, I have to go to Stockholm'...a mere wastage of time and energy. What is thought? Thought means to speak within. Thought is clearly related to soliloquy. Suppose there is nobody to hear you and you are speaking--what is it? It is just like a thought. When you are speaking within yourself it is just like soliloquy. And thought is also like speaking within yourself. And some of your thoughts are of such a nature that if others hear it, others will say you are insane. So here the Tantric says, what am I to say within my mind? What am I to speak to myself? I should speak regarding You and not this or that, that or this. So my time will be properly utilized, there won't be any waste of time and energy.

And then there comes memory: "Oh when I went to Alaska, the host served me a very delicious menu." So I think like this...a story from the past twenty or twenty-five or thirty years. It is a very sweet memory. But what is the necessity? Memory should be on what? The actual experience that was done by my mind in the course of my Sadhana, the bliss that I enjoyed during Kiirtana--memory should be like this. That is, never should it be centered around you. In that case there won't be any wastage of time and energy. And what do people do generally? They remember past stories or pains and happiness--sweet stories of near and dear ones. But all those things are a mere wastage of time. (Sloka).

And if I am to pay respect to anybody I am to pay respect to You only. Because all other objects of this universe are expressions of that very Parama Purusa. So, the nucleus I will pay respect to. The nucleus who will create all these great personalities, all these little and big ones. What is an aspiring yogi, an aspirant in Tantra to do for Parama Purusa? He is to say NAMASTE. 'Nama' plus 'ste'. I pay respect to You. NAMASTE. And both for God and people we say NAMASKAR. That means I am paying my respect. Namaste means I pay respect to You. Namaskar means I am paying my respect. And that's why you may use the word NAMASTE only for Parama Purusa, but NAMASKAR for both Parama Purusa and Jiiva. (Sloka). If I am to pay respect to anybody, I am to pay respect to You, only Thee.

Whenever one is doing something, there is something, there is some goal, there is some objective. Whenever one

is moving, one must have some destination. One must have some culminating point. One must have some terminating point. And then what are you? You are the terminus of all termini. You are going to Stockholm, Stockholm is the terminus. You are going to London, London is the terminus. But for all these termini the Supreme terminus is You. Why? All these termini are located within certain boundaries. London is a city in Great Britain. You are going to Paris. Paris is a town in France. That is they are under certain limitations, certain boundaries. But You, the Supreme terminus, You are above the periphery of time, space and person, above all boundaries. And that is why you are the SUPREME DESIDERATUM. I said so many times that desideratum is such a point, such a term that should not have any plural form. That is, there should not be any word like desiderata. Desideratum always remains singular, because You are the singular entity and You are the singular desideratum. (Sloka).

Say from here you are to go to England without the help of a single vehicle. How are you to go there? Some of you stand up and say how you are to go to England if you are not to take the help of any vehicle. Anybody stand up and say. How are we to go?

(A: By thinking.) No, no, no. If actually physically you want to go to England, how are you to go?

(A: Swimming Baba.) The entire route, not swimming.

(A: Running up to the beach, then swimming.) Yes--but is it practical or practicable? Is it feasible?

(A: No.) Then what will be the better way, or the practical approach? Yes, by truck up to the beach and then by boat, big steamer. Now if you are to cross the peripheries of time, space and person, what are you to do? You require a big ship. (Sloka). O, the Parama Purusa is like a big ship and we have taken shelter in Thee. (Sloka). O, Parama Purusa, thou art the best ship. So I pay my respects to Thee. In Sanskrit...(Sloka)... BHAVA means any entity coming within the scope of time, space and person. OMBU means water. OMBUDHI means ocean. PHOTA means ship. Thou art the ship. I am taking shelter in that ship. In this ship we will cross the OMBUDHI of BHAVA. We will cross the ocean of time, space and person. This is the spirit of this sloka of TANTRA.



What are you to do? You are to transform your psychic existence into a spiritual existence, and ordinary physical and psychic powers into occult powers. And when you become one with Him, the entire Universe becomes your internal projection.

A SPIRITUAL EXISTENCE

EVENING DARSHAN MAY 24, 1979 ROTTERDAM

KAOSHIKII is not an ordinary dance. It is, along with physical exercise, a spiritual practice. It is a very, very good dance. The human entity is not only a physical one--you are something more than a physical structure, you are something more subtle, more sweet, more charming and more fascinating. Your existence is not within the boundaries of your bones and flesh. You are something higher, something greater, something bigger. A man must not forget this rudimentary truth. Man is not an ordinary being.

The other day I was saying that human existence is more a psychic than a physical one. Existence is more a psychic than a physical one. A man must not forget this truth. For psychic sentiment, for psycho-spiritual goal or for a pinnacled psychic existence, man becomes ready to quit this physical body even; and when the parallelism between the psychic flow and the entitative flow is broken, man wants to quit this world, but that is not the case with other animals whose existence is more physical than psychic. That's why I say that human existence is a psychic existence.

You know the science of homeopathy is based on the

psychic existence of human beings. And because human is a psychic existence, that's why there is a spiritual tendency in human beings. In developed animals the tendency is towards psychic development and because man himself is a psychic being, in developed human beings the tendency is towards the spiritual goal.

Physical stratum (Baba gestures low), psychic stratum (Baba gestures middle), spiritual stratum (Baba gestures high). For animals, they are more physical than psychic. So in case of developed animals, that pinnacle physical sense of existence moves towards the pinnacle psychic sense of existence, the psychic stratum. And man, being more of a psychic existence, is psychically more developed, and so his pinnacle mind, i.e. his pinnacle psychology is moving towards spirituality. So wherever, in any corner of this planet, or in any corner of this universe, wherever there are human beings, the developed humans are spiritually-minded. And it is the natural movement of development. Wherever there is any psychic development in human beings, they are all spiritually-minded. They will be spiritually-minded, there is no other alternative, because the psychic existence has got certain imperfections of its own; and man, when he wants to go beyond the periphery of the psychic existence, then naturally he resorts to spirituality. There is no other alternative. And that is the transformation expressed from the psychic being into spiritual being. That is, a man becomes more a spiritual being than a psychic being.

Monkey or say dogs, when they get proper training, slowly become psychic and not physical. Ordinary dog is a physical being, but a trained dog is more psychic than physical; it comes nearer to man and maintains a closer proximity to human existence. Developed monkeys, chimpanzees, gorillas, orangutans, dogs, many animals of canine group--when those animals get proper training, they do something extraordinary. Similarly, when man gets proper training, training in occult science, he gets more developed, and finally he becomes a spiritual being. And his ordinary human qualities are developed to an extraordinary standard of efficiency. And those extraordinarily developed powers are called OCCULT POWERS.

The power that one acquires by dint of his cult is

OCCULT POWER. He may easily become omniscient, he knows everything, he will know everything--why? Because the Supreme Creator knows everything. Because everything is His internal psychic projection and nothing is external, nothing is without, everything is within. So when by dint of this practice of cult, when one enconces oneself in the Supreme existence, one also becomes one with the Supreme. And that's why when everything comes within the periphery of his mind, he also becomes omniscient. It is nothing extraordinary. The Supreme Being is omniscient, but because of your feeling of microcosmic existence, you do not realize your own potentialities, and that's the only trouble with ordinary human beings.

What are you to do? You are to transform your psychic existence into a spiritual existence, and ordinary physical and psychic powers into occult powers. And when you become one with Him, the entire universe becomes your internal projection, internal psychic projection, that includes psycho-spiritual projections. You know everything, you are one with everything. You love everybody, you cannot hate. Even if you try to hate, it won't be possible. It won't be possible for you to hate.

I said so many times that the Supreme Father, Parama Purusa, Parama Pita, cannot do two things. Yes, He is perfect, but there are two imperfections:

One imperfection is that He cannot hate anybody. Even if it is so desired by Him, He cannot hate. Suppose He is hating Mr. X: "Oh Mr. X, get out!" Then when X will ask Him, "Oh Father, everybody says that you are infinite. And when everybody says this, that means you want that everybody should say like this. That is, you get it said by everybody that you are infinite--and you told me to get out. Then how can I go beyond your jurisdiction? beyond the infinite? It is not possible. So you have two alternatives--either you should withdraw what you said, or change your name. That's what you do." -- A dangerous challenge, badly affecting His prestige. So, He cannot hate--one imperfection.

And second imperfection is that He cannot create another Parama Purusa like Him, i.e. Parama Purusa always remains one. How? Why? When a spiritual aspirant comes in this contact, develops love for Him, his mind becomes one with

Him, he no longer retains his separate identity. So Parama Purusa always remains a singular entity. Even if so desired by Him, He cannot create a second Parama Purusa.

So the conception of God and Satan is defective. If we accept the existence of Satan it means there are two Gods, one God positive, one God negative, i.e. Satan. And that challenges the authority of Parama Purusa--that cannot be. So there is no Satan. Everywhere there is the rule of Parama Purusa--nowhere is the rule of Satan. Satan is the centrifugal force that drives an aspirant, a man, away from the Supreme Nucleus. So Satanic conception is a defective conception. There is no Satan. Everywhere is one with Parama Purusa. Never, nowhere in the universe are you alone. So you are never helpless. Wherever you may be, do your Kirtana, BABA NAM KEVALAM. He is with you. You are never alone. You are never weak. You are never helpless.

So the man who may or may not be an intellectual, and who has not been established in actional faculties, may attain Salvation if only he has got Bhakti in him, Devotion in Him.

BHAKTI - DEVOTION

MORNING DARSHAN MAY 25, 1979 ROTTERDAM

One of the great intellectuals, an intellectual giant, was S'ankarācārya. In a sloka he told:

Amongst all the approaches, i.e. amongst all the spiritual cults, devotion is the best. DEVOTION is of the highest order. So the man who may or may not be an intellectual, and who has not been established in actional faculties, may attain Salvation if only he has got BHAKTI in him, DEVOTION in him. Truly speaking, knowledge or intellectual pursuit is itself a cult. Actional faculties are also a cult but Bhakti is not the cult--Bhakti is the goal. Devotion is not the cult--devotion is the goal.

S'ankarācārya told another sloka about DURJANS: What is a devotee to do? You should renounce. You should give up the company of DURJAN. What is DURJAN? A man whose company will deteriorate or deprave the standard of others is DURJAN for those persons. Suppose you have got virtue of say 15 degrees, and there is another man whose vices are of 20 degrees. So you, with virtue of 15 degrees will come in contact with that man with vices of 20 degrees. What will be the resultant? The resultant will be 5 degrees in favor of vices. So you will acquire 5 degrees of vices. So that man having 20 degrees vices is a DURJAN for you. You have understood the meaning of DURJAN?

But say for a saint who has got 80 degrees virtues, if

he comes in contact with that bad man having 20 degrees of vices, what will happen? That bad man, that durjan, will become SUJAM, that man will become good. But if you come into contact with that bad man, you will become bad. Because his degrees of vices is more than your degrees of virtue. So you should avoid the company of your durjan. A great man, a saint, may not avoid the company of that bad man because for him, he is not a bad man, but for you, he is a bad man. You should avoid the company of such persons who are durjans for you. It is a relative term. The first direction of S'ankarācārya was: You should avoid the company of persons who are durjans for you, whose degrees of vices are more than the degree of virtue in you.

And try to be with Sadhus. Who is SADHU? The man whose company will develop your standard of morality, your standard of virtue, exalt you towards spirituality--he is a SADHU for you. You should always try to remain with a SADHU.

You should always be engaged in pūnya. What is PUNYA? There was a great saint about 3500 years ago. His name was Vyasa, and he wrote about PUNYA in 18 scriptures. In these scriptures the central idea was: Whenever you do something good, you render some selfless service to the society, then there must be some reaction. Each and every action has got an equal and opposite reaction, provided those three fundamental relative factors--time, space and person--remain unchanged. This is the rule. Now if you do something, necessarily there will be a reaction. Now whenever you render any service to a man, and especially a selfless service, in reaction you will get something. You may or may not want it, but reaction will be there, and that reaction is called PUNYA. And if you do anything bad, anything harming, anything deteriorating, then that action is called 'papa'. PAPA means sin.

You should be engaged in pūnya work--aharaham. AHARAHAM means 'all the 24 hours'. As per occidental calculation or astronomy, as well as for astrology, day starts from zero hours just after 12 in the night. And as per oriental calculation the day starts from sunrise--from sunrise to sunrise--24 hours. And from zero hours to 24 hours in the night is the system of occidental calculation. AHA means daytime, from sunrise to sunset. RAHAM

means from sunset to sunrise. So for all the 24 hours you should be engaged in PUNYA.

Now one may ask, "In daytime I may do punya work, but while sleeping, how can I do punya work?" The reply is that for doing punya work you require psycho-spiritual strength. For doing something bad you do not require any moral courage or any spiritual strength. But for doing good work, you must have moral and spiritual strength, and that strength you acquire through what? DHYANA(meditation) and JAPA(repeating the incantation within your mind).

Now this JAPA is the source of your stamina. So while sleeping you can do JAPA(repetition of mantra), because JAPA is adjusted with your breathing, inhalation and exhalation. So if you practice it properly, then what will happen? Even while sleeping, automatically this japa krya will go on according to your respiration, according to your inhalation and exhalation. So even while asleep you can do this thing. This is called AJAPA JAPA. There is no special endeavor from your side, but the japa goes on automatically. So you can do it. In the night, you can do it. So for all the 24 hours you can do punya work.

You should always remember that you have come here for a short span. You won't remain in this world for a long period. Say for 90 years, one hundred years, 150 years, and some saints like Tailanga Swami lived here for 340 years in Benares in India. He died in this 20th century.

