

WHO IS THE REAL GURU?



Shrii Prabhat Ranjan Sarkar

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The pratiika represents in a visual way the essence of Ananda Marga ideology. The six-pointed star is composed of two equilateral triangles. The triangle pointing upward represents action, or the outward flow of energy through selfless service to humanity. The triangle pointing downward represents knowledge, the inward search for spiritual realization through meditation. The sun in the centre represents advancement, all-round progress. The goal of the aspirant's march through life is symbolized by the swastika, which means spiritual victory.

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ANANDA MARGA PUBLICATIONS

Anandanagar • Kolkata • New Delhi
Mumbai • Patna • Bangalore

Originally published in Bengali as *Prakṛta Guru Ke?*
© 2005 by Ānanda Mārga Pracārika Saṁgha (Central)

© 2017 by Ānanda Mārga Pracārika Saṁgha (Central)

Registered office: Anandanagar
P.O. Baglata
Dist. Purulia, W.B.
India

Camp office: 527 VIP Nagar
Kolkata 700100
India

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ISBN 978-81-7252-351-0

Translated by:
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Published by:
Ācārya Mantreshvarānanda Avadhūta
Publications Secretary
Ananda Marga Publications (Central)

Printed in India by:
Ācārya Abhivratānanda Avadhūta
Ananda Printers
3/1C, Mohan Bagan Lane
Kolkata 700004

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ROMAN SAMSKRTA

Realizing the necessity of writing swiftly and of pronouncing the words of different languages correctly, the undemoted Roman Samskrta (Sanskrit) alphabet has been adopted. Those not familiar with either the Devanagari alphabet or the Bengali alphabet, and those not familiar with Bengali pronunciation, please see the pronunciation keys starting on page x.

অ	আ	ই	ঈ	উ	ঊ	ঋ	ঌ	৯	ঐ	এ	ঐ	ও	ঔ	অং	অঃ
অ	আ	ই	ঈ	উ	ঊ	ঋ	ঌ	লৃ	লৃ	এ	ঐ	ও	ঔ	অং	অঃ
a	á	i	ii	u	ú	r	rr	lr	lrr	e	ae	o	ao	am	ah

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

ট	ঠ	ড	ঢ	ণ	ত	থ	দ	ধ	ন
ট	ঠ	ড	ঢ	ণ	ত	থ	দ	ধ	ন
ṭa	ṭha	ḍa	ḍha	ṅa	ta	tha	da	dha	na

প	ফ	ব	ভ	ম	য	র	ল	ব
প	ফ	ব	ভ	ম	য	র	ল	ব
pa	pha	ba	bha	ma	ya	ra	la	va

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

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

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

It is possible to pronounce the Saṁskṛta, or Sanskrit, language with the help of only twentynine letters of Roman script. The letters “f”, “q”, “qh”, “z”, etc., are required in the Arabic, Persian, and various other languages, but not in Saṁskṛta.

“dá” and “d̄ha”, occurring in the middle of a word or at the end of a word, are pronounced “rá” and “r̄ha”, respectively. Like “ya”, they are not independent letters. When the need arises in writing nonSaṁskṛta words, “rá” and “r̄ha” may be written.

Letters newly added to the Bengali alphabet in order to render certain words of foreign languages:

ক	খ	জ	ড়	ঢ়	ফ	য়	ল	ৎ	ঐ
qua	qhua	za	rá	r̄ha	fa	ya	lra	t	aṅ

SANSKRIT PRONUNCIATION KEY

This key is a guide to the pronunciation of the Sanskrit words in this book. In the cases of those words of other languages (such as Bengali and Hindi) romanized in this book, the pronunciations will be similar but not exactly the same.

a = “a” in “mica”

á = “a” in “father”

i = “i” in “folio”

ii = somewhat prolonged *i*

u = “u” in “lute”

ú = somewhat prolonged *u*

r (alone or followed by consonant) = *ri* in Spanish *carido*

rr = *rrri* in Spanish *corrida*

lr = *l + ri*

lrr = *l* + *rri*

e = "e" in "cachet"

ae = "ai" in "kaiser"

o = "o" in "open"

ao = "au" in "sauerkraut"

m̄ = a nasalization of the preceding vowel, sometimes similar to "ng" in "sung"

h (following vowel, but not followed by a vowel) = aspirated version of the vowel, or *ha* sound appended to the vowel. E.g., *vah* = either *va* with aspiration (expelling breath), or *vaha* sound.

kh, gh, ch, jh, th, dh, th, dh, ph = aspirated versions of consonants (expelling breath)

uṅa = nasalized "wa" ("a" in "mica"). Combining form *uṅ* before *k, kh, g, gh* = "n" pronounced naturally for that location.

iṅa = nasalized "ya" ("a" in "mica"). Combining form *iṅ* before *c, ch, j, jh* = "n" pronounced naturally for that location.

t̄ = cerebral "t" (tip of tongue touches centre of palate)

d̄ = cerebral "d" (tip of tongue touches centre of palate)

n̄ = cerebral "n" (tip of tongue touches centre of palate)

t = dental "t" (tip of tongue touches upper teeth)

d = dental "d" (tip of tongue touches upper teeth)

y at beginning of word = "j" in "jump". In middle of word = "y" in "you".

v at beginning of word = "v" in "victory". In middle of word = "w" in "awaken".

sh = palatal "s" (tip of tongue touches back of palate), "sh" in "shall" or "ss" in "issue"

ś = cerebral "s" (tip of tongue touches centre of palate), "sh" in "shun" or "bush"

kś = either aspirated version of "k" (expelling breath), or "k" + "sh"

η (preceded by vowel other than *i* or *u*) = nasalization of vowel

jīṇa = "gya" ("a" in "mica")

jīṇá = "gya" ("a" in "father")

BENGALI PRONUNCIATION KEY

This key is a guide to the pronunciation of the Bengali words in this book. In the cases of those words of other languages romanized in this book, the pronunciations will be similar but not exactly the same.

a = "aw" in "awning" or "o" in "open." As the first vowel in a word, *a* is usually like "aw", unless the subsequent vowel is *u/ú*, *i/ii*, *o*, or *ao* (e.g. *bandhu*, "friend"). When *a* is wordinitial and expresses negation (English "not"), then its pronunciation is "aw", regardless of what vowel follows (e.g., *asiima*, "boundless," pronounced "awsheem"). In most remaining cases, *a* is like "o" in "open." A significant percentage of Bengali words end in silent *a*. In such cases, *a* has not here been transliterated. However, in poetry, such as *Prabháta Saṁgīta*, a silent *a* is often actually pronounced for metrical purposes. When wordfinal *a* is not silent, it is pronounced like "o" in "open" (e.g. *shatata*, "constantly," pronounced "shawtoto"). When wordfinal *a* is not silent, or should be pronounced for metrical purposes, it has here been transliterated (*a* appears) and is pronounced like "o" in "open". *Kona*, *kena*, *tava*, *yába* and *dekhecha* are further examples of words ending with this "o" sound.

á = "a" as in "father"

i and *ii* = "i" as in "folio"

u and *ú* = "u" as in "lute"

r (alone, wordinitial, or between two consonants) = "ri" in Spanish "carido," or "rea" in "ream." In other cases, *r* resembles the English "r", but is a dental flap sound.

rr, *lr*, and *lrr* are not in common use in Bengali.

e = "e" in "cachet," but sometimes like "a" in "apple." The latter case is common when *e* is wordinitial (e.g., *eka*, "one").

ae = "oy" in "boy"

o = "o" in "open"

ao = a diphthong that roughly begins in *o* and ends in *u*

m̄ = "ng" of "sung"

h (after a vowel and before a consonant) = silent in Bengali. In other cases, *h* is like "h" in "half."

uṅ followed by a vowel = "ng" of "sung" (e.g., *rauṅiin*, "colourful", *Bāuṅālii*, "Bengalee"). However, when *uṅ* begins a word or follows directly after a consonant, it represents a nasalized version of the vowel *u*. Examples include *puṅi* (a leafy vegetable). *uṅ* followed by *k*, *kh*, *g* or *gh* = *n* pronounced naturally for that location. Note that in some words, *uṅ* is preceded by the vowel *u*, resulting in an apparent doubling (e.g., *tuuṅádri*); in such cases the second *u* should be considered silent.

c = unaspirated *c* like "ch" in "chapter"

iṅ before *c*, *ch*, *j* or *jh* = *n* pronounced naturally for that location.

Note that in some words, *iṅ* is preceded by the vowel *i*, resulting in an apparent doubling (e.g. *shiiṅjin*, "jingle"); in such cases the second *i* should be considered silent. When *iṅ* begins a word or follows directly after a consonant, it represents a nasalized version of the vowel *i*. Examples include *iṅdur* ("mouse").

t̄ = cerebral "t" (tip of tongue touches centre of palate)

d̄ = cerebral "d" (tip of tongue touches centre of palate)

n̄ = *n* (cerebral *n̄* is pronounced as dental *n* in Bengali)

t = dental "t" (tip of tongue touches upper teeth)

d = dental "d" (tip of tongue touches upper teeth)

n = dental "n" (tip of tongue touches upper teeth)

kh, *gh*, *ch*, *jh*, *t̄h*, *d̄h*, *th*, *dh*, and *ṛh* = aspirated versions of consonants (expelling breath).

ph = usually like "f" in "farm," but often an aspirated *p*

m = English letter "m." However, immediately following a consonant, *m* is often silent (e.g., *smṛti*, "memory").

y (wordinitial, and sometimes also in subsequent positions) = "j" as in "jungle" (e.g. *yoga*). In middle positions, *y* is more commonly like "y" in "you." Immediately following a consonant, *y* is silent, and causes a lengthening of the preceding consonant (e.g., *yogya*, "suitable," pronounced "joggo"). Following a consonant, both *ya* and *yá* in combination form vowel sounds like "a" in "lap" (e.g., *sandhyá*, "evening" and *vyakta*, "expressed"). In the sequence *oyá*, *y* is pronounced like "w" in "award" (e.g., *páoyá*, "get", *cáoyá*, "want", *deoyá*, "give").

v = "b" as in "boy," hence equivalent to the Bengali letter *b*. However, immediately following a consonant, *v* is silent (e.g., *svatantra*, "free").

s, *ś* and *sh* = "sh" as in "shall" (e.g., *sevá* "service," *shata* "hundred," and *ghośaná* "call"). However, when directly preceding an *r*, *t* or *th*, *s* and *sh* are pronounced like "s" as in "sound" (e.g., *shrii*, "glory," and *sthána*, "place").

kś = *kh*

ṛ = cerebral "r"

ṅ (preceded by a vowel other than *i* or *u*) = nasalization of vowel

jīṅa = English "gya." The "y" sound is very slight and the "a" sound is as in "mica". However, preceded by a vowel, the "g" sound is doubled (e.g., *ajīṅa*, "ignorant," pronounced "aggya").

jīṅá = "gya". The "y" sound is very slight and here the "a" sound is as in "gas." However, preceded by a vowel, the "g" sound is doubled (e.g., *ajīṅána*, "ignorance", pronounced "aggyan" with the first "a" sound as in "mica" and the second "a" sound as in "gas").

PUBLISHER'S NOTE

In the sphere of spiritual practice, *gurutattva* is a very important subject. We could define *gurutattva* as "the study of the guru and his indispensable role in the attainment by every human being of the highest mental and spiritual development". The book *Who Is the Real Guru?* offers readers discussion and evaluation of *gurutattva* from different angles. The author, Shrii Shrii Ánandamúrti, delivered the various discourses herein at different times, using the perspectives of different fields of knowledge, in order to convey his illuminating opinions on the single subject of *gurutattva*.

The thousands of discourses given by Shrii Shrii Ánandamúrti touched on multifarious and diverse topics, approached from various angles. And we find that vast literature, Ananda Marga literature, to fall into a well-planned, well-organized and well-integrated arrangement. Most fundamentally, that arrangement consists of a division of all that rich knowledge into the Marga's three types of scripture: philosophical scripture (*darshana shástra*), spiritual scripture (*dharma shástra*) and social scripture (*samája shástra*).

The philosophical scripture of the Marga is the book *Ánanda Sútram*. This is a work of *sútra* literature, aphorism literature; in all, the book contains five chapters and eighty-five *sútras*. Each *sútra* also has a brief purport given by Ánandamúrtijii. *Ánanda Sútram* could be considered the cornerstone of the vast scriptural literature of the Marga. Of the total eighty-five *sútras* that the book contains, four *sútras*

(along with their purports) have been added to this book's chapter "The Guru in the Light of Philosophical Scripture". All these four *sútras* are inseparably linked with *gurutattva*, the subject of this book.

Ananda Marga literature is like an ocean. Its spiritual scripture consists of: the twenty-five parts of *Subhásita Samgraha*, the thirty-four parts of *Ánanda Vacanámrtam*, and the books *Namámi Krśńasundaram* and *Namah Shiváya Shántáya*. During Dharma Mahácakra, a spiritual congregation held only in the physical presence of Reverend Marga Guru Shrii Shrii Ánandamúrti, Ánandamúrtijii used to deliver enlightened discourses for the benefit of humanity. Those discourses constitute the *Subhásita Samgraha* series of books. And the briefer discourses that Marga Guru gave on various spiritual subjects, at times as often as twice a day, prior to about 1985, were compiled into the *Ánanda Vacanámrtam* series of books. (In 1985 Ánandamúrtijii began to use most of those occasions for discourses on language rather than on topics that were directly spiritual.) From the books classed as spiritual scripture, eleven discourses related to *gurutattva* have found their place in this present book.

However, discussion of *gurutattva* is to be found not only in the Marga's philosophical scripture and spiritual scripture; it has repeatedly entered the limelight of discussion even from different perspectives of social scripture. The Marga's social scripture most essentially means a collection of three books – *Caryácarya Part 1*, *Caryácarya Part 2* and *Caryácarya Part 3* – but in addition, information and theories pertaining to a vast set of social, economic, cultural, political, and humanistic subjects are to be found in diverse

streams and sub-streams of Marga Guru's writing, and all of the books containing those hundreds of topics of discussion fall within the social scripture of the Marga.

Within the almost all-embracing sphere of ideas that Ananda Marga social scripture represents, linguistics has found a special place, and that linguistics in turn has a number of sub-branches. The twenty-six parts of *Shabda Cayaniká* are one such sub-branch. In chapters 25 and 26, Ánandamúrtijii has discussed *gurutattva* from different angles. Radiating the brilliance of his own style of literary genius, he used the section of *Shabda Cayaniká* devoted to words beginning with *ga*, to discuss many words related to the guru. In doing so, he threw his extraordinary intuitive light on *gurutattva* from many angles.

Another great contribution by Shrii Shrii Ánandamúrti within the vast domain of social scripture was the microvitum theory that he propounded. In 1986, when he delivered his first discourse on this subject, this theory created a strong stir within the world of thoughts. He presented this very sophisticated subject in such a logical and scientific way that an whole thereto-unknown world, along with many missing links of the mystery of creation, were vividly unveiled.

Apart from revealing various aspects of microvitum theoretically, Shrii Shrii Ánandamúrti showed through different "demonstrations" that the theory was *prayogabhaomika tattva* – theory based on practical realities. From that perspective, he gave some invaluable discourses relating to microvitum and *Sadguru*, namely the last four writings in the "The Guru in the Light of Social Scripture" part of this book.

Those discourses are primarily about the practical application of microvitum, and if various related theoretical ideas were not known, there would be a possibility that the entire subject might remain unclear. So where necessary, some footnotes extracted from the author's *Microvitum in a Nutshell* have been included with the writings.

Finally, we believe that when it comes to actually selecting a guru and preparing for *gurukarana* ("the auspicious moment of first coming to the shelter of the guru"), this book can play the right role as the true standard and touchstone of judgement for all human society and all sections of people, irrespective of religion, colour, caste, or language. If this book wins the acceptance of all sections of people, we will consider our effort to have been successful.

To assist researchers, it is our policy to indicate here – in addition to the original language of each speech, the date and place, by whom it was translated, and where, if at all, it was previously published – whether or not a tape of the speech is in existence. At the time of this printing, however, not all the cataloguing of tapes has been finished. Further information as to tapes will be given in future printings.

In all cases where a tape was in existence for a discourse given in English, we have re-edited the published discourse with reference to that tape.

The abbreviation "DMC" sometimes appears at the end of a discourse. Dharma Mahácakra was a special spiritual gathering addressed by the preceptor, the guru. The abbreviation "RU" at the end of a discourse indicates that the

discourse constituted a Presidential speech to Renaissance Universal.

It was frequently the author's practice, in the case of discourses given in a language other than Bengali, to personally review the Bengali translation and to make revisions and additions. Wherever this appeared to have been done, the editors have taken the Bengali version as the basis for the English translation.

With all articles noted below as "retr." (retranslated), the retranslation was done taking all possible material from existing translations.

Footnotes by the translators have all been signed "-Trans." Unsigned footnotes are those of the author.

Many readers are concerned that the author's discourses, as published, should adhere as closely as possible to the precise wording the author used in speaking. For this reason, in the case of discourses given originally in English, the editors do not alter pronouns and other terms which the author in his life time considered "common-gender" words. As the author once said, "You know, 'man' is not only masculine gender, 'man' is common gender also. 'Man is mortal' – here 'man' means both male and female."

The author was a natural advocate of women's rights and on at least one occasion indicated that "lopsided justice" in language should be eliminated at some future date. In keeping with his guideline and with present-day trends, it is our policy in the case of translated discourses (where the published wording will necessarily be that of the translators) to use gender-neutral language.

Square brackets [] in the text are used to indicate translations by the editors or other editorial insertions. Round brackets () indicate a word or words originally given by the author.

The author used a certain shorthand for explaining the etymologies of words. Under this system, a minus sign (-) follows a prefix, and a plus sign (+) precedes a suffix. Thus *ava - tr + ghaiṅ* = *avatāra* can be read, "the root *tr* prefixed by *ava* and suffixed by *ghaiṅ* becomes *avatāra*."

The Sanskrit and Bengali pronunciation keys appearing in the "Roman Saṁskṛta" section, p. xii to xiv, are the work of Publications Department staff and those who have contributed their efforts. Publications Department is responsible for any mistakes.

Acknowledgements

For the original Bengali *Prakṛta Guru Ke?*, we feel limitless gratitude towards Shrii Vireshvara Bandyopadhaya and others who helped in different ways. If the late Ācārya Piiyuśānanda Avadhūta himself had not come forward to take the initiative regarding printing of the book, it would not have been possible to publish the book as early as it was. So we are also grateful to him.

For the present English edition, Dr. Mohit K. Ray translated into English all fifteen of the *Shabda Cayanikā* and *Varña Vicitrā* excerpts contained in the first chapter of the "The Guru in the Light of Social Scripture" part of this book, without which it would not have been

possible to publish this book. So we are profoundly indebted to him.

Ácárya Priyashivánanda Avadhúta took the responsibility of the first editing of Dr. Ray's work, and performed that responsibility meticulously. So we are greatly indebted to him.

Ácárya Acyutánanda Avadhúta played a most important role, doing the second editing of Dr. Ray's work and the final editing not only of that work but of the entire book. So we are immensely grateful to him.

Ácárya Abhivratāñanda Avadhúta worked day and night to print the book so that we could present it to our esteemed readers in time.

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The Guru in the Light of Social Scripture

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Key:

ÁVA = Ác. Vijayánanda Avt.

ÁSA = Ác. Sarvátmánanda Avt.

ÁAA = Ác. Acyutánanda Avt.

Yours sincerely,

Publications Secretary

Nilakantha Divasa,

12 February 2017

**The Guru
in the Light of
Philosophical Scripture**

Usually a philosophical treatise has four main sections – 1) ontology, 2) metaphysics, 3) ethics, 4) epistemology. But in Ananda Marga philosophy two more sections, in addition to the above-mentioned four, have been added. They are 1) psychology and 2) spiritual cult.

THE GURU IN THE LIGHT OF PHILOSOPHICAL SCRIPTURE

1-1. *Shivashaktyátmakam̐ Brahma.*

[*Brahma* is the composite of *Shiva* and *Shakti*.]

Purport: *Brahma* [Cosmic Entity] is the composite of *Shiva* [Consciousness] and *Shakti* [Operative Principle].

A piece of paper has two sides. Although they are two for the sake of argument, they cannot be separated from the one paper entity. Removal of one side of the paper jeopardizes the existence of the other. So is the relation of *Puruśa* [Consciousness] and *Prakṛti* [Operative Principle] in the Cosmic Entity. None of them can stand without the other. That is why it is said that they are an inalienable concomitance.

Although as a philosophical word, *shiva* or *puruśa* is extensively used, in common parlance the word *átmá* ["soul" or "self"] is more extensively used in the same sense. *Shiva* means "witnessing consciousness". So does *puruśa* – *Pure shete yah sah puruśah*, that is, "The witness-ship that lies quiescent in every entity is the *puruśa*." And *átman* means "that which is omni-telepathic".

The physical sense of the body is telepathized on the mental plate. In other words, the physical sense is awakened in the mental plate due to the reflection that follows the impact of the crude physical waves on the mental plate. Similarly, the sense of every crude object is awakened in the mental plate as soon as the reflection takes place following

the impact of the waves of the objects on the mental plate. Identical mental waves hit the soul entity, causing the reflection of those mental waves, and this awakens in the unit a sense of its indivisibility from the soul. If, in the language of philosophy, mental waves, that is, thought, be called thought-waves, then the reflection of the mental waves on the soul-plate will have to be termed telepathic waves. And so in reference to the soul-plate, we may say that it is telepathic to the mind. All mundane objects, crude, subtle or causal, consist in mental waves or thought-waves, and so in the fullest accord with reasoning and logic, we may call the Soul *omni-telepathic*. It is because of this *omni-telepathic Átman* that the existences of all mundane objects, visible or invisible, large or small, find their factual substantiation and recognition. Had there been no *Átman*, the existence of everything would have been in jeopardy.

* * *

1-25. *Bhávah bhávátitayoh setuh Tárakabrahma.*

[The bridge between *Nirguña Brahma* and *Saguña Brahma* is called *Táraka* (Liberating) *Brahma*.]

Purport: The common point bridging together the empirical state of *Saguña* and the metempirical state of *Nirguña* is called *Táraka Brahma*. *Táraka Brahma* appears in *saguña* [embodied] form as *Mahásambhúti*.

from Chapter One
Ánanda Sútram

3-8. *Muktyákáunkśayá sadgurupráptih.*

[Out of the intense desire for *mukti* (liberation), one attains one's *sadguru* (perfect master).]

Purport: When a vehement desire for emancipation wakes up in a person, he or she attains his or her *sadguru* [true spiritual preceptor] on the strength of that desire.

3-9. *Brahmaeva gururekah náparah.*

[Only *Brahma* is the Guru, no one else.]

Purport: *Brahma* alone is the Guru. *Brahma* alone directs the units to the path of emancipation through the media of different receptacles or bodies. No one except *Brahma* conforms to the real significance of the word “guru”.

from Chapter Three
Ánanda Sútram

**The Guru
in the Light of
Spiritual Scripture**

The role of [spiritual] scripture is to lead the human beings towards the Supreme goal through discipline, or anushásana. Dharma is a valuable asset in human life. Dharma ensures a special position for human beings as distinct from animals. They are considered the crown of creation, due to their dharma. Human beings derive the noblest instructions for the greatest development from dharma. When the sole purpose of scripture, that is, dharmashástra, is to establish the human beings in the stable, exalted position of spiritual ideation, it must be practical, rational, infallible and universal. It must be based on deep eternal truths. It must be ápta vákya.

THE CRITERIA OF A GURU / WHO IS THE REAL GURU?

Perhaps you know that the word *guru* is a very old Vedic word. It means “one who dispels darkness”. Now, this expression “one who dispels darkness” is often used without deeper understanding. This darkness actually belongs not only to the psychic stratum or the spiritual stratum, but to all strata of human existence. That is, darkness prevails in all the three strata – in the crude physical sphere, in the psychic sphere, and in the spiritual sphere. So a guru will necessarily have to be able to remove darkness from all three strata. If he teaches the alphabet or some academic matter to students, he will be called a teacher – teacher in the academic sense. That will not do. If, again, he removes darkness from the psychic world, he imparts intellectual knowledge to his followers, that will not be enough either. And if, finally, he dispels darkness only from the spiritual stratum of his disciples, that will not do either. The fact is that a guru – if one is to be accepted as a real guru – shall have to remove darkness from all the strata of the physical world, all the strata of the psychic world, and also all the strata of the spiritual world.

Now let us look at the spiritual world. In the spiritual world, he alone can be a guru who can lift downtrodden humanity to a high spiritual level, who can illumine humanity with spiritual effulgence. That is, only a *Mahákaola* has the requisite qualification to be a guru, others cannot be gurus.

In order to be an ideal guru in the spiritual sphere, one

must be thoroughly conversant with the minutest details of sadhana, every aspect of sadhana, important or unimportant. The guru must not only learn those things, but must also possess the capacity to teach those practices to others. Otherwise he should not be treated as a guru. The *Mahákaola* alone has this capacity, no one else. *Kaolas* are those who by dint of sadhana have successfully elevated their microcosmic stance and established it in the Macrocosmic one; but a *Mahákaola* is one who is a *kaola*, certainly, but at the same time possesses the capacity to help others as well to get to that exalted *kaola* position. In the past Lord Shiva was one such *Mahákaola*. Lord Krśńa was another. To be a guru one must be a *Mahákaola*.

One must possess knowledge regarding sadhana, not only thorough knowledge of the *shástras* [scriptures]. And in order to gain thorough scriptural knowledge, one must know as many important languages as are necessary for the purpose. That is to say, it is not enough that a guru acquire the necessary qualifications to be able to teach sadhana (that is, impart lessons on the practical cult); he must possess adequate knowledge of theory also. That is, in order to know the inner secret of sadhana, he must possess thorough and authentic scriptural knowledge; then only should he be accepted as a perfect guru in the spiritual sphere. One who has a fairly good knowledge of sadhana and can also help others in that realm, but is completely devoid of intellect, or knowledge of languages and scriptures, cannot be a perfectly competent guru in the spiritual sphere; for, being a guru, he will have to explain the theoretical side also. If, suppose, I say to someone, "Do this," I should also explain why he or she should do that, and at the same time I should be able to support it in the light of the *shástras*.