But you are to live under certain limitations, limitations of time, space and person. So you should always remember that you have come here for a very short span. It is just like a waiting room of a railway station. You remain there a short period and when the train comes you leave the waiting room. And this world is also just like a waiting room. You are to remain here for a very short span. You should always remember this fact: "I have come here for a short span and I won't remain here for a very long period. My home is elsewhere. I am just like a tourist." You should always remember this fact.

So the difference between this universal tourist and a tourist coming from different countries is what? The difference is that, while you will be leaving for your permanent home, you require no passport or visa.

So spiritualism,
rather spirituality,
is not only the
highest and noblest
human speciality,
but it is the only
unifying point, the
only unifying plat-
form, for the entire
human society.

Then who's the real friend? Parama Purus'a. When you are in this physical framework, when you are within this quinquemental framework, He is with you, with your body, with your mind, with your spirit, and after death He will be with your mind, with your soul. ... So He is the real friend and He is the real Bandhu, and there cannot be any mundane friend, mundane Bandhu.

THE REAL FRIEND

EVENING DARSHAN

MAY 25, 1979

ROTTERDAM

In the realm of animated world there are two broad categories. Certain living beings are SOCIAL creatures and some others are NON-SOCIAL--cat, hyena, black tiger, leopard, panther, jaguar, Royal Bengal--they are all animals of the cat group. They are non-social animals. Animals of the dog group are to some extent social--dog, wolf, lion--they are all to some extent social, more social than animals of the cat group.

There are certain animals who have not got the canine teeth; they are the more social creatures in the world. Some come within the ape group. A man is an animal--not animal, a living being. But man comes within that ape group; i.e. man is a social animal, a social being rather. Because logicians of the past used to say, "Man is a rational animal". But I say, "No, man is not an animal".

You see, there is the plant world, there is the animal world, there is the human world. The difference amongst them is what? Animals and plants--the main difference is that animals can move and plants are stationary. But regarding animals, can we say that animals are moving plants? No. Similarly the fundamental difference between animals

and human beings is that human beings have got DHARMA. As we cannot say that animals are moving plants, similarly we cannot say that man is a Dharmic animal, we cannot say like this. However human being is a social being. Social beings cannot live a secluded life--they want friends. Man also wants friends. If man is to live alone in a big town or in a village, he will become insane. His mental equilibrium will be lost, because by nature man is a social being, and human philosophy reflects also this human characteristic.

When asked by a logician, a philosopher will say that this universe is of macro-psychic conation--multiplication is the wont of creation. One becoming many, mono becoming multi. But those philosophers won't be able to amplify the idea. And ask a man engaged in actional cult, "Why was the universe created?" Just given the philosopher's reply, what will be the reply of the man engaged in actional cult? He will say, "When movement is the order of creation there must be spacial and personal differences, and that is why the universe was created." If you ask him, request him, to go into detail, he won't be able to do so, he won't be able to amplify this idea.

But when you ask a devotee why the world was created, he will apply this theory: Man is a social being, so naturally for him his Supreme Father, the Parama Purusa, is also a social being. Suppose you are fond of cheese, so you will always be thinking that all the living beings of the universe are fond of cheese. This is the psychology, i.e. your psychology reflected on others. This is the human characteristic. So the devotee will think in that line--that as man is a social being, so his Creator his Progenitor is also a social being. He also wants to live with all. He does not want a secluded life, so his idea is his reply, i.e. "I do not know philosophy. I do not know actional cult. My reply is that there was nothing in the universe, i.e. my Parama Purusa my Supreme Father was alone in the universe. Just try to have an idea regarding his position. How boring it was for Him. What a monotony. He was alone in the universe and there was no universe even, because as the universe is created the heterogeneity is also created and that heterogeneity saves him from the pains of monotony. But there was no heterogeneity because there was no

universe even. So just to save himself from the trouble and pains of monotony, my Lord divided His existence into many. Mono became multi. He was a singular entity, now He has created His diversity within His mind, and not without His mind, because outside Him there is nothing.

So man is a social being and his Parama Purusa is also a social being. He cannot live alone. He wants to play with his children, that's why he created many and now He is not alone; there is Sundara, there is Boddhisvara and there is Kusumita and there is Miira and so many. And He is within the mind of each and every creation, and nobody, no mind and no soul is alone in this world. Because he wants that there should be many, otherwise he would have become what? Insane, mad--because of this monotony of singularity.

Now WHO IS THE REAL FRIEND? Say Mr. X and Mr. Y, did they come here in this world just at the same moment? No, one earlier and one later. And did they leave this world just at the same moment? No, one earlier and one later. So nobody is actually contemporary to others.

In Sanskrit there are four words for the English word FRIEND. Similarity or identity are both understood by their spirit or nature. No two things in this world are identical to each other or one another. They may be similar, there may be similarity, but no two things are identical to each other or one another. Tumblers created by the same potter are not identical, they may be similar, but they are not identical. The inner significance of each and every word varies. For the word 'villain' there are two Latin adjectives--one is rural and one is rustic. Rural is always used in a good sense, while rustic is used in a bad sense. They may be similar but not identical. For the word 'child': childish and childlike. Childish is always used in a bad sense, while childlike is always used in a good sense. So no two things are identical. In Sanskrit there are four words for friend, but they are not identical to one another. They may be similar. Those four words are: BANDHU, SUHRDA, MITRA and SAKHA.

BANDHU means 'brother within the bondage of love', i.e. when one cannot tolerate the idea of separation, he is called BANDHU. Now see in this world, have you got any Bandhu? No--your friend, your past friend, he also didn't

come at the same time, and after death, after leaving the cremation ground, there is permanent separation. He will be with you up to the cremation ground. After your cremation he will not be with you. So he is not Bandhu, he is not friend.

Then who is the real friend? PARAMA PURUSA. When you are in this physical framework, when you are within this quinquemental framework, He is with you, with your body, with your mind, with your spirit, and after death He will be with your mind, with your soul. Only the body will be lost; the body will become one with dirt. But the mind and the spirit will remain and He will be with you. So He is the real friend and He is the real BANDHU, and there cannot be any mundane friend, mundane Bandhu. It is a false utterance to say that such a mundane friend is the best friend. Nobody is friend. Only Parama Purusa is the friend and nobody else is your friend.

The second word is SUHRDA. SUHRDA means 'with whom there is never any clash', clash of ideology. You must see in your family there is psychological clash amongst brothers, sisters, husband and wife. So everywhere there is psychological clash. In that respect nobody is your friend or comrade. There are so many fissiparous tendencies in the realm of intellectuality. So can there be a SUHRDA in this world? No. But your idea is always respected by or approved by the PARAMA PURUSA. And because it is approved by Parama Purusa, you are given the scope to express your views. So He is the only SUHRDA and nobody else in this world is this SUHRDA.

Then the fourth word (I will say something later about the third one.) is SAKHA. The root meaning is 'one entity in 2 different structures'. The structures vary but the entitative flow does not vary. Now with your friends or relatives amongst family members there is no such a love that the physical bodies, the physical structures, vary but their inner self does not vary. It is not the case with anybody in this world. And it is the case with PARAMA PURUSA. Because He is within--there is difference in the entitative structures but there is no difference in the ectoplasmic structures. So PARAMA PURUSA is the SAKHA and nobody else can be your SAKHA.

The third word for friend is MITRA. MITRA means 'col-

league'. The 2 physicians are mitra, 2 leaders are mitra, and 2 thieves are mitra, i.e. they have similar duties. When the duty is similar, in English the term is 'colleague' and the Sanskrit term is 'mitra'. You may have mitra in this world, i.e. a colleague and nothing else. So you have seen that mitra may and may not be friends. Two physicians of a small village are not friends. There is keen competition between them. They are not friends, they are colleagues.

So the real friend is PARAMA PURUSA. So it is your duty to strengthen the bonds of your real friend, i.e. to strengthen the hands of Parama Purusa and help Him in creating a more beautiful world and a more beautiful human society.

LET ALL BE HAPPY.

LET ALL BE FREE FROM ALL PHYSICAL AND PSYCHIC AILMENTS.

LET ALL SEE THE BRIGHT SIDE OF EVERYTHING.

AND LET NOBODY UNDERGO ANY SUFFERING.

STOCKHOLM

Baba arrived in Stockholm from Holland greeted with garlands at the airport by about 70 singing Margiis and Proutists. For the first two days however He did not give Darshan. Many who had come with expectations to see Baba became impatient and doubtful, and finally chose to leave. Others remained trustfully awaiting the moment when Baba would feel it was the proper time.

The first evening Baba went on a very late fieldwalk on an old airport runway. As Baba began to speak about the ancient culture of Scandinavia being interconnected with the Atlantian culture, one could feel Baba having the whole vision before Him. He said that this Scandinavian area was once a hot climate. In fact it was located near the equator, but since then the North and South poles have shifted. Baba also spoke about certain oyster-like animals that once lived in the very ground they were walking upon. (It was later confirmed that this field was once a sea-bed.)

The next day Baba took another walk in the field. Baba began talking about flowers. He said that plucking a flower is like taking a child out of Mother Earth's lap. "You may look at them and take them in your heart

and mind, but you do not need to pluck them." And He added, "You can use them for spiritual gatherings and marriage ceremonies. For eating purposes you can also use them."

That evening Kiirtan began with everyone desiring to create an atmosphere for Baba's arrival. Suddenly the people who owned the rented hall rushed in, demanding that everyone leave immediately. Seeing the Swastika Flag of Victory and hearing the Kiirtan, they imagined Ananda Marga was some sort of fanatic Fascist group. After much heated discussion it was realized that to move to another place was better. Baba had been in His room during this whole uproar, and at one point during His fieldwalk that evening, Baba made a marked halt, turned to everyone and said that this was no ordinary group walking with Him tonight. "You are a platoon of lions," Baba said, expressing His pleasure at their strong fighting spirit.

The following day another hall was arranged - actually in the house where most Margiis were staying. Baba gave Darshan this day, after which all did GURU PUJA before Him. Then Baba gave a special blessing.

The idea, the spirit or the secret to develop the devotional cult is to always remember, while doing anything, while doing any mundane duty or doing any spiritual practice, that He is the subject, He is seeing what you are doing.

You are to do Kiirtan. During Kiirtan what happens? Mind gets lifted, exalted and as a result of which you will enjoy the Bliss. So Kiirtan is a necessity, is an indispensable necessity for proper Sadhana.

SADHANA - CHURNING THE MIND

EVENING DARSHAN MAY 27, 1979 STOCKHOLM

There are so many numerals. And numerals are innumerable in number. Then why, for the PARAMA PURUSA, should we use the word ONE? Any numeral--one, two, three, four, any number even infinite, all the numerals are different kinds of projections of the mind. And that projection is sometimes introversal and sometimes extroversal. Then, why should we use the word one for Him? Actually we cannot use any numeral for Him. If we use any numeral it comes within the jurisdiction of vocabulary. It comes within the bondage of vocabulary if it is one or two or ten or thirteen. But even the numeral one is used. Why? When the mind gets pinnaled, when the mind gets apexed and comes to a particular point, i.e. it comes to one point only, under such circumstances, the jiiva, the created beings get the chance to be one with Him. That is why the numeral one is used; there is no other alternative but to use the numeral ONE for you.

Now this universe of ours is a positive introversal projection, not refraction, of the Supreme Entity. It is within His ectoplasmic structure. And hence everything is within Him, nothing is without. Now for Him the

root verb and also the adjective DIV is used in most of the old languages of the world, both Latin and Sanskrit and Vedic. DIV means vibrating entity--all vibrating entity, all vibrating potentiality. Now whatever we see, whatever we hear, they are all waves of different lengths. Everything is wavy, a creation of waves, infinite number of waves in the sphere of light, in the sphere of acoustics. We may or may not be able to hear those sounds but the sounds are there. We may or may not be able to see so many lights but the lights are there. Now each and every expression of wave is vibrational, is vibrated, and each and every wave creates something and each and every wave is emanated from a Supreme nucleus. These waves are called DIV, or DEVA or DIEU (the objective is divine) and from this DIV comes the word DEVA. DEVA means god--god--small g not big g, but the controlling entity of all these gods (small 'g' god) is the Supreme God, the MAHADEVA. Hence the Supreme Hub, the Supreme Father, the Parama Pita is the MAHADEVA, not DEVA, but MAHADEVA.

He is great, He is very great, but is He only great? But He is big --- He is also at the same time smaller than an atom, smaller than an electron. And that is why He is all-pervasive. That is, He has an easy access within the ectoplasmic stuff of each and every expressed entity. He knows everything, He is omniscient because He resides with your mind and everything that you think or that you speak internally are all soliloquies, are then and there tape-recorded by Him. He knows everything, because He is within the mind. He is covert, He lies covert within--not coverted, but covert. Coverted will be used if it is done by somebody else. But He is not to be replaced or assailed by any second entity. By nature He lies covert.

Now you know there is butter in milk--but if you see like this, 'Is there any butter?' No, you won't see. For getting the butter or cream, what do you have to do? You have to churn it. After churning you get the butter that remained coverted in the milk. Butter remained coverted in the milk, but to get it you have to churn it. There is oil in sesame but to get oil you have to press it, otherwise you won't see any oil. There is subterranean flow of water everywhere but to get the water you have

to dig the earth. And there is the potentiality and frictional heat in each and every object of the world. But for this you have to apply the process of friction. Similarly the Parama Purusa is within him, within you, within everybody, within each and every entity animate or inanimate, but for that, to get Him, to enjoy Him, to be one with Him, to see Him, to witness His glories, what are you to do? You are to churn your mind.