You may raise the question, "What is a *shástra*?" You might point to a voluminous book and call it a *shástra*, but that would be misleading. *Shástra* in the true sense means, *Shásanát tárayet yastu sah shástrah parikiirtitah* – that is, "*Shástra* is that which disciplines and liberates humans." So a guru must be well versed in *shástra*, otherwise he cannot show the right path to humankind. The term guru would be a misleading misnomer – which is never desirable. *Shástra* does not necessarily mean the Vedas; it means the way to emancipation through inculcation of rigorous discipline; it is something that prevents one from taking license in the name of liberty. It means clear instructions that guide everyone along the path, that lead to attainment of prosperity and welfare.

Shásanát. What is this *shásana*? Does it mean torture? No. Does it mean punishment? No. Does it mean atonement? No. Not at all. Here *shástra* means *anushásana*. What is *anushásana*? *Hitárthe shásanam anushásanam* – that is, "*Anushásanam* means that degree of rectificatory punishment which will be conducive to one's well-being."

A spiritual guru must be well-acquainted with all the processes of *sadhana*, must have the capacity to convince others, must possess complete knowledge of the scriptures, must know many languages, and must have comprehensive knowledge and intellect, plus some extra qualifications. What are those qualifications? *Nigrahánugrahe shakto gururityabhidhiyate* – "the guru must possess the capacity both to punish, and to love, or bless, his disciples." Punishment alone, without love, is not good. Love and punishment should go together, and the degree of punishment should never exceed the degree of love. Then only can one be called a real spiritual guru.

I have already said that a guru must be an authority on all subjects in all the three strata:

As a spiritual guru, he must be thoroughly versed in spiritual science – both the theory and the practice. He must know how *Parama Puruśa* associates Himself with *jīvas* [unit beings]; and he must know how *jīvas* associate themselves with *Parama Puruśa* (they associate themselves just as the Ganges merges into the Bay of Bengal). Otherwise, how can he teach this science to others?

And who knows this science? Only *Parama Puruśa* knows it, because He Himself has created everything. He has created our sense organs, and He has created the *tanmātras** that our sense organs detect. He can create anything He likes. But remember, He does not do anything. His “doing” means His thinking. Things will take shape as He thinks. No one but *Parama Puruśa* knows how He does it. So how can people know *Parama Puruśa* if He does not teach to others the science of knowing Him? Only *Parama Puruśa* knows the science and the method to realize Him, to know Him; because He has created both human beings and the path that they must move along. So people can know the method by His grace only. Hence it has been said in *Ānanda Sūtram*,** *Brahmaeva Gururekah náparah* – that is, “Brahma alone is the Guru.” Through His physical structure, He teaches the actual science to the spiritual aspirants. People should clearly understand this.

* Literally, “minutest fraction of that”, i.e., of a given rudimental factor of matter. The various types of *tanmātras* convey the senses of hearing, touch, form (vision), taste, and smell. –Trans.

** Shrii Shrii Ānandamūrti, *Ānanda Sūtram*, 1962. –Trans.

There are many people who are prone to think that in the spiritual realm there is no need to acquire intellectual knowledge for God-realization; and in support of their thesis they mention the names of some great men. Now it is true that for God-realization, academic qualification may not be necessary at all: there is no differentiation between a learned person and a foolish one. But in order to be a guru, one must be a learned person. God-realization is not enough for a guru, he must possess other qualifications as well. So a person who is devoid of learning and scriptural knowledge and the capacity to teach others, and the twin capacities to punish and reward his disciples, should never be accepted as a spiritual guru. A guru does not mean only a spiritual guru, he must be a guru for the intellectual and physical worlds also.

After the spiritual sphere comes the psychic sphere, which is cruder than the former. That is, the guru must be aware of the nature of the human mind – what it is made of, how it should be elevated step by step from crude to subtle, how all the unit minds can march together in unison towards the goal – in a word, he must know both the theoretical and the applied sides of psychology. He must know a thousand times more than is written in books. He must assimilate everything through his own refined intellect. And then only can he teach others perfectly. That shows that he must be not only a spiritual guru, but also a guru in the psychic world. There is a sense of want in the human mind. One who can remove the sense of want is a guru. In order to qualify as a guru, one must have the power to remove psychic wants.

As in the spiritual sphere, so also in the psychic sphere, a guru must be learned. He should be well-versed in the humanities; in fact, in all branches of human knowledge. In order to be a spiritual guru, it will be sufficient that he have

mastery over scriptural treatises; but to be a guru in the psychic sphere, he must be well-versed in all branches of human knowledge. A limited knowledge of a few scriptures will not do. And simultaneously, he must be conversant with the style in which the human mind functions, as also in the method to control and guide it properly.

Next comes the physical world. The followers, the disciples, of the guru, are men and women of flesh and blood having physical structures. They have their sorrows and miseries, their tears and smiles. This is their life. They have their problem of food and clothing; they have their pleasures and pains, their tears of pain and tears of joy; they become elated in happy circumstances and depressed when things go wrong. It is the duty of a guru to provide his followers with the wherewithal for their progress. This is what an ideal guru is to do in the physical sphere. As a guru in the physical world, he will have to teach mankind such techniques as will solve their worldly problems – problems of food, clothing, education and medical treatment. A guru must see to it that their mundane problems are solved.

So in order to be a guru, one must come onto this earth with the highest qualifications in the spiritual field, and with the greatest capacity to face the mountainous obstacles in the physical world. To shoulder the responsibility of a guru is not child's play.

15 March 1981 DMS, Ramrajatala

Ānanda Vacanāmrtam Part 21

or Discourses on Tantra Volume Two

GURU KRPÁHI KEVALAM

It has been said, *Guru krpáhi kevalam*. It has also been said that *Brahmaeva gurureka náparah*. You know in the word *guru*, there are two syllables, *gu* and *ru*. *Gu* means “darkness”; darkness in spiritual life, darkness in psycho-spiritual strata. And *ru* means “dispelling entity”. *Guru* means the entity that dispels all sorts of darkness from your spiritual and psychic bodies.

Táraka Brahma is the only Guru, and nobody else can be the Guru.

Nirguña has no objectivity. Hence, *Nirguña* does not keep any link with this world. So the *Nirguña* entity, as it is, cannot be the Guru. And *Saguña* is under certain bondages. So *Saguña* cannot be the Guru.

The guru should be just like *Nirguña*, but keeping a sweet link with that expressed world. And no other entity can be the guru, can be the dispeller of darkness from your spirit and mind: *Guru krpáhi kevalam* means *Brahma krpáhi kevalam*.

What is *krpá*? In Sanskrit, the root verb is *kr*. *Kr* means to help one in one’s progress even when one does not deserve it. So if one deserves it, that is, if one has the qualification to get oneself fully developed and fully exalted, then in that case there is no necessity of *krpá*, there is no necessity of help from *Táraka Brahma*. But when one does not deserve it, when one has not got the qualification for development, and still one is helped, that sort of help is called *krpá*.

Now you may say, this entire Cosmos, all the creation, everything that you see or feel, everything is His creation.

Then for the sake of impartiality He should help all. That is, His *krpá* should be for all. Why should there be a special case? I have said so many times that there should not be any special case. Wherever there is a special case, there is favouritism. So there should not be any special case. So there should not be any *krpá* for anybody. Everybody should be treated equally. If *Parama Puruśa* helps somebody specially, the He is supporting partially.

Now there is something to say in this connection. The philosophy says that the Supreme Entity has created everything, so He belongs to everybody, and everybody belongs to Him. But a spiritual aspirant who has developed love for Him won't accept this philosophical gospel in his personal life. He says, "Let there be so many principles, so much logic and philosophy; I am not to be guided by those philosophical texts. I am to be guided by my own feelings." And what is that feeling of that spiritual aspirant who has developed love for Him? He says, "God is mine and He belongs to me only, and to nobody else, and I belong to Him only and to nobody else. That is, my God is my personal property and I don't want to share this personal property with any second individual."

So when such a strong sentiment of love has developed, there is certainly force in it. By dint of that force, that poor and weak man attracts Him and He cannot neglect that man. That attraction is a thousand times stronger than the gospels of philosophy. If He is attracted by such loving sentiment, then is He at fault? Certainly not. And everybody has the right to attract Him like this, why don't you do it?

And the second thing is that even under normal conditions He is showering His compassion on each and every

particle of this universe. He is showering His compassion without distinction of caste, creed, nationality or religion.

But what happens? There is a shower, a heavy shower of compassion on each and everybody, but if during that shower you hold an umbrella over your head, you won't be drenched. So is the fault that of the shower? Certainly not. The fault is with your hand and with your umbrella of vanity; and that is why you are not drenched by that compassion, by that *krpá*. He is not at fault. Then what are you to do? You are to remove that umbrella of vanity from your head, and then and there you will be drenched, fully drenched, by His universal compassion.

Nobody else is the Guru. Táraka Brahma is the only Guru. And the second thing – there is no alternative but to pray, but to request, but to do sadhana, to get His compassion and attract Him by dint of that loving force, that loving stamina within your heart.

9 September 1978, Patna

Ánanda Vacanámrtam Part 2

GURU PÚJÁ

Yesterday I spoke regarding the seven secrets of success as were told by Shiva to Párvatii. One of the secrets was *gurupújanam*. I said that *pújanam* means the endeavour to acquire the attributional stance of the guru. And regarding the import of the term *guru*, I said that *gu* means “darkness”, the spiritual darkness, the micropsychic darkness, and *ru* means “dispelling personality”. So the personality who dispels darkness from your mind, from your spiritual path, is the guru.

What is the meaning of the incantation that is used in Guru Pújá? In that incantation the first line is *Akhañda mañdalákáram vyáptam yena carácaram*. I told you in *Ánanda Sútram* that *Brahmaeva Gurureka náparah*. The secrets of *Brahma*, His Macropsychic and cognitive secrets, are known only to Him and to nobody else, so unless and until He expresses Himself through some physical framework, how can His secrets be known to others? And that is why it is said, *Brahmaeva Gurureka náparah*. That is, “*Brahma* Himself is the Guru. There cannot be any second Guru.” But that *Brahma*, whose secret is known to Him only, expresses Himself through a framework, a form. Now generally people say that the form is the guru, but the form is not the guru, the Guru is expressing Himself through that form.

Akhañda mañdalákáram vyáptam yena carácaram. As I have already told you, this quinquemental expression of the world is very big, but it is not infinite. While creating this universe of ours, static *Prakrti* – the static attribution of *Prakrti* – had to be used, is to be used, and will be used; and

because of the static principle, the static attributions, it cannot be infinite. Certainly there will be bondage, because bringing anything and everything under bondage is one of the wonts of the static principle. But it is very big, and because of its shape being to some extent elliptical, it is called *Brahmánāda*. In Sanskrit *ānda* means “egg of oval [shape]”. *Brahma* + *ānda* = *Brahmánāda*, that is, “the elliptical expression of the Cosmic Entity”. *Akhañda mañdalākāram* – that “breakless and partless expression of *Parama Puruṣa*” is *mañdalākāram*. And *vyāptam yena carācaram* – “the *Parama Puruṣa* having this type of quinelemental expression and being all-pervasive in nature”. *Parama Puruṣa* is all-pervasive, the all-pervading entity. And for this, the verb of pervading, the Sanskrit root verb, is *viś*. And that is why this all-pervading entity is also known as “Viśṇu”. “Viśṇu” means “all-pervasive”.

Tadpadam darshitam yena tasmae Shrii Gurave namah. You also know that this all-pervasive Entity, this Viśṇu, remains untouched by the microcosm. Microcosms cannot come in touch with this Entity, this Cosmic Entity, without the help of the Guru, who is the link between *jiiva* and *Shiva*; and this link is also a part of *Shiva*, that is, *Shiva* is the Guru. *Tadpadam darshitam yena tasmae Shrii Gurave namah.* And this link, actually or noumenally, which is *Parama Puruṣa*, which is *Tāraka Brahma*, is to be followed. *Tasmae Shrii Gurave namah.* *Namah* means “I surrender myself at your altar”.

Ajiṇānatimirāndhasya jiṇānāñjana shalākayā. You know that an eye ointment is applied with a stick [*shalākā* means stick], to be used like this. [Author gestures.] Now, the general public, that is the general expression of *Parama Puruṣa*, that is, all microcosms, although they are the

phenomenal expression of the Noumenal Entity, are actually – what? Parts and particles of that Supreme Entity, of that Cosmological Entity. But due to ignorance, due to *ajinána*, due to the darkness of ignorance, they cannot see what is what and which is which. That is why they require the ointment of spiritual knowledge. And it is the Guru who applies that ointment with that stick to your eyes. *Jinánainjana shalákayá*.

Cakśurunmilitam yena tasmae Shrii Gurave namah. After the ointment of spiritual knowledge has been applied, what happens? *Cakśurunmilitam, cakśurunmilitam** – “the eyes are opened.” And then *tasmae Shrii Gurave namah* – “I surrender myself at your altar.” *Namah* means to “surrender”. *Namah* refers to *namah mudrá*.** So *namah* means “All my expressions, all my dexterities, which are expressed through my ten fingers, have been brought to a point. That is, I surrender along with all my capabilities, all my dexterities.” *Cakśurunmilitam yena tasmae Shrii Gurave namah*.

[*Gurur Brahmá, Gurur Viśnú, Gurur Devo Maheshvarah.*]

Gurur Brahmá. What is Brahmá? As I have told you many times, there are three main functional expressions of *Parama Puruśa*. He is the Supreme Progenitor and all are His progeny; He is the Supreme Creator and all are His creations.

* Here the author used first the Vedic pronunciation of *kśa*, “ksha”, then the Tantric pronunciation, “kkha”. (He has explained that both are correct.) –Trans.

** See also the last section of the chapter on “The Guru in the Light of Social Scripture and Linguistic Writings”. –Trans.

He is the Supreme Father, all are His sons. He as the Creator, as the Progenitor, creates everything, and He as the Guardian retains, maintains, and nourishes everything. And as each and every entity in this universe is of His mental creation, when He withdraws His mental phenomena within Himself, within the Nucleus of His existence, then everything becomes one with Him. As I have told you, for Him as Generator use the first letter G, for Him as Operator use the first letter O, and for Him as Destructor, use the first letter D. G-O-D. So He is God.

Now, you know that whenever anything is done, whenever any vibration is created, wherever there is any actional expression, there must be sound, there must be light, and there must be other inferential expressions. And I also told you that during the phase of creation, when He creates, the sound *a* is created. When He maintains, He retains, He nourishes, the sound *u* is created. When He takes back everything within His nucleus, then the sound *ma* is created. *A, u, ma – aum.* Oṅm* represents all the faculties of the Supreme Entity.

So in the *Tripáda Vibhúti Náráyaṇa Shruti*, it has been said, *Prañavátmakam Brahmá. Oṅmákára* is called *prañava*. Now, when He creates, the sound *a* is created, so *Brahma + a* is *Brahmá – Gurur Brahmá*. “Brahmá” means the creative faculty of *Brahma*. *A* is creation, *a* represents creation.

Gurur Viśnú. I already told you that “Viśnú” means “all-pervading”. He pervades, He enters into, everything, with the help of a special nature of the Operative Principle, and

* Further refined into *oṅm*. See the section on *rr* in “The Acoustic Roots of the Indo-Aryan Alphabet”, *Ananda Marga Philosophy in a Nutshell Part 8 or Discourses on Tantra Volume One*. –Trans.

that Operative Principle is called *Viśnumáyá*. And the operating agency of *Viśnumáyá* is Viśnu.

Gurur Devo Maheshvarah. What is a *deva*?

*Dyotate kriidate yasmádudyate dyotate divi;
Tasmát deva iti proktah stúyate sarvadevataeh.*

[The vibrational manifestations emanating from the Supreme Nucleus are known as *devatás*, and these *devatás* address that Supreme Nucleus as *Deva*. He with His powers vibrates the entire universe, makes the entire universe dance; and He by dint of His occult and supra-occult powers brings everything back onto His lap.]

All those vibrations, all those expressions, all those actional manifestations that vibrate the entire creation and force the entire creation towards the goal from electronic imperfection to nuclear perfection, are called *devas*. So all the actional manifestations of the Supreme Entity are *devas* – there are many *devas*. But amongst them, the Supreme *Deva* is the Supreme Entity, and the minor expressions of those actional manifestations are called *devatás*. That is, the *devatás* are being supervised and controlled by the *devas*.

Among the *devas*, the greatest is Mahádeva, the *deva* that controls all actional manifestations. Mahádeva controls all actional manifestations within and without micros and Macros [the microcosm and the Macrocosm]. You may say, “*Without* Macros? Everything is *within* Macros.” But “*without* Macros” means that portion of Macros, that portion of the Supreme Entity, that remains unmetamorphosed, that has not undergone metamorphosis. He is called Maheshvara or Mahádeva.

Maheshvara is He who has the power, the right and the stamina to control the expressions of *devatás* and *devas*; that is, the withdrawing power is His. Whenever He withdraws anything from this world, we cry aloud, thinking and saying that that particular entity has died. But He has simply withdrawn the actional manifestations of so many *devas* and *devatás*. That's why He is Mahádeva, Maheshvara. And regarding Him it has been said:

*Tava tattvaṁ na jánámi kiidrsho'si Maheshvara,
Yádrsho'si Mahádeva Tádrsháya namo namah.*

“O Maheshvara, we do not know what You are like or how you withdraw all the actional manifestations of so many *devas* and *devatás*. You have the existential faculty, the faculty of existing. And to that – rather, for that – existential faculty we offer our *namaskára*. You know what type of existential faculty yours is. I do not know. But it is of some type that type, for that type, we offer our *namaskára*.”

Gurureva Parama Brahma. The expressed side [of anything] is called *apara*, and the witnessing side is called *para*. Then when *para* becomes the witnessed side, the witnessing side becomes *parápara* – *para* for the *para*. Now, the Supreme *Para*, the *Para* of all *paras*, is *Parama*. That Guru, that expression of *Parama Brahma* that dispels all your spiritual darkness, is *Parama Brahma*. That is, *Parama Brahma* exhibits Himself in the form of the Guru just to dispel your clouds of ignorance and spiritual slumber. *Tasmae Shrii Gurave namah* – “to that Guru I offer my *prañáma*.”

4 October 1978, Patna

Ánanda Vacanámrtam Part 3

GURU PRAÑÁMA

I think all of you are well acquainted with one *shloka*. It is a *shloka* for Guru Prañáma, but its import was never explained. It is:

*Nityánandam paramasukhadam kevalam jñánamúrttim;
Vishvátiitam gaganasadrsham Tattvamasyádilakśyam.*

[I offer my salutation to the Sadguru who is the embodiment of absolute knowledge in the form of eternal bliss; who provides unending joy; whose periphery extends beyond the vast azure sky, beyond the last boundary of the universe; who is One without a second, one with the import "Thou art that;" who is ever permanent, ever steadfast, ever spotless, the witness of all beyond the scope of thought, and free from the influence of the triple principles.]

Let me explain line by line.

Nityánandam. What is *nityánandam*? *Parama Puruśa* is *nityánandam*. *Jiivas* enjoy *nityánandam* and *viśyánandam*. When one acquires something worldly, something mundane, one feels a sort of happiness which is known as *viśyánandam*, and when, by dint of one's spiritual practices and the grace of the Supreme, one enjoys spiritual happiness, it is known as *nityánandam*.

But for what reason is *Parama Puruśa* creating the world? Why is He doing so much for created beings? Certainly for *ánandam*. And He Himself is also *Ánandasvarúpa* [*Ánanda* by Nature]. He created this universe for *ánandam*, and He himself is also *ánandam*; so His *ánandam* is created within, merged within, enjoyed within.

For *Parama Puruśa* there are two kinds of *ánandam*: *nityánandam* and *liilánandam*. What is *nityánandam*? *Nityánandam* is His self-satisfaction. The bliss that He enjoys from Himself is *nityánandam*. He was in *nityánandam*, He is in *nityánandam*, and He will be in *nityánandam*. When there was no world, at that time also there was *nityánandam*. And when, in theory, there will be no creation, He will still be in *nityánandam*.

And what is *liilánandam*? When *Saguña* – Attributional Consciousness, or Attributed Consciousness – was created, He, *Saguña*, wanted *liilánandam*. He wanted to enjoy *liilánandam*. And what is *liilánandam*? He creates so many things, so many animate and inanimate objects, so many sons and daughters. And while playing with His sons and daughters, He gets a sort of pleasure. That pleasure is His *liilánandam*.

And spiritual aspirants who are intelligent know this fact. They know that everything in this world is His *liilánandam*. He is playing for *liilánandam*, so there should not be any worries and anxieties in this world – all things are different phases of His *liilánandam*.

In this *shloka* the first word is *nityánandam*. “O Lord, who is always in *nityánandam*.” *Nitya* means “of permanent nature”. *Ánandam* which is of permanent nature is *nityánandam*.

The next word is *paramasukhadam*. The happiness that a created being enjoys from mundane objects is called *sukham*, and all this *sukham* comes from that *nityánandam* entity, so He is *paramasukhadam* for the *jīvas*. Here the word is not *sukhadam*, the word is *paramasukhadam*, that is, “*sukha* of maximum degree”, “*sukha* to the zenith of its efficiency”.

Kevalam jñānamurttim. What is the meaning of *kevalam*?

Kevalam means “the only entity”, “the non-dualistic entity”. That is, in His realm, in His jurisdiction, there is no second, external entity. There is no scope for any Satan to be there, that is, there is no Satan. He is everything. He plays with His *Vidyámáyá* and *Avidyámáyá*. That’s why *kevalam*. *Kevalam* means “the only entity”, “the only existence”. And when one becomes one with Him, one is said to be ensconced in *kaevalya*. *Kaevalya* means *nirvikalpa samádhi*. That is, when one acquires *kevala*-hood, that is *kaevalya*.

You should remember that the conception of Satan is against the non-dualistic philosophy. If we recognize a Satan, we are indirectly recognizing two *Parama Puruśas* – one a good *Parama Puruśa* and the other a very bad *Parama Puruśa* – which is absurd. So there is no Satan. Only the misdeeds done by *Avidyámáyá* are called Satan. And that Satan, as *Avidyámáyá*, is part of *Máyá*, the left hand of *Máyá*.

That is why Lord Kṛśṇa said,

Daevii hyeśá guṇamayii mama Máya duratyayá;

*Mámeva ye prapadyante Máyametaṁ taranti te.**

“This divine force, *Máyá*, is My *Máyá*, is my power – *Shaktih Sá Shivasya shaktih*. And those who have taken My shelter will easily surmount this *Máyá*.” Without divine help or divine aid, this *Máyá* remains insurmountable. So in order to cross this *Máyá*, one will have to take the shelter of Kṛśṇa, that is, *Parama Puruśa*.

Kevalam jñánamúrttim. Jñánamúrttim means “Cognitive Faculty personified”, “personified Cognition”.

**Bhagavad Gītá*. – Trans.

Vishvātiitam gaganasadrsham Tattvamasyādilakśyam. *Vishvātiitam.* What's the meaning of *vishvātiitam*? When, as the objective counterpart of the Supreme Consciousness, something concrete is created, something under the strict supervision and bondage and fetters of the static principle, then that created being is called *vishva*. So *vishva* is His objective counterpart. And because *vishva* is His objective counterpart, He is above the jurisdiction of *vishva* – He is *vishvātiitam*. And just as there cannot be any spatial demarcation in the sky, so there cannot be any spatial demarcation within the Macrocosm. That's why it has been said, *gaganasadrsham*.

Tattvamasi + ādi + lakśyam. Tattvamasi. Now when a spiritual aspirant contacts *Parama Puruṣa* and asks Him, "O Lord, who am I, who am I?" – when this eternal question is placed before Him, His reply is, *Tattvamasi*, "Thou art That," that is, "Thou art the Supreme Entity." As I have said so many times, human sadhana is a movement from electronic imperfection to nuclear perfection. The nuclear perfection is That, and the electronic imperfection is you. You are That. The stage of "are" is your spiritual practice. You are That, you – That – are. This "are" is the gap to be bridged by sadhana. So you are That. The Guru's words, the Guru's secret instruction, or gospel, or text, or sermon, is, "O my little boy, O my little girl, thou art That."

Tattvamasyādilakśyam. Now the entity who always reminds you, "O my little boy, O my little girl, thou art That," is the Guru. I think you understand.

10 October 1978, Patna

Ānanda Vacanāmrtam Part 3

SADGURUŃ TAŃ NAMÁMI

Today the remaining portion of yesterday's discourse will be completed.

*Ekam nityam vimalam acalam sarvadhiisákšiihútam;
Bhávátiitam triguñarahitam Sadgurum Tá namámi.*

[I offer my salutation to the Sadguru who is One without a second, who is ever permanent, ever steadfast, ever spotless, the witness of all beyond the scope of thought, and free from the influence of the triple principles.]

Ekam nityam. Regarding any supra-psychic entity, and any Cosmological entity, either attributional or non-attributional, we cannot say whether it is one or more than one, because that entity is beyond the scope of any sort of demonstration. We cannot say this or that regarding any Cosmological entity, so it is futile to say "one" or "two" or "three" or "four". But when one wants to ensconce oneself in Him, one is to get one's mind pointed, one's mind pinnacled. And that's why, when there should be one-pointedness, the only numeral, adjective or article that can be used for Him is "One". That's why here in this *shloka* it has been said, *Ekam nityam*. It is a singular Entity. *Ekam* does not mean "singular Entity"; *ekam* means that when one is to come in contact with Him, one's mind is to be brought to one point.

Nityam. In this universe, within the universe and without the universe, wherever there is any flow (and actually, everywhere there is flow), and when that flow concerns Macrocosm or microcosm, it is something expressed. And

when it does not concern any microcosm or Macrocosm, in that case it is not expressed, but the flow is still there. When the flow is there but that flow does not come within the periphery of microcosm or Macrocosm, that entity is called *nityam*. So not only *Saguña Brahma* or *Táraka Brahma*, but also *Nirguña*, is *nityam*. In common language we may use the word “non-metamorphic” for *nityam*; that is, *nityam* means “that undergoes no change”. Anything undergoing no change is *nityam* – it was, it is, and it will be. And *anityam* means “undergoing changes” according to changes in time, space and person. That Supreme Entity who teaches the world the secrets of spirituality is one and *nityam*.

Vimalam acalam. *Acalam* means “strong”, “erect”, “mountain-like”. *Vimalam* means “spotless”; that is, a lofty, mountain-like, spotless personality is *vimalam acalam*. The comparison is with *acalam*, because just as in this world of relativity it appears that the mountains do not move, similarly the cardinal spiritual principles do not move. And the entity representing those cardinal spiritual principles is treated as if it were a mountain, not moved, not moving, not shaking, not deviating from its principles. So, *vimalam acalam*.

Sarvádhiisákśiibhútam. Now in the phase of *pratisaiñcara*, the introversial phase, what happens? Crude entities get powdered down, and thus from matter we get *citta*, from *citta* we get *ahamkára*, and from *ahamkára* we get *mahattattva*. And that is the full development of mind, the complete development of mind, or microcosm.

Now, even in so-called crude matter there is mind in sleeping form, there is mind in dormant form, and because of its being in dormant form, we do not recognize it because we do not feel its existence. That does not mean that mind is not there – certainly it is there – but we fail to recognize it. The

imperfection is in us, not in those forms of matter. So wherever there is mind, in developed form or undeveloped form, the reflection of *Pratyagátmá* is certainly there, the reflection of *Paramátmá* is certainly there. And that reflection is the *jíivátmá*. Now, where the *jíivátmá* has not developed, or has not taken its proper form, what happens? *Pratyagátmá* directly performs the functions of the *jíivátmá*. And where the *jíivátmá* has developed to some extent, there the functions of the *jíivátmá* are performed directly by the *jíivátmá* and indirectly by *Pratyagátmá*. And this is the case with human beings also.

In human beings the *jíivátmá* is far more developed than in any other creature, because the mind is far more developed than in any other creature. That is why human beings are called *manúsyá* or *mánava*. *Mana + u + śna = mánava*, the entity where mind dominates, and not matter.

Sarvádhiisákśiibhútam. That is, He is the Witnessing Entity of all minds, developed, undeveloped or underdeveloped. And whatever any mind does, crude or subtle, developed, or underdeveloped, or undeveloped, He knows it. He is the Witnessing Entity. So whether something be crude, inanimate, undeveloped (like trees, bushes, herbs, plants), underdeveloped (like a cow, a monkey, or a dog), or developed (like a human being), whatever its mind does is known to Him. Nobody can do anything secretly; and nothing done by anybody remains covered or secret.

He is *sarvádhiisákśiibhútam*, and because He is *sarvádhiisákśiibhútam*, people have one advantage and one disadvantage. The disadvantage is that you cannot do anything secretly – whatever you do or think is known to Him. Nothing remains secret. This is a disadvantage because He knows whatever you do and whatever you think. And

what is the advantage? That as He sees everything, He is always with you. You are never alone. This is the advantage. *Sarvádhiisákšiiibhútam.*

Now, *bhávátiitam.*

*Shuddhasattvavishesádva premasúryámshusámyabhák;
Rucibhishcittamásrńya krdasao bháva ucyate.*

[That which makes one extremely pure and sentient, which causes the sun of love to shine, which makes the mind clean-surfaced and soft owing to the spiritual effulgence, is called *bháva.*]

Bháva has something to do with two entities – one, the sentimental flow of the microcosm, and the other, the perennial flow of spirituality. (In English you should not say “spiritualism” for *adhyátmikatá.* You should say “spirituality” because “spiritualism” means something to do with ghosts, etc. – *pretatattva.* The correct term is “spirituality”.) The parallelism between the sentimental flow of the microcosm and the perennial flow of spirituality is what is called *bháva.*

*Shuddhasattvavishesádva premasúryámshusámyabhák;
Rucibhishcittamásrńya krdasao bháva ucyate.*

Bháva. Bhávátiitam. Beyond the arena of *bháva* is His position. That is, He Himself is above the position of *bháva.* That is why here it has been said, *bhávátiitam.* *Bháva* can come up to Him and knock at the door, but cannot enter the palace, that’s the thing. Just knock at the door, but cannot go within.

Bhávátiitam tríguńarahitam. You know that in the triangle of forces, where equipoise is maintained before creation,

there is no manifestation. As long as the equipoise is maintained, as long as the equilibrium is maintained among the three binding principles – sentient, mutative and static – there cannot be any manifestation. The Noumenal Cause remains as it is. But when that equipoise is lost, the flow of *Máyá* comes out of one of the vertices, and the creation starts. So *Paramashiva*, or the *Sadguru*, or *Táraka Brahma* are beyond the scope of the *guñatrikoña*, that is, the triangle of forces. In their cases the *guñatrikoña* maintains its equipoise and equilibrium. Hence He is *triguñarahitam*.

Prabhumiishamaniishamasheśaguñam
Guñahiinamaheshagañábharañam.

“O Lord, Thou art the controller of everything – *Prabhumiishamaniisham* – but there is nobody to control You. *Prabhumiishamaniisamasheśaguñam*. Your *guñas* are beyond the scope of counting. Nobody can count how many *guñas* there are in You.”

I told you that once many disciples of the Lord assembled at a particular place and requested Kavi Padmadanta to write a poem on the *guñas* of the Lord, to say what the Lord is like. “Please compose a poem,” they asked. Kavi Padmadanta said:

Asitagirisamañ syát kajjalamañ sindhupátre
Surataruvarashákha lekhanii patramurbii,
Likhati yadi grhiitvá sáradañ sarvakálam
Tathápi tava guñáñamiishapáram na yáti.

Kavi said (by the way, *kavi* doesn’t mean “poet”; in Sanskrit, *kavi* means *satyadraśía*, “seer of truth”): “To write about His *guñas* in a proper style, what are the minimum requirements?”

You know the ink tablet you get in the market? If that ink tablet is just like the mighty Himalayas – so big – and so many oceans become the ink-pot, and if a branch of the heavenly Párijata tree is used as a pen, and if this vast lithosphere, that is, the earth, is used as paper, and the Goddess of Learning, Sarasvatii herself, writes and writes for an infinite period, even then the *guñas* of the Lord cannot be written.”

Guñahiinamaheshagañábharañam. Now you see, each and every *devii* and *devatá* has so many ornaments: here an ear-ring, here a necklace, so many bracelets . . . here a crown. But our Lord, *Parama Puruśa*, has only one ornament: His disciples are His ornament.

Bhávátiitam triguñarahitam Sadgurum Tam namami. What is the *Sadguru*? *Guru*, you know, means “dispeller of darkness”. *Gu* means “darkness” and *ru* means “dispeller”. The man who taught you *alif, be, pe, te, or a, á, ka, kha** was also a guru. The man who taught you how to fight was also a guru. The man who taught you how to cook was also a guru. So many gurus. And what is a *Sadguru*?

The man who initiated you in *Vaedikii diikśá* was also a guru. *Vaedikii diikśá* means this: In ancient India there were two types of *diikśá*. First a boy used to get *Vaedikii diikśá*. *Vaedikii diikśá* is to request God, request the Lord, to show one the path. And after a long time, when the Lord is satisfied, He arranges for *Tántrikii diikśá*. Ananda Marga *diikśá* is *Tántrikii diikśá*.

Now those who initiate in *Vaedikácára* [*Vaedikii diikśá*]

* Arabic and Sanskrit versions of “a, b, c, d”. –Trans.

are also gurus. So what is the *Sadguru*? The word *Sat* means “that which undergoes no change”. In modern Sanskrit, *sat* means “good” and *asat* means “bad”, but in *Vaedika Samiskṛta*, *Sat* means “that which undergoes no change”.

Násadásiinno sadásiittadániim násiidrajo no vyomá
paro yat;

Kimávariivah kuha kasya sharmannambhah
kimásiidagahanam gabhiiram.

Sat. Now, the entity by whose grace one comes in contact with *Sat* (*Sat*, the Non-Changeable Entity, that is, the non-changeable stance, the non-changeable nuclear entity around which so many electrons move) – that entity, or rather, that framework through which *Parama Puruṣa* is working or *Táraka Brahma* is functioning, is the *Sadguru*. *Sadgurum tam namámi* – “I do my *namah* before you, at your altar.”

11 October 1978, Patna

Ananda Vacanámrtam Part 3

TANTRA AND SADHANA

The Practical Cult of Spirituality

To remain satisfied with a little is contrary to human nature. That is why, since the dawn of creation, human beings have been worshipping the Supreme Entity. People longed for supreme knowledge, for indirect and direct spiritual realization. This fundamental human yearning for supreme expansion led people to discover the practical cult of spirituality. Moreover, it created in the human mind the sense of inquisitiveness, the spirit of dedication, and the thirst for knowledge. It is because of these noble qualities that human beings have become what they are today.

The divine revelations experienced by the sages of the ancient Vedic age through their meditative vision have been compiled in the Vedas. Thus the Vedas have to some extent quenched the human thirst for intellectual knowledge. But they have not quenched the thirst for supreme knowledge, the fundamental thirst of human life. That thirst can only be quenched through the illuminating realizations of *sádhaná* [spiritual practice].

There is no reliable evidence to suggest that in the Vedic period spiritual knowledge was handed down from preceptor to disciple. As far as we know from the history of spiritual *sádhaná*, Lord Shiva was the first to propound it, and He gave this spiritual cult the name Tantra. Tantra is the secret behind spiritual progress.

The scriptural definition of *tantra* is *Tam jádyát tárayet yastu sah tantrah parikiirttitah* ["Tantra is that which

liberates a person from the bondages of staticity”]. *Tamí* is the acoustic root of staticity.

Tantra has another meaning as well. The Sanskrit root verb *tan* means “to expand”. So the practical process that leads to one’s expansion and consequent emancipation is called *tantra*. Thus *sáadhaná* and Tantra are inseparable.

Strictly speaking, theoretical knowledge cannot be called Tantra. Tantra is a practical science. Hence in Tantra the importance of book knowledge is secondary. The practical process of Tantra begins with the physical and progresses to the physico-psychic, then to the psycho-spiritual, then ultimately results in [the supreme spiritual stance,] ensconcement in the *átmá* [self]. [This scientific process sets it apart from many other schools.]

As the practical aspect is the most important factor in Tantra, the greatest emphasis is placed on the preceptor-disciple relationship. The disciple must do intense spiritual practice to be worthy of the preceptor’s instructions at every stage of development.

And it was for this reason that Sadáshiva never wanted the Tantric teachings to be written down. However, in course of time, due to a lack of competent preceptors and disciples, Tantra was about to be lost to society. It therefore became an imperative necessity to put the teachings in book form to save them from total extinction. There are presently sixty-four Tantric texts.

Tantra is broadly composed of two parts – *nigama* and *ágama*. The former is mainly theoretical; the latter practical. As the Vedic scriptures are not based on practical instructions, some people are inclined to categorize them as *nigama*.

According to the *Rudrayámala Tantra*,

*Ágatam Shivavaktrebyho gataiṅca Girijáshrutao;
Mataiṅca Vásudevasya tasmádágama ucyate.*

[The science which comes from the mouth of Lord Shiva, goes to the ears of Párvatii, and is approved by Lord Krśńa, is called *ágama*.*]

No serious or sincere Tantric can agree with this *shloka* [couplet]. Why should the science which was propounded by Lord Shiva need to be “approved by Lord Krśńa”? The *Rudrayámala Tantra* was formulated much later than Lord Shiva. This *shloka* was cleverly included in the *Rudrayámala Tantra* by the protagonists of the Vedas.**

Guru and Disciple

Kśurasya dhára nishitá duratyayá. [Literally, “The edge of a razor is very sharp and difficult to walk on.”] This path, to walk upon, is like a path strewn with sharp razors. The disciple has to tread the path with extreme caution. The disciple needs the help of the guru [preceptor] at every step. Without this supervision, any defect in the process of *sádhaná* as imparted by the guru, or the least negligence on

* *Ágama* is a composite of the first letters of three words: the *á* of *ágatam* (“coming from”), the *ga* of *gataiṅca* (“going to”), and the *ma* of *mataiṅca* (“approved by”). –Trans.

** The authority of Lord Shiva should be considered sufficient to validate any teaching. (And the fact that Krśńa came 3500 years later than Shiva also makes the *shloka* unconvincing.) The protagonists of the Vedas wanted authority to rest in Lord Krśńa, whom they claimed not to be a Tantric. –Trans.

the part of the disciple in following the instructions, inevitably leads to the disciple's downfall. For success on the path of Tantra, the proper preceptor and the proper disciple are both essential. So the first step in Tantra is the selection of a competent preceptor and a worthy disciple.

The situation can be explained through the following analogy with agriculture: The disciple's heart is a field; *sádhaná* is the ploughing and irrigation of the field; and the preceptor's initiation is the sowing of seeds. If the seeds are defective they will not sprout; if the field is infertile the harvest will be poor; and even if the seed and the field are ideal, yet the field is not properly ploughed or irrigated, the harvest will be poor.

According to Tantra, disciples are of three categories. The first category are likened to pitchers placed inversely in a tub of water. Such pitchers contain water as long as they are kept in the tub, but as soon as they are taken out, all the water pours out. These disciples acquire spiritual knowledge when they are in close contact with the preceptor, but as soon as they are apart from the preceptor they forget all his teachings.

The second category of disciples are like people who carefully climb a plum tree and pick plums from its thorny branches. Unfortunately they become so absorbed in climbing down the tree that they completely forget about their carefully-collected plums, which fall out of their bags and break open on the ground. Such disciples learn many things from the preceptor with great hardship, but do not take proper care to preserve those instructions. They lose their hard-earned knowledge out of negligence.

The best category of disciples are like pitchers positioned right side up. When such pitchers are put in a tub of water,

there is water both inside them and all around them; and even when they are removed from the tub, they remain full to the brim with water. These disciples carefully preserve in the jewel caskets of their hearts whatever they learn from their preceptor.

According to Tantra there are also three types of preceptor: the inferior, the mediocre, and the superior. Inferior preceptors are those who deliver high-sounding speeches but do not bother about whether the disciples follow their teachings or not. Mediocre preceptors impart knowledge to their disciples, no doubt, and also check on whether the disciples are following their teachings, but they are not too demanding. Superior preceptors, however, take meticulous care to ensure that their disciples follow their teachings. If they discover that their disciples are negligent in any way, they compel them to practise more painstakingly by applying circumstantial pressure.

In the Vedic system there is no such strong preceptor-disciple relationship, for Vedic knowledge is completely theoretical. In Tantra emphasis is placed not only on the selection of competent masters and worthy disciples, but also on the need for disciples to make a total surrender to the preceptor in the early stages of the Tantric path.

The qualities of the best preceptors have been outlined in the *Tantrasāra*:

*Shānto dánto kuliinascha viniita shuddhavesaván
Shuddhácáarii supratishhita shucirdakshah subuddhimán
Áshramii dhyánaniístashca tantramantra visháradah
Nigrahánugrahe shakto gururityabhidhiyate.*

[Composed, self-controlled, adept in raising the *kuñdalini*, modest, soberly dressed, exemplary in

conduct, having an honest means of livelihood, pure in thought, well-versed in the spiritual cult, highly intelligent, a householder, established in meditation, well-versed in Tantra and mantra, able both to punish and to reward the disciple – only such a person deserves to be called a guru.]

All sorts of actions, be they *nivrttimúlaka* [spiritual actions] or *pravrttimúlaka* [wordly actions] are performed by the human mind. *Shravaña* [hearing], *manana* [contemplating], and *nididhyásana* [focusing the mind on one object] are among the actions performed by the mind.* One who has controlled all actions, and perfected the last three, is called *shánta*, or one who has acquired full composure of mind.

The *indriyas*** are multilateral in their activities. They too play a very significant role in the processes of *shravaña*, *manana* and *nididhyásana*. One who has controlled all the *indriyas*, and perfected the actions of the *indriyaś* in *shravaña*, *manana* and *nididhyásana*, is called *dánta*, or one who has acquired full control over the *indriyas*.

A *kaola sádhaka* (one who practises the science of raising the *kulakuńdalinii*, that is, one who is adept in *purashcaraña* [the process of moving upwards the *kuńdalinii shakti*]), is called *kuliina*. Only such a person can be a *kula guru* [preceptor of *kaola sádhaná*].

* For more on *shravaña*, *manana* and *nididhyásana*, see “Mantra *Caetanya*” in Volume One. –Trans.

** An *indriya* is a sensory or motor organ, together with its respective nerves, nerve fluid, and site in the brain. –Trans.

A preceptor must furthermore be *viniita* [modest], *shuddhaveslavána* [soberly dressed], *shuddhácárii* (exemplary in conduct), *supratisthita* (having honest means of livelihood), and *shuci* (pure in thought). In the spiritual sphere this person must be *dakśa* (well-versed in the practical and theoretical aspects of the spiritual cult). One who has only acquired theoretical knowledge is called *vidvána* [scholarly]. A preceptor must [be more than] *vidvána*, a preceptor must be *dakśa*.

And preceptors must be more than intelligent, they must be *subuddhimána* [super-intelligent]. They must also be *áshramii* [married], for according to Tantric injunction only a married person can be the guru of married people. It is not enough that preceptors impart lessons on *dhyána* to their disciples, they must be *dhyániśtha* (fully established in *dhyána*). They should also be *vishárada* [well-versed, i.e., both *dakśa* and *vidvána*] in Tantra and mantra.

Mantra is defined *Mananát tarayet yastu sa mantrah parikiirtitah* – “That which, when contemplated, leads to freedom from [all sorts of] bondages is called a mantra.” The preceptor must know which mantras are appropriate for which people, and which mantras are *siddha mantras*.*

The preceptor must also be *nigraha* (capable of inflicting punishment) and *anugraha* (capable of bestowing grace). One who punishes only or who bestows grace only is not an ideal preceptor.

Like the preceptor, a disciple should possess certain qualities, which are as follows:

* “Perfected” mantras. See also “Mantra Caetanya” in Volume One. –Trans.

Shánto viniito shuddhátmá
Shraddhávána dhárañákśamah;
Samarthashca kuliinashca
Prájiṇah saccarito yatih;
Evamádi guñaeryuktah
Shishyo bhavati nányathá.

– *Tantrasára*

“A disciple must always be *samartha* (ready to carry out the instructions and commands of the master). He or she must be *prájiṇa* and *yati* – that is, must have the requisite knowledge and experience, and must have full control over the mind. One who is of noble soul, of noble conduct and of tranquil mind, who is modest and reverent, and possesses a sharp memory and perseverance, who has all-round competence and is zealous in the practice of raising the *kulakuñdalini*, and who is well-informed and self-restrained, is an ideal disciple.” One who does not possess these qualities should not be accepted as a disciple.

Whenever a worthy disciple is taught by a competent preceptor, spiritual progress is a certainty.

Stages

The practice of Tantra can be divided into several stages. Everyone has his or her own individual *saṁskáras*, and there is no denying that at the initial stage human beings are normally animals (and have hence been called “rational animals”). A human being who lacks *viveka* [discrimination] is actually worse than an animal. Animals are undeveloped creatures, and thus certain behaviour on their part may be condoned. But humans are developed, so improper conduct

by them cannot be condoned. The initial stage of *sádhaná* is meant for people of animal nature and is thus called *pashvácára* or *pashubháva* [*pashu* = “animal”].

When *sádhakas* advance in the process of *sádhaná*, guided by the instructions of the preceptor, they develop an ideation proper for human beings. At this stage they are called *viira* [heroic]. Just as animals are controlled through external pressure, in the stage of *pashvácára sádhaná* disciples must be controlled by the external application of pressure of circumstances. This will help establish them in *viirabháva*. But those who are more elevated than animals do not depend on external pressure for spiritual progress. Their progress is determined by both external pressure and internal urge.

*Sarve ca pashavah santi talavad bhútale naráh;
Teśám jiñána prakásháya viirabhávah prakáshitah;
Viirabhávam sadá prápya krameña devatá bhavet.*

— *Rudrayámala Tantra*

“Under ordinary circumstances all are animal-like in the initial stage. When spiritual thirst awakens in animal-like people they become *viira*, and when they are fully established in *viirabháva* they become *devatás* [gods].” The science of Tantra is based on this truth. Hence there is no contradiction between Tantra and science. People are found at all different stages, according to their ideation – animal-like, heroic, or god-like – as they ascend on the scale of evolution. A competent preceptor imparts lessons to his disciples after considering the degree of their spiritual and psychic elevation.

*Vaedikam Vaeśnavam Shaevam Dákśiṇam páshavam
smrtam;*

Siddhānte Vāme ca viire divyamtu Kaolamucyate.

– *Vishvasāra Tantra*

“Vaedikácāra, Vaeśnavácāra, Shaevácāra and Dákśiṇácāra are the different stages of *pashubháva*. Vámácāra and Siddhántácāra are the stages of viirabháva, and Kulácāra belongs to [*divya*]bháva.”

The first stage of *pashvácāra sádhaná* is *Vaedikácāra*. It has no deep principles, but is merely a set of ritualistic and showy observances and practices. So in the eye of a Tantric practitioner, *Vaedikácāra* is the lowest grade of *sádhaná*.

It is also the lowest because it does not inspire the practitioner to transcend discrimination and differentiation. In the subtler stages of Tantra the artificial distinctions of caste, colour, and social status are not recognized. In this stage all aspirants merely identify themselves as Bhaerava or Bhaeravii. In the *Ajiñánabodhinii Tantra* it has been said,

Varnáshramábhimánena shrutidásye bhavennarah;

*Varnáshramabihiinashca vartate shrutimúrdhani.**

* “One who accepts the divisions of society according to *varña* and *áshrama* is a veritable slave of the Vedas. But one who is above *varña* and *áshrama* is the lord of the Vedas.” There are four *varñas* [castes] – Vipra, Kśatriya, Vaeshya and Shúdra – and four *áshramas* – *Brahmacarya*, or student life; *gárhasthya*, family life; *vánaprasthya*, retirement in solitude; and *sannyása* or *yati*, the life of renunciation. –Trans.

Elsewhere in Tantra it has been said,

*Ye kurbanti naráh mürdá divyacakre pramádatah;
Kulabhedam varñabhedam te gacchantyadhamám gatim.*

[Even those who practise Tantra *sáadhaná* and meditate in the *Bhaeravii cakra* will, if they retain belief in caste differences, degrade themselves to a crude state.]

“Those who accept differences of lineage and caste degrade themselves, and are ultimately converted into foxes, dogs, pigs, worms, or even trees and stones.” No one can prevent their degradation. The practice of Tantra is the practice of self-expansion, not self-contraction. Those who are blindly guided by the teachings of the Vedas and believe in the artificial distinctions of caste and class, etc., or beat drums proclaiming the Aryan supremacy, follow the path of self-contraction. Their *sáadhaná* is the *sáadhaná* of ignorance and annihilation.

The Crude and the Subtle *Paiñcamakára*

Many people criticize Tantra for its *Paiñcamakára*.* In their case it can aptly be said that “a little learning is a dangerous thing.” They neither know, nor understand, nor try to understand, the underlying significance of the Five *M*s.

Tantra can be roughly divided into two branches, one crude and the other subtle.** The subtle aspect of Tantra is

* Literally, “five *ma* sounds” – *madya* (wine), *mámśá* (meat), *matsya* (fish), *mudrá* (parched grains), and *maethuna* (sexual intercourse). –Trans.

** There is a middle path between the crude and subtle paths, called *madhyama márga* in Sanskrit, and *majjhima márga* in Pali.

also called the *yoga marga* [path of yoga]. Sadáshiva was the propounder of both branches of Tantra, hence there cannot be any contradiction between them. Under ordinary circumstances the human mind is dominated by animal propensities. Of course, these baser propensities are not equally strong for all people. Those who have intense animal desires rush toward objects of physical enjoyment. Such people cannot just suddenly give up their objects of enjoyment in favour of spiritual *sáadhaná*. Those whose desire for physical enjoyment is less intense can easily abstain from physical objects, but what are the first-mentioned people to do?

If such people try forcibly to turn their minds away from their objects of enjoyment, they will face disastrous consequences. Psychologists are well aware of the dangers of attempting to suppress or repress one's desires. One may be able to maintain saintliness for a certain time, but the raging storm cannot be contained forever. It is not unusual for those who remain virtuous early in life to fall prey to immoral desires later in life. The dark shadow of immorality fell across the lives of many *sannyásiis* and *sannyásiiniis* or *bhikśus* and *bhikśuniis* [monks and nuns] in the past for this very reason, that they had tried to suppress their desires by force. Some people pretend to be virtuous but indulge in immoral deeds secretly; if their numbers increase in society it is an unhealthy sign. The practice of the Five M's was formulated for those people who harboured secret desires for crude physical enjoyment. But for those guided by subtle propensities, the subtle *Paiñcamakāra*, or *yoga marga*, was prescribed.

The main idea behind the practice of the crude *Paiñcamakāra* is to carry out *sáadhaná* while in the midst of

crude enjoyments. While carrying out this practice, they will limit the degree of their indulgence. By limiting the use of objects of enjoyment they will gradually increase their psychic power, and will ultimately rise above the allurements of enjoyment. For example, a wine addict will drink a controlled measure of wine as a part of *sádhaná*. A fish-eater will follow certain restrictions: he or she will limit the quantity of fish eaten, and will not eat female fish in their spawning period.

In this way people can gradually establish the superiority of their minds over objects of enjoyment. The practice of this *pravrttimúlaka* [extroversial] *Paiñcamakára* will gradually take them to the *nivrtti* path.

Madya sádhaná: But many people are under the impression that the Five *Ms* means only the crude Five *Ms*. This is incorrect. Let us take the first element of the Five *Ms*. The deeper spirit of *madya sádhaná* is,

*Somadhára kšared yá tu Brahmarandhrát varánane;
Piitvánandamayastvam sa eva madyasádhakah.*

“One who experiences the intoxicating joy from drinking the *sudhá*, or *somadhára*,* secreted from the *Brahmarandhra* [pineal gland] is called a *madya sádhaka*.” In this connection one should remember that every gland secretes *sudhá*, secretes some hormone.

The hormone secretion of the *Brahmarandhra*, the supreme gland of the human body, is partly controlled by the moon, and the moon is also called *soma*; hence that nectar

* Literally, “nectar”; actually a hormone. —Trans.

is called *somarasa* or *somadhára*. This *somadhára* invigorates the lower glands of the human body and intoxicates a spiritual aspirant with joy. Ordinary people cannot experience this divine joy, because crude thoughts result in *somarasa* being burnt up in the mental sphere (in the pituitary gland and vicinity). But a *sádhaka* feels a great intoxication at the time this *amṛta* is being secreted.

When those who are not *sádhakas* observe this condition, they mistake it for something else. Ramprasad, the great mystic, said,

Surápán karine ámi sudhá khái jaya Kálii bale;
Man-mátále mátál kare mad-mátále mátál bale.

[I don't drink wine, I take *sudhára*, saying, "Victory to Kálii." My mind, intoxicated with bliss-causing hormones, makes me drunk. But those who are intoxicated with drink, call me a drunkard.]

There is yet another subtle interpretation of the term *madya*, according to Tantric yogis:

Yaduktam Parama Brahma nirvikaram nirainjanam;
Tasmin pramadanajiñanam tanmadyam parikiirtitam.

"Intense love for *Nirvikára Nirainjana Parama Brahma* leads to the annihilation of thought, intellect and ego, and appears as an intoxication which may be termed a *madya sáadhaná*."