And what is churning? How are you to churn the mind? He is the butter of your mind--you are to churn it. He is within your mind as butter is within milk and you are to churn Him--how to churn Him? To do Sadhana and for doing Sadhana you are to keep the mind in a composed form, in a state of composure. Or you see, you are doing japa, say 'Ram Ram Ram Ram', say 'Ram Ram Ram Ram, I will have to go to Birmingham from London, Ram Ram Ram'. What then are you doing? Mind is in London or Birmingham and again 'Ram Ram Ram'. That won't do. There are 3 or 4 projections of mind at the same time--one Ram Ram, another London, another Birmingham, another Liverpool. It is not pointed. I told you that when the mind gets apexed, becomes one, then one will enjoy Him.

But doing like this you won't enjoy Him. Your mind wants to be one-pointed. So your mind must be in the form, in the state of composure while doing your Sadhana and in order to bring the mind in a state of composure you are to do...what? You are to do KIIRTAN. During Kiirtan what happens? Mind gets lifted, exalted and as a result of which you will enjoy a particular nature of peace. And just after doing kiirtan, if you start your Sadhana, you will enjoy the Bliss. So kiirtan is a necessity, is an indispensable necessity for proper Sadhana. And what is the KIIRTAN? You are teachers of your mind, you are teaching your ear; what are you teaching your vocal chord? What? To take only His name and not so many names of London, Liverpool, Birmingham or Santiago. And there lies the speciality of Sadhana.

What is the meaning of KIIRTAN? BABA NAM KEVALAM. BABA means the dearest one. Only the name of the dearest one, only the name of Parama Purusa and not so many names of Helsinki or London or Santiago or Georgetown. Now the Parama Purusa lies covert within your very 'I' feeling.

There is one 'I' feeling in each and every living being. 'I am'...'I exist'. This type of 'I' feeling is present in each and every living entity.

And He is the central point of that 'I' feeling of each and every entity. He is the purest 'I' of your 'I' feeling. He is your great 'I' and Mr. x y z a b c are your small 'I'. While doing Sadhana for Your Great 'I' the Supreme Entity, you are doing Sadhana for your Great 'I'. And the greatest 'I' is BABA. BABA means the dearest one. Now you see that many people are under the impression that there is one Satan. No there is no Satan. The singular entity Parama Purusa plays with the universe with the help of His 2 forces, we may say 2 cardinal forces or 2 vital forces, and they are demi-causal matrix. These 2 forces are demi-causal matrix, and one force the centripetal one, is known as VIDYA and the centrifugal one is known as AVIDYA. This Avidya is Satan. Satan is not an independent entity and it can never challenge the authority of Parama Purusa. You take shelter, you try to ensconce yourself within the Supreme Entity, there will be no satan before you, no Satan can challenge your authority. No Satan can challenge the authority of a devotee.

Parama Purusa, the Supreme Entity within you, is always to help you; it is His duty to help you. So you are never alone, you are never helpless. And you are always with the Supreme Entity. You are the strongest personality of the entire universe. Don't be affected, don't be assaulted by any complex, inferiority, superiority or defeatist or any complex. You hail from the noblest family of the universe. Parama Purusa is your Father.

Then as BABA rose, all devotees were calling His name and shouting Parama Pita Baba Ki-Jai!, he again captured the attention--calling out firmly:

Are you sinners? Certainly not! You have got the shelter of PARAMA PURUSA. Your past sinners within you are now dead and gone.

STOCKHOLM IDYLL

The lakes and forests around the city of Stockholm provided a naturally beautiful setting for Baba's field-walks. Baba raised many historical points, enough to stir any historian. Actually the earth of Scandinavia is the oldest on the planet. The very old age of the land accounts for the many lakes, lagoons and marshlands. Baba also said that 1500 years ago there was one common language for all of Scandinavia, and that the Icelandic language was derived from the Dutch language.

Baba spoke very much about Botany which, as He said, is His weak subject; but most everyone there could not remember the details which He spoke. He described at length the nature of the rocks in the area as well as the chemical composition of the soil which accounts for the differences in crop and the variation in sweetness of fruits between Scandinavia and a more tropical land.

That evening in His final discourse Baba spoke about the Supreme shelter of love of Parama Purusa. Many were weeping afterwards and saying it was a most beautiful and loving Darshan. Later on, Baba asked one brother if he had understood the discourse that night completely or to some extent. When the brother said to some extent, Baba smilingly said that yes, He too had understood it to some extent.

It is very unfortunate that due to the failure of the taping machine this Darshan is not presented here. There is however one tape somewhere in India whose transcription will hopefully appear in the second edition of this book.

VALENCIA, SPAIN

Baba arrived in Valencia from Stockholm and had been driven outside the city to a small village where all had been arranged in a beautiful old monastery. Within the first half hour however, it was found that these arrangements were improper for fulfilling the needs of Baba and His personal assistant. So all of the Dadas had to shift rooms, as well as the volunteer social service workers as well as the family people. Everything was in turmoil.

During this shuffle Baba had been in His room for a short time doing His meditation, when suddenly the assistant priest flung open the door of Baba's room and started yelling that he was going to call the police--that he had been put to so much inconvenience and that he did not want to be restricted in his movement through the quarters.

Baba's privacy is most important--it is something which all of His disciples try to insure. After this incident Baba called all of the Wholetimers and contrary to the mood of the priest He was very peaceful and said:

"You know, these persons here have been our hosts. They have given to us, they have been our guardians for the last few hours. Though they have been our host for only a few hours, they have been our host, and it is our duty as the guests to see to the convenience and comfort of our host. Now that we have put our host to some inconvenience, as gentlemen we are to fulfill our duty in the proper way. We should therefore leave this place

immediately. We should not stay here another moment."

He went on to say that only on two occasions had this similar situation happened in India. On one of these occasions Baba had gone into one man's home where everything had been arranged very nicely, and that man, the owner of the house, was himself preparing food for Baba. But Baba said He would not stay there because the man was an immoralist, one of the wealthiest men in India.

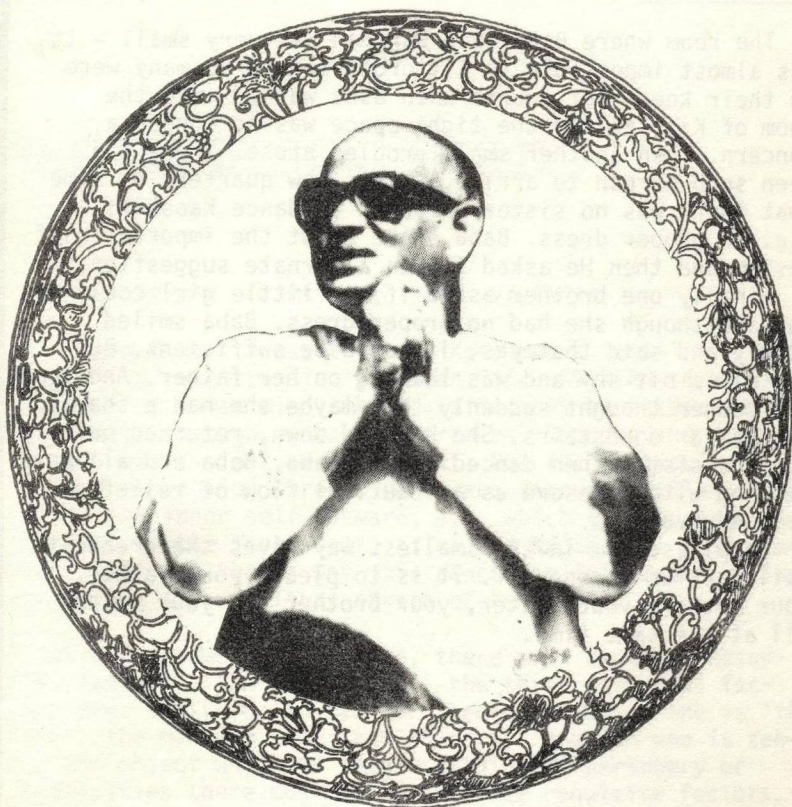
So at midnight there was a collective exodus to a small flat by the beaches which (due to the forethought of some Dadas) had been perfectly arranged beforehand. When Baba went into the room He commented:

"This room is so nice! How you could get it ready so fast is a miracle!"

Through these experiences Baba clearly exemplifies the importance of maintaining a gentlemanly manner of behaviour in the midst of inhumaneness.

Afterwards the head priest of that monastery was very apologetic and explained that the assistant priest had been acting on his own personal accord.

In Spain so many of those who came to see and hear Baba were newly initiated. It was most amazing to feel the inspiration and unity that quickly developed, as if they had all been devotees of Baba for years. During the few days Baba was there, one Avadhuta gave classes on the PROUT philosophy to all the Spanish Margiis who sat for hours asking questions of detail to understand more fully the concept of creating this new social order.



TO PLEASE HIM

The room where Baba gave Darshan was very small - it was almost impossible to sit cross-legged so many were on their knees--of course when Baba walked into the room of Kiirtanites the tight space was no longer a concern. Then another small problem arose. There had been such a rush to arrive at this new quarters on time that there was no sister prepared to dance Kaoshikii, i.e. in proper dress. Baba spoke about the importance of system and then He asked for an alternate suggestion.

Finally one brother asked if his little girl could dance although she had no proper dress. Baba smiled softly and said that yes, it would be sufficient. But she was a bit shy and was leaning on her father. And then her mother thought suddenly that maybe she had a sharii in the car downstairs. She hurried down, returned quickly and one sister then danced before Baba. Baba and all were smiling with pleasure as a beautiful flow of relief enveloped everyone.

To please Him in the smallest way gives the greatest satisfaction to oneself. It is to please your father, your mother, your sister, your brother and your friend--all at the same time.

In your life there cannot be two goals and when you will be doing Kiirtan, ascribing Godhood to all your internal and external objectives, slowly your very structure, your very being, your very sense of existence will be converted.

THE WITNESSING ENTITY

MORNING DARSHAN

MAY 30, 1979

VALENCIA

In old Vedic terms, the word Kosa means 'cell'. Dancing is an expression of human life. KIIRTAN is an expression of human mind. There are so many expressions of human self through so many inferences. Dancing and KIIRTAN are all expressions of human self. Now the particular nature of expression through dance and through KIIRTAN which brings the inner self outward, i.e. which gives proper expression to the inner self, is called KAOSHIKII. KOSA means inner self and that's why this dance has got immense value in psychic and spiritual strata of human life.

Whenever something is done, there must be three essential factors. 'You are seeing'--the three essential factors are: the verb 'to see' or 'seeing'; second one is 'the seer', the man who sees; and third is 'the man who is seeing the object which is seen'. Within the periphery of relativities there must be these three requisite factors. But so far as the essence of philosophy is concerned, there must be a fourth factor which is above, or rather beyond the arena of relativities--that one is the Witnessing Entity, the Witnessing factor. This witnessing factor, in the realm of physicality and psychic world may also be

treated as the reflective entity. Then the original action, i.e. the actional side, the verbal side, is the reflected or refracted ones. When something is being done, that remains a reflecting plate, just like a mirror, a looking glass. Its role is multifarious. Sometimes it is just something inner, having only the value of inertia; sometimes it is a passive agent also.

Now this witnessing entity and the witnessed ones have trifarious existence--doer, doing, and done--trifarious existence. And above those three is the Witnessing Entity. Insofar as human structure or living structure is concerned, you are seeing something--the object is the done or seen, your eyes are the vehicle, and the person in nominative case is your optical nerve, and it is the Witnessing Entity also. Similarly where the inferences are in the role of objects, there the mind itself is the witnessing counterpart. Because the mind is, that is why the organs function. If the mind doesn't want it, if there is no approval of the mind, even if you've got the power to see, you won't see.

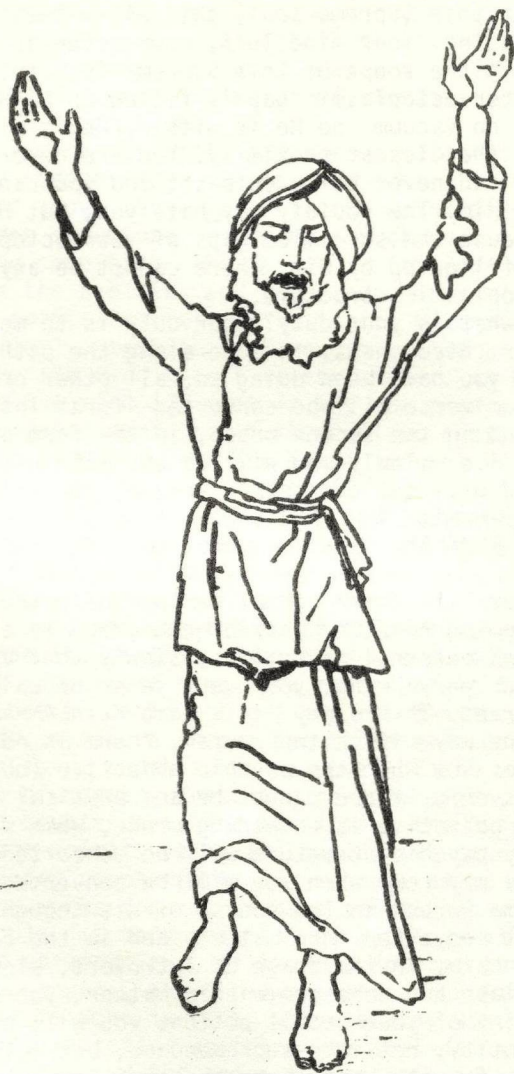
Suppose you are moving along the road and there is a horse, but your mind is somewhere else. You won't see the horse, will you? No. And when other people will say, "Didn't you see the horse?" "No, no, I was thinking otherwise, that's why I could not see the horse." Sometimes you say like this? That is, in that case there was no support of mind. Without support of mind, the function was imperfect, rather the function could not get any recognition. In case of a dead body, eyes are there, but those eyes cannot see, because there is no support, no approval of the mind. Similarly in case of so many functions done by minds, minds are the objective counterpart, and the Atman, the Supreme Knowing Entity, the spirit, is in the nominative counterpart, is the Witnessing counterpart, and in case of so many functions, so many works done by so many people and witnessed by so many souls, so many spirits--everything--all those things remain unrecognized, if it does not get the sanction of the Supreme source, the Supreme spirit, the Paramatman.

So whatever is done is being witnessed by Him. You cannot do anything secretly. Whatever you will do is something reflected or refracted and those reflections or refractions must get the support of the Supreme Source. And that's why

nobody, neither a man nor a goat nor a cow, does anything secretly. Everything is known to Him. And that's why it is said that this Supreme soul, this all-witnessing entity is all-pervading. Your mindstuff, your ectoplasmic structure, is also in the scope of this Supreme faculty. And each and every inter-ectoplasmic gap is filled up by His essence. There is no vacuum. So He is within, He is without. And He is in the closest proximity. You are never away from Him. You can never be an outcast, and you can never be hated by Him. The society may hate you, but He cannot hate you, because the so-called gaps of your ectoplasmic structure is filled up by Him. There cannot be any vacuum in your ectoplasmic structure.

Then what is your duty? Your duty is to move along the path of righteousness, to move along the path of beatitude. And when you have been doing so, all other cruder elements of this universe will be converted--first into ectoplasmic stuff, and in the second phase, in the form of cognitive faculty, i.e. slowly you will be one with Him, and when your mind will get completely apexed, you will be completely one with Him. And that's why it is said in your Kiirtan BABA NAM KEVALAM, i.e. only that target, that goal, is yours.

In your life there cannot be two goals and when you will be doing Kiirtan, ascribing Godhood to all your internal and external objectives, slowly your very structure, your very being, your very sense of existence will be converted. That's why it is said KEVALAM--Kevalam means 'it is the way, it is the route', there is no other alternative. Now when the psychic objective (objective is always psychic, there cannot be any physical objective), when the objective is something crude, what will happen? Your very psychic structure will be converted into matter, and a day may come when you will be converted into matter. The Parama Purusa in the course of His thought projection was first converted into matter, and in the course of Pratisaincara, in the phase of introvert, slowly due to internal clash and cohesion within matter, you became subtle; and by dint of your occult actions you will convert your entire entity, not into supramundane, but into the Supreme cognitive faculty, into Supreme cognition. And this is the path of SPIRITUALITY--and this is the path of HUMANITY.



Human life is an ideological flow, and there lies the fundamental difference between man and animal.

THE EIGHT FOLD PATH

EVENING DARSHAN MAY 30, 1979 VALENCIA, SPAIN

Lord Buddha said SAMYAK KARMA'NTA. There are certain subtle instructions which have got cardinal human value. Lord Buddha's instruction to common man, one and all, was that everybody should follow these eight principles. You know BUDDHA means 'who has got deep spiritual knowledge, who is guided by intuition'.

Common man is guided by intellect or expedience or by inborn instincts or inborn faculties. Octopus knows that crab is its food. This knowledge it acquires from whom? From experience? No. From books? No. It is inborn instinct. Peacock knows that snake is its enemy. Snake knows peacock is its enemy. This is not book knowledge or knowledge acquired through experience or clashes or cohesions. These are all inborn instincts, or you may say inborn rights. In case of some other developed animals, they acquire some knowledge through experience--clashes and cohesions. In case of some other more developed animals they acquire knowledge through training. They undergo certain training-like dogs and monkeys. In case of man there is a subtler knowledge, above the subtle knowledge, and that knowledge is INTUITIONAL KNOWLEDGE.

The man who has acquired intuitional knowledge is called BUDDHA in Sanskrit. His instruction to common man--this eight-fold path--is known as AS'TANGA MARGA. AS'TANGA means 'a collection of eight', and MARGA, from the Sanskrit word Marga (ANANDA MARGA), means 'path' in Sanskrit. During Buddha's time the language, Sanskrit language ceased to exist and the people's language was the daughter of Sanskrit known as PRAKRITA. In that Prakrta, marga became MARGA. So these 8 instructions are: SAMYAK DARSHAN, SAMYAK SAM'KALPA, SAMYAK VAK, SAMYAK A'JIIVA, SAMYAK VYAYAMA, SAMYAK KARMA'NTA, SAMYAK SMRTI, AND SAMYAK SAMA'DHI. These are the eight-fold path.

What is SAMYAK DARSHAN? It is from the Sanskrit and Prakrta languages. Sanskrit language was spoken by the Aryan people from 15,000 years ago to the last 5,000 years, for a long range of 10,000 years, and Prakrta was spoken from 5,000 years ago to the last 2,000 years, i.e. for a period of about 3,000 years. In Lord Buddha's period, distorted Prakrta was the common mass language, i.e. the people's language. In the later Sanskrit, you may say demi-Sanskrit, it is another system, i.e. daughter of Vedic Sanskrit. And Latin has got two offshoots--one is Oriento-demi-Latin, and another is Occidento-demi-Latin. Oriento-demi-Latin languages are French and Italian, and Occidento-demi-Latin are Spanish and Portuguese. Latin is the source, was the source. Similarly in Lord Buddha's time the language was demi-Prakrta.

Now in pure Sanskrit the word DARSHAN has got 2 meanings, 2 imports. One meaning is 'to see', as a man sees, 'to see'; and another meaning is 'to see with intuition', i.e. 'inner seeing, inner vision'. Suppose you see a man steal something. If you see externally, you will see the man was stealing. He should be punished. Shouldn't he be punished? Yes, he should be punished. It is ordinary seeing. But if you apply your inner vision, i.e. intuitional seeing, you see the man was without food for 4 days, and so under pressure of circumstances, he had to steal. So after this inner seeing or inner vision you will come to the decision that we will remodel the socio-economic structure so that never is he compelled to steal under pressure of circumstances for being hungry for several days. I think you have fully understood the difference

between two seeings.

Now when I started Ananda Marga, I wanted that the entire humanity should stand upon the strict code of cardinal principles, human values and spirituality, and when I saw everything internally I came to the decision that there are so many loopholes in the human society. Human beings came here about ten lakhs of years ago, but you have not yet been able to form a well-knit social order. We require a strong social order.

That's why I had to create another branch of philosophy known as PROUT, through which we are to remodel the social order so that nobody is compelled to resort to immorality for want of food or clothes or other necessities of life. Could you follow? SAMYAK DARSHAN means not only seeing externally with these crude eyes or rather with the help of your optical power only. Inner darshan means seeing with your inner ocular force, and this is the difference between optical and ocular. Optical is always physical and ocular is physico-psychic and at the same time psycho-physical. Now SAMYAK DARSHAN means that whenever you are to see anything, your vision should be inner vision, i.e. the ocular vision also. You must not say, "That man is a sinner." Just find out the reason--the causal factor that made him a sinner. Could you follow? This is what is called SAMYAK DARSHAN. The first item--to see properly. SAMYAK means 'to do properly, in proper style'.

Then the second is SAMYAK SAM'KALPA. Philosophers and logicians of the past used to say that man is a rational animal; i.e. man is also an animal, but this animal is guided by rationality. But as per Ananda Marga, man is not an animal. Plants have got lives, but plants are not animals, because there is no mobility in them. Animals can move and the mental faculty is also a bit developed. Man also can move and mental faculty is still more developed. But the difference between man and animal, the fundamental difference between man and animal is that man moves towards spirituality and for an animal there is no spirituality, only eating, drinking, sleeping and dying. Human life is an ideological flow, and there lies the fundamental difference between man and animal. Then what

should a man do? A man should decide at an early stage of his life what he is to do, what is his mission of life. The sooner it is done, the better it is, because you will get more chance, you will get ample scope to do, to materialize, to translate his goal into the actional flow. This is the SAMYAK SAM'KALPA. A man should decide what to do--what should be his mission of life. MISSION--the word MISSION comes from the root 'meet'. MEET means 'to do something worth doing'. To do something worth doing is MISSION. Mission is the noun for the root word 'meet'--submit, commit, omit, admit. The MISSION OF LIFE. This is the second requisite factor. SAMYAK SAM'KALPA. In Sanskrit SAM'KALPA means FIRM DETERMINATION. I must do it. I must be successful in my mission. I must adhere to the principles of my life. This firm determination is the second requisite factor.

The third instruction is SAMYAK VAK. VAK means expressions of motor organs--hands, feet, tongue. Expression of motor organs, i.e. whatever you do with the help of your motor organs should be for the welfare of living beings. An ant is moving. You may kill it. You may not kill it. Why should you kill it? You must not. Do you see? Proper use of your motor organs. You may use a bad word for a man--for an innocent man. You may not use a bad word for him. Why should you use a bad word? Don't use a bad word. Proper use of vocal chord. So there should be proper use of all your motor organs, efferent organs.

Then the fourth instruction is SAMYAK A'JIIVA. Proper occupation. You make money by stealing, by engaging in so many anti-social activities, but it is not Samyak A'jiiva. Your occupation should be harmless. It must not go against the interest of any good people. This should be your occupation. The word OCCUPATION actually means 'to keep your activity, to keep your vitality', to be engaged in a job--occupation. But you know the occupation is not always physical. Occupation is psychic also, mental also. You may not steal with your own hands, but mentally you can steal. You may physically not be doing any harm to anybody, but mentally you may be doing harm. One will be in mental occupation. You should be pure-minded--mentally

also you must not do any harm to anybody, i.e. all your activities or sensory organs should also be properly controlled. In case of SAMYAK VAK, all expressions of your motor organs should be properly controlled. And in case of SAMYAK A'JIIVA, all sensory organs should be properly controlled.

Then the fifth one is SAMYAK VYAYA'MA. You see, for development of physical body you undergo so many exercises--instrumental exercise, non-instrumental exercise--so many exercises for development of the physical body. But one secret you should know--when the physical body is properly exercised for its development, and the mental body is neglected, those physically strong people will become intellectually a bit deficient. So in that respect it is a bit harmful. There should be an adjustment between physical development and psychic development; i.e. along with physical exercises for development of physical body, there should be psychic exercise for development of psychic body also. And if physical exercises go on generation after generation, what will happen? The cranium itself will become smaller in size and as a result the brain will also be smaller and intellectual faculties will go on lessening. Do you follow? There should be proper exercise of your physical body, of your psychic body and also of your spiritual body. A man may be physically strong and by dint of proper psychic exercise he may be psychically strong, but if there is no spiritual practice he will be no better than a plant, and such persons are called 'satans of the society'--they are the 'polished satans'. They are in common mass language known as hypocrits. So there should be SAMYAK VYAYA'MA--proper exercise of physical body, psychic body and also of your spiritual body. This was the fifth item.

The sixth one is SAMYAK KARMA'NTA. Suppose you have started a particular work. Now you must not leave that work until that work is properly finished. Till there is a happy finishing. Finishing should be done properly. This is called KARMA'NTA. Now my new Dada Pralad has come here as Regional Secretary. He was initiating a man, and I asked him, "Now go. Complete the work. Don't come here." That is, there should be SAMYAK KARMA'NTA.

You have understood the spirit? You should remember this thing in your private life, family life, social life. In each and every stratum of your life there should be SAMYAK KARMA'NTA. Each and every job should be properly complied with.

Then the seventh one is SAMYAK SMRTI. What is SMRTI? The English term is MEMORY and the Sanskrit term is smrti. What is smrti and what is SAMYAK SMRTI? It is said in Sanskrit:

ANUBHUTA VISAYA SAMPRAM SMRTI.

Suppose you acquire certain experience. You saw something. You came across an elephant. Now when you saw that elephant, what happened? There was an inner psychic projection of elephant in your mind. After seeing that external elephant, another elephant was created within your mind as the internal psychic projection. Now after a few months, or three years, or thirty years, when you will be able to recreate that elephant within your mind, it is called SMRTI or memory. But when you won't be able to recreate that elephant within your mind as per your own experience, then you will say, "I have forgotten. I do not remember." Now SAMYAK SMRTI is whatever is congenial to the spirit of never-ending human progress. And other items you may forget. Suppose a man unnecessarily wounded your sentiment. If you will remember it you will be suffering from internal pain, mental agony. Try to forget it. But suppose you have learned something good. You should retain it. Those items coming within the subtle scope, i.e. within the scope of retention is SAMYAK SMRTI. And the best thing that you always try to retain within the scope of your smrti, within the periphery of your smrti, is the name of PARAMA PURUSA, is the idea of PARAMA PURUSA. You must not forget it even for a single moment.

And when you are established in such a faculty, i.e. when you never forget His name, it is called DHRUVA SMRTI, and when one is established in this DHRUVA SMRTI, one never forgets the fact that Parama Purusa is with me and He is my Supreme Desideratum. This certain mental condition, i.e. this certain mental stance is called DHARMA

MEGHA SAMADHI. One must try one's best to attain this Supreme stance of DHARMA MEGHA SAMADHI by encouraging Samyak Smrti. And this is the seventh item.