Mámsa sáadhaná: Similarly, to a Tantric, *mámsa* does not mean meat.

Má shabdádrasaná jineyá tadamśán rasaná priye;
Yastud bhakśayennityam sa eva mámsa sádhakah.

[*Má* means “tongue”, and it is through the tongue that words are uttered. One who “eats”, or controls, those words is a *mám̐sa sád̐haka*.]

Má means “tongue”; *mám̐sa* means “speech”; *mám̐sabhak̐sāṇa* means “control over speech”.

There is yet another interpretation of the word *mám̐sa*.

*Evaṁ mám̐sanotihi yatkarma tanmám̐sa parikiirttitam̐;
Na ca káyapṛati vántu yogibhimasimucyate.*

That is to say, “One who surrenders all one’s actions, good, bad, righteous, sinful, wicked – even the attainment of prolonged penance – to Me, is called *mám̐sa*.”

Meat is in no way considered by yogis to be a useful item of food.

Matsya sádhaná:

*Gauṅgá Yamunayormadhye matsyao dvaṅ caratah sadá;
Tao matsyao bhak̐sayet yastu sah bhavenmatsyasád̐hakah.*

The *matsya sádhaná* of a Tantric yogi can be interpreted in this way: “One who eats the two fish that swim, one through the Ganges (representing the *idá nád̐i*) and the other through the Yamuna (the *piuṅgalá nád̐i*) – that is, one who takes the breath flows of the left nostril and the right nostril to the *trikuṭi* [concentration point of the *ájiṇá cakṛa*] and suspends them there by *pur̐ṇa kumbhaka* [holding the inhalation] or *shunya kumbhaka* [holding the exhalation] – is a *matsya sád̐haka*.”

In connection with *matsya*, Lord Shiva further said,

*Matsamánám sarvabhúte sukhadukhhamidám devi;
Iti yatsátvikám jñánám tanmatsyah parikiirttitah.*

“When a person feels all the pains and pleasures of others as one’s own pains and pleasures, this sentient feeling is called *matsya sádhaná*.”

Mudrá sádhaná: Crude *mudrá sádhaná* involves the use of a certain type of food. Subtle *mudrá sádhaná* has nothing to do with food.

*Satsaungena bhavenmuktirasatsaungeśu bandhanam;
Asatsaungamudrañám sá mudrá parikiirttitá.*

“Bad company leads to bondage; good company leads to liberation. Having understood this supreme truth, one should avoid bad company. This shunning of bad company is called *mudrá sádhaná*.”

Maethuna sádhaná: Many people comment adversely on the fifth M. Through this process of *sádhaná* [i.e., through crude *maethuna sádhaná*], people of cruder propensities can gradually develop self-restraint. This is the teaching of Tantra, and nobody should object to it.

And regarding subtle *maethuna sádhaná*, it has been said,

*Kulakuñdalínii shaktirdehinám dehadhárínii;
Tayá Shivashya samýogah maethunám parikiirttitám.*

The lowest vertebra of the spinal cord is called *kula*. In this part of the *múládhára cakra* [basic plexus] is located the *kulakuñdalínii*, or *daevii shakti* [divine energy]. The purpose of *maethuna sádhaná* is to raise the *kulakuñdalínii* and unite

it with *Paramashiva* [the Nucleus Consciousness] at the *sahasrára cakra* [corresponding to the pineal gland].

The Lessons of Tantra

The lessons of Tantra are physico-psycho-spiritual – from the physical to the psychic, and from the psychic to the spiritual. Tantra says that one can attain spiritual elevation through physical and psychic purification. This is a very logical proposition. Hence absolute purity in food and conduct is essential for a Tantric *sádhaka*. Without attaining all-round purification it is impossible for a *sádhaka* to experience real spiritual ideation. On the path of spirituality, *bháva* [ideation] is the main factor.

Regarding the interpretation of the word *bháva*, the devotional scriptures observe,

*Shuddhasattva visheśadvá premasúryámshusámyabhák;
Rucibhishcittamásrńya krdasao bháva ucyate.*

[*Bháva* (often translated “psycho-spiritual idea” or “psycho-spiritual parallelism”) means that type of special ideation which makes the entitative rhythm very pure and holy, which arouses the latent love for *Parama Puruśa*, and which makes the mind smooth-surfaced and soft owing to the spiritual effulgence.]

But Tantra explains *bháva* as follows: *Bhávo hi mánaśo dharmā manasaeva sadábhyáset* – “*Bháva* is a mental tendency. The flow of *bháva* can be brought about through repetition.” This repetition of ideation is called *japakriyá* – outer-suggestion or auto-suggestion. If human beings repeatedly ideate on *Paramátmá*, their psychic waves

gradually straighten, because they come in contact with the perfectly straight spiritual waves of that Entity. *Japakriyá* is the practical way to realize *Ishvara*. In the Vedas, *Ahamí Brahma*, *Tattvamasi* and many other mantras have been mentioned. But what does a person gain by knowing the theory behind these words without experiencing any practical realization from them? The Vedas do not state clearly how to ideate, nor how to realize the inner import of mantra, nor even how to use mantras in practical life.

*Anubhútiñ biná múdha vrthá Brahmañi modate;
Pratibimbitashákhágraphalásvádanamodavat.*

– *Maetreyii Shruti*

[Without God-realization, a person will try in vain to get spiritual bliss. Seeing the reflection in water of a sweet fruit hanging from the branch of a tree does not give one the taste of the fruit.]

“The sight of the reflection in water of a sweet fruit hanging from the branch of a tree does not give one the taste of the fruit.” Similarly, what is the value of book knowledge of Brahma if a person has no actual spiritual realization. In this regard Tantra says,

*Ahamí Brahmásmi, vijiñánáda jiñánávilayo bhavet;
So'mityeva samcintya viharet sarvadá devi.*

– *Gandharva Tantra*

“The realization *Ahamí Brahmásmi* [“I am Brahma“] is the only way to dispel the darkness of ignorance. But if this knowledge of *Brahmásmi* remains confined to mere words, it will not serve any practical purpose.” To gain knowledge of Brahma, one's ideation – ideation on the *So'ham* mantra

– will have to be continuous. Continuous ideation is not possible through mere parrot-like repetition of a mantra. This subtle science of psycho-spiritual practice is the discovery of Tantra.

Japakriyá and *dhyánakriyá* [auto- or outer-suggestion, and meditation with unbroken concentration] are the subtle techniques prescribed by *Mahákaolas*.^{*} Tantrics also say that mere repetition of mantra will not serve any purpose unless there is a rhythmic parallelism between the incantative flow (the flow of the mantra) and the mental flow (the flow of the unit mind). To perform *japakriyá* while harbouring harmful thoughts is futile. One can only attain success in *japakriyá* if all the psychic propensities are diverted towards the deeper spirit of the mantra. (This will simultaneously bring about stillness of the *váyus* [energy flows in the body]).

*Mano 'nyatra shivo 'nyatra shaktiranyatra márutah;
Na sidhyati varánane kalpakotishataerapi.*

– *Kulárñava Tantra*

“The mind runs in one direction towards its object of fascination; its object of ideation lies in another direction; the vital energy moves in yet another direction; and the *váyus* run in all directions uncontrollably. In the midst of such chaos ideation on *Parama Puruśa* is impossible, even in billions of *kalpas* [ages].”

Indriyáñám manonáthah manonatho 'stu márutah. “The controller of the *indriyas* is the mind, and the controllers of

* A *Mahákaola* is a Tantric guru who can raise not only His own *kuñḍalinii*, but those of others also. –Trans.

the mind are the *váyus*." In spiritual practice the *indriyas*, the mind and the *váyus* cannot be ignored. They must be consolidated and directed towards *Parama Puruṣa*.

In Tantra the system of *diikṣá* [initiation] is highly scientific. Initiation has two important aspects: *diipanii* and *mantra caetanya*. *Diipanii** means "torchlight"; *mantra caetanya* means "conceptual understanding of and psychic association with a mantra". Regarding the interpretation of *diikṣá*, the *Vishvasára Tantra* says,

*Diipa jñānam yato dadyát kuryát pápakṣayam tatah;
Tasmátdiikṣeti sá próktá sarvatantrasya sammatá.*

"The process which produces the capacity to realize the inner import of mantra and which expedites the requital of the *saṁskáras*, or reactive momenta, is called *diikṣá*."

You may have noticed that some people become extremely sad or extremely happy after being initiated. This is a good sign because it shows that the *saṁskáras* are being exhausted very quickly. But this sort of reaction does not occur merely by hearing the mantra or repeating it parrot-like. One must be initiated according to the prescribed system. Only then will the mantra be effective. This will be clear to those practising Ananda Marga meditation.

*Andhakáragrhe yadvanna kincat pratibhásate;
Diipaniirahito 'mantrastathaeva parikiirrtitá.*

— *Sárasvata Tantra*

* In Ananda Marga meditation there is a process for performing *diipanii*. —Trans.

You must know that both *diipanii* and mantra *caetanya* must precede the repetition of a mantra. "One cannot see even the most valuable objects in a dark room. Similarly, a valuable mantra cannot be used properly without the help of *diipanii*."

Mantra caetanya: Unless the *kulakuṅḍalinii* is raised upwards in the process of spiritual practice, repetition of mantra becomes meaningless. The system of raising the *kulakuṅḍalinii* upwards is called *purashcaraṇa kriyá*. *Mantra caetanya* literally means to imbibe the proper spirit of a mantra. If a mantra is repeated with the understanding of the inner spirit, *mantra caetanya* will be an easier task. To repeat the mantra without understanding its spirit is a waste of time. In this connection Sadáshiva said in the *Rudrayámala Tantra*,

*Caetanya rahitáh mantráh proktavarnástu kevaláh;
Phalam naeva prayacchanti lakśa kofí prajapati.*

[Mantras without their corresponding ideation are merely a couple of letters mechanically uttered. They will not bear any fruit even if repeated a billion times.]

Dhyána: *Diipanii* and mantra *caetanya* are not necessary in the process of *dhyána*,* but they are necessary in *japakriyá* [auto- or outer-suggestion through repetition of mantra]. Those who are unsuccessful in *japakriyá* find it very difficult to master the practice of *dhyána*** In the

* They are not necessary as auxiliary practices, because, as will be explained, they are included within *dhyána*. —Trans.

** *Japakriyá* is a composite of processes, and those processes can be carried out one by one; therefore it is not so difficult as *dhyána*. —Trans.

process of *dhyána*, *mantra*, *diipanii*, and *mantra caetanya* – all three – are associated with the *dhyeya Puruśa* [*Puruśa* as the object of ideation]. So from a subtle perspective, *japa* is a composite of a number of processes, but *dhyána kriyá* is complete in itself, and this is the reason that beginners find it difficult to become established in *dhyána*.* For those who can establish themselves in *dhyána*, however, *samádhi* is a certainty.

Vinányásaeh viná pújám viná japaeh puraskriyam;
Dhyánayogád bhavetsiddhirnányathá khalu Párvatii.

– *Shrii Krama Tantra*

[Said Shiva to Párvatii, “Through *dhyána* one can attain the highest spiritual success, even without *nyása*, *pújá*, *japa* and *purashcaraña* (other practices). You can take this for a fact.”]

Only after one is established in *dhyána* can one attain *nirvikalpa samádhi*. If one is established in *samádhi*, liberation or salvation will come as a matter of course.

Tantra, being a practical process, does not recognize any external practices or showy displays, and in particular does not recognize idol worship as the best process of *sádhaná*. Even the Vedas, although they contain references to idols, do not approve of idol worship; and Tantra is much more liberal, much more psychological, than the Vedas. According to Tantra idol worship is also a process of *sádhaná*, but the crudest process.

* *Japakriyá* is a composite of processes, and those processes can be carried out one by one; therefore it is not so difficult as *dhyána*. –Trans.

*Uttamo Brahmasadbhávó madhyamá dhyánadháraṇá;
Japastuti syádadhamá múrtipújá dhamádhamá.*

[Ideation on *Brahma* is the best, *dhyána* and *dháraṇá* are second best, repetitious incantation and eulogistic prayer are the worst, and idol worship is the worst of the worst.]

Tantra declares that *Citistad shabda lakśáarthácidekarasarúpinii* ["The Supreme Entity is fundamentally *citi* (consciousness). It is an unbroken flow of cognition."] The Supreme Entity is a continuous flow of cognition, only attainable through the process of incantation. So how could Tantra consider the worship of idols or matter an ideal type of *sádhaná*?

In Tantra there are three types of *sádhaná*: *pravṛtti sádhaná*, *nivṛtti sádhaná*, and a combination of the two. The crude and horrifying practices of *pisháca sádhaná* [*pisháca* = "ghoul"] are part of *pravṛtti sádhaná*. The goal of *pisháca sádhaná* is to establish supremacy over material forces. Even though one acquires certain powers, and thereby the possibility of some purely temporary happiness, after practising this *sádhaná* for some time, one's degeneration is inevitable, for it is based on an external outlook. *Pisháca sádhakas* will suffer the inevitable fate of being reborn as animals or being converted into wood, earth or stone.

Tantra's *nivṛtti márga* is the highest type of practice. Through this process a spiritual aspirant attains elevation step by step. *Nirvána* or *mahánirvána*, *mukti* or *mokśa*,* can

* "Liberation or emancipation (non-qualified liberation)" – in the terminology first of Buddhist Tantra, then of Hindu Tantra. –Trans.

be attained through this process. The path which mixes *pravrtti* and *nivrtti* is called the path of *upavidyá*. *Nivrtti márga*, or *Vidyá Tantra*, brings about the highest excellence in the spiritual sphere, but the mixed path of *pravrtti* and *nivrtti* brings neither degeneration nor progress. Hence it can be said that practitioners of *upavidyá* simply waste their valuable time.

Tantra's freedom from superstition, and its psychological approach, are clearly illustrated in the last few lines of the *Mahánirvána Tantra*:

Bálariidañavat sarvarúpanámádikalpanam;
Kevalam Brahmaniśtha yah sa mukto nátra samshayah.
Mrcchiládhátudárvádímúrttáviishvaro buddhayo;
Klishyantastapasáh jñánam viná mokśam ná yánti te.
Manasá kalpitá múrtih nrñám cenmokśasádhanii;
Svapnalabdhená rájyena rájáno mánavástadá.
Ná muktirtapanáddhomádupavásashataerapi;
Brahmaeváhamiti jñátvá mukto bhavati dehabhrt.
Váyu parñá kanátoyam vratino mokśabháginah;
*Apicet pannagáh muktáh pashupakśii jalecaráh.**

* Translation of first four couplets: "Meditation on the names and forms (of idols) is a kind of child's play. Only one whose mind is reverently concentrated on Brahma will win liberation; there is no doubt about this. Those who think that *Parama Purúša* is confined within idols made of clay, stone, metal, or wood, are simply torturing their bodies with penances – they will surely not attain salvation without self-knowledge. If an idol produced out of the human imagination can bring about salvation, then can a person, by creating a kingdom in his dreams, become a king in the real sense? Liberation is not attainable by penance, sacrificial rituals, or hundreds of fasts. Living beings attain liberation when they realize, 'I am *Brahma*.'" –Trans.

To realize the greatness of Tantra, one will have to carry on spiritual practice. A non-practitioner can never penetrate into the mysteries of Tantra.

Some people are under the wrong impression that as the practice of Tantra is based on an ardent love for ideology there is no room for devotion; or if there is an element of devotion, it is a very minor one. But this is not correct. On the contrary, Tantra's love of ideology is dependent on *parábhakti* [absolute devotion]. Hence it has been said:

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

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

And finally, regarding *Parama Brahma*, Tantra has said,

*Oṃ namaste sate sarvalokáshrayáya;
Namaste Cite vishvarúpátmakáya.
Namo'dvaetatattváya muktupradáya;
Namo Brahmañe vyápine nirguñáya.
Tadekam sharañyam tadekam vareñyam;
Tadekam jagatkáranam vishvarúpam.
Tadekam jagatkartr-pátr prahartrm;
Tadekam param nishcalam nirvikalpam.
Bhayánam bhayam bhiiśanam bhiiśánánam;
Gatih práñinam pávanam pávanánam.
Mahaccaeh padánam niyantr tadekam;
Paresham param rakśakam rakśakánam.
Paresha prabho sarvarúpavináshinnanirdeshya;*

Sarvendriyágamyasatya.

Acintyáksára vyápakávyaktatattva;

Jagadbhásakádhiisha páyádapáyát.

Tadekamí smarámastadekamí japámas;

Tadekamí jagat sáksiirúpaṁ namámah.

Tadekamí nidhánamí nirálambamiishamí;

Bhavámbodhipotamí sharaṇamí vrajámah.

– *Mahánirvána Tantra*

[My salutations to the Self-Existent Entity, the supreme shelter of all the created worlds. My salutations to the Supreme Cognition, the Supreme One, the Absolute One in the form of this expressed universe. My salutations to the supreme non-dualistic Entity, the distributor of salvation. My salutations to Brahma, the All-Pervasive and Non-Attributional Entity. My salutations to that Supreme Entity who is the ultimate refuge of all, the supreme adorable one, the primordial cause of the universe, the One who has deliberately assumed the form of the universe. My salutations to That which has been creating, protecting and dissolving this universe. My salutations to that Supreme Unmovable Entity, the One without an alternative. My salutations to that which is the fear of all fears, who is the dread of all dreadful entities, the Supreme Terminus of all living beings, the purity of all purities, the Supreme Controller, controlling even the highest dignitaries of the universe. That Supreme Entity is the Subject of all subjects, the Supreme Lord of everything. All the objects, or forms, ultimately merge in Him. He cannot be shown to anybody. He is the Supreme Truth, inaccessible to the senses. He is beyond the

capacity of thought. He is intransmutable. He is the most pervasive Entity, yet at the same time, He is unmanifest. It is He who has given expression to the expressed universe; yet at the same time He is above the fundamental factors of which the universe is made. Him only we remember, on Him only we contemplate; my salutations to that Supreme Entity, the witnessing force of this expressed universe. We seek shelter in that supreme ship of the universe, who is the most dependable shelter, but who has no shelter of His own.]

25 May 1960 DMC, Saharsa
Subhásita Saṁgraha Part 8

SAMBHÚTI AND MAHÁSAMBHÚTI

The subject of today's discourse is "*Sambhúti* and *Mahásambhúti*". In the Vedas it has been said,

*Sambhútiṅca vináshaiṅca yastadvedobhayamśaha;
Vináshena mrtyum tiirtvá sambhútyámrtamashnute.*

[It is better for people to understand *Brahma* in both Its aspects, *sambhúti*, or creation, and *vinásha*, or transformation. Through *vinásha* – changing from one form to another – they overcome death, and through *sambhúti* – the gift of a human body – they gain a chance for immortality.]

What is the meaning of *Mahásambhúti*? To acquire knowledge about *Mahásambhúti*, you must first understand *sambhúti* and *vinásha*. The word *sambhúti* is derived as: prefix *sam* – root verb *bhú* + suffix *ktin*, which combine to mean literally, "proper development, proper origin".

What is proper development or origin? When something is created it is called *sambhúti*. But when people create something new out of some existing fundamental stuff, it is not called *sambhúti*. (There are certain fundamental elements which human beings cannot create, but out of which they can create various objects. These objects are called elements, and all are included in *sambhúti*.) Actually, *sambhúti* is a special creation of *Parama Purúṣa*.

What do we mean by *vinásha*? *Vinásha* is derived as: *vi* – *nash* + *ghaiṅ*. Usually we come across three such words:

násha, *vinásha* and *prańásha*. What we call “destruction” in ordinary language is called *násha*. When an object is transformed and cannot be brought back to its original form it is called *vinásha*. For example, when a five-year-old boy grows into a twenty-five-year-old man it signifies a major change. Where has the growing body of the five-year-old gone? It has been annihilated. When an object returns to its original source after being annihilated, it is called *prańásha*. *Prańásha* signifies destruction also, but of a different nature. For example, when you prepare *puri* [unleavened bread puffed by deep frying] out of wheat flour and then transform it back into wheat flour, this is *prańásha*.

Let us take another example. Sugar is made from cane-juice. If the sugar is transformed back into cane-juice, that will be *prańásha*. In brief, *sambhūti* means “an original creation”, and *vinásha* is the total destruction of an object which cannot be transformed back to its original source.

The fundamental stuff of the universe has emerged from *Parama Puruśa*; hence all objects, big and small, are the *sambhūtis* of *Parama Puruśa*. This *sambhūti* or creation is divided into various worlds: physical, plant, animal and human. Inanimate and animate beings are divided into various branches and sub-branches, which are also the creations of *Parama Puruśa*. In ordinary language they can also be called *avatára*. When *Parama Puruśa* is manifested in some physical object, that physical object is called the *avatára* of *Parama Puruśa*.

The word *avatára* is derived as: *ava* – *tr* + *ghaiṇ*. How diversified is the creation of *Parama Puruśa*! What striking

differences there are among objects! Even in the plant world some plants are quite developed, while others are totally undeveloped. In the living world the protozoic body is undeveloped, but the metazoic body is developed. There is tremendous complexity within the flow of evolution of living beings. The undeveloped creatures of the living world are called *jiivakoti*, and those which are highly developed are called *Ishvarakoti*. The entire gamut of evolution from protozoic cells up to human beings are called *jiivakotis*. These *jiivakotis* [living beings] evolve through psychic and social clash. For example, those people who are dull and unintelligent today are sure to develop one day in the gradual process of evolution. When they become highly intelligent people, their physical capacity will also increase. Through intensive self-culture, a *jiivakoti* can achieve a lot. Thus one should not worry; those who have taken the shelter of *Parama Puruṣa* will certainly merge in Him.

Like *jiivakotis*, the other branches and sub-branches of creation have originated from *Parama Puruṣa*. You are not the actual owner of your physical and intellectual strength and spiritual power all these things have come from *Parama Puruṣa*. All these powers have their limits, but *Parama Puruṣa* is the source of all power.

In a *jiivakoti*, strength can develop only to a certain degree, for the capacity of development of living beings is limited this is why they are called *jiivakotis*. Suppose a certain man is trying to increase his physical strength through physical exercise. His strength can increase only to a certain degree. The physical strength of human beings is such that

it cannot increase beyond a certain point. In exactly the same way, a certain person may develop the power of memory; but this development can take place only up to a certain age. Once that age is reached, there can be no further improvement. An ordinary human being can never become omniscient.

And what does *Ishvarakoti* mean? In *Ishvarakoti* there is a greater manifestation of divinity. A *jiivakoti* by virtue of sincere and ardent spiritual practice can elevate itself to *Ishvarakoti*. Both *jiivakoti* and *Ishvarakoti* are creations of *Parama Puruṣa*. Thus in the gradual process of evolution they will become one with Brahma one day. In the Vedas it has been said:

Eṣo ha deva pradisho 'nu sarvá
Púrvohajátah sa u garbhe anta;
Sa eva játah sah janiśyamánah,
Pratyamjanámstistihate sarvatomukhah.

Eṣo ha deva pradisho 'nu sarvá. Each direction is a creation of *Parama Puruṣa*. He exists in all four directions. There are considerable differences in recommendations as to which way one should face while sitting in meditation or worship. Some say east, some say west; others advise north. Superstitious people consider the south to be inauspicious, as the south is supposed to be death's door. But the *rṣi* [sage] says that all the *pradisha* [cardinal points] north, south, east and west and all the *anudisha* [secondary points] northeast, northwest, southeast, southwest, above and below are the *sambhúti*s of *Parama Puruṣa*. So which way should people face? He pervades all the directions; all

are His creations. Thus it is not necessary to face always in one direction.

Púrvohajátah. Those objects which existed in the distant past were also His creation. For instance, this planet earth was created after dissociation from the sun about 8,000 million years ago. At that time this earth was only a gaseous substance, but that too was a creation of *Parama Puruśa*. Subsequently that gas cooled and gradually solidified to form the earth. This metamorphosis took place around 2,230 million years ago, long before the advent of human beings. Naturally there was no question of anyone ascribing any name to it.

As the earth gradually cooled, many layers of rock were formed under the crust. Each of these layers is also a creation of *Parama Puruśa*, created by certain temperatures, pressures and atmospheric conditions. In brief, whatever was created in the past was the *sambhūti* of the Supreme Entity.

The totality of all the *sambhūtis* is this universe. All the entities from the mighty sun to the tiny ant are a part of this universe. All the celestial bodies, living, dying or dead; all the nebulae, galaxies and the Milky Way; are members of the same universal family. A galaxy is vast, an ant is tiny, yet both have equal importance in maintaining the balance of the universe. If even an ant dies prematurely, that mishap may disturb the balance of the universe. Nothing in this universe is unimportant, not even a tiny ant. Suppose an ant moves an inch from the east to the west on a stone. If the balance of the stone is jeopardized by this change, this incident may be the cause of a major earthquake, because ants are also His *sambhūti*.

Through excavation we have discovered many fossils of animals and plants. These discoveries prove that in ancient times various gigantic animals existed, most of which have become extinct. All that remains are the fossilized bones of their bodies. Various ages – [Archean], Mesozoic, Oligocene, Eocene, etc. – have come and gone. Each of these ages had its respective animals and plants, which became extinct in a subsequent age. Each age is a *sambhúti*; each animal, plant and geological layer is also a *sambhúti*. Nothing is unnecessary.

About [seven million] years ago, towards the end of the Miocene Age and the early part of the [Pliocene] Age, the australopithecine came onto this earth. That animal is now extinct, but its successors, such as orangutans, chimpanzees, and gorillas, still exist. One branch of that group evolved into human beings. Hence the first ancestors of human beings should be called australopithecine and not “Káshyapa” or “Bharadvája” [names of early clan leaders]. The ancestors of human beings are monkeys, so monkeys are the relatives of human beings. All things that came on earth in the past were *sambhútis* of *Parama Puruśa*.

Sa u garbhe anta. Those beings which existed in the past are not the only *sambhútis*; those who will be born in the future will also be His *sambhútis*. Our ancestors used to say in ancient times, *Aham gacchāmi* [“I’m going”]. Later on this was changed into *Ahammi gacchata huim*. Still later the sentence was changed into *Maṅy jáhátá háṅi*. Finally it became *Maṅy játá huṅ* [in modern Hindi]. One thousand years from now the same sentence will be changed into *Mái jáṅi*. Thus you see, one *sambhúti* is dying, yielding

its place to a new one. Whatever will come will be an expression of *Parama Puruśa* the changes will be of form and sound only.

Sa eva jātah. Whatever we see at present is His *sambhūti* also. Nothing in this universe is unimportant, though it may be small or petty. Take the case of alcoholics. To others they are degraded persons, but one has no right to hate them. Hatred is not an expression of moral courage. It is definitely not a praiseworthy tendency.

Sa eva jātah sah janiśyamānah. If all the objects of this universe are the creations of *Parama Puruśa*, how can you hate anyone or anything? How is it possible to meditate on one divine expression and hate another? *Mahāsambhūti* is the object of your ideation. There are certain entities which take a long time in undergoing internal and external change. For example, during the Cretaceous Age this earth was populated by gigantic animals which had immense bodies full of fat.

The geography of this earth is constantly changing. Where the sea is surrounded by land on three sides it is called a bay, for instance, the Bay of Bengal. The water of a bay is not ruffled by the high waves of the sea. The carcasses of many animals and creatures used to wash into the waters of such bays and accumulate there. This process resulted in the creation of sargasso seas. The carcasses would form a layer on the surface of the water so thick that small animals could even walk on it. When this hard crust thickened enough, the result was the sargasso sea. Underneath was water, and on the surface people could live and move. As the dead bodies accumulated, the fatty portion of the carcasses was converted

into mineral oil under climatic pressures and pressures created in the earth's surface. Thus by observing the geological structure of the earth, it is possible to determine the location of mineral oil. For example, the Assam valley, the Garo and Khasiya Hills, and the Himalayas, have large deposits of mineral oil, as do Rajasthan and Saurashtra. It takes a few tens of millions of years for animal fat to be converted into mineral oil.

The difference between the human beings of one million years ago and those of today is immense. Even the physical structures of developed human beings of today differ from those of undeveloped. The human structure also gradually changes in pace with human progress. All the ectoplasmic cells, nerve cells and nerve fibres of human beings are changing; the glands and plexi are also changing.

Pratyamjanámstísthate sarvatomukhah. Behind every *sambhúti*, *Parama Puruśa* exists. Suppose you are sitting somewhere thinking about filing a case against your uncle. No one can know your internal thought, but *Parama Puruśa* knows. Or suppose your boss has arrived. You give him a proper reception and verbally request him to stay three or four days. But internally you are thinking, "The sooner this calamity is over, the better." Here you are maintaining a duality between the internality and the externality. *Parama Puruśa* certainly knows your dual role. He exists behind every object, in every existence. For each and every *sambhúti* He has created a witnessing counterpart. So it is not possible for you to keep anything secret He has vigilant eyes everywhere. He is equally present in both animate and inanimate objects. We can say allegorically that He is

associated with every object of creation through His five faces and His three eyes. The three eyes represent the past, present and future.

It is physically impossible for anyone to have five faces, yet Shiva is called Paincánana [“Five-Faced God”]. So what are those five faces?

Shiva has one face in front flanked by two faces on the right and two on the left. The face on the extreme right is called Dakśiñeshvara. This face conveys the message: “Listen to me! This will be good for you. You should behave in this way. Follow me. Please follow this path. Don’t indulge in improper deeds, but follow the path of morality and pious deeds.” Dakśiñeshvara guides people with sweet polite language. Even though it tells one not to do certain things, it is still pleasant.

The face on the extreme left is called Vámadeva. It speaks with a thunderous voice. “You worthless chap, why did you do such a thing? I will punish you severely.” Thereafter it punishes the wrongdoer with a stick. “Don’t take me lightly, your bones will learn what is proper and what is improper!” This Vámadeva is the exact opposite of Dakśiñeshvara.

The face next to Dakśiñeshvara is called Iishána. It says, “Look, my child, follow this path. If you follow any other path, it will bring you only sorrow. Don’t make such a mistake. Prakṛti will never pardon you. The result will be disastrous.” Iishána clearly states the consequences of misdeeds and gives a few pieces of advice. You may experience *Parama Puruśa* either in the form of Dakśiñeshvara or in that of Iishána.

And on the left, the face next to Vámadeva is called

Kálágni. Kálágni says, "Severe punishment is awaiting you. Your bones will be broken. Stupid! What nonsense are you doing?" In this way Kálágni scolds and threatens to punish, although it does not actually carry it out. Kálágni tries to rectify wrongdoers by creating fear in them, not by actual punishment. When someone becomes extremely angry we call him *agnisharmá* [red as fire].

The face in the middle is called Kalyáñasundaram. This face says, "Come, dear child, and sit beside me. I hope you are quite well." This is the role of Kalyáñasundaram. Thus human beings want only Kalyáñasundaram.

With these five faces the Supreme Entity is watching the movement of each and every human being. He takes steps according to the particular situation. In the Vedas there appears the following prayer:

*Asato má sadgamaya tamaso má jyotirgamaya;
Mrtyormámrtamgamaya ávirávirmyaedhi.*

* * *

*Rudra yatte dakśiṇam mukham;
Tena mám páhi nityam.*

"O Lord, take me from this ever-changing world to immortality. Lead me from darkness to light, from the world of death to the world of immortality, from the world of despondency to the world of joy, and, O Lord, come and manifest Yourself in me. O Rudra, with Your Dakśiṇeshvara face on the extreme right, protect me always. Make me vigilant, so that I will never make any omissional mistake and you will never have occasion to scold me."

So this is His *srśtīlīlā* [play of creation], His *sambhūti*. Behind each of His *sambhūtis* there is a particular wave of energy coming from Him. No one is neglected.

*Sama plushinā sama mashakena sama nágena sama
ebhistribhirlokaeh.*

[*Parama Puruśa* looks upon a white ant, a mosquito, a mighty mammoth and the three worlds with impartiality.]

Samaplushinā. The word *plushinā* means “white ant”. An anthill made by white ants is called *valmiika* in Sanskrit. The sage around whose body the white ants once made a hill became named “Válmiiki”. He was so still when engrossed in silent, deep, spiritual meditation that white ants had sufficient time and opportunity to build an ant hill around his body.

Samamashakena. *Mashaka* means “mosquito” or any tiny creature. *Samanágena*. The word *nága* has three meanings: “python”, “mammoth” and “mountain spring”. *Parama Puruśa* has equal love and affection for white ants, mosquitoes and mammoths. Even though a mammoth has a huge body, *Parama Puruśa* shows no special partiality for it. He is as concerned about a tiny mosquito as He is about the entire universe. Although this vast universe, along with the so-called heaven and the so-called hell and this world of mortals, is so complex and vast, *Parama Puruśa* does not devote any extra time to it, nor does He devote any extra time to the tiny ant. Behind every *sambhūti* there functions a particular force assigned by *Parama Puruśa*. According to scriptures this force is called *deva*. *Deva* means a special manifestation of divine power, a special effulgence radiated.

*Uttamo Brahmasadbhavo madhyamá dhyánadháraṇá;
Japastuti syádadhamá múrtipújá dhamádhamá.*

[Ideation on *Brahma* is the best, *dhyána* and *dháraṇá* are second best, repetitious incantation and eulogistic prayer are the worst, and idol worship is the worst of the worst.]

Tantra declares that *Citistad shabda lakśárthácidekarasarúpinii* ["The Supreme Entity is fundamentally *citi* (consciousness). It is an unbroken flow of cognition."] The Supreme Entity is a continuous flow of cognition, only attainable through the process of incantation. So how could Tantra consider the worship of idols or matter an ideal type of *sádhaná*?

In Tantra there are three types of *sádhaná*: *pravrtti sádhaná*, *nivrtti sádhaná*, and a combination of the two. The crude and horrifying practices of *pisháca sádhaná* [*pisháca* = "ghoul"] are part of *pravrtti sádhaná*. The goal of *pisháca sádhaná* is to establish supremacy over material forces. Even though one acquires certain powers, and thereby the possibility of some purely temporary happiness, after practising this *sádhaná* for some time, one's degeneration is inevitable, for it is based on an external outlook. *Pisháca sádhanakas* will suffer the inevitable fate of being reborn as animals or being converted into wood, earth or stone.

Tantra's *nivrtti márga* is the highest type of practice. Through this process a spiritual aspirant attains elevation step by step. *Nirvána* or *mahánirvána*, *mukti* or *mokśa*,* can

* "Liberation or emancipation (non-qualified liberation)" – in the terminology first of Buddhist Tantra, then of Hindu Tantra. –Trans.

be attained through this process. The path which mixes *pravṛtti* and *nivṛtti* is called the path of *upavidyá*. *Nivṛtti márga*, or *Vidyá Tantra*, brings about the highest excellence in the spiritual sphere, but the mixed path of *pravṛtti* and *nivṛtti* brings neither degeneration nor progress. Hence it can be said that practitioners of *upavidyá* simply waste their valuable time.

Tantra's freedom from superstition, and its psychological approach, are clearly illustrated in the last few lines of the *Mahánirváña Tantra*:

*Bálariidañavat sarvarúpanámádikalpanam;
Kevalam Brahmaniśtha yah sa mukto nátra samśayah.
Mrcchiládhátudárvádímúrttáviishvaro buddhayo;
Klishyantastapasáh jiñanam viná mokśam ná yánti te.
Manasá kalpitá múrtih nrñám cenmokśasádhanii;
Svapnalabdhená rájyena rájáno mánavástadá.
Ná muktirtapanáddhomádupavásashataerapi;
Brahmaeváhamiti jiñátvá mukto bhavati dehabhrt.
Váyu parña kanáttoyam vratino mokśabháginah;
Apicet pannagáh muktáh pashupakśii jalecaráh.**

* Translation of first four couplets: "Meditation on the names and forms (of idols) is a kind of child's play. Only one whose mind is reverently concentrated on Brahma will win liberation; there is no doubt about this. Those who think that *Parama Puruśa* is confined within idols made of clay, stone, metal, or wood, are simply torturing their bodies with penances – they will surely not attain salvation without self-knowledge. If an idol produced out of the human imagination can bring about salvation, then can a person, by creating a kingdom in his dreams, become a king in the real sense? Liberation is not attainable by penance, sacrificial rituals, or hundreds of fasts. Living beings attain liberation when they realize, 'I am *Brahma*.'" –Trans.

To realize the greatness of Tantra, one will have to carry on spiritual practice. A non-practitioner can never penetrate into the mysteries of Tantra.

Some people are under the wrong impression that as the practice of Tantra is based on an ardent love for ideology there is no room for devotion; or if there is an element of devotion, it is a very minor one. But this is not correct. On the contrary, Tantra's love of ideology is dependent on *parábhakti* [absolute devotion]. Hence it has been said:

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

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

And finally, regarding *Parama Brahma*, Tantra has said,

*Oṃ namaste sate sarvalokáshrayáya;
Namaste Cite vishvarúpátmakáya.
Namo 'dvaetatattváya muktipradáya;
Namo Brahmañe vyápine nirguñáya.
Tadekam sharányam tadekam vareñyam;
Tadekam jagatkáranam vishvarúpam.
Tadekam jagatkartr-pátr prahartrm;
Tadekam param nishcalam nirvikalpam.
Bhayánam bhayam bhiiśanam bhiiśanánam;
Gatih práninam pávanam pávanánam.
Mahaccaeh padánam niyantr tadekam;
Paresham param rakśakam rakśakánam.
Paresha prabho sarvarúpavináshinnanirdeshya;*

Sarvendriyágamyasatya.

Acintyáksara vyápakávyaktatattva;

Jagadbhásakádhiisha páyádapáyát.

Tadekamí smarámastadekamí japámas;

Tadekamí jagat sáksiirúpañ namámah.

Tadekamí nidhánamí nirálambamiishamí;

Bhavámbodyotamí sharañamí vrajámah.

– *Mahánirváña Tantra*

[My salutations to the Self-Existent Entity, the supreme shelter of all the created worlds. My salutations to the Supreme Cognition, the Supreme One, the Absolute One in the form of this expressed universe. My salutations to the supreme non-dualistic Entity, the distributor of salvation. My salutations to Brahma, the All-Pervasive and Non-Attributional Entity. My salutations to that Supreme Entity who is the ultimate refuge of all, the supreme adorable one, the primordial cause of the universe, the One who has deliberately assumed the form of the universe. My salutations to That which has been creating, protecting and dissolving this universe. My salutations to that Supreme Unmovable Entity, the One without an alternative. My salutations to that which is the fear of all fears, who is the dread of all dreadful entities, the Supreme Terminus of all living beings, the purity of all purities, the Supreme Controller, controlling even the highest dignitaries of the universe. That Supreme Entity is the Subject of all subjects, the Supreme Lord of everything. All the objects, or forms, ultimately merge in Him. He cannot be shown to anybody. He is the Supreme Truth, inaccessible to the senses. He is beyond the

capacity of thought. He is intransmutable. He is the most pervasive Entity, yet at the same time, He is unmanifest. It is He who has given expression to the expressed universe; yet at the same time He is above the fundamental factors of which the universe is made. Him only we remember, on Him only we contemplate; my salutations to that Supreme Entity, the witnessing force of this expressed universe. We seek shelter in that supreme ship of the universe, who is the most dependable shelter, but who has no shelter of His own.]

25 May 1960 DMC, Saharsa
Subhásita Samgraha Part 8

SAMBHÚTI AND MAHÁSAMBHÚTI

The subject of today's discourse is "Sambhúti and Mahásambhúti". In the Vedas it has been said,

*Sambhútiṅca vináshaiṅca yastadvedobhayamísaha;
Vináshena mrtyum̐ tiirtvá sambhútyámrtamashnute.*

[It is better for people to understand *Brahma* in both Its aspects, *sambhúti*, or creation, and *vinásha*, or transformation. Through *vinásha* – changing from one form to another – they overcome death, and through *sambhúti* – the gift of a human body – they gain a chance for immortality.]

What is the meaning of *Mahásambhúti*? To acquire knowledge about *Mahásambhúti*, you must first understand *sambhúti* and *vinásha*. The word *sambhúti* is derived as: prefix *sam* – root verb *bhú* + suffix *ktin*, which combine to mean literally, "proper development, proper origin".

What is proper development or origin? When something is created it is called *sambhúti*. But when people create something new out of some existing fundamental stuff, it is not called *sambhúti*. (There are certain fundamental elements which human beings cannot create, but out of which they can create various objects. These objects are called elements, and all are included in *sambhúti*.) Actually, *sambhúti* is a special creation of *Parama Purúsa*.

What do we mean by *vinásha*? *Vinásha* is derived as: *vi* – *nash* + *ghaiṅ*. Usually we come across three such words:

násha, *vinásha* and *prañásha*. What we call “destruction” in ordinary language is called *násha*. When an object is transformed and cannot be brought back to its original form it is called *vinásha*. For example, when a five-year-old boy grows into a twenty-five-year-old man it signifies a major change. Where has the growing body of the five-year-old gone? It has been annihilated. When an object returns to its original source after being annihilated, it is called *prañásha*. *Prañásha* signifies destruction also, but of a different nature. For example, when you prepare *puri* [unleavened bread puffed by deep frying] out of wheat flour and then transform it back into wheat flour, this is *prañásha*.

Let us take another example. Sugar is made from cane-juice. If the sugar is transformed back into cane-juice, that will be *prañásha*. In brief, *sambhūti* means “an original creation”, and *vinásha* is the total destruction of an object which cannot be transformed back to its original source.

The fundamental stuff of the universe has emerged from *Parama Puruśa*; hence all objects, big and small, are the *sambhūtis* of *Parama Puruśa*. This *sambhūti* or creation is divided into various worlds: physical, plant, animal and human. Inanimate and animate beings are divided into various branches and sub-branches, which are also the creations of *Parama Puruśa*. In ordinary language they can also be called *avatāra*. When *Parama Puruśa* is manifested in some physical object, that physical object is called the *avatāra* of *Parama Puruśa*.

The word *avatāra* is derived as: *ava* – *tr* + *ghaiṇ*. How diversified is the creation of *Parama Puruśa*! What striking

differences there are among objects! Even in the plant world some plants are quite developed, while others are totally undeveloped. In the living world the protozoic body is undeveloped, but the metazoic body is developed. There is tremendous complexity within the flow of evolution of living beings. The undeveloped creatures of the living world are called *jivakoti*, and those which are highly developed are called *iishvarakoti*. The entire gamut of evolution from protozoic cells up to human beings are called *jivakotis*. These *jivakotis* [living beings] evolve through psychic and social clash. For example, those people who are dull and unintelligent today are sure to develop one day in the gradual process of evolution. When they become highly intelligent people, their physical capacity will also increase. Through intensive self-culture, a *jivakoti* can achieve a lot. Thus one should not worry; those who have taken the shelter of *Parama Puruṣa* will certainly merge in Him.

Like *jivakotis*, the other branches and sub-branches of creation have originated from *Parama Puruṣa*. You are not the actual owner of your physical and intellectual strength and spiritual power all these things have come from *Parama Puruṣa*. All these powers have their limits, but *Parama Puruṣa* is the source of all power.

In a *jivakoti*, strength can develop only to a certain degree, for the capacity of development of living beings is limited this is why they are called *jivakotis*. Suppose a certain man is trying to increase his physical strength through physical exercise. His strength can increase only to a certain degree. The physical strength of human beings is such that

it cannot increase beyond a certain point. In exactly the same way, a certain person may develop the power of memory; but this development can take place only up to a certain age. Once that age is reached, there can be no further improvement. An ordinary human being can never become omniscient.

And what does *Iishvarakoti* mean? In *Iishvarakoti* there is a greater manifestation of divinity. A *jivakoti* by virtue of sincere and ardent spiritual practice can elevate itself to *Iishvarakoti*. Both *jivakoti* and *Iishvarakoti* are creations of *Parama Puruṣa*. Thus in the gradual process of evolution they will become one with Brahma one day. In the Vedas it has been said:

*Eṣo ha deva pradisho 'nu sarvá
Púrvohajátah sa u garbhe anta;
Sa eva játah sah janiśyamánah,
Pratyámjanámstisthate sarvatomukhah.*

Eṣo ha deva pradisho 'nu sarvá. Each direction is a creation of *Parama Puruṣa*. He exists in all four directions. There are considerable differences in recommendations as to which way one should face while sitting in meditation or worship. Some say east, some say west; others advise north. Superstitious people consider the south to be inauspicious, as the south is supposed to be death's door. But the *rṣi* [sage] says that all the *pradisha* [cardinal points] north, south, east and west and all the *anudisha* [secondary points] northeast, northwest, southeast, southwest, above and below are the *sambhúti*s of *Parama Puruṣa*. So which way should people face? He pervades all the directions; all

are His creations. Thus it is not necessary to face always in one direction.

Púrvohajátah. Those objects which existed in the distant past were also His creation. For instance, this planet earth was created after dissociation from the sun about 8,000 million years ago. At that time this earth was only a gaseous substance, but that too was a creation of *Parama Puruśa*. Subsequently that gas cooled and gradually solidified to form the earth. This metamorphosis took place around 2,230 million years ago, long before the advent of human beings. Naturally there was no question of anyone ascribing any name to it.

As the earth gradually cooled, many layers of rock were formed under the crust. Each of these layers is also a creation of *Parama Puruśa*, created by certain temperatures, pressures and atmospheric conditions. In brief, whatever was created in the past was the *sambhūti* of the Supreme Entity.

The totality of all the *sambhūtis* is this universe. All the entities from the mighty sun to the tiny ant are a part of this universe. All the celestial bodies, living, dying or dead; all the nebulae, galaxies and the Milky Way; are members of the same universal family. A galaxy is vast, an ant is tiny, yet both have equal importance in maintaining the balance of the universe. If even an ant dies prematurely, that mishap may disturb the balance of the universe. Nothing in this universe is unimportant, not even a tiny ant. Suppose an ant moves an inch from the east to the west on a stone. If the balance of the stone is jeopardized by this change, this incident may be the cause of a major earthquake, because ants are also His *sambhūti*.

Through excavation we have discovered many fossils of animals and plants. These discoveries prove that in ancient times various gigantic animals existed, most of which have become extinct. All that remains are the fossilized bones of their bodies. Various ages – [Archean], Mesozoic, Oligocene, Eocene, etc. – have come and gone. Each of these ages had its respective animals and plants, which became extinct in a subsequent age. Each age is a *sambhúti*; each animal, plant and geological layer is also a *sambhúti*. Nothing is unnecessary.

About [seven million] years ago, towards the end of the Miocene Age and the early part of the [Pliocene] Age, the australopithecine came onto this earth. That animal is now extinct, but its successors, such as orangutans, chimpanzees, and gorillas, still exist. One branch of that group evolved into human beings. Hence the first ancestors of human beings should be called australopithecine and not “Káshyapa” or “Bharadvája” [names of early clan leaders]. The ancestors of human beings are monkeys, so monkeys are the relatives of human beings. All things that came on earth in the past were *sambhútis* of *Parama Purúša*.

Sa u garbhe anta. Those beings which existed in the past are not the only *sambhútis*; those who will be born in the future will also be His *sambhútis*. Our ancestors used to say in ancient times, *Aham gacchámi* [“I’m going”]. Later on this was changed into *Ahammi gacchata huim*. Still later the sentence was changed into *Many jáhátá háñi*. Finally it became *Many játá huñ* [in modern Hindi]. One thousand years from now the same sentence will be changed into *Mái jáñi*. Thus you see, one *sambhúti* is dying, yielding

its place to a new one. Whatever will come will be an expression of *Parama Puruśa* the changes will be of form and sound only.

Sa eva jātah. Whatever we see at present is His *sambhūti* also. Nothing in this universe is unimportant, though it may be small or petty. Take the case of alcoholics. To others they are degraded persons, but one has no right to hate them. Hatred is not an expression of moral courage. It is definitely not a praiseworthy tendency.

Sa eva jātah sah janiśyamānah. If all the objects of this universe are the creations of *Parama Puruśa*, how can you hate anyone or anything? How is it possible to meditate on one divine expression and hate another? *Mahāsambhūti* is the object of your ideation. There are certain entities which take a long time in undergoing internal and external change. For example, during the Cretaceous Age this earth was populated by gigantic animals which had immense bodies full of fat.

The geography of this earth is constantly changing. Where the sea is surrounded by land on three sides it is called a bay, for instance, the Bay of Bengal. The water of a bay is not ruffled by the high waves of the sea. The carcasses of many animals and creatures used to wash into the waters of such bays and accumulate there. This process resulted in the creation of sargasso seas. The carcasses would form a layer on the surface of the water so thick that small animals could even walk on it. When this hard crust thickened enough, the result was the sargasso sea. Underneath was water, and on the surface people could live and move. As the dead bodies accumulated, the fatty portion of the carcasses was converted

into mineral oil under climatic pressures and pressures created in the earth's surface. Thus by observing the geological structure of the earth, it is possible to determine the location of mineral oil. For example, the Assam valley, the Garo and Khasiya Hills, and the Himalayas, have large deposits of mineral oil, as do Rajasthan and Saurashtra. It takes a few tens of millions of years for animal fat to be converted into mineral oil.

The difference between the human beings of one million years ago and those of today is immense. Even the physical structures of developed human beings of today differ from those of undeveloped. The human structure also gradually changes in pace with human progress. All the ectoplasmic cells, nerve cells and nerve fibres of human beings are changing; the glands and plexi are also changing.

Pratyamjanámstísthate sarvatomukhah. Behind every *sambhúti*, *Parama Puruśa* exists. Suppose you are sitting somewhere thinking about filing a case against your uncle. No one can know your internal thought, but *Parama Puruśa* knows. Or suppose your boss has arrived. You give him a proper reception and verbally request him to stay three or four days. But internally you are thinking, "The sooner this calamity is over, the better." Here you are maintaining a duality between the internality and the externality. *Parama Puruśa* certainly knows your dual role. He exists behind every object, in every existence. For each and every *sambhúti* He has created a witnessing counterpart. So it is not possible for you to keep anything secret. He has vigilant eyes everywhere. He is equally present in both animate and inanimate objects. We can say allegorically that He is

associated with every object of creation through His five faces and His three eyes. The three eyes represent the past, present and future.

It is physically impossible for anyone to have five faces, yet Shiva is called *Paiñcánana* ["Five-Faced God"]. So what are those five faces?

Shiva has one face in front flanked by two faces on the right and two on the left. The face on the extreme right is called *Dakṣiṇeshvara*. This face conveys the message: "Listen to me! This will be good for you. You should behave in this way. Follow me. Please follow this path. Don't indulge in improper deeds, but follow the path of morality and pious deeds." *Dakṣiṇeshvara* guides people with sweet polite language. Even though it tells one not to do certain things, it is still pleasant.

The face on the extreme left is called *Vámadeva*. It speaks with a thunderous voice. "You worthless chap, why did you do such a thing? I will punish you severely." Thereafter it punishes the wrongdoer with a stick. "Don't take me lightly, your bones will learn what is proper and what is improper!" This *Vámadeva* is the exact opposite of *Dakṣiṇeshvara*.

The face next to *Dakṣiṇeshvara* is called *Iishána*. It says, "Look, my child, follow this path. If you follow any other path, it will bring you only sorrow. Don't make such a mistake. *Prakṛti* will never pardon you. The result will be disastrous." *Iishána* clearly states the consequences of misdeeds and gives a few pieces of advice. You may experience *Parama Puruśa* either in the form of *Dakṣiṇeshvara* or in that of *Iishána*.

And on the left, the face next to *Vámadeva* is called

Kálágni. Kálágni says, "Severe punishment is awaiting you. Your bones will be broken. Stupid! What nonsense are you doing?" In this way Kálágni scolds and threatens to punish, although it does not actually carry it out. Kálágni tries to rectify wrongdoers by creating fear in them, not by actual punishment. When someone becomes extremely angry we call him *agnisharmá* [red as fire].

The face in the middle is called Kalyáñasundaram. This face says, "Come, dear child, and sit beside me. I hope you are quite well." This is the role of Kalyáñasundaram. Thus human beings want only Kalyáñasundaram.

With these five faces the Supreme Entity is watching the movement of each and every human being. He takes steps according to the particular situation. In the Vedas there appears the following prayer:

*Asato má sadgamaya tamaso má jyotirgamaya;
Mrtyormámrtamgamaya ávirávirmayaedhi.*

* * *

*Rudra yatte dakṣiṇam mukham;
Tena mām páhi nityam.*

"O Lord, take me from this ever-changing world to immortality. Lead me from darkness to light, from the world of death to the world of immortality, from the world of despondency to the world of joy, and, O Lord, come and manifest Yourself in me. O Rudra, with Your Dakṣiṇeshvara face on the extreme right, protect me always. Make me vigilant, so that I will never make any omission mistake and you will never have occasion to scold me."

So this is His *srśtīlīlā* [play of creation], His *sambhūti*. Behind each of His *sambhūtis* there is a particular wave of energy coming from Him. No one is neglected.