The last item is SAMYAK SAMADHI. SAMADHI means 'suspension of mind'. If one thinks, "I should earn money, money, money, money", then that money becomes his mental objective and his mind will be suspended on money and the day is sure to come when he himself will be money. His very entity will be converted into money. When he always thinks of his enemy, then slowly he will acquire all the disqualifications of his enemy. How horrible it is. So one should always ascribe godhood to each and every entity of the world, to each and every objectivity of the world. And as a result of this ASCRIPTION OF GODHOOD, finally his mind will be suspended in godhood, and finally he will become one with his goal. He will become one with God. He will be attaining salvation, the goal of all humans.

These are the AS'TANGA MARGA. Each and every spiritual aspirant, each and every good man should know it, and do accordingly.

FIELDWALK

The next day Baba went on fieldwalk near the beaches. Strolling around the top of one hill, Baba spoke of the blending of cultures and languages in Spain in exact detail. Then He explained very specifically about the agriculture of Spain. He said that it would be very profitable to grow sweet lemons and pineapples in this area, and that the Spanish could obtain good seedlings (of the sweet lemon tree) in Israel.

Someone then asked Baba, "Do you know in this area the farmers are using natural fertilizers rather than chemicals?"

And Baba smilingly and humbly answered, "I know the entire agricultural history of Spain."

For a man, for a perfect man, each and every moment is an auspicious moment. Do you follow? Whatever you want to do, do from this very moment. Don't give any prize to your mind for doing something good or bad. Your very action is your prize.

YOUR PSYCHIC OBJECT

MORNING DARSHAN

MAY 31, 1979 VALENCIA, SPAIN

I have been telling you that man takes the form of his psychic object, i.e. whatever is your psychic object, your very existence will be converted into that object. You should select your psychic object very carefully. There is a small animal of the lizard group. It can change its colour according to the necessity, i.e. it knows the art of natural camouflage. And what is done by that lizard-like animal? When it wants to be of a red colour, it takes up red colour and automatically its skin becomes red. You'll find that small animal in equatorial and lower temperate areas. Similarly a man takes the form of his object and this changing the form is of two kinds. One is intro-subjective, another is extro-objective. One is external projection of your thought, another is internal projection of your thought. In one case the pinnaled mind goes outward, and in another case the pinnaled mind goes inward. In case of extro-objective change--what does that mean?

Suppose in daytime you are in a lonely place. It may or may not be a lonely place. Suppose in daytime you are alone in a big house and some people told you that there is ... 'Ghost...ghost...ghost...ghost.' You heard it. The acous-

tic wave touched your mind, touched the subconscious portion of your mind and after that you are told, "Mr. X, there is a ghost in this house", and you are Mr. X. "There is a ghost in this house. There is a ghost in this house." Your entire nerve fibres fail to function. What will happen then? 'There is a ghost in this house.' (Baba is conveying the vibration of GHOST each time he tells there is ghost in this house.) It just touches the conscious level of your mind and as an extro-objective creation you will see an external reflection of your very ectoplasmic stuff. You will see a ghost, and what sort of ghost will you see? The description of ghost you read in your books or you heard from your grandma--granny. Ghost is like this. In broad daylight you will see the ghost. But in this case your very existence has not been converted into ghost. You are the witnessing entity--you are the seer of the ghost and a certain compartment of your mind went outside as external projection and took the form of ghost; i.e. the very structure of the ghost is ectoplasmic nature and that ectoplasm came from your source. You are the creator of that ghost. Actually there is no ghost. But you will see many a respectable man who will say, "Yes, I have seen it! Yes, I have seen it!" He is not incorrect in saying like this. He saw it, but the ghost was of his creation. Outer or external objective reflection or external objective projection or external positive hallucination--and sometimes it may so happen that the gentleman said, "Here there is ghost", and the ghost may enter to your body. You may be caught by the ghost and then only an experienced exorcist can save you.

"I may be caught by the ghost and only an experienced exorcist can save me!"--this is called SVARUKTI--speaking with one's own self. Ghost, big ghost. Big black, big nails, reddish-like teeth, with a black bag in his hand and with a rope. Sometimes visible, sometimes invisible. "I may be caught by the ghost...ghost." There will be internal psychic projection and a certain portion of his mind will be converted into the ghost and almost more than 90% of his ectoplasmic structure will become ghost.

There was once a witch and she died here, and her name was HENRIETTA. She has become a ghost. "Who are you? Who are you? Who are you?", others are asking. "I am Henrietta.

I am Henrietta. I am Henrietta." His very existence has been converted into ghost and unless and until the exorcist comes, that Henrietta won't leave his body, and when the exorcist will say "Who are you?", although he is a gentleman, he will say, "I'm Henrietta."

EXORCIST: Won't you leave this body?

GHOST: No, I won't leave this body.

EXORCIST: You have to leave this body.

GHOST: No, I won't leave this body.

EXORCIST: What do you want? Say what you want.

GHOST: I want mutton curry.

Supply her with mutton curry. Although he's a gentleman, supply her with mutton curry. Then continue:

EXORCIST: Are you still Henrietta?

GHOST: I'm leaving this body.

EXORCIST: Now what is your name?

The gentleman responds, "I'm Joseph." The exorcist exclaims, "Ah what! Where is Henrietta?" The gentleman answers, "Henrietta has left this body."

Henrietta was a psychic creation of Mr. Joseph-- 'As you think, so you become.'

Now, if a man always thinks, "I am a sinner, I am a sinner, I am a sinner", then in a certain weak moment, what will happen? (Baba whispers): "I am a sinner, I am a sinner, I am a sinner. I will have to go to the hell. The priest said that he won't grant me the gatepass to heaven. So I will have to go to the hell. I don't know who will issue the gatepass to hell to that priest! If he won't issue the gatepass to heaven, then certainly for this hypocrisy the priest should also be served with a gatepass to hell!" So you should not develop the sinning complex or sinner's complex in your mind. Rather yours should be a positive ideation. I am the son of Parama Purusa. I am never alone. I am an inseparable portion of that Supreme Entity. What will happen? Your mind will be strengthened. You will get immense psychic power and with the help of that psychic force you will get affixed, by dint of your meditation and japa and dhyana. This is the positive approach and this you must do. You must not develop this complex of sinning. You must not develop the psychology of inferiority com-

plex. "I am illiterate. I am a fool." Complex like this also makes a man weak--mentally weak. Suppose you want to do something and you say, "I will try to do it." If you grant this slackness to yourself, you will never be successful. Don't say, "I'll try!" Say, "I will do!" If you say, "I will try!", it may take more than 1000 years to develop the psychology properly to reach the required standard. So there is no question of trying. The question is of being. To be, not to try.

There was a drunkard. Everybody said, "Your liver has been much damaged. You should stop drinking." "You know everything," the drunkard said. Then he thought. First he got an internal thought wave--"Yes, I should give up drinking. But it should not be done from today. After two months on New Year's Day (and it is a very auspicious day) I will give up drinking on that day." What is the inner psychology? He gets another two month's license to drink. He thought that at 6 o'clock on New Year's Day he would stop drinking. Now at 5:30, what did he do? He took several bottles, because at 6 o'clock he will be giving up. Then he thought, "Let us go just in front of the church, and standing just near the front of the church I will say, "I have given up drinking." But at 5:30 with a bellyful of liquor he went in front of the church and said, "I have given up drinking." Then he went 10 or 12 steps forward. Then the sinner psychology, his psychology said, "Oh my God, you are brave! Oh my mind, you are brave! You have given up drinking. You took wine at 5:30 and now it is more than 6--say 6:10 or 6:15. You are brave. Oh my mind, you are here and I should give some prize to this mind. Oh mind, I'll give you another bellyful of liquor." You see, this is the psychology of drinking. Don't be guided by this psychology, "I will try"--- Be guided by this psychology that, "No, I won't try--I will be. I will do from this very moment. For a man, for a perfect man, each and every moment is an auspicious moment. Do you follow? Whatever you want to do, do from this very moment. Don't give any prize to your mind for doing something good or bad. Your very action is your prize. You do not require any more prize or any further prize or any additional prize. The noble action that you did is itself your prize. Do you follow? THE ACTION ITSELF IS THE PRIZE.

For intuition you do not require any brain, any nerve cells or any nerve fibre. Where intuition is developed, you become one with Parama Purus'a, you become omniscient, i.e. all-knowing, even you do not require any physical body.

HUMAN EXPRESSION

EVENING DARSHAN MAY 31, 1979 VALENCIA, SPAIN

Human Expressions-- Each and every living entity expresses something from its central point. Human expressions are, in that respect, many in physical stratum: you sing, you laugh, you work, you do so many things. But all these expressions come from a single entity and a single controlling point. There are several sub-stations, but the controlling station is the same. I said in Timmerm that the Controlling one is called the NOUMENAL ENTITY and the expressed ones are the PHENOMENAL ENTITIES. You are one boy, Liilananda--he speaks, he dances, he jumps, he swims, he rolls on the ground--all those expressions are his phenomenal expressions. But his entity, the Controlling entity, the entity from which so many actional waves emanate, is what? In this respect, in the small world of Liilananda, Liilananda is the noumenal entity.

In the sphere of criminology the noumenal entity is falsehood, and all other corrupt practices, all other criminal activities are phenomenal expressions. In case of falsehood, the sin and the crime coincide. In all other fields there are two different entities--the work and the

action. That which is not supported by the law of the land is called CRIME, and that which is not supported by cardinal human principles is SIN. But you know, law of the land is a creation of certain persons of the land, i.e. those who are elected or selected, representative or king. There are so many people who create the law of the land. Their decision may or may not be correct, but the definition of crime varies from country to country, locality to locality. In America, in the USA, the definition of crime varies from state to state, even in the same country.

You know in Japan, to commit suicide is neither a sin nor a crime. In India to commit suicide is a sin under certain circumstances, not always. When one commits suicide for the welfare of a large number of populace, then it is not treated as sin. When it is a personal issue, it is treated as sin, and so far as crime is concerned in India, it is a crime to try to commit suicide, but it is not a crime to commit suicide. If one is trying to commit suicide he is not punished by the government. In Britain it is a sin, it is a crime, and if one tries to commit suicide, it is a crime. If one commits suicide, even then it is a crime and in that case also he will be punished--his property will be forfeited. Do you follow?

The definition of crime varies from land to land, but the cardinal human values are the same, not only for this planet but everywhere in the universe. Just now I said that it is falsehood where both sin and crime coincide. Now in case of human expressions, a single entity, a man, is the noumenal cause and there are so many phenomenal expressions. All those phenomenal expressions depend on the single noumenal entity and on the standard of the noumenal entity. If a man is good, his expressions are also good. So what we require is that the standard of each and every human being should be raised. If all the bricks of the room are strong, the room will also be strong; so if all the individuals are strong, at least they are moralists, the entire humanity will be benefited by it.

Now there are so many human expressions in physical stratum. We do so many things and for these human expressions in physical stratum, we have got a physical body. A human body is the most complicated biological

structure. There are so many propensities in human mind and for expression of many propensities in psychic stratum there are so many nerve cells, so many centers of activity, so many nuclei in the realm of mind. And for outer expression and for reception of waves from outer worlds, human bodies have got so many nerve fibres--a human body is the most complicated biological structure. And humans have been blessed with certain excellent structures. There is heaven and hell difference between an animal body and a human body. The most developed animal body--apes of certain groups--are very much developed, but there is heaven and hell difference between their bodies and human body, and it is very difficult to find out the difference between the most developed animal and the most undeveloped human being. So human body is not only physical but it is an excellent medium of higher psychic expressions. And the third human expression which is lacking in other animals is his spiritual expression. A man who has got high taste in aesthetic sphere may forget eating and drinking; a man who has developed deep love for the Supreme Being forgets all his psychic pursuits. If you insult a dog, and next moment call the dog to take food it will accept food from your hands. If you insult a man and ask him to take food, a very delicious food, he won't accept, in order to maintain one's prestige, or save oneself from humiliation. Human beings commit suicide due to psychic pressure. But animals, low grade animals, also sometimes commit suicide. Certain aquatic animals commit suicide, but that is not due to psychic pressure--it is due to the inborn instinct. Whales of certain groups and mice of certain groups do commit suicide--collective suicide.

Now HUMAN EXPRESSIONS ARE TRIFARIOUS--PHYSICAL expression, PSYCHIC expression and SPIRITUAL expression--and this spiritual expression is the highest and subtlest expression of human existence. And here lies the speciality of humans. In physical stratum each and every human being is a specie. Nobody is just like others, even in a small family, brothers or sisters vary from one another. No two face-cuttings are the same. In psychic level humans are divided into several kinds of ideologies, and they fight amongst themselves, just for ideology, and ideology

remains in some sphere of abstract, and they are quarrelling amongst themselves. They quarrel regarding religion, regarding different 'isms' with different views, regarding sports--one will say, "My team will be winning", while another will say, "My team will fight"--in football or in any other. And there was one very important play in Spain, TOROS or something like that--BULL-FIGHTING, BULL-FIGHTING. Yes, people were very much interested. And they used to fight amongst themselves, and it is not a physical fight, it is a psychic fight. But in the realm of spirituality there cannot be any fight, because the Supreme Goal is one, a singular entity.

So spiritualism, rather spirituality, is not only the highest and noblest human speciality, but it is the only unifying point, the only unifying platform, for the entire human society. There may be so many human races--Negroid, Austric, Mongoloid, Caucasian. Amongst Mongolians there are so many of those Malays, Japans, Sinos, Tibeto-Indians, so many of those. Amongst Caucasians there are Nordics, Scandinavians, Alpines of middle Europe, Mediterraneans in Italy, south France, Spain and Portugal. But human society is a singular entity--humans belong to the same society. So here the Supreme Noumenal Entity is the spiritual nave. Now humans of this last portion of the 20th century should strengthen that nave, should strengthen that Supreme Noumenal Entity, and on the base of this Supreme Noumenal Entity lies their universal fraternity--they are children of the same Supreme Father. The Supreme progenitor is one; His children are many in number. If the children quarrel amongst themselves on petty affairs, this will certainly not satisfy the Supreme Father. He has given the humans, i.e. the human body, a developed cranium, a developed brain, developed nerve cells and nerve fibres. Man should utilize them properly. There should be maximum utilization of all your assets, and by utilizing your assets, you, in your individual and collective capacities, will be assets to human society.