*Sama plushinā sama mashakena sama nāgena sama
ebhistribhirlokaeh.*

[*Parama Puruśa* looks upon a white ant, a mosquito, a mighty mammoth and the three worlds with impartiality.]

Samaplushinā. The word *plushinā* means “white ant”. An anthill made by white ants is called *valmiika* in Sanskrit. The sage around whose body the white ants once made a hill became named “*Vālmiiki*”. He was so still when engrossed in silent, deep, spiritual meditation that white ants had sufficient time and opportunity to build an ant hill around his body.

Samamashakena. *Mashaka* means “mosquito” or any tiny creature. *Samanāgena*. The word *nāga* has three meanings: “python”, “mammoth” and “mountain spring”. *Parama Puruśa* has equal love and affection for white ants, mosquitoes and mammoths. Even though a mammoth has a huge body, *Parama Puruśa* shows no special partiality for it. He is as concerned about a tiny mosquito as He is about the entire universe. Although this vast universe, along with the so-called heaven and the so-called hell and this world of mortals, is so complex and vast, *Parama Puruśa* does not devote any extra time to it, nor does He devote any extra time to the tiny ant. Behind every *sambhūti* there functions a particular force assigned by *Parama Puruśa*. According to scriptures this force is called *deva*. *Deva* means a special manifestation of divine power, a special effulgence radiated.

from *Parama Puruśa*. Thus no entity should be hated, and none is insignificant.

*Dyotate kriidate yasmádudyate dyotate divi
Tasmáddeva iti proktah stúyate sarvadevataeh.*

—*Yájiñavalkya*

[The vibrational manifestations emanating from the Supreme Nucleus are known as *devatás*, and these *devatás* address that Supreme Nucleus as *Deva*. He with His powers vibrates the entire universe, makes the entire universe dance; and He by dint of His occult and supra-occult powers brings everything back onto His lap.]

Sarvadyotanátmaka akhańda cidaekarasah.

— *Shamkara*

[Supreme Consciousness exists in the form of an unbroken flow of cognition, the supreme source of all kinds of emanative vibrations.]

The collection of all vibrations constitutes this universe. The existence and progress of this universe depends on the clash and cohesion of these vibrations. This process brings about some kind of disequilibrium in the *sambhúti*s at a certain stage. That is, the imbalance in collective life becomes something that cannot be corrected by any one *sambhúti*. Let us suppose five thousand million people live in a particular place. Each of them is a *sambhúti* of *Parama Puruśa*. Suppose that with the passage of time (a change in the time factor) they lose their vitality, they become involved in internecine battles, and pessimism strikes deep in their hearts and creates disillusion and disappointment. This

pessimism in collective life cannot be solved by one particular *sambhúti*; it requires the appearance of a special structure through which the Supreme Entity can fully express Himself. This special manifestation is called *Mahásambhúti* ["Great *Sambhúti*"]. The role of *Mahásambhúti* is to properly guide all other *sambhúti*s and, by enforcing proper discipline, to bring about proper harmony and coordination amongst them. This special manifestation does not come within the purview of *jíivakotí* or that of *Iishvarakotí*.

Iishvarakotí is also a special manifestation of *Parama Puruśa*. Normally human beings look upon *Iishvarakotí* as an incarnation of God. Actually even *jíivakotí* is an incarnation of God, but *Iishvarakotí* is a higher incarnation.

In ancient times people imagined God in a series of advents correlated with the evolutionary flow of life on earth. The first expression of life took place in the water. Thereafter, another type of living being emerged which could live both in water and on land. Later land animals evolved, followed by a sub-human level of beings and finally by humans. More and more developed forms of *jíivakotí* and *Iishvarakotí* emerged. A medieval poet expressed this idea in sweet, lyrical verse:

*Pralayapayodhijale dhrtavánasi vedam̐
Vihita vahitra caritramakhedam.
Keshava dhrta miina shariira
Jaya jagadiisha hare.*

[You deftly rescued the book of knowledge from amid the vast waters of the deluge – that book of knowledge which

extols You as a great ship to cross this tremendous ocean of worldliness. O Lord in the form of a fish, O Supreme Entity, victory unto You.*]

Miina means "fish". So the first *sambhúti* was in the form of a fish. The second *sambhúti* was in the form of a tortoise, which could live both in water and on land.

Ksítiriha vipulatare tava tiśhati prśthe
Dharañii dharaña kiñá cakra gariśthe.
Keshava dhrta kúrma shariira
Jaya jagadiisha hare.

[This world is poised on the huge round callus formed on your vast back by bearing its weight for such a long time. O Lord in the form of a tortoise, O Supreme Entity, victory unto You.]

So this second *sambhúti* was associated with both land and water. And the third *sambhúti* was in the form of a creature which lived only on the land, but which was very undeveloped. This *sambhúti* is called *baráha avatára* [boar].

Vasati dashanashikhare dharañii tava lagná
Shashini kalañkakaleva nimagná.
Keshava dhrta baráharúpa
Jaya jagadiisha hare.

* Each of the ten verses of this poem refers to a different one of the many Puranic, or mythological, stories universally known in India. By tying them together in the appropriate order, the poet depicts in a vivid way the process of animate evolution – biological, sociological, psychic and spiritual. –Trans.

[Just as the lunar seas remain inseparably associated with the moon, and add to its beauty, this world is affixed to the tips of Your tusks. O Lord in the form of a boar, O Supreme Entity, victory unto You.]

The fourth *sambhúti* was in the form of a *narahari* [half human and half lion] an intermediate stage between an animal and a human being.

Tava karakamalabare nakhamadbhútaśhrungamí
Dalita hirañyakashiputanubhṛngam.
Keshava dhrta Naraharirúpa
Jaya jagadisha hare.

[With the sharp claws of your exquisite, lotus-like hands, You pierced the body of the demon Hirañyakashipu and ripped it to pieces. O Lord in the form of Narahari, O Supreme Entity, victory unto You.]

Narahari literally means “man and animal combined”. Then came an undeveloped human, a *vámana* [dwarf]:

Chalayasi vikramañe balmimadhútavámana
Pada nakha niira janita jana pávana.
Keshava dhrta vámanarúpa
Jaya jagadiisha hare.

[O strange dwarf, earth, heaven and hell all become hallowed by the sacred water that has washed Your feet. You outwitted King Bali when You, a dwarf, took those three gigantic steps. O Lord in the form of a dwarf, O Supreme Entity, victory unto You.]

Then more developed human beings evolved who were called *bhrgupati*:

*Kśatriyarudhiramaye jagadapagatapápanam
Snapayasi payasi shamita bhavatápam.
Keshava dhrta bhrgupati rúpa
Jaya jagadiisha hare.*

[You drenched the world with the blood of the warriors, and thus removed all the sins of the earth and eradicated the afflictions of the world. O Lord in the form of Parasurama (a *bhrgupati*), O Supreme Entity, victory unto You.]

In a later age, developed human beings emerged, who were not only physically developed but also mentally evolved. Ráma represents these developed human beings. Age after age, this evolution continued:

*Vitarasi dikśu rañe dikpati kamaniiyam
Dasamukhamaoli baliim ramañiiyam.
Keshava dhrta Ráma shariira
Jaya jagadisha hare.*

[You distributed splendid offerings – the ten heads of Rávaña – and thereby satisfied the desires of the presiding deities of all ten directions of the world. O Lord in the form of Ráma, O Supreme Entity, victory unto You.]

Then humans developed further. They evolved methods of agriculture, they established an orderly family life, they learned how to build houses. Balaráma represents these

developed human beings. He was a great civil engineer who built the city of Dwaraka. (The old capital of Shrii Kṛṣṇa was in Mathura. Kṛṣṇa's cousin Jarásandha, the king of Magadha, was a notorious man who attacked Mathura again and again. For that reason Kṛṣṇa shifted his capital to Dwaraka; between Mathura and Dwaraka stretched the vast desert of Rajasthan, which the army of Magadha could not cross.) Balaráma was also proficient in agriculture and town planning.

*Vahasi vapuṣi vishade vasanaṁ jaladábham
Halahati bhiiti militayamunábham.
Keshava dhrta Haladhara rúpa
Jaya jagadisha hare.*

[You wear silken robes that derive their colour from the blue glow of the River Yamuna blue due to its terror at the thunderous blow of that plowshare You wield with Your giant body. O Lord in the form of Shaṁkarśaṅa Balaráma, O Supreme Entity, victory unto You.]

In the final phase of development [intuitively-developed] human beings emerged. Buddha represents the developed humans of the developed age.

*Nindasi yajiṇavidherahaha shrutijátam
Sadayahrdadarshita pashughátam.
Keshava dhrta Buddha shariira
Jaya jagadisha hare.*

[O merciful Lord, you condemned the custom of sacrificing animals, knowing well that it is a ritual much praised in the Vedas. O Lord in the form of Buddha, O

Supreme Entity, victory unto You.]

Thereafter, in order to destroy sin, weapons are necessary.*

If sinners are free from fear of retribution, they do not follow the right path. *Vinu bhaya hoi na piriiti* ["Where there is no fear there is no love"].

Mleccha nivaha nidhane kalayasi karaválam

Dhúmaketumiva kimapi karálam.

Keshava dhrta Kalki shariira

Jaya jagadisha hare.

[You wielded your dreadful sword, blazing like a comet, in the destruction of the unrighteous. O Lord in the form of Kalki, O Supreme Entity, victory unto You.]

In *Ishvarakoñi* we find the abundant expression of the power of *Parama Puruśa*. There are differences in this power among different human beings; so the different kinds of human beings are called *kalávatára*, *añśhávatára* and *khañdávatára* [different degrees of *avatára*, none of them complete]. But note that Shiva and Krśña are not mentioned as *avatáras* of the Supreme. Hence the most significant part of the *shloka* is *Keshava* dhrta*... "Keshava came in these

* In the *shloka* to follow, we will find that *Parama Puruśa* is due to come "in the form of Kalki." Kalki is the *avatára* of *Kali Yuga*, the Iron Age. His iconography features an array of weapons. Though mythological, in the qualities he displays he is roughly equivalent to *Ishvarakoñi*. —Trans.

forms” which implies that Keshava Himself is not one of this sequence of *avatáras*.

Shiva and Krśna are *Mahásambhúti*s. They came to earth to correct the disorder among the other *sambhúti*s. *Mahásambhúti* signifies an unlimited flow of intellect, wisdom and learning. There cannot be any comparison between *sambhúti* and *Mahásambhúti*. By evolving new systems and new ideas and ideals, and through scolding and punishment, these *Mahásambhúti*s created a new world.

About seven thousand years ago Sadáshiva came onto the earth, and about 3500 years after that Lord Krśna appeared as another *Mahásambhúti*. When the Supreme Entity appears as *Mahásambhúti*, He is not regarded as an *avatára*, rather He is called *Táraka Brahma*. The entity who brings freedom from all sorts of bondages is given the special name of *Táraka Brahma*. All the superstitions, inequities and defective social customs that have arisen in the last 3500 years, and which are impeding human progress, will be dispelled with His coming.

July 1967 DMC, Delhi
Subhásita Samgraha Part 9

* A name of Krśna; hence (as here) a term sometimes used for the unexpressed Supreme Consciousness. —Trans.

THE ADVENT OF MAHÁSAMBHÚTI

I will narrate a *shloka* [couplet] from the *Shriimad Bhagavad Gītā*:

*Yadā yadā hi dharmasya glānirbhavati Bhārata;
Cābhyutthānamadharmasya tadātmānamī srjāmyāham.*

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

What is the meaning of *yadā yadā*? What is the meaning of *yadā*? *Yadā* means “at the proper moment”, “at the most opportune moment”. What is the proper moment, what is the most opportune moment? You know, for each and every job, for each and every duty, there is a best period, and that is the opportune moment. You have a particular time for transplantation of paddy seedlings, and a particular time for harvesting. And that time, or those times, are the most opportune moments for those particular jobs.

Here the Lord says:

*Yadā yadā hi dharmasya glānirbhavati Bhārata;
Cābhyutthānamadharmasya tadātmānamī srjāmyāham.*

He says that “Whenever there is degradation of dharma and development of *adharmā*, rule of *adharmā*, regime of *adharmā*, then, and in that particular moment, I recreate Myself.”

Now, what is the proper moment, what is the most opportune moment? As you know, in this universe of ours

nothing moves – no force, no expression, no manifestation, moves – along a straight line. The movement is always pulsative; the movement is always of systaltic order, order of pause and start. There must be a stage of pause, and another stage just following the stage of pause – a stage of movement. And in each and every order of our individual and collective movement, all impurities, all degrading elements, all filths, accumulate in the phase of pause; and they are destroyed in the phase of movement. In our collective life there are similar small pauses and small periods of speed. But in our collective life, sometimes after a long span, after a long span of thousands of years, millions of years, there comes a certain special type of pause and speed. Generally the pauses and speeds that we find, and the accumulated filths that we get in the phase of pause, are properly cleared, and proper speed is given to the society by the great persons of the society, by the great personalities. In our philosophy, I have used the word *sadvipra* for those great personalities. But after a long span, when this phase of pause comes, and so many filths accumulate, so many impurities accumulate, it becomes difficult for the *sadvipras* to tackle the problem. It goes beyond their capacity to solve the problem. Under such circumstances, service from a greater personality is required. And just to give a proper medicinal dose to that society – that society will become just like a stagnant pool of water – *Parama Puruṣa* sayeth in this *shloka* that “I come.” When *Yadā yadā hi dharmasya glānirbhavati Bhārata* [“O Bhārata, at a time when dharma is distorted and *adharma* is ascendant”].

Addressing Arjuna, He says “Bhārata”. “Bhārata” here means Arjuna. The word *bhārata* comes from two Sanskrit root verbs: *bhr* and *ta*. *Bhr* means “to feed”, *bharaṇa*. *Ta*

means “to expand”, “to develop”. *Bhr + al = bhara*, which means “feeding entity”. And *tan + dá = ta*. *Ta* means “expanding entity” that helps you in your all-round expansion. So *bharata* means “the entity that feeds you and helps you in your all-round development”. *Bha, ra, ta*. And *bharata* plus *śna, bhárata*, means “pertaining to *bharata*”.

This land of ours [India] is known as *Bháratavarśa*. In Sanskrit, the word *varśa* has three imports: One meaning of *varśa* is rainy season; another meaning of *varśa* is “year”. 1979 is a *varśa*. And the third meaning of *varśa* is a *desha* [country] that can be identified, that can be properly demonstrated or pointed out. That one is signified in “*Bháratavarśa*”. “*Bháratavarśa*” means “the country that feeds you as well as as helping you in your all-around development”.

Here “*Bhárata*” means a king. Arjuna was a king. So he is “*Bhárata*”, because it was his duty to feed his people and to help his people in their all-round development. Addressing *Bhárata*, addressing the representative, Lord Kṛṣṇa says that “Whenever there is degradation of *dharma* and wherever *adharmā* becomes prominent, becomes the dominating factor, and under such circumstances it becomes difficult for the *sadvipras*, the developed personalities, to tackle the situation, and under such circumstances I find no alternative but to come over here – *tadātmānamī sṛjāmyāham* – ‘under such circumstances I create myself.’”

Now, what is *dharma*? Kṛṣṇa says: “Whenever there is degradation of *dharma*, deprivation of *dharma*, degeneration of *dharma*...” So first we should know what *dharma* is. There are four synonymous words in Sanskrit: *dhṛti, dhāraṇam, dhāraṇā* and *dharma*. *Dhṛti* (*dhr + kṛin = dhṛti*) means “that holds an object”, that is, “holder”, “holding entity”. All your

activities, all your physical or psychic manifestations, are held or controlled by dharma, are controlled by a particular wont, a particular characteristic; and that particular wont, that particular attribution, is known as dharma.

For animals, there is a certain dharma. For human beings there is a certain dharma. And each and every entity will have to adhere to the codes of dharma, to its own code of dharma. And under no circumstances should a man or should a living being or should an inanimate being deviate from the path of dharma.

*Shreyán svadharmo viguñah paradharmát svanuśñhitát;
Svadharme nidhanam śhreyah paradharmo bhayāvahah.*

[It is better to follow one's own human dharma, even if it lacks in some qualities, than to follow the dharmas of other beings. It is better to die as a human being than to live as an animal.]

“A man should die as a man, but must not encourage the propensities of animality.” *Svadharme nidhanam śhreyah* – “it is better to die as a human being, but not to live as an animal.” *Paradharmo bhayāvahah* – *paradharma* means “that which is not the dharma of human beings”.*

18 February 1979, Bangalore
Ānanda Vacanāmrtam Part 8

* The second half of this discourse, which has less relevance to the topics of Kṛṣṇa and the Gītā, appears as “The Ten Characteristics of Dharma” in *Ānanda Vacanāmrtam Part 8*. –Trans.

TÁRAKA BRAHMA

Consciousness in the psycho-physical unit structures gets manifested in the process of *pratisaiñcara* when *Puruśottama* by His *ota yoga* associatively reflects on the unit psychic plate. It is through this process, *pratisaiñcara*, that the Ever-Merciful elevates each creation of His by the force of *Vidyámáyá*. As already discussed, the physical and psychic clash and the attraction of the Great cause psychic dilation, and ultimately the unit psychic body can attain its final liberation or *mukti* by its spiritual sadhana. Different unit minds exist at different levels and experience varying degrees of His love and proximity depending upon their progress in the process of *pratisaiñcara*. The auspicious day with infinite *ánanda* descends, and all the bondages of *Prakṛti* shatter down when *Brahmatva* is attained.

Such individuals set the ideal for humanity and, in turn, humanity starts paying homage to them. Such elevated beings can and should only be called *Mahápuruśa*, meaning thereby elevated psychic beings. Unto their holy feet, one can offer the flowers of devotion and aspiration, but they desire no crude earthly flowers and offerings.

The advent of *Mahápuruśa* is misinterpreted as incarnation. Incarnation is an illogical hypothesis. The whole universe being created out of Him and by Him is His incarnation. The term *avatára* means a “derivation”, and the application of this term to individual units who are far advanced in the process of *pratisaiñcara* is a misleading misnomer. It is illogical to consider that the Macrocosm metamorphosed Himself directly into some unit structure, mostly as a human being. Human beings are the most

evolved individual units as a class in His creation, and every stage of the elevated psychic *Mahápurúsa* is the result of *saiñcara* and then *pratisaiñcara*. It is a gradual elevation and not an abrupt descent or occurrence.

Logically speaking, therefore, it will be correct to designate any unit consciousness as incarnation of God or to say that the Messenger of God traverses the path of *saiñcara*, goes through a process of evolution and importance, and through psychic dilation in the process of *pratisaiñcara* reaches different stages of elevation. The incarnation theory, or *avatáraváda*, however, hypothesizes that the incarnated being is the direct descent of the Almighty, the rest of His creation remaining unexplained as to its source of origin.

The word *avatára* [derives from *ava - tr*, which means] “descend”, “derive” or “degenerate”. The incarnated being, according to this dogma of degeneration of *Puruśottama*, cannot have an equal status with *Puruśottama*. When the psychic status of a created being assumes sameness with the Cosmic Entity, the unit psychic entity actually merges into the Cosmic Mind leaving no dualism. Hence how can any equal status with *Puruśottama* be imagined existing as a separate entity in any stage within *Brahma Cakra* (the collective name of *saiñcara* and *pratisaiñcara*)? The whole theory of incarnation or *avatáraváda* is, therefore, not convincing and rational for an intellectual analysis.

Behind the superstitious belief of *avatáraváda* lies one more social current created by a class of vested interests. Inquisitiveness and reasoning is a natural impulse in human beings. Due to certain pressing circumstances or intellectual renaissance there was a reaction against the illogical faiths and superstitions prevalent in society. These superstitions provided a strong basis for exploitation of society by

intellectual parasites who had learnt to live on the blood and labour of others. To maintain their domination through a system of superstitious belief, these parasites invented means to curb this growth of reaction and intellectual rationalism and presented to the mass a sentimental appeal. Any command, rational or irrational, was enforced on society with so-called divine force by enunciation of the incarnation theory. Corruption was perpetrated in the name of God and all those raising their heads against such commands or preachings were called reactionaries, atheists, and curbed drastically. "Give the dog a bad name and hang it," was their motto. They went to the extent of manipulating, polluting and misinterpreting even the precious writings of many great philosophers whose work had been respected as religious treatises from ancient times – all with an ulterior motive, to get their interests served.

Táraka Brahma

In *Brahma Cakra* there is no uniformity of flow. The speed of the sentient force is greater than that of the mutative, and the mutative has more speed than the static. Thus in the beginning of sañcara the speed is greater. Similarly, after elevation, under the influence of the sentient force or reaching *sámánya deha* (a stage beyond the *hirañmaya kośa* where the unit mind experiences only the sentient force), the speed is greater. The speed of the unit mind far exceeds the normal flow in the Cosmos, and it gets accelerated if the unit mind as a result of spiritual practice tends itself towards the Nucleus Consciousness.

Since the beginning of creation humans have been aspiring for this merger with the Nucleus Consciousness. The non-uniformity of speed changes the movement of the

unit mind to an elliptical force, and the motion changes to oval from circular. They get merged in *Puruśottama* who aspire for Him as the ultimate destiny, but those who aim at *mokśa*, where sadhana is the complete surrender of self into That (*Nirguña Brahma*, the Objectless Consciousness), get out of this *Brahma Cakra* by a tangential touch. At this point of tangential touch is the abode of *Tāraka Brahma* (who resides within the scope of both *Nirguña* and *Saguña Brahma*). *Tāraka Brahma* is a concept of Tantra.

In Tantra the whole creation is known as *sambhūti*. When *Tāraka Brahma* by His own will takes the help of the five fundamental factors (the *pañca bhūtas*), His physical entity comes within the scope of *Saguña Brahma*, otherwise He is *Nirguña Brahma*. When *Tāraka Brahma* takes the assistance of the five fundamental factors, according to Tantra it is called His *Mahásambhūti*.

In Tantra sadhana or in Ananda Marga sadhana one whose goal is *Puruśottama* merges in *Saguña Brahma*, and one who aims at *Nirguña Brahma* becomes surrendered into the Objectless Entity. It is only in Tantra that the sadhana of *Tāraka Brahma* has been specially defined distinct from the sadhana of *Nirguña* and *Saguña* and has its own peculiarity. Theoretically speaking, *Saguña Brahma* has infinite *saṃskāras*, and so for an infinite time to come *Saguña Brahma* will continue to enjoy the fruits of Its own past actions. *Nirguña* is the Objectless Entity with no action or derivation, but *Tāraka Brahma* is the middle point and can fulfil the function of both. He guides, loves and favours His affectionate sons and daughters. His children say that He cannot live without loving them and address Him, "O our great Father, our affectionate Mother, our All, we remember Thee, we adore Thee. O Witnessing Entity, we offer our

homage to Thee, Thou art the only rescue in this crude worldly ocean, so to Thee we surrender ourselves.” This complete surrender is the *summum bonum* of all spiritual sadhana, which only can lead to Him from where decline is not even imaginable. Really blessed is one who has attained this complete surrender unto Him, like the piece of salt which went to measure the depth of the ocean – but a momentous divine jerk and an attraction occurred and the bit of salt was lost, no one knows where.

(*Táraka Brahma* is not a figure of philosophy – it is a creation of devotional sentiment.)

1 June 1959, Jamalpur
from “Átman, Paramátman and Sádhaná”
Idea and Ideology

SADVIPRA, TÁRAKA BRAHMA, SADÁSHIVA AND SHRII KRŚŅĀ

In individual and collective life, changes are constantly taking place: minor changes frequently and major changes intermittently. Primitive human beings came onto this Earth about 1 million years ago, but the present human beings had their origin only about 100,000 years ago. The pace of human progress these last million years has been very slow: humans advanced at barely a snail's pace. It took those primitive people hundreds of thousands of years to discover fire; and hundreds of thousands of years more to invent the bullock cart. Many ancient civilizations have disappeared from the annals of history simply because they could not invent the wheel. They were able to invent the boat, but as they had not invented the wheel, they could not make carts and chariots. For this reason, the Mayan civilization of South America had its downfall. The speed of social progress in those days was very slow and only began to accelerate during the last 15,000 years, after the composition of the *Rgveda*. The history of these 15,000 years of progress can be considered as the real history of human civilization.

Generally, humans adapt themselves to minor changes through individual or collective endeavour. Sometimes, if the need arises, they cause minor changes themselves and progress accordingly. Whenever one or both of these two situations occurs, that is, when people feel the necessity to introduce minor changes to adapt themselves to the changed conditions, various leaders emerge who guide the society. In

ancient times, these leaders were called *rśis*. Many such leaders lived in past, many are living in the present, and many will live in the future, because changes are sure to come in human society. Whatever is created, will certainly move ahead through changes. Everything which exists in the universe will certainly have to undergo change. When the difference between the two forms, past and present, becomes too vast, we say that the past is dead and gone.

Death is also a type of change in which the present form seems to lose its link with the past. Suppose there is a small baby. When it grows into a boy a distinct change occurs, but we understand nevertheless that the same baby has grown up into a boy. In due course, the same boy becomes a youth, the youth a middle-aged man and, after a certain period, the middle-aged man becomes an old man. We can divide a person's life into different stages of growth in this way. But when the same old man is reborn as a child, the difference becomes so vast that one fails to discover the link between the two lives. Thus, death is a change, and rebirth is also a change.

A study of history reveals that minor changes take place continuously, and major changes occur at longer intervals. Before the discovery of fire, the ancient human beings used to heat things with the scorching rays of the sun. Much later, when fire was discovered, it was considered a major change in human history. When the ancient humans first invented the bullock cart it was considered as a sign of far-reaching scientific progress.

We can roughly say that civilization first started sprouting after the prehistoric age of the human race, that is, from the days of the first composition of the *Rgveda*, about 15,000 years ago. A major change took place during the days of

Lord Shiva towards the end of the Rgvedic period (which lasted 10,000 years).

Human life is characterized by various kinds of expressions – people eat and drink, wear clothes, sing and dance, build houses, undergo medical treatment, and so on – which are collectively known as culture. Any one of these expressions is not culture; culture is the sum total of them all. Sadashiva wanted to systematise all those expressions of human life – dance, music, medicine, civilization, in fact, every aspect of life. This was a big change, a revolutionary change. Nothing like it had ever taken place before. Such far-reaching changes are not easily brought about by ordinary leaders or *rśis*. Those who help people adapt themselves to the changed situation, I have called *sadvipras*. But the one who actually initiates the major change is called a *Mahásadvipra*. *Sadvipras* know how to lead people in perfect adjustment with the changed circumstances, and guide them along the right path.

So, the initiation of a revolutionary change is not the work of a *sadvipra*, but the work of a *Mahásadvipra*. *Mahásadvipra* is the philosophical term; in the scriptures he is called *Táraka Brahma*. Sadáshiva was one such *Táraka Brahma* – a versatile guide in all aspects of human life. In the post-Shiva period, however, the speed of social progress eventually slackened. It lost its momentum, and degeneration set in. The various parts of the social machinery became rusty. The situation demanded the advent of another great personality who was capable of pushing the society ahead and leading the people along the right path. Thus, about 3,500 years ago another great leader emerged – Sri Krśna. He also caused a big change in the society and infused a tremendous wave of social progress.

One may ask whether Sadáshiva alone brought about these major changes in the society. No, certainly not! He was assisted by numerous *sádhakas*, devotees, intellectuals and ordinary people. In the scriptures, they are known as Shiva's *gaṇa*. It is said that other gods and goddesses were decorated with various kinds of ornaments – some wore ear-rings and crowns, others carried conches and lotuses and weapons such as discuses and clubs – but in the case of Shiva, His ornaments were His devotees who worked tirelessly to build the society according to his instructions.

What happened during the days of Sri Krśná? He, too, brought about a revolutionary change in the society. Those who assisted Him in the revolutionary task were not necessarily wise and intellectual people; nor were they all well-versed in all the scriptures. Many of them were ordinary members of society. But it is a fact that they were ardent devotees and sincerely worked for the welfare of humanity under the directions of Sri Krśná (Vraja). Their wealth was their love for their *Iśta* (Goal); their devotion to Krśná. And because of their devotion they became successful in their lives. People achieve more with their sincerity than with their knowledge.

This age, too, has undergone a marked change. Various kinds of problems have arisen in the society of today. New types of preparations – mental, physical and all-round preparations – are necessary to cope with the present situation. Corruption and degeneration have entered the minutest pores of the social body. The honest people will have to work towards a major change by fighting unitedly against this adverse situation. To succeed in this task, however, people will have to make thorough preparations. Just as one needs to make preparations before doing a bad

action, one must also make preparations before doing a good deed. Good people will do good deeds.

There is a preparatory stage before each action. In fact, long preparations have been going on, and today, change has become inevitable. The situation brooks no further delay. About 3,300 years have passed since the days of Lord Krśña, and about 7,000 years have passed since the days of Shiva. The people of today will have to become prepared just as they were in the past. They will have to plunge themselves into a new battle with a new ideology to bring about the total well-being of the human race.

When a major change took place in the past, such as in the days of Shiva and Krśña, a new philosophy, a new way of life, a new light inspired people to move along, and that is why they could accomplish their task in an incredibly short time. To bring about a major change, fight is inevitable, be it short or protracted. When people fight under the inspiration of a mighty personality the task is accomplished within a short period. The people then decide, after deep thought, what the main problems confronting society are, and then make necessary preparations to solve those problems. Once they are prepared, they can attain success very quickly.

Human society today must be viewed with a universal outlook and not in a sectarian way. We must resolve all problems, major or minor. We must start the work of solving the major problems immediately because the need to bring a change in the society has already come. The more we delay the more the darkness will linger. Today a new philosophy, a new form of humanism, a new form of socio-economic thought has already come, with the sole intention of promoting collective social welfare.

That is why I advise you not to waste your time any longer. Utilize your time in worthwhile pursuits. It is said, *Shubhasya shiighram ashubhasya kálaharaṇam*. Before starting a noble task you need not consult the almanacs or the positions of the stars; start it immediately. But when you want to do something harmful, try to delay it for as long as you can. With the passing of time, and a change in mentality, you may decide not to do it any more.

While you are executing your noble task do not waste your time. In this practical world, in this relative world, the most valuable relative factor is time. Once the time has passed and gone, it does not return again, so never misuse time. May you prosper. May victory be with you.

17 January 1979, Bangaon

Ānanda Vacanámrtam Part 8

THE COMING OF TÁRAKA BRAHMA

Last night during DMC I said that neither the tempus eternal nor nature nor fate nor accident nor the quinquemental factors are the Causal Matrix, and therefore they cannot be accepted as the object of ideation. Not only that; they are not perfect in themselves, but even if these entities come in tactual proximity with one another – even under such circumstances – they cannot be accepted as the goal of human life.

You see, if the tempus eternal comes in very close proximity with nature, even then we get nothing concrete, nothing adorable. And as you know, nature functions within the scope of the tempus eternal. So even if this tempus eternal comes in closer contact with nature or any other factor, we get nothing new, nothing fresh, nothing adorable. And accident, all accidents, take place within the scope of the tempus eternal. There is nothing new in accident. That is, it constitutes no philosophical addition. And fate, what is fate? Fate is the unquenched reaction, unsatisfied reaction. When action is done, it is within the scope of the tempus, and when reactions take place, that is also within the scope of the tempus. The quinquemental factors – they are the apparent cause of the tempus. So wherever there is the tempus or there is so-called fate or so-called accident, the quinquemental factors are there. So their mutual touch or combination doesn't make – does not create – anything noble that can be accepted as the Desideratum of human life.

“Desideratum” is a singular word, and I said the plural term “desiderata” should never be used. Because the Desideratum is a singular one. And that one is *Parama Puruśa*.

Now when *Parama Puruśa* directly or physically comes in contact with these factors, what happens? *Parama Puruśa* is beyond the periphery of the tempus, but when He comes in contact or comes within the jurisdiction of the tempus, what happens? Do we get something new then? *Parama Puruśa* is beyond 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 Puruśa* has become *Táraka Brahma*. Under such circumstances He comes here on a particular date, leaves this earth also on a particular date, takes the birth of His quinquemental body, the 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 *Táraka Brahma*.

Now why does He come in contact with the quinquemental factors? Why does He come within the jurisdictions of the temporal-spatial-personal factors, these three fundamentally-related factors? What is the cause? There are two reasons. One thing is, the human intellect may get satisfaction after coming in psychic contact with the Impersonal Entity, but the human heart is not satisfied with that Impersonal Entity. The human heart wants something closer, something more sentimental, something more

pleasing. And that's why just to satisfy, just to give pleasure to, His progeny, He comes within the scope of these relative factors. *Parama Puruśa* becomes *Táraka Brahma*. And the second reason is that in this created world, in this universe, each and every progress is a progress through clashes and cohesion. And human beings must have sufficient intellectual stamina to move forward, fighting against all those pebbles of obstacles. When the human intellect fails to do something new in helping society to move forward, *Parama Puruśa* finds no alternative but to bring Himself within the scope of the temporal-spatial-personal factors just to guide the depraved and degenerate human society. So these are the two reasons.

Now when the society is in a degenerate or depraved condition, where fissiparous tendencies dominate, where the static principle dominates, it becomes impossible for *Parama Puruśa* to remain unaffected or unassailed by human sentiments and human cries and human demands. Then and then only does He come in the form of *Táraka Brahma*. *Táraka* means "The Liberator." And that *Táraka* is the *Bábá* of the created world. For Him devotees sing, *Bábá náma kevalam*.

13 May 1979 evening, Fiesch, Switzerland

Ánanda Vacanámrtam Part 12

The Guru
in the Light of Social Scripture

The one formless, beginningless and infinite Parama Brahma (Supreme Consciousness) is the only entity to be attained by living beings – That alone is Jagat Guru (the Supreme preceptor), That alone has revealed Brahmavidyá (intuitional science) to us through the medium of the name and form of Anandamúrtijii. Unit beings must be made to appreciate Its majesty.

THE GURU IN THE LIGHT OF SOCIAL SCRIPTURE

GURU: "BRAHMA IS THE GURU"

Guru: We [can derive] the word *guru* by adding the suffix *uñ* to the verbal root *gur*. The word *guru* [so derived] means many things.

1. One meaning of the word *guru* [so derived] is "heavy".
2. *Guru* also means "grave in idea", for example, *gurugambhiira*.
3. *Guru* also means "weighty in terms of language" – such as in the word *gurucañdálíi bhásá* ["language in which Sanskrit words (weighty words) are mixed up with colloquial words"]. For example: *Khyátandáser bháryá yini asúryaspashyá chilen tini chilen ek namberer be-ákkile* ["The wife of Khyátandása who was never sighted by anybody (literally 'never sighted by the sun') but was foolish number one"]. Here *asúryaspashyá* ["never sighted by the sun"] is a weighty word and *be-ákkile* ["foolish number one"] is a light word. So *gurucañdálíi dośa* [the grammatical mistake of using incompatible words] is present in the sentence.
4. Another meaning of the word *guru* is "heavy" [in a literal sense]. *Soñár saunje tulo tulonái hay ná. Soñá guru, tulo laghu* ["There can be no comparison between gold and cotton. Gold is heavy, cotton is light"].

5. Another meaning of the word *guru* is *diirgha* ["long"] or *pluta* ["extra-long"] referring to a sound. Generally a one-*mátrá** pronunciation is called a short pronunciation, a two-*mátrá* pronunciation is called a long pronunciation, and a word having two-and-a-half or three or more *mátrás* is called an extra-long pronunciation. While learning the Vedic language it is extremely necessary to have a knowledge of *hrasva-diirgha-pluta* ["short, long and extra-long"]. It is not possible to learn the Vedic language without learning the *guru* [long and extra-long] pronunciations.
6. Another meaning of the word *guru* is "honoured".
7. Another meaning of the word *guru* is "one who cannot be ignored under any circumstances".
8. Another meaning of the word *guru* is "one from whom something has been obtained as a gift". In this sense all those who have given education, who have taught something about the practical world, who have taught the spiritual philosophy, who have taught the practice of meditation, are also *gurus*.
9. *Guru* also means "the five fathers":

Vidyádátá-annadátá-janmadátá tathaeva ca.

Kanyádátá-bhayatrátá paiñcaeva pitarah smrtáh.

* A *mátrá* is a unit used for measuring the length of a syllable in a Sankrit or Vedic verse. —Trans.

“One who has given me education, one who has brought me up with food and clothes, one who is my worldly father, one who has given away his daughter to me (that is, my father-in-law), and one who has saved me from danger – all these five should be worshipped as ‘father’.” They are all gurus.

10. *Guru* also means “the five mothers”:

*Rājapatnii-gurupatnii-mitrapatnii tathaeva ca.
Patniimatá svamatá paiñcaeva mātarah smrtāh.*

“The king’s wife (the queen of the land), the wife of my guru, the wife of my friend, the mother of my wife (that is, my mother-in-law), and my own mother who has given birth to me – all these five should be considered as ‘mother’.”

The feminine form of *guru* is *gurvii* (*guru* + *uñiis*). According to some people, mothers are not five but seven. They add the motherland and the cow to the above five. But according to some others, again, since the motherland and the mother cow do not have human forms, they cannot be considered as mothers.

11. According to the Vedas, mythologies, history, different kinds of *kāvya* [poetry], philosophy, the *Dharmagītā* and the *Gurugītā*, *Brahmaeva Gururekah náparah* – “The Guru is *Brahma*, *Brahma* is the Guru;” each is identical to the other.

The spiritualists of India have been saying since ancient times that although the guru is identical with *Brahma*, if I see them as different entities, and if both appear before me, I shall first do *prañāma* [salutation] to the guru, because I know him, and do *prañāma* to

him as guru. Then the guru will say, "This Entity whom you see with me is Govinda, do *prañāma* to Him." It is only then that I will recognize Govinda as Govinda and do *prañāma* to Him. So if the guru and Govinda come together, one should do *prañāma* to the guru first and then to Govinda. It is said:

*Akhandamañdālakāraṁ vyāptam yena carācaram.
Tatpadaṁ darshitam yena tasmae Shriigurave namah.*

*Ajñānatimirāndhasya jñānāinjanashalākayā.
Cakśurunmiilitam yena tasmae Shriigurave namah.*

*Gurubrahmā Gururviśṇuh Gururdevo Mahesvarah.
Gurureva Parama Brahma tasmae Shriigurave namah.*

"The Guru is the one who, having encircled the manifested and unmanifested spatio-eternal circle (*bha cakra*) and enshrined in the *Cinmaya Pada* [Supreme Rank of Consciousness] of the Supreme Entity, the *Parama Tattva* [Supreme Factor], shows [me] that *Cinmaya Pada*. I offer my salutation to Him.

"The Guru is the one by whom the eyes of the human being blinded by the darkness of ignorance are opened, and his vision is unfolded, using a stick (*shalākā* or *kāthī*), that applies the collyrium (*ainjan* or *kājal*) of spiritual knowledge. I offer my salutation to Him.

"The Guru is the one who is the underlying factor of the three aspects (*bhāva*), in which three aspects He, as *Parama Puruśa*, controls the universe as the Creator, the Preserver and the Principal Entity of the ultimate end of all the existences. *Parama Puruśa*

permeates His Supreme Rank (*Parama Pada*) in the universe in the form of Guru. So that Guru is the Supreme Brahma. I offer my salutation to Him.”

*Nityam shuddham nirabhāsam nirākaram niraiñjanam
Nityabodham cidānandam Gururbrahma namāmyaham.*

“I offer my salutation to *Brahma*, in the form of Guru, who is ever guiding humankind on the right path from beginningless time to endless time, who is above all manifested realities, who can never be confined within the limits of any form, who cannot be depicted in terms of virtues and vices, who eternally illuminates the supreme stance, and who is enshrined in the original seat of self-realization.”

*Nityānandam paramasukhadam kevalam jñānamūrtim.
Viśvātīitam gaganasadrśham tattvamsyādīlakśyam.
Ekam nityam vimalacalam sarvadhīśakṣībhūtam.
Bhāvātīitam triguṇarahitam Sadgurum tvam namāmi.*

“*Ānanda* is of two kinds. One is *līlānanda* [the bliss of the “playful stance” of *Parama Puruṣa*], which is manifested in the external world. The other is *nityānanda* [the bliss of the eternal stance of *Parama Puruṣa*] which is effulgence in bliss. The one who is that *nityānanda*, who is the giver of the supreme bliss, who is knowledge personified, who lies beyond the universe (that is, is beyond the forces of *tamoguṇa* [the static principle]), who is open like the sky, who teaches the disciple ‘O disciple, the Supreme Factor about whom you read in scriptures is embedded in your own entity,’ who is above all kinds of *bhāva-abhāva*

[existence and non-existence of ideas], who resides in the world of Consciousness and who cannot be confined to the *guñabandhana* [binding principles] – I offer my salutation to that Sadguru.”

According to Tantra the word *gu* means “the darkness of ignorance”. The word *ru* that we get by adding the suffix *drú* to the verbal root *ru*, or by adding the suffix *uní* to the verbal root *rao*, means “one who removes” (*rao + aní = rávaña*, which means “one who shouts and raises a hue and cry to make his presence felt”). That is, the guru is one who removes the pall of darkness from the mind of his disciple. So it has been rightly said in *Ánanda-Sútram: Brahmaeva gururekah náparah* [“Only *Brahma* is the Guru, no one else”].

12. Another meaning of the word *guru* is “what needs special attention”, that is, what is called “important” in English.

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GURUKARAÑA: THE AUSPICIOUS MOMENT OF FIRST COMING TO THE SHELTER OF THE GURU

Gurukaraña: *guru + un + kr + lyu*. A time comes in the life of human beings when one becomes extremely eager in search of peace or one wants to get proximity with the entity of *Ishvara* by elevating one’s innate awareness. The attainment of such proximity varies from person to person according to one’s *saṁskára* [reactive momenta]. In some cases, on attaining some elevation one aspires for a still higher elevation. However, this *prashánti* [permanent

composure] or spiritual bliss is divided into a number of stages: *sálokya*, *sámiipyá*, *sáyujya*, *sárśtí*, and *kaevalya*. *Sálokya* is the stage when one develops a feeling through spiritual practice that he or she has been elevated to the same *loka* [sphere] as one's *Iśta*. The inner meaning of *sámiipyá* is, "I had already been elevated to the same sphere as *Iśta* by the grace of the guru, but now I have proximity with Him." The meaning of *sáyujya* is, "I have caught hold of my *Iśta*."

Áj holi khelba Shyám tomár sane,
Eklá peyechi tomáy madhu vane.
Shoño ohe Vanamálii bháuᅇᅇba tomár caturáli.
Háter báᅇshii kére noba avir doba caraᅇe.

[O Shyám, today I shall play *holi* (giving colour) with you, because I have found you alone in the *madhuvan* (the pleasant grove of Vrndávan). Listen, O Vanamálii (Kᅇśna), I will do away with your cunning devices. I will snatch away the flute from your hand and put coloured powder on your feet.]

And *sárśtí* is that stage when the little "I" finds itself within the big "I".

And *kaevalya* is the stage when there exists only one entity, whether we call it the little "I" (*jíivátmá*) or the big "I" (*Paramátmá*). Finally there is only one entity. *Sálokya*, *sámiipyá*, *sáyujya*, *sárśtí*, and *kaevalya* are all spiritual *siddhis* [realizations] attained through meditation. These are different stages. Some call these "branches" in place of "stages". Some consider any one of these as the absolute and derive great pleasure out of it.

For those who consider these as different stages, the stage of *sálókya* is *bháva* [immense pleasure] and the four others are *mahábháva* [greater bliss]. For those who have attained the stage of *sámiipya*, *sálókya* and *sámiipya* are *bháva* and *sáyujya*, *sárśtí* and *kaevalya* are *mahábháva*. For those who have attained the stage of *sáyujya*, *sálókya*, *sámiipya* and *sáyujya* are *bháva* and the other two are *mahábháva*. In the same way, for those who have attained the stage of *sárśtí*, the first four are *bháva*, and *kaevalya* is *mahábháva*. *Sveda* [sweating], *kampa* [shivering], *tanumotána* [relaxation of the physical body] and *cakśunimiilana* [eyes turning upward] are the external signs of *bháva*. In *mahábháva* the body lies straight like a stick or slightly shivers, and in many cases the eyes become upturned (*Shivanetra*). All these can be attained only by the grace of the Guru.

In any case, at the root of every desire or *eśañá* [spiritual desire] lies the motive to move along a path. To undertake a journey one needs a guide who will show the way, who will hold the light before one's eyes. So with the awakening of desire for the attainment of peace, with the longing for *paramá prashánti* [supreme bliss], one is brought in the contact of the guru by the force of *Shuddhámáyá* [creative force of pure illusion], or *Pará Prakrti* [the creative principle], or *Viśnumáyá* [pervasive force of Creative Principle]. The desire that awakened, the special *prakámya* [longing for the Great] that came in one's mind in this way, is called *samvit* [spiritual consciousness]. This *samvit* brings one to the door of the guru, in contact with the guru.

The guru shows the method of *sadhana* [spiritual practice], teaches the technique of spiritual elevation (*purashcaraña*), holds the lamp of knowledge up before one, and illuminates

the forward path with *diipajiṇána* [torch, that is, knowledge to take one from the darkness of animality toward the effulgence of divinity]. What a human being gets in contact with the guru is called *diikśá* ...initiality... starting from the initial stage or initiation. The meaning of the verbal root *diikś* in the Vedas is “finding the way”. We get the word *diikśá* by adding first the suffix *ac* and then the suffix *íá* to the verbal root *diikś*, the declension of which is like that of the word *latá*. According to Tantra, *diikśá* is “what enables one to obtain the light of knowledge or *diipajiṇána*, what reduces the *prárabdha* [reaping of reactive momenta]”.

*Diipajiṇánam yato dadyát pápakśayam kuryát tato
Tasmát diikśeti sá proktá sarvatantrasya sammatá.*

[The process which leads to enlightenment and the exhaustion of *saṁskáras* (reactive momenta) accumulated over many lives and which is accepted by all schools of Tantra, is called *diikśá*.]

By combining the first letter *dii* of *diipajiṇána* and by adding the suffix *íá* to *kśa* which is the first letter of *kśay* (*prárabdhakśay*), we get the word *diikśá*. The first step in the spiritual life that one makes after surrendering to the guru and on taking refuge to the guru is *gurvii diikśá*. In order to complete this process the *bijjamantra* [acoustic root] that is used to infuse the force in it is *hum* and the *bijjamantra* of *parájiṇána* [spiritual knowledge] is *aem*. It is called *vágbháva bijja* [acoustic root of speech]. In the Puranic society the *bijjamantra* of goddess Sarasvatii is *aem* and in the world of spiritual practice also the *bijjamantra* for

the guru is *aemí*. So while offering salutation to the Guru one should incant psychically, 'Aemí gurave namah'. So the first moment when one takes the refuge of the guru is called *gurukaraña*.

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GURUKÁRYA: EXECUTION OF THE WISH OF THE GURU AS SOON AS ONE COMES TO KNOW IT

Gurukárya: *Guru + kr + yat*. Many of you may know English. You must be familiar with the English verbal noun "doing" and the English noun "deed". Both are nouns. One can say "actional faculty" in place of "deed"; one can also somehow, in a strained way, use the word "action" for it. The Sanskrit word for it is *karma* (*kr + man*) ... [whose] verbal noun [is] "doing": "His doing deserves appreciation. "The Sanskrit word for this "doing" is *kárya*. Again there is another word in Sanskrit for the situation when the work is complete: *kriyá*. I hope you have now understood well the differences between *karma*, *kárya* and *kriyá*.

1. One meaning of the word *gurukárya* is "a very heavy job".
2. Another meaning of the word *gurukárya* is "a job which is almost beyond one's capacity to perform".
3. Another meaning of the word *gurukárya* is "the work that a disciple is to perform before he has been asked to do it by the guru". That is, it is not that the work is done after the guru asks one to do it; rather, if one starts the work as soon as one has understood that

the guru wishes that particular work to be done, then that will be *gurukárya*. The word *gurukarma* or the word *gurukriyá* cannot be used in this sense of *gurukárya*.

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GURUKOPA: IF THE GURU BECOMES ANGRY, NOBODY CAN SAVE YOU

Gurukopa: *guru* + *kup* + *ghaiṅ*. I have told you before that if the suffix *ghaiṅ* is added to the verbal root, *u* becomes *o* and *i* becomes *e*. The verbal root *kup* means “to be angry”. The verbal root *kup* means much more than what is meant by “displeased”. Where some damage is caused because somebody is displeased, then that kind of displeasure is called *rośa* or *kopa* [*kopa* is from the verbal root *kup*]. The difference between *rośa* and *kopa* is that *rośa* is that one’s *rośa* is noticeable on sight – on seeing somebody one can understand that the person is *ruśta* [angry] – but *kopa* has no expression; it is realized only through the eventual consequences.

There is a small river in the district of Birbhum the bed of which is narrow. But at one time there was a dense forest of sal trees near the place of its origin. The forest caused huge rainfall and as a result in the rainy season the river used to be in spate and the villagers on both sides of the banks were endangered. People named the river Kupitá [“Angry”]. The word *kopái* is derived from the word *kupitá* (*kupitá* > *kupíá* > *kopái*). There is a river named Kupitá in our Purulia District as well, colloquially called Kupiyá. Its nature is

similar. But the Kopai River of Birbhum is pretty long, while the length of the Kupiyá of Purulia District would not be much more than five or six kilometres. When there is a *grahavaeguñya* [disaster for the earth, caused by the stars], don't we say, *Shañir kope páreche ... Shañir rośadrśtite páreche* ["Our planet has fallen victim to the wrath of Saturn!"]? Although there is little difference between the meanings of the two words *rośa* and *kopa* in Sanskrit, both the words are extensively used. While describing the properties of *hartuki* [myrobalan] it is said:

Haritakih manuśyáñám máteva hitakárinii
Kadácit kupyate mâtá nodarasthá haritakih.

"To a human the myrobalan seed is as beneficial as a mother. But while the mother is sometimes angry with her child, the myrobalan seed once eaten is never angry [never does any damage to the body]."

The word *gurukopa* has two meanings. One meaning is "the anger of the guru". Generally the guru is sometimes displeased with the disciple, but is rarely angry with him. Moreover it is not advisable [to cause] the guru to become angry. According to mythology, Lord Shiva told Ravana: "Look, your guru, Vashistha, is a man of quiet nature. You should never make him angry or wrathful under any circumstances. If you do, it will have undesirable consequences." Lord Shiva said: *Shive rušte guruśrátá guraoruśtao na kashcan* – "If Shiva is angry with you but your guru is happy with you, then the guru can save the disciple from the wrath of Shiva, but if the guru becomes angry, nobody, not even Shiva, can save the disciple.

And another meaning of the word *gurukopa* is fury which is very difficult to quell.

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GURUGATA: ARRANGEMENTS FOR THE GURU AND KNOWLEDGE FROM THE GURU

Gurugata: *guru* + *gam* + *kta*. The word *gurugata* has mainly two meanings. One is “related to the guru” and the other is “obtained from the guru”.

1. For example, when the guru comes to the house, first his feet have to be washed; then the feet have to be wiped with a new cotton towel; then the head of the disciple is to be touched by the wet cotton towel; then the guru is to be given his seat; then arrangement for the worship of the guru is to be done with the permission of the guru; then the wish of the guru is to be gathered from the talk with him indirectly, if not gathered directly; then the desire has to be known explicitly, and arrangements are to be made to carry the desires into effect with the permission of the guru. The arrangements that are thus done are arrangements *for* the guru and are called *gurugata vyávasthá*.
2. The *vidyá* [knowledge] that one learns or is expected to learn from the guru is called *gurugata vidyá*. While reading the *Rgveda* the disciple has to learn from the mouth of the guru how to pronounce a particular part. What the disciple learns thus is *gurugata shikśá*. The word *gurugata* is extremely precious to a learner or a follower of spirituality. It is necessary to learn these

arrangements and these skills very carefully, step by step. Otherwise one suffers oneself.

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GURUGHNA: NO VIOLATION OF THE ORDERS OF THE GURU

Gurughna: *guru* + *han* + *dan*. Etymologically *gurughna* means “to violate the command of the guru”. Suppose the guru has said, “Distribute your property equally among all your sons,” but that then the disciple does not display that impartiality, and rather gives a lot to one son and very little to another. Then he is to be called *gurughna*, because he has violated the instruction of the guru.

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GURUJANA: MAHÁGURU AND MAHÁGURU NIPÁTA DASHÁ

The word *gurujana* mainly means parents, but the elders in the house are also treated as *gurujanas*. The grandfather, grandmother, *mesomashái* [husband of father’s sister], *pisemasháy* [husband of mother’s sister], maternal aunt, paternal aunt, *khuřimá*, and *jyotháimá* [father’s elder sister] are all *gurujanas*. And of all these, the parents are called *maháguru*.