Now human movement--what is movement? MOVEMENT means change of place. This bolster is here. I bring it here. There is change of place.(Baba moves bolster from one

side of himself to the other.) So I have done some work, some action has been done. Insofar as actions and expressions are concerned, i.e. HUMAN APPROACHES are concerned, there ARE FOUR IN NUMBER:

(1) The human existence is in PHYSICAL stratum, whatever you do in physical stratum is your physical activity--to maintain your body, to maintain your life, to maintain proper security of individual and collective life, whatever you do is your physical action.

(2) Then again you are not merely an animal--simply eating, drinking, and sleeping is not everything for a man. He has got a subtler life, a more charming life, a more fascinating life, so your physical existence moves towards your psychic existence and this movement is your test for higher life, your test for subtler life, i.e. your PHYSICO-PSYCHIC movement, starting from physical level moving towards psychic level. Your physico-psychic activities are architecture, literature, dance, music--they are all your physico-psychic movement. And this movement is from crude to subtle, starting from cruder area and moving towards subtler area. That's why in Ananda Marga I encourage this physico-psychic movement because it will help you in moving towards subtler world, in moving towards the Supreme spiritual goal.

(3) Then the third human expression is in pure PSYCHIC level. Your thought waves, your subtler thoughts, your aesthetic tastes, they are all your psychic movement. For physico-psychic movement, I encourage the boys and girls to start work in RAWA movement. You know, to work in RAWA, high-grade intellect is not necessary. But for pure psychic movement, pure psychic development, higher intellect is necessary. And in that realm also humans are to be encouraged, because it is even subtler than physico-psychic movement--it is pure psychic movement, and for that I encourage the intellectuals of Ananda Marga to form RU(Renaissance Universal) Clubs. Let there be psychic development, let there be clashes and cohesions in the realm of intellect. This will help the man to move from crude to subtle. This is the third expression of human actional faculty.

(4) And the last one is PSYCHO-SPIRITUAL movement. In psycho-spiritual movement, the action starts in intellec-

tual level and ends in spiritual level. And when this movement, this psycho-spiritual development, crosses the last boundary of sentient principle, that intellectual movement, i.e. that intellectual spiritual progress is converted into intuitional progress, i.e. you come within the arena of intuition. For intuition you do not require any brain, any nerve cell or any nerve fibre. Where intuition is developed, you become one with Parama Purusa, you become omniscient, i.e. all-knowing, even you do not require any physical body. You need not go through so many books--the universe is within you, you are all-knowing. You will know the history of Spain without going through books, you will know the geography of Italy without going through books, i.e. when your existence comes in close proximity to the existence of Parama Purusa, both the nuclei coincide, you get what you want, and that is called SALVATION.

So that Parama Purus'a, that Supreme Father is with each and every entity. So no man, no expression is ever done in this world. He is always with you... And under no circumstances should a man suffer from the complex of helplessness or hopelessness or fear.

SUPREME COGNITION

EVENING DARSHAN JUNE 2, 1979 LYON, FRANCE

Everything cometh from something. Something cannot come from nothing. The source of something has got an inherent link with its expression. The sole source may be cruder or subtler, but the inferential link must be there. The human body and the physical body include the nerve cells and nerve fibres which, although there may be a psychic body or a psychic structure, are themselves something physical. Structure is coming from something physical; something of quinquemental origin having the mind, and the psychic body in it, so the potentiality of mind was in physical structure. The so-called quinquemental entities have the potentiality of living minds and they try to get living minds or microcosms. Had there been no mental potentiality in this quinquemental universe, there was no possibility of human mind. And this physical world, because of having the possibility of mental structure, certainly had its origin in some entity in which there was immense psychic expression. So the microcosm had its origin in quinquemental entity and quinquemental entity had its origin in macrocosm.

Microcosms, as the name denotes, are many in number.

There are innumerable number of microcosms. But the root, the source, is single. Macrocosm is a singular entity. Because macrocosm means a kind of movement, and what is movement? Movement means change of place. This bolster is here. I take it here. This is movement. That is, movement means change of place. And macrocosm means wavy movement. It has got a wavy movement. Macrocosm and movement means vibrations. So for macrocosmic expression or macrocosmic movement there must be space. The spatial factor must be there, and behind the direct causative movement there must be some intellectual support. So not only the spatial faculty or the spatial factor, but also the personal faculty is a necessity. And whenever there is action in the realm of physicality there must be a tempos eternal. There must be time factor. So the microcosm that can function within the periphery of time, space and person cannot be the causal factor. Now this movement of macrocosm; because there is motivity and mobility, there must be energy. Any form of energy - mental energy is also a form of energy- and what is that energy, and how does it function? It functions with the support of a cognitive faculty--with the support of cognition. Without the support of cognition there cannot be any source of temporal or personal factor. So macrocosm cannot function and microcosm's existence is within the arena of these three fundamental relative factors. So we see the root cause or the causal matrix is that Supreme Cognition. That SUPREME COGNITION is called PARAMA PURUSA.

So for each and every expression in this universe of ours there is the Parama Purusa as the Causal Matrix, as the Supreme Cause, as the Noumenal Entity. He is the Supreme Father, and within the scope of human expression or expression of any living entity there are physical atoms, physical cells, and along with the physical cells, for this movement and for its actional expressions there must be the support of cognition. So that Parama Purusa, that Supreme Father is with each and every entity. So no man, no expression is ever alone in this world. He is always with you. Science says this-- philosophy says this. And under no circumstances should a man suffer from the complex of helplessness or hopelessness or fear. You are the dignified children of the Parama Purusa and He is always with you. You are never alone because He is with the universe; i.e., the entire universe is His object. And not

Don't say, "I'll try!" Say, "I will do!" If you say, "I will try!", it may take more than 1000 years to develop the psychology properly to teach the required standard. So there is no question of trying. The question is of being. To be, not to try.

only is He with each and every expressed entity, with each and every individual also, but collectively He is attached to the world, to that expressed world and singularly He also is with you. You are never alone. Ancients say that this thing has got two aspects. Parama Purusa, the Supreme Father is always with you and you are never alone. And it has got two aspects - one advantage and one disadvantage. Your disadvantage is that He is always with you and that is why you cannot do anything secretly. You cannot do anything behind the curtain. And not only that, you cannot think anything secretly. Whatever you may be thinking will be automatically recorded by Him. You cannot think secretly. If you say that, "You know, my friend, we will do this and that very secretly and I think Parama Purusa is over busy with this universe. Perhaps He's not hearing what we said," this thing also will be recorded. So it is a disadvantage - nothing can be done secretly. And, "I didn't take part in Kaoshikii today. Let me see what the first group does; after that I will also take part tomorrow." Suppose you are thinking like this. And the main advantage is, the advantage is a very great advantage, and that is you are never alone. And because He is with you, you are the strongest man in the universe. He is with you. You are never alone. It is the greatest advantage. There is disadvantage but the advantage is greater than disadvantage.

Now from the human side, what should you do? In the first stage creation started from the subtle to the crude, from Parama Purusa to this crude world. But in the phase of the creation of life, in the stage of creating living entities from the very protozoic cells, metazoic cells and so on and so on and so on, the movement is from crude to subtle, for the animal of the human group, and those proto-apes and those animals of Pliocene, or Miocene or Oligocene Ages. From proto-apes there were apes, chimpanzees, gorillas, then primitive man - the movement is from crude to subtle. And this says, history says, that movement is from crude to subtle. In the world of animacy that movement is from crude to subtle and it is the duty of each and every individual to encourage this movement from crude to subtle. And the base of Parama Purusa, the mental faculty, the peculiar faculty of the mind is that it takes the form of its object. Mind takes the form of its object.

Recently in Valencia, I said how a man is caught by a

ghost. In daytime you may be caught by a ghost. Suppose there is auto-suggestion from a corner that there is a ghost in this house. Everything is ghost, ghost, ghost. Automatically there will be the outer psychic projection in a certain portion of the ectoplasmic structure which will take the form of a ghost, and you will see the ghost even in daytime. That ghost was of your creation. You created that ghost and you may be killed by that ghost. The mind takes the form of its object. Sometimes you, yourself, i.e. your very entity may be converted into a ghost due to fear. "Ghost, ghost, I am ghost, I am ghost." The man will be like a ghost. Perhaps you have seen it, the man who says it behaves like a ghost, moves his head like this and says, "I am a ghost." So mind has got this potentiality, that it takes the form of its object. If you say, "I am a sinner, I am a sinner" you will be a sinner. If you are not a sinner but you always think, "I am a sinner, I am a sinner, I am a sinner," you will become a sinner because that sinning becomes your mental object.

So you should never say, "I am a sinner, I am a sinner, I am a sinner." You should say, "Oh Lord I am your child, I am your son, I am your daughter. I have got the birthright to sit on your lap. Please purify me." This is the proper approach. This should be the proper approach: "My dress has become dirty. Please get my dress clean and take me on your lap." This should be the proper approach, and not "I am a sinner, I am a sinner." Never say like this, "I am a sinner." Don't be guided by this sinning complex or this complex of hopelessness, or helplessness or complex of defeatism. And in personal life you should move along the path of righteousness, towards the Supreme Goal, towards your Supreme Father. You all belong to the noble family because your Father is the Supreme Father. Nobody is unimportant, nobody is insignificant. And you should never think that "Oh because the priest didn't give me any ticket for heaven I won't be able to go to the heaven." The priest has no right to issue you the ticket. Never think that he is going to issue you a ticket for hell-- NO, NO, NO. Your good actions will bring you closer to the Parama Purusa and finally you will be one with Him by dint of your sadhana, by dint of your occult practice. And just to concentrate your mind during the occult practice you must dance and sing Kiirtan because Kiirtan is the best purifying

agent. It purifies the mind and its meaning is also very good. That is "O Father I am to take only Your name and Your name only." Baba means ' the nearest and dearest one.' So my advice to you all, my direction to you all, my instruction to you all is that you should move along the path of spirituality fearlessly and you should remember that as the Parama Purusa, the Supreme Father is your Father, you cannot be an insignificant person. You must not suffer from inferiority complex. You are the glorified child of the Supreme Entity.

FIELDWALK IN LYON

Baba took a very long walk in the fields of Lyon. He was speaking Bengali at first and then He pointed to some flowers and said to all, "Do you see these small yellow flowers? They belong to the Calendula family and their leaves may be used in salad--the leaves of the plant, not the petals. Homeopathic medicine uses the calendula also."

Baba was silent for a while as He continued walking. Then He said, "This portion of Europe I see is rich in medicinal herbs. And there was hardly any medicinal herb in the Scandinavian area--because of its extreme climate. But here the climate is not extreme, that's why there are so many medicinal herbs."

Then Baba said that this southeastern French climate is a mixture of Alpine and Mediterranean climates, and that this area is a blending of populations of Alpine and Mediterranean. Someone asked about the Basques, and Baba responded, "The Basques are a blending of the French and Iberian--the people are more Mediterranean than Alpine." Then Baba said that people are mainly of 3 types: Nordic, Alpine, Mediterranean. Someone then asked about the type-cast of another group in France, and Baba said, "You see, the less we talk about purity of blood, the better--there is blending everywhere." In this subtle way Baba is expressing the universality of human beings.

PERSONAL CONTACT IN LYON

Before I had Personal Contact I did not have very much devotion. I was interested in doing meditation but I was not having the feeling that I expected. Then I was given the chance to see Baba. When I walked into the door I did Sas'taung Pranam and found it very difficult to do because it is an expression of surrender. Surrender is something I have never been able to feel--my ego always seems to be with me.

Baba told me to get up and to come closer and closer and closer. When you are close to Baba He is the only thing you can see--He is just so big! Baba asked my name and He called me little boy...'petit garcon'... He spoke to me in perfect French (my native tongue). Then He said He wanted me to be an ideal boy...and a great boy...a very great boy.

As I was sitting with Baba I felt myself expecting something from Him. He said a little more and then He told me I could go. I did not want to leave...I was not satisfied...but I got up anyway and slowly went to the door...then I stood there and in those few seconds I was thinking and feeling so strongly inside my mind: "Baba, please don't let me leave like this. I need You so much. I am small and helpless and alone...please don't let me leave like this."

And in that very next second I turned and looked at Baba directly into His eyes, and then He said, "I will help you." That was all...and it was exactly what I needed from Him.

From that moment on I have felt Him with me, helping me just as He said He would, in everything that I do, all of the time. And I am understanding that only when a person truly wants Him, only when the person can surrender everything...only then does He come.

Now, the spiritual practice, the occult practice, is the conversion of the small object into that infinite object. There you think that this small body is mine, your unit consciousness. And when you think that vast universal body is mine, you are Parama Purus'a.

WHAT IS A SPIRITUAL PRACTICE ?

MORNING DARSHAN

JUNE 3, 1979

LYON, FRANCE

Last night I said something regarding the potentiality of human ectoplasm and also the cognitive faculty in the expressed material world. That is, there were so many potentialities in the quinquemental factors. This was the stage of introvert for the Supreme Cognition; i.e. man is created in the phase of introvert, of coming back. For whom? For the Supreme Cognition. Regarding man, what should be the process of its movement? ENERGY--what is energy? MATTER--what is matter? Matter is bottled-up energy. And what is MIND? Mind is when matter gets powdered down--then it is mind.

Suppose you have to undergo hard physical labour. In that case your physical body will become tired. But say you did not undergo any physical labour; you did intellectual labour for 10 to 12 hours continuously. In that case also you will feel tired. That tiredness will not be only of the mind but of the body also. The human body, some people say, is not only a material body, but psychic and spiritual body also. Actually there cannot be any spiritual body. There is quinquemental body of the human being, and a psychic body which has got several

layers: crude psychic, subtle psychic, supra-psychic etc. But in the spiritual realm there cannot be any body. Whatever the physical body is doing, the spirit, i.e. the cognitive faculty, remains attached to it and knows, sees, witnesses what the physical body is doing. Similarly it is the witnessing factor of your psychic bodies, i.e. it witnesses what your mind is doing. It is the witnessing faculty, it is not body. When this witnessing faculty remains attached to a particular individual through its individual witnessing faculty, it is the unit spirit or JIIVATMA, and when it knows everything of the universe, it is the Supreme Cognition, the SUPREME COGNITIVE FACULTY. When that spirit knows only what this little boy is doing, it is called JIIVATMA or unit cognitive faculty. SUPREME COGNITIVE FACULTY is the PARAMA PURUSA, is the Parama Pita (Cosmic Father) and the unit cognitive faculty is the JIIVA, JIIVATMA, unit spirit. And here lies the difference between the Cosmic and the unit. Unit knows what the unit mind and unit body are doing.

Suppose that gentleman is undergoing fasting and secretly in a closed room he takes chocolate. The man says to himself, "No one will know! Nobody will know!" Not so--his unit cognition will know that I've taken chocolate and similarly the Cosmic Father will also know that in a particular room, that unit body takes chocolate secretly. That unit body is still thinking, "The fact that I took chocolate on fasting day is not known to anybody." It's known to everybody, nothing is a secret.

Now, suppose Ainjala is thinking like this: "This night I will not join General Darshan and I will sing BABA NAM KEVALAM just on the footpath." But Ainjala's thought waves will be known to the Supreme Father also. The Supreme Father says, "Ohh! Ainjala is thinking like this. Issue a banning order saying Ainjala won't be allowed to attend any General Darshan." NOTHING IS A SECRET.

Now what is a SPIRITUAL PRACTICE? Spiritual practice is just the conversion of the unit objectivity into Cosmic Objectivity. Let me be more clear. Suppose this is something unit. It is something unit because it has the bondage of boundary line--boundary line is static force. Anything having a boundary line is within the scope of

the 3 fundamental faculties of Sattvaguna, Rajaguna and Tamoguna, i.e. sentient, mutative and static principles. It is something limited, something small. Whenever something is done, there are two main entities--the subject, the object--and then the link between the subject and object. Seen is object, seer is subject and the action of seeing that links up the subject to its object. Now where the object is limited, restricted, small, then the subject is JIIVA or unit consciousness or ordinary being. And when the object becomes infinite, this is converted to infinite; the object becomes infinite, then the subject becomes Cosmic. Subject no longer remains something unit, something limited.

Now the spiritual practice, the occult practice, is the conversion of the small object into that infinite object. There you think that this small body is mine, your unit consciousness. And when you think that vast universal body is mine, you are Parama Purusa. And when this unit body is yours, you know all the secrets of this unit physical body, unit psychic body. And when this vast cosmos is your object, you'll know everything of this Cosmos--you'll know everything of this infinite space. And that is the difference and your spiritual practice is just your practice of conversion. Conversion of small into big.

This process of Conversion makes the man universal. And his very existence goes beyond the scope of time, place and person. And at that time, what happens? He becomes omnipotent and not only omnipotent, but also omniscient. He knows everything without going through any book. But when unit wants to acquire any knowledge, unit will have to go through several practical experiences, books and others. And another thing is also, that in case of unit, there are so many worries and anxieties, so many optimisms and pessimisms, so many clashes and cohesions; but in case of Supreme there is no complex, optimism, pessimism; there is no question of clashes or cohesions, because in case of Cosmic, everything is internal--nothing is external. Everything is within and nothing is without. The entire universe is in the range of His mind, in the range of His mental faculty, so there remains no second entity, second in-

dividual. So the question of any clash doesn't arise.

If one wants to get PEACE, what is one to do? One is to convert one small objectivity into infinite objectivity, and that is the only way to get peace. There is no other alternative. Only simply teaching the gospels of peace won't give you any peace. You have to convert yourself from small into big. That is your alternative. The spiritual practice or actually the so-called practice is a practice of increasing one's own psychic radius. When one increases one's radius, it becomes bigger and bigger and the range of mind is bigger. And when by increasing in this way, the radius becomes infinite, the aspirant becomes one with the Supreme. So the aspirant becomes one with the Parama Purusa.

This becoming one with the Parama Purusa is the Supreme union with the Supreme faculty, and is called SALVATION or EMANCIPATION. Emancipation in this case is the liberation of permanent nature. Salvation is something of permanent nature. When once acquired, acquired forever or attained forever, then that is the spirit of Supreme Cognition. Each and every spiritual aspirant should know it and get liberation.



DO SOMETHING CONCRETE

On the fieldwalk that evening Baba went walking by the Rhine River. He spoke about language, saying that many years ago French and Italian were the same language. Then He began speaking about society's oppression of the downtrodden. He said to those walking with Him that they should do something concrete for these people. Then He looked at all and said, "You should do service."

After returning Baba gave the following Darshan:

Development means progress in the realm of spirituality and in no other realm. Human progress has got nothing to do with religion and it has got everything to do with his occult movements, i.e. movement towards the Supreme.

INTUITION AND SURRENDER

EVENING DARSHAN JUNE 3, 1979 LYON, FRANCE

In prehistoric world, in this globe of ours, the first language that was spoken was about six million years ago. The language came, but the intellectual standard was very poor. At that time even the forefathers of present human society, those apes and proto-apes, were not here. Modern humans came about one million years ago. They had the language but at that time their intellectual standard was also very poor. As the intellectual standard was low, the vocabulary was also very poor. Even amongst the developed species of apes, the vocabulary is about 600. And in the most undeveloped species of humans, the vocabulary is a little more than 900. Whereas in the modern French language, the vocabulary is more than 4 lakhs, i.e. 400,000.

Now when the first humans learned how to speak, their expressions were mostly confined within the jurisdiction of physical body and mental phenomenon concerning physical body, and nothing more than that. The anthropological and archeological history also says like this. There was nothing called Cardinal Human Values. Man was no better than animals. But as a result of clash and cohesion in the process of introvert, intellect developed. The eternal

question arose in their mind: WHO AM I? FROM WHERE DID I COME? WHERE DO I GO? To the first question, WHO AM I?, they gave the reply that 'the unit cometh from Parama Purusa'. Then, WHERE TO GO? The second reply also was given, i.e. that 'the Parama Purusa is that Desideratum'. But, there came another question: WHO ART THOU? WHO ARE YOU? And the reply was: Oh, Parama Purusa! Now here comes the philosophy.

In human history, the first philosopher was Maharishi Kabir. He came about 3500 years ago. Now, who art thou? So far as ordinary human intellect, not intuition, but intellect is concerned, there is no reply. Why no reply? The physical structures, material structures, function within three fundamental relative factors--time, space and person. Physical movements, physical activities cannot be done beyond the radii of time, space and person. Its jurisdiction is extremely restricted, limited. And because of the limitation of its jurisdiction, it cannot move beyond the starting point of individual or collective human structures or collective human intellect; i.e. it has got a starting point, and its radius, its activities, cannot go beyond that point. It will have to function within a particular jurisdiction because where it is non-existent, it cannot go; i.e. say I am moving towards the source. When it comes to the starting point, beyond the starting point it cannot go, because beyond the starting point, mind cannot function. It can function only within the range of functional periphery of mind. And this was the main difficulty with individual minds. And the existence and the qualifications and non-qualifications of the Supreme are all beyond the periphery of mind.

Human mind functions within limitations of time, space and person. And when the mind tries to come in contact with Him, what does happen? Mind gets suspended. And when again the mind comes back from the Supreme Touch, mind comes within the jurisdiction of time, space and person. It cannot express the feeling. The feeling that it had when it went beyond the jurisdiction of time, space and person. And when due to mental concentration it went beyond the scope, mind was suspended.

So it is possible for human being to feel Parama Purusa with intuition and not with his intellect. Parama

Purusa is something that can be touched by your intuition and not by intellect. In Vedic language, intuition is called BODHI and intellect is called BUDDHI. It is beyond the range of your Buddhi. It is within the range of your Bodhi. Now, when Bodhi developed after thousands of years, those human beings felt, understood, realized that there are certain cardinal human principles. And there lies the cardinal values of human existence. After understanding it, man realized the real value of human entity. And they also realized that the only goal of human existence is the Parama Purusa. There cannot be any second goal. And the only human development is his movement towards the Parama Purusa, and in any other stratum of life there cannot be any development.

Development means progress in the realm of spirituality and in no other realm. Human progress has got nothing to do with religion and it has got everything to do with his occult movements, i.e. movement toward the Supreme.

This movement towards the Supreme is the SYNTHESIS and all other movements (approaches) are movements of ANALYSIS, converting one into many; but this movement towards the Supreme is converting many into One, from heterogeneity into homogeneity. All other movements are movements from homogeneity to heterogeneity, and this must not be encouraged if humanity is to progress. If humanity is to march forward, humanity must not have anything to do with the analytical approach of life. The approach should always be synthetic. The first developed human language was the Vedic language. But at that time there was no script. Those Vedic Aryans who used to speak in Vedic language about 15,000 years ago, could not write. They learned to write about 5,000 years ago, and their macro-cosmic ideas, supramundane ideas, their supreme aesthetic stances were all narrated vocally to their followers but could not be recorded because there was no A,B,C,D or alpha, beta, gamma. Now in this march of spirituality there was no systematic approach. About 7,000 years ago Lord Shiva brought everything into a systemised form, and that is YOGA, and that is TANTRA. The same thing was done again about 3,500 years ago by Lord Krishna. Now in this process of spiritual march, march towards the spiritual nave, humanity sometimes, for want of proper guidance, was

depraved, was degenerated, and under such circumstances it suffered from the psychology of sinning, sinning complex. I told you that you must not say, "I am a sinner, I am a sinner", because it will develop the psychology of sinning. If you are actually not a sinner, you will be a sinner if you say like this. It is a defective psychic approach.

Some people exploited this sinning psychology of common people and they created so many differences, so many groups, so many diversities in this human society which is actually a singular entity. Human society is a singular entity, but those people tried to create diversity in this singular entity. Educated and intellectuals of this Twentieth Century should carefully save themselves and the innocent common mass from their exploitation, from their physico-psycho-spiritual exploitations. Now in the past also, they were depraved for want of proper guidance, there was sinning-sinners complex in the minds of the common mass. At that time in the hoary past, Lord Krishna openly said and openly declared;

Apichat Sudurecharo Bhajate Ma Nanyabha
So-api Papo Vinirmukto Muchyate Abhibandhanah.

The Parama Purusa, the Parama Pita says that even if you are the worst type of sinner, i.e. who the sinners hate as sinners, what will happen? Those who resort to Parama Purusa, then Parama Purusa will save him from these serpentine nooses of sins. So he must not be afraid of sin, he should be freed from all worries and anxieties of sins. Parama Purusa will help you, Parama Purusa is always with you. So no man should ever suffer from inferiority complex or sinners complex. When the Supreme Father is with him, why should he suffer from such a complex and why should he approach the Father saying, "Oh Father, I am a sinner, I am a sinner." Rather he should completely surrender at the altar of the Supreme Father. This is what he should do, and he will attain the Supreme stance. He will get the Supreme bliss. So no man should suffer from any sort of complex, any sort of defeatism. Parama Purusa is with him. If knowingly or unknowingly you commit any mistake or any sin, then your repentance and your singing kiirtan wholeheartedly will free you from all sins. So your future is always

bright, never dark, never dark.

"Let everybody be happy.
Let everybody be free from all physical
and psychic diseases.
Let everybody see the bright side of everything,
Let nobody undergo any troubles."

BA'BA

SHOULD I COME BACK AGAIN ?

After Baba spoke there was such a united strong desire among all to keep Baba one moment more. As He arrived at the exit door everyone gathered around Him-- there was such a loving feeling as Baba spoke to His children, saying that He wanted very much to return, but that everyone needed to work much harder. Finally He said, "You must create more Margiis and then I will come back." Many were weeping with both joy and sadness.

The next morning Baba was leaving very early to fly to Italy. While walking down the steps to the car, one devotee asked Baba if He would come again. Baba playfully replied, "I think I will come again. Should I come back again?" Many joyfully cried, "Yes, Baba!" Then He smiled, saying, "Yes, but you know, I've been so much trouble for all of you!" Baba--He is so humble.

BABA'S DEPORTATION FROM ITALY

(The following is from an interview with one Avadhuta who was present at the time of Baba's deportation.)

When we were with Baba and we landed in Milano airport in Italy everything seemed to be completely okay. Visas had all been valid when we came from India so we passed to the passport officials. They stamped our passports. Then when we were waiting for our baggage suddenly the officials came, called for us to return all of our passports to them and to go where the police were sitting. There was no proper chair for Baba but we arranged something as quickly as we could and waited to see what was happening. Already the Margiis had seen us through the window. They ran away to an area where they were sure we were going to walk through the door. And they waited and they waited and we never went through that door.

Now the police - it cannot be said that the police were very gentle in their expressions and dealings with us. On the contrary, they were a bit rude. But Baba throughout the scene maintained a wonderful composure which I not only had to admire and respect but felt that it was best that I also maintain my own composure as far as I could. I felt compelled several times to approach the police to pressurize them into understanding that we were not in the wrong. But each of these times I caught myself because I could see from the example of Baba. I could see, truly speaking, that He was controlling the circumstances, that things were unfolding in just the way and according to the plans of Parama Purus'a.

So, after some time, the officials told us that we have to leave the country, we have to go back. Baba did not react at all. Not in any way did He react. And as we picked up our luggage and went back on the plane Baba treated the whole thing as if He had expected it. We got onto the plane and landed in Lyon after a short flight. While our passports were being checked we went into one room and gave one chair to Baba and told Him that He could sit. But after sitting for a few seconds He stood up and said: "No, I won't sit, I don't want to sit." Then He looked at me and said: "Now you see something

very good has happened. Our responsibility at this moment is to try and understand what is that good thing which has happened." And I said: "Baba, it seems to me that our Italian brothers and sisters now will be more inspired to fight for the establishment of Sadvipra Samaja, while simultaneously fighting off the corruption and exploitation which has been in such a clear way exposed today." Baba said: "Quite right. But there is more to it than that."

Later on in the day Baba faced no problems at all. We returned to the jagti in Lyon without any delay. All those who wished took their bath, ate their meal, everything was completely in order. While waiting for the time to go to the airport, one Avadhuta and myself had the last opportunity to serve Baba by massaging Him.

Baba was speaking about the individuals who were at fault, saying that it was not only the Indian government which was responsible. About these persons it may be clearly said that they were motivated by fear and fear is a most destructive sentiment. It is so destructive that in its extreme it causes death. Baba said that those persons who are fighting and working against us in this particular episode as well as in so many other cases are motivated by an extreme fear which spells their downfall in the near future. He said that those individuals who are characterized by a religious, non-universalistic purpose were behind our deportation on that very day. Baba stated very clearly exactly to whom He was referring.

In one way the crystallization of this negativity, the concentration of negativity on this day is going to have its reaction in the very near future as we work with the greatest speed to establish Sadvipra Samaja. Baba said that the main difference between us and those individuals who are working against our principles and who have diversively religious sentiment is that they preach to people: "You are a sinner. I am a sinner! I am a sinner!" This is completely contradictory to our philosophy and principles which say: "I am not a sinner! I am the son, I am the daughter of the Supreme Father!" Finally Baba said that the youth of today will never accept the sinners' philosophy. They are more attracted to the revolutionary ideals of Ananda Marga.

THE FINAL DEPARTURE

It was time for Baba to leave. A few fortunate devotees who had not gone to meet Baba in Italy followed Him to the airport in Paris. Here a very small group gathered around Baba, hearing His last guiding words of love for His devoted children. Then amidst many loving namaskars Baba and His followers from India boarded their final flight to Bombay.

For the next three months Baba remained in India and in September He returned to the European continent and several other parts of the world, including Taiwan, Greece, Israel, Turkey, Iceland, Jamaica and Venezuela. Now He is back in India, travelling all over the country giving discourses on His spiritual and social philosophies. His return to the West in the very near future is expected by His disciples, who are eagerly working and waiting to again receive His Grace.

BABA NAM KEVALAM

GLOSSARY

A'ca'rya: 1. Teacher of Intuition Science (Ananda Marga's practice of spirituality). 2. One who teaches moral perfection by example.

A'nanda: Bliss experienced subjectively and not as a result of objective desire fulfillment.

A'nanda Ma'rga: Path leading to Bliss Absolute.

A'sanas: Exercises that bring about purification of the physical body by harmonizing the functioning of such glands as the hormone and lymph. The practice of a'sanas gives the body freedom to sit properly for meditation without physical discomfort.

Asteya: Non-stealing in the physical as well as mental spheres, i.e. one should not even think to take possession of what belongs to others or to deprive others of their due.

A'vadhuta or A'vadhutika: Full-time monk or nun, respectively, of Ananda Marga, who initiates others into meditation and performs social service, giving completely to bring the entire world to a state of peace, harmony and moral-spiritual advancement.

Avidya': That force which is the cause of all ignorance, i.e. extroversive force, or illusion.

Baba Nam Kevalam: Universal mantra signifying that 'the vibration of the Cosmic Consciousness or Supreme Consciousness is everywhere'. In Ananda Marga society this mantra is sung to the music of many beautiful tunes. (see article on Kiirtan).

Bhajan: A spiritual song which creates inspiration and devotion.

Bhakti: 1. Devotion. 2. The bridge which connects the unit with the Cosmic Consciousness. the result of sadhana and service.

Bha'va: Idea, in the sense of the psycho-spiritual parallelism between unit mind and Cosmic Consciousness.

Bondage: That state of existence in which the unit(jiiva) considers and experiences itself as separate and different from Parama Purusa (Cosmic Consciousness), resulting in a state of ignorance.

Brahma: The one Divine essence and source from which all created things emanate or with which they are identified and to which they return; the Absolute; the Eternal (not generally an object of worship, but rather of meditation and knowledge).

Cakra: One of seven psychic centers of the body, located along the spinal column. These vibrational centers are responsible for states of bliss and the achievement of psychic and spiritual powers gained by forcing the consciousness through them by the process of spiritual practices.

Cosmic Consciousness: The transcendental entity which is beyond all pleasure and pain. State of eternal bliss. Origin of the entire created universe.

Cosmic Mind: The mind of Cosmic Consciousness.

Cult: Originally having the sense of 'improvement' (as in 'agriculture' or 'cultivate'), cult has come to mean a process of self-improvement or improvement which leads to Self, the process of perfecting oneself; the practice of sadhana. See occult.

Dada or Didi: Spiritually-advanced male or female, respectively. In Ananda Marga society these two words, signifying love and respect, are used to address the spiritually-advanced person.

Darshan: 1. Presence of the Guru. 2. Although many gurus sit quietly at Darshan allowing devotees to sit or pass in front of them, benefitting from their spiritual vibrations, Baba generally gives verbal teaching at His Darshans. It is through Darshan that the disciple can feel the Guru as the true guide helping all to overcome sufferings and feelings of separation, while creating an inner vision in the minds of devotees. Thus the disciple

can feel very close to Guru and nurture inspiration and devotion.

Devotee: One who develops pure love for the Supreme; for the devotee, the Supreme is the only all-pervading and boundless entity.

Devotion: Constant merger in the thought of the Supreme; the response to the attraction created by the Supreme.

Dharma: 1. Innate tendency. 2. The special characteristic of a thing by virtue of which that thing is what it is, and in the absence of which that thing loses its identity. Thus, as the distinguishing property of fire is its ability to burn, this ability is said to be the Dharma of fire.

Dharma Maha Cakra: A great gathering of devotees about the Guru. In Ananda Marga the biggest ones are held at the first of the year and at the full moon in May (Baba's birthday). Often abbreviated as DMC.

Fundamental Factors: 1. Rudimental factors. 2. The five components of the phenomenal world, being (in ascending order of subtlety): solid, liquid, luminosity, air and space.

God-consciousness: Cosmic Consciousness.

Grace: The acceleration of spiritual unification with Parama Purusa, granted by Him to devotees of great love.

Guna: 1. Binding rope. 2. One of the three qualifying principles that crudify Purusa and bring about the Creation.

Guru: One who dispels the darkness and ignorance of others, leading disciples to the Supreme stance of true knowledge and bliss.

Guru Puja: An ancient sloka, paying respect to the Guru, which is sung after meditation.

Humble: Giving proper respect to others without having any egoistical feeling.

Idea: The establishment of a parallelism between the psy-

chic waves of the unit mind and the spiritual waves of the Cosmic Consciousness. Called bha'va in Sanskrit.

Ideology: Conceived idea; a coherent set of ideas; a structure of psycho-spiritual parallelisms.

Intuition: Pointed intellect.

Kaoshikii: A psycho-spiritual dance for women and men (see section on Kaoshikii).

Kiirtan: Singing the glory of the Lord, individually or collectively. One of the four basic forms of Kiirtan, Nagar Kiirtan is singing His name and dancing in procession.

Liberation: Freedom from all sorts of incomplete feeling, thus identifying oneself with one's own being or consciousness. That state in which a spiritual aspirant identifies himself with the Cosmic Consciousness and enjoys the Supreme bliss.

Macrocosm: Cosmic Mind; that mind which perceives the objective physical world as an internal thought and recognizes the oneness underlying the apparent diversity.

Margii: One who is following the path of Ananda Marga cult.

Mantra: Incantative sound. A sound vibration used to awaken the Divine potential and thus bring about the spiritual realization of the unit. That which liberates the mind.

Microcosm: Unit mind. Combination of existence feeling, feeling of doership and objective feeling of unit being.

Morality: The basic human principle which carries every individual being towards Absolute perfection (God-Consciousness).

Mudra: Any of thousands of positions of holding the hands, each of which symbolises specific expressions. Used in both yoga and classical Indian dancing.

Namaskar: A form of greeting or farewell which ascribes Brahmahood to the other person. The Indian equivalent of a handshake, the palms are pressed together and touched

to the forehead and heart to indicate that, "with my mind and my heart I recognize the divinity within you."

Occult: That which is the result of cult (see cult), generally associated with extraordinary powers, gained as the unit passes through the cakras (vibrational centers).

Parama Purusa: The source of all creation. The ever-present Entity whose thought is creation.

Prakrti: That attribute or characteristic of Purusa which gives form to the formless, materiality to the immaterial, finiteness to the Infinite, time to the eternal; the omni-active entity whose dharma (nature) is variety.

Pra'naya'ma: Breathing exercise according to the yogic system which produces a state of mental pause.

Progress: Movement from imperfection to perfection in the true sense of the term, i.e. movement towards complete freedom.

PROUT: PRO-gressive U-tilization T-heory. A comprehensive socio-economic-political theory propounded by P.R. Sarkar and based upon spiritual humanism and the progressive utilization of all resources. PROUT provides the guidelines for the establishment of a dynamic human society which ensures the welfare of both the individual and the collective.

PROUTist: One who strives to be established in the principles of PROUT.

Punishment: A moral lesson from the Divine, the purpose of which is to teach the person to keep away from harmful actions.

Religion: Any of several systems which codify the teachings of realized men, and which are usually 99% superstition, cemented by dogma. An approach towards spirituality which suppresses rationality, dividing rather than unifying humanity, replacing practical cult of the Self with superficial ritual.

Sadhaka: One who follows the spiritual path. Spiritual aspirant.

Sadhana: 1. Meditation; spiritual practice. 2. The gradual process whereby the unit consciousness is absorbed into the Cosmic Consciousness, or the individual entity into the Collective Entity.

Sadvipras: Those conscious and dedicated leaders, recognizable by their conduct, devotion to service, dutifulness and moral integrity. These leaders, having the welfare of all classes as their sole concern, devote their entire lives in order to bring about a social change.

Sadvipra Samaja: A dynamic human society based on morality, equality and universal brotherhood, guided by the Sadvipras.

Samadhi: Absorption. Used in Amarga Marga philosophy to indicate absorption or merger into the Cosmic Consciousness, caused by the unit's wave length becoming parallel to the Cosmic One and producing a feeling of bliss in the unit. The state of total equilibrium of the unit entity. Suspension of mind.

Samskara: 1. Consequential action necessitated by a previous thought or action, either of this or a previous life. Each thought or action is like a seed sown in the mind, changing the mind from its original stance and necessitating a reaction in order to return to a state of equilibrium. Samskara is the necessary reaction; the reactive momenta of the mind. 2. That which determines a unit's individuality.

Sanskrita'(Sanskrit): Ancient language of India, serving as the root of contemporary Asian languages as well as contemporary European ones. The only perfect language, created by ancient Tantric yogis from a language brought to India by the Aryans. Each sound vibrates sympathetically with the object or concept to which it refers.

Sannyasii: A monk or a nun. Literally, one who is devoted to truth. A renunciate.

Sas'taung Pranam: Symbol of complete surrender to Guru.

When the aspirant feels deep love and respect for the Guru, he expresses his devotion by prostrating before Him in order to feel the joy of total surrender of ego.

Sloka: A proverb-like verse which forms the basic unit of the ancient Sanskrit scriptures. Baba very often uses slokas as He teaches during Darshan.

Supreme Consciousness: Cosmic Consciousness.

Tandava: A physico-psycho-spiritual dance for men (see section on Tandava).

Tantra: A scientific approach which is transcendental in nature and which leads to the realization of the Ultimate Truth. Morality is the base; intuition is the means; life-divine is the goal.

Taraka Brahma: The manifested expression of Cosmic Consciousness in the form of a Divine Personality, who liberates or frees all from the state of ignorance with His Divine love and guidance. The devotees call Him Guru.

Teaching: The sharing of spiritual knowledge.

Unit: Individual being or separate being.

Unit Consciousness: The witnessing counterpart or entity beyond mental suspension. The true knowership, doership and existence feeling lies with this state of being.

Vidya: 1. Introvertive or spiritual force. 2. That force which leads the aspirant closer to the Supreme Consciousness. (Vidya: to know, understand, perceive.)

Witnessing Entity: The Entity which is omniscient, omnipotent and all-pervading, i.e. Cosmic Consciousness or Supreme Consciousness.

Yoga: The unification between the ignorant "I" with its own real being, i.e. of the unit consciousness with the Supreme Consciousness.

Yogi: One who practices spiritual meditation.