[There is another use of *maháguru*:] One’s own guru is called *svaguru*, and the guru of the guru is called *paramaguru*, and the guru of *paramaguru* is called

paráparaguru. And the guru of *paráparaguru* is called *parameśtī guru*. The *Parama Brahma* [the Supreme Brahma] is the *maháguru*, *svaguru*, *paramaguru*, *paráparaguru* and *parameśtīguru* – all rolled in one. So it is said:

*Gururbrahmá Gururviśnuh Gururdevo Maheshvarah.
Gurureva Parama Brahma tasmae Shriigurave namah.*

[The Guru as Supreme Progenitor, the Guru as Guardian, the Guru as the one who has the withdrawing power, the Guru who alone is the Supreme Subject – salutations to that respected Guru.]

The death of the parents, that is, the *mahágurus*, is called *maháguru nipáta dashá* [the period of the possible disasters following the death of the *mahágurus*]. According to astrology the first thirty-seven days following the death of a *maháguru* constitute a very bad period. During that time various kinds of obstructions and oppositions come from different sides. One should be very careful during the thirty-seven days following the death of a *maháguru*. One should not live in a way which may cause an accident. One should not take a thorny path. One should not eat items such as *piñhe*, *kacurii* [delicious sweetmeats of Bengal] and stuffed food items unless one carries water along, because these items can get stuck in the throat. One should not sleep alone in a solitary place, one should stay particularly away from courtyard (*cattvara*), crossroads and bars. Anyway, you have understood the meaning of the word *gurujana*.

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GURUDAEVATA AND BUDHÁDITYA YOGA

If there is a union of the moon, the planet Jupiter and another two or more planets in a particular house [of the zodiac] it is called *gurudaevata*. If along with that, *budháditya yoga* (*budha* + *áditya*) [the combination of Mercury and the sun] are also there, then one gets the full effect of the *budháditya*. If there is a union of Mercury and the sun only (*budháditya*) then it results in a unique combination of vigour and intellect. If Jupiter is present in its beneficent aspect together with the *budháditya yoga*, then the person concerned is sure to leave a glorious mark behind. This combination was strongly present in the horoscopes of great sages such as Vishvamitra and Vashistha, and great astrologers such as Aryabhatta and Bhaskaracharya, and Emperor Ashoka, and the great sage Bhrgu.

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GURUPÚJÁ: TO PLEASE THE GURU THROUGH LISTENING, CONTEMPLATION, AND DEEP MEDITATION

Guru + *púj* + *ac* + *íá*. The verbal root *púj* means “to please”. According to mythology, the goddess Rakśákálii is to be pleased with blood, Vámákálii with animal sacrifice, Dakśínákálii with seeds, such as betel nut, seedily banana, sugarcane with eyes, green ash gourd, Gañesha with red sandalwood and the leaves of the *bel* [wood apple] tree and red *javá* [a red species of the Chinारose], Shiva with *bel* leaves and *arkapuśpa* [sun plant, *Colotropis gigantia*]. That is, you have to please the gods with what they like! In sum,

the word *pújá* or *pújan* is used to mean “to please”. Let me say something which will make you laugh. The word *peṭpújá* means “to please the stomach”. It is said jokingly – *Yeman ununmukho devatá temni ghuṅter páñsher naevidyí*.^{*} That is, if the face of the god is like an oven he can be satisfied by the ashes of cow dung cakes only. So you understand that *pújá* does not necessarily mean an elaborate ritualistic ceremony, the beating of trumpets and *dhol* [a kind of percussion instrument], anointing the forehead with sandal paste and *goloka máti* [a particular kind of clay]. Neither is it necessary to draw the figure of a trident on the shoulders or to paint the bridge of the nose with a streak of mud (*rasakali*). *Pújá* is to please somebody by your temperament or by your action. If the guru can be pleased with one’s thoughts, ruminations, listening, contemplation and deep meditation, work and the desire to work, then that is *gurupújá* or *gurupújanam*. Lord Shiva has said that without this *gurupújá* or *gurupújana*, a human being cannot succeed in any sphere of life, be it the worldly, the mental and the spiritual.

Phaliśyatiiti vishásah siddhe prathamah lakśanam.

Dvitiyam śhraddhayá yuktam trtiyam gurupújanam.

Caturtho samatábhavo pañcamendryanigrahah.

Sasṭhainca pramitáhro saptamam naeva vidyate.

* Literally, “Just as the god is oven-faced, so the offerings are made of ashes of cow-dung cakes.” In Bengalee culture, “oven-faced” is a way of saying “unpleasant in appearance”. But it is conventional to feed any god, and if a god’s face literally looked like an oven, wouldn’t it be natural to feed that god the fuel used in ovens – cow-dung cakes? In the saying, “ashes” is just a way of making still more worthless and therefore more humorous the offering that is being made. –Trans.

[There are seven requirements for success in any mission. The first is firm determination: "I must succeed." The second is reverence. The third is guru *pújá*, or constant remembrance of one's spiritual master. The fourth is equanimity of mind. The fifth is control of the senses. The sixth is a balanced diet. The seventh – there is no seventh requirement.]

The difference between *pújá* [worship] and *vandaná* [hymn] is that the *pújá* can be performed entirely at the mental level or it can be done through good work and the desire to do good work, but that is not the case with *vandaná*. In *vandaná* the good work and the desire to do good work must be accompanied by *shuddhá stuti*. The meaning of the word *shuddhá stuti* or *parástuti* is to speak about or somehow indicate those virtues of the object of meditation (*dhyeya*), emulating which you will prosper or your efforts to prosper will be successful. So *gurupújá* and *guru vandaná*, though somewhat similar, are not exactly identical.

*Vandaná kariba ámi gurure ámar,
Yini purhá yini nitya yini sarátsár.*

* * *

*Vandaná kariba ámi mátá manasáke
Péter dáye yam kheláccchi sauṅge peye táke.**

* "I shall sing a hymn to my Guru who is complete in Himself, who is eternal – the essence of all essences. . . . I shall sing a hymn to my mother Manasá (goddess of snakes), whose protection I depend on as I make my living playing with Yama (the god of death)." The persona of this poem is a snake charmer. He makes his living playing with poisonous snakes and hence playing with death. –Trans.

If flowers, sandal paste, leaves of basil or some similar fragrant or medicinal objects are used together with *vandaná*, or if it is perfumed using attar, and if the body and mind are purified by *adhivása* [fasting on the day before doing a sacred task], then that kind of *vandaná* is called *arcaná* or *arcá*. In our conversation we often use the expression *pújá-arcaná* or *pujo-áccá*. So you have now understood the differences among the words *pújá*, *vandaná*, and *arcaná*.

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GURUYANTRA: THE YANTRA RECOMMENDED BY THE GURU

In the Tantric system of meditation one should first draw [one geometrical figure out of] a number of such figures at the place of practice, then sit in the middle of it and meditate. These geometrical figures are called *yantras* or *cakras*. We make a machine in accordance with the kind of need that we have. We cannot make a shoelace with the machine which we use for making sea-shell buttons. Rather we will make a machine that meets the requirements of making shoelaces. We will make a machine that meets the requirements of making buttons. Similarly the *yantra* in the Tantric practice is made according to the requirements of the psycho-spiritual structure of the person concerned. So the platform or *cakra* recommended by the guru, sitting in which the devotee meditates, is his *guruyantra*.

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**GURUVADVRTTI: TO MOVE TOWARDS THE
GOOD AFTER COMING IN CONTACT
WITH THE GURU**

One who has experienced *gurukaraña* [taken the refuge of the guru] moves towards the good as instructed by the guru. And in his discourse after giving *diikśá* [initiation], the guru also says, *Ayamárambha shubháya bhavatu*. That is, "Let the new life that you begin today after initiation have an auspicious beginning . . . let it be goaded towards the good." Before initiation the condition of a human being is somewhat like – why "somewhat", rather I should say fully like – the condition of an animal. In some respects a person is refined and in some respects a person is unrefined, and compared to an animal he or she is more violent, more malicious, more jealous. An animal does not know what is good and what is bad, while a mean-minded human being opposes what they know to be beneficial. An animal does not know that it is an animal and so it behaves like an animal, but a mean-minded human being claims to be human and yet descends to depravity more than an animal. So he or she is worse than an animal. But after *gurukaraña* the person has to move on from *mánavatva* [humanity] to *mahá-mánavatva* [greater humanity]. Of course, one is obliged to observe certain rules and restrictions in the process. One finds before him or her things which are to be done and things which are not to be done. Thus through the process of total refinement of one's existence, one rises step by step toward higher regions.

*Janmaná jáyate shudrah samiskárát dvija ucyate
Vedapáthe bhavet viprah Brahma jánāti Bráhmanah.*

"Everybody is a *shúdra* by birth. *Shúdra* means *asamiskrta jīvana* [uncultured life]. After initiation one becomes a

dvija. * First one is born out of the mother's womb in the physical form. For the second time one is born out of the initiation in the mental form. Thus one becomes a *dvija*." The word *dvi* means "two". We get the word *ja* by adding the suffix *da* to *jan*. So *dvija* means "twice born".

But the second birth of the mind occurs only in the case of human beings. That is why a human is called a mind-dominant creature. *Man + uñ = manu*. *Manu + jan + da = manuja*. *Manu + añ = mánava*. *Manuśya* is one who tends to be dominated by the mind. (A little while ago I told you about the word *máhiśya*, which means "one who moves towards greatness by agriculture".)

When a human being becomes a great intellectual by studying a lot of scriptures, he or she is called a *vipra*. And

**Dvija* also means an oviparous creature, because first it is born out of the mother's womb in the form of an egg. Subsequently it comes out of the egg and embarks on a new life. In Sanskrit even a tooth (*dashana*) is called *dvija*. Because the tooth is also born twice – the milk tooth in childhood and then the regular tooth. There are some lower creatures who are born for the second time, the third time even the fourth time. But all these births are related to the body, not to the mind. For example, the silkworm is born first as a *shukakiñta* [larva], then it is born for the second time as a cocoon, and then for the third time as a butterfly. A frog is born thrice – once as an egg, then as a tadpole with a tail, and then as a frog without the tail. About the mosquito it is said:

Dimguli pacá jale bhásiyá beráy,
Phuñiyá shávakgañ lárva nám páy.
Báriyá mastak táhe piupá nám dhare,
Tárpar mashá náme sarvatra vicáre.

[The eggs play about floating on the putrid water. When they come out of the eggs they are called larvae. With the growth of the head they are called *piupá*, and then they fly about everywhere as mosquitoes.]

one who achieves *Parama Puruṣa*, attains Brahma-hood, through meditation is called a "Bráhmaña". So the word "Bráhmaña" should be used in wordly life only after careful consideration. *Guruvadvrtti* is the way of life that one lives after *gurukaraña*, strictly observing the dos and don'ts which are mandatory. On seeing a person, one can at once tell whether he or she has been initiated or not. However one can use, without any hesitation, whatsoever, the word *shúdra* for an uncultured person (it has nothing to do with caste), the word *dvija* for one who has undergone initiation, the word *vipra* for an intellectual. The Prout philosophy also follows the same system. The word "Bráhmaña" stands for the highest form of cultured behaviour. Buddha has also said:

*Jassa pure ca majjhe ca pacche natththi kimīcanam
Akimīcanam anádanamī tamahamī brumi Bráhmaña.*

"I call that person a Bráhmaña who is not urged on by greed, who does not mentally suffer for something lost, who does not ask anybody for anything, who does not want to take something even when it is given." These are all indications of a person's qualities and are all the results of *gurukaraña*. Of course, in the *Atharvaveda* it is said:

*Shikhá jñānamayīi yasya upaviitamī hitamayam
Bráhmañasyamī sakalamī tasya iti brahmavidorviduh.*

The person whose *shikhá* is *jñānamayīi* [full of knowledge] (and is not just understood in a worldly sense, like *ṭiki* or *cufi* or *caetanya* [different names for the sacred hair]),* and

whose sacred thread is made of the cord of knowledge, carries the stamp of Brahmanism all over the body. That is what is said by *Brahmavids* [those who have realized *Brahma*].

27 May 1990, Madhukoraka, Kolkata
Shabda Cayaniká Part 25

GURUSHUSHRUSÁ: THE DESIRE TO HEAR WHAT THE GURU WANTS TO SAY

One has to add the suffix *sañ* to the verbal root to indicate the desire to do something. Then the word has to be made feminine by adding the suffix *íá* to it. To use the adjective form one has to add the suffix *un* and then add *u* to it. For example, the verbal root for the word *jána* [to know] is *jiñá*. If the suffix *sañ* is added to it we get the word *jiñása*. The verbal root *jiñá* contains *ja* and *iña*. Since there is *ja* and *ja* is a *hiinaprán* [mild letter] it will turn into *ji* and will take its place preceding the word. Then the word will be *jijiñása*. By adding the suffix *íá* we get the feminine form *jijiñásá*. By adding the suffix *íá* [as already mentioned] to its adjective form and by further adding *un* the word becomes *jijiñásu*. *Jijiñásá* means “desire to know” and *jijiñásu* means “one who desires to know”. The verbal root *vam* means “to

* The *shikhá*, the tuft of hair worn by Bráhmaña men, is supposed to represent the man's *jiñána*, spiritual knowledge, but is likely to be a caste symbol worn by a person without spiritual knowledge. “The person whose *shikhá* is *jiñanamayii*”, which would literally mean a man whose tuft actually contains *jiñána*, means a man who is actually possessed of spiritual knowledge. *Tiki* and *cuti* and *caetanya* also mean that tuft of hair, but do not carry the symbolic meaning as *shikhá* can. —Trans.

vomit”, and therefore *vivamiśá* means “desire to vomit”. The verbal root *kr* means “to work”. By adding the *san + íá* to indicate desire we get the word *cikirśá*. The *ka* group of letters is replaced by the *ca* group of letters, so that instead of *kikirśá* we have *cikirśá*. Similarly we have *cikitsá*, *vivatsá*.

But if there is *u* in the original word, then in the preceding letter [referring to “preceding” above] we will have *u* in place of *i*. For example, *vubhukśá*, *shushruśá*. The verbal root *shru* means “to hear”: In order to give this the meaning of “desire to hear”, [the formula is] *shru + san + íá* suffix, which makes it *shushruśá*. *Shushruśá* means “desire to hear”. *Gurushushruśá* means “the desire to hear what the guru wants to say”. And one who has this desire is, in adjective form, *gurushushruśu*. Many people confuse between *sevá* and *shushruśá*. *Shushruśá* does not mean *sevá* or nursing. *Shushruśá* means “desire to hear”. In order to nurse a patient one has to hear about the particular pains of the patient, what has to be done, and what will cure the patient. This desire to hear is *shushruśá*. One will have to know the inconveniences of the patient from his or her mouth; and after knowing what inconveniences the patient faces in their movements and functioning, the effort that is made to redress those inconveniences is called *sevá*.

The word *shushruśá* is derived from the verbal root *shru*, and the word *sevá* comes from the verbal root *sev*. *Shru* is *parasmaepadii* while *sev* is *átmanepadii* [terminologies of conjugation in Sanskrit grammar]. Since the dual form of the verbal root *sev* in the first person singular (*lat*) is *sevete* (*sev + ete*), when we add the suffix *shánac* to its continuous present form it becomes *sevamána*. But in the first person dual in *lat* if it does not take on *ete*, instead it takes on *áte*; for example, *shete/shayáte*; if in the present continuous form

we add the suffix *shánac* then instead of being *mána* it will be *ána*; that is, *sev* + *ánac* = *sevamána*, but *shii* + *ánac* = *shayána*, not *shayamána*.

27 May 1990, Madhukoraka, Kolkata
Shabda Cayaniká Part 25

GURUSEVÁ: TO GIVE COMFORT TO THE GURU ON THE PHYSICAL PLANE

The [Sanskrit]word *sevá* comes from the verbal root *sev*. The word means “to give *áráma* [comfort]” or “to get *áráma* [comfort]”.

Remember that the word *áráma* is (*baíte**) both Farsi and

* *Varttate* > *baíta-e* > *baíte*. *Baíte* in Bengali, *baítek* in Ráfhii Bengali. One special feature of the word *baíte* is that, if desired, one can use it in any of the three persons, that is, the first person, the second person or the third person. In the first person, *Ámi ki teman lok baíte?* [“Am I man like that?”]; in the second person, *Tumi ki teman lok baíte?* [“Are you a man like that?”]; and in the third person, *O ki teman lok baíte?* [“Is he/she a man/woman like that?”]. All three forms [with use of *baíte*] are correct. Again, this word *baíte* can be distinctly used for different persons. For example:

- First person – *Ámi ki teman lok baíte?*
Second person – *Tumi ki teman lok baíta ?*
Third person – *O ki teman lok baíte/baítek?*

Hanumatá határamah Siitámharśamupágamam
Rudanti rákśasáh sarve há há ráma há ráma.

[Seeing Hanuman destroy the beautifully-planned garden, Sita became extremely happy, whereas all the demon women started lamenting, seeing the condition of their beloved garden.]

Ishvariire jijiñásila Ishvarii Páťanii
Eká dekhi kúlavadhú ke baíta ápani? – Annadámaungal

“Ishvarii Páťanii said to Ishvarii, ‘I see you are alone, who are you?’”

The foregoing footnote text is by the author. Iishvarii Páťanii, a ferryman, is surprised to see a woman who is alone and wishes to cross the river near dark. The woman is really a goddess. –Trans.

Sanskrit. But in Farsi *árám* means “getting pleasure”. In the sentence [with a Hindi verb] *Árám hárám hyáy* [“Pleasure is detestable”], *árám* is a Farsi word [as is *hárám*]. In Sanskrit *á - rama + ghaiṇ = árāma*. *Árāma* derived in this way can mean “pleasure grove” / “a small garden house” / “a beautifully-planned garden”. In Sanskrit the word *árāma* is masculine.

Sevá can also mean “getting comfort” [or “giving comfort”]. The disciple is doing *sevá* to the guru means, “The disciple is giving comfort to the guru through some action or other.” This *árāma* is related to worldly comfort (for mental comfort the [Sanskrit] verbal root *tuś* is to be used, for example [the Bengali words] *tuśti/santuśti/santoś vidhána*), and when used in the sense of *getting* such comfort, for example, in the sentence, *Vaeshnáva mahájanke ekhan virakta koruná, uni ekhan sevá karchen* [“Don’t disturb the Vaishnavite spiritualist, he is eating right now”], it means “eating”.

There was a female cook in my maternal uncle’s house. We used to call her *Bámundidi*. One day I saw that after putting *áirir dál (aráhar)* [*aráhar* means pigeon-pea] in a cooking pot she was singing all by herself and at the same time chewing some crispy thing. I said to her: “What’s going on, *Bámundidi*? You are doing three things at once: cooking, singing and chewing. How come?”

Bámundidi blurted out a ready-made reply. She said: “Do you know, *syavá* to the body is the most important *syavá*?”*

* *Syavá* is an alternative/colloquial form of *sevá*. *Bámundidi* wishes to explain why she must eat even while doing other things. –Trans.

I said, “*What* are you doing?” [Intended to request further explanation.]

She said, “By eating a crispy sweet I am doing *syavá*”.

I learned a new word [*syavá*] free of cost.

So *gurusevá* means “to give comfort to the guru on the physical plane”.

10 June 1990, Madhukoraka, Kolkata
Shabda Cayaniká Part 25

GUHYAGURU: TÁRAKA BRAHMA

In accordance with the will of *Parama Puruśa*, starting from His Cosmic Body, the Witnessing Entity associated with His *Prajiñámánasa* gets crudified gradually.* [After the stage of Witnessing Entity] it acquires the light bondage of *sattvaguña* [sentient principle], the slightly stronger bondage of *rajoguña* [mutative principle], and the crude bondage of *tamoguña* [static principle]. They do not all occur together; they come one at a time, step by step. In course of this development a special stage comes when the *tamoguña*-dominated unit structure, helped by the moderate bondage (*sambandhana*) of *rajoguña* and by the gentle bondage (*sañlepa*) of *sattvaguña*, gets a living body; then it moves forward to a more developed life and mind. Then as it moves still further, at a highly-developed stage, the *prajiñá*-

* *Prajiñá* is synonymous or nearly synonymous with *puruśa*, *citishakti*, *caetanya*, *Shiva*, “consciousness” and “cognition”. *Mánasa* means “mind”. Regarding this stage of crudification, see “The Creation of the Universe” in *Idea and Ideology* (“The difference between *Shiva* and *Shivánii* here is merely theoretical . . .”). —Trans.

connected mind associated with the living body controls all the desires and propensities except the autonomous nerves and *nádiis* [psychic energy channels]. The creature which is dominated by the mind and which controls all the nerve cells and nerve fibres except the autonomous cells and *nádiis* is called *mánuśa* (human being) or *manuśya* (intellectual human). *Man* + *uñ* = *manu*. *Manu* + *ání* = *mánava*. And the being highly endowed with *prajiñá* in whom *prajiñá* holds full sway and in whom the crude is tightly controlled by *prajiñá* is called *mánava* (human or intuitional being). The nerve cells of such a human get ample opportunity for development through meditation. It is not that such an opportunity is not available to other creatures, but it is very rarely available indeed for them. The developed human mind, with strong determination, takes control of even the developed nerve cells if one is endowed with the grace of the guru.

Everything emanates from the Cosmic Entity and from His associated *Prajiñámánasa*. So it is He who is the source of this urge or drive for forward march. So however great a scholar of philosophy one may be, however great a knowledge of scripture or actional faculties (*jiñánakáñda* or *karmakáñda*) one may brag about, nothing is possible without the grace of the Supreme Being. ...*Nányah pantháh vidyate ayanáya* ["There is no other way except this"]. Grace is in the beginning, grace is in the middle, grace is at the end.

The uppermost part of the human body is the *guru cakra*. The supreme power acts through this *guru cakra*. So in order to do *prañáma* [to pay respect] to *Parama Puruśa* or guru it is customary to place the *guru cakra* in a straight-line position in front of the object of adoration. In that way all the eight main parts of the body simultaneously remain in

obeisance. Since this salutation involves all the eight main parts of the body it is called *sáśtáuᅇga praᅇáma*. It is also called *daᅇᅇavat praᅇáma* [stick-like salutation], because in this case the body assumes the shape of a stick.

In the ancient Aryan and Dravid societies the perennial practice was to salute a great person and obtain his or her blessings in such a way that the benedictions and the touch of the hand reach the proximity of the *guru cakra* in the head. So, just as in society there is a practice of touching the feet of the great one, similarly there is the prevalent practice of his imparting blessings by touching the head of the person concerned. To bless means to say silently, *Kalyáᅇam bhúyát*, that is, "Let there be spiritual progress," meaning thereby, "Let your soul be elevated;" "Let your physical existence, your psychological existence and your spiritual existence reach the *sahasrára cakra* and attain supreme tranquility." So if you just bend your head a little forward after a handshake, that may be *namah mudrá* [gesture of salutation], but that is no *praᅇáma* [real obeisance] nor is it the way to get a great person's blessings.

The practice of *namaskára* is also good. *Namaskára* expresses, "I wish you good, and I wish your well-being, by touching my heart." So in *namaskára* first the hands touch the *trikuᅇi* [midpoint between the eyebrows] with good feelings for the person concerned, and then touch the *anáhata cakra* [fourth psychic-spiritual centre] with a coating of feelings from the heart. By doing that, one can get the great person's good wishes, but that also is not the way to get the person's blessings. The Supreme Being that blesses does not bless in the expectation of the *sáśtáuᅇga praᅇáma* or *namaskára* of the devotee; the blessing is done absolutely out of grace. That is, it is His *ahetukii krpá* [causeless grace].

He is not accountable to anybody for the grace He gives. It is entirely His will. So the living being can, without asking why, just say, "Let Thy will be done."

Yes, *Parama Puruśa* establishes living beings on the spiritual path; in scriptural language it is called *abhiśeka* (in Tantra the secret instruction for merging the psychic wealth into the spiritual wealth is called *sámrajya abhiśeka* [great installation]). And the secret instruction for merging the spiritual wealth with into Supreme Entity – an instruction which cannot be uttered [cannot be repeated aloud by the disciple] but is fully realized only in action – is called *mahásámrajya abhiśeka* (*abhi* – *siñc* + *ghaiñ* = *abhiśeka*). In the *Gaoṛīya* system [the grammatical system followed in Bengal] if *abhi* is followed by the dental *s* it becomes retroflex *ṣ*. It is an alternative arrangement.

With the help of *gurutattva* [the spiritual role of guru], *Parama Puruśa* leads the aspirant beings to the path of spirituality. The first guru to have appeared in this world was Sadāshiva. He was the *prajñāghan* [cognitional] expression of divine power. The particular stance of *liśhvaratattva* or *Brahma* which saves creatures from all kinds of bondage is known as *Tāraka* (*trae* + *ihak*). *Tāraka Brahma* is that compassionate point that moves easily between the two worlds of the crude and the consciousness. One who sounds the call of consciousness without ignoring materiality is *Tāraka Brahma*. So the meaning of the word *guhya*guru is *Parama Brahma* [the Supreme *Brahma*] or *Tāraka Brahma*.* It is said in *Ānanda Sūtram*: *Brahmaeva gururekah náparah* ["Only *Brahma* is the Guru, no one else"]. This human

* *Guhya* means "innermost," "hidden". –Trans.

society experienced the first manifestation of *Táraka Brahma* through Sadáshiva. So *guhyaguru* also means Sadáshiva. I hope the matter has now been thoroughly elucidated.

8 July 1990, Madhukoraka, Kolkata
Shabda Cayaniká Part 26

NAMAHMUDRÁ AND SÁSTÁUṄGA PRAÑÁMA TO GURU

The system and method for showing obeisance upon seeing or realizing a great one is *namah mudrá*. In *namah mudrá* both hands are joined together, that is, the middle fingers of both hands also touch each other, so that psychic concentration gets pinnacled and expressed appropriately towards the very goal [object of adoration]. In this *namah mudrá* human beings deeply absorb themselves in the great one and surrender their small individual selves. In return their psychic world becomes tinged by the greatness of the Great. That is, the one who pays obeisance through *namah mudrá* is benefited, not the recipient of the obeisance.

The system of doing *namah mudrá* to the guru is to lie down straight, extending the arms ahead while the middle fingers touch each other – that is, to do *diirgha prañáma* [full prostration].* As all limbs of the body** are engaged at the same time in *namah mudrá*, it is called *sástáuᅅga*

* However, the *ásana* known as *diirgha prañáma* does not involve completely full prostration. –Trans.

** According to ayurveda there are eight limbs in the body. That is why ayurveda is also called *ástáuᅅga* treatment)

*prañāma** (*aśláuṅgena saha ityarthē trtiyá tatpuruś samás***). In this posture the body lies straight so that the *prañāmya* [object of salutation] understands that the one who pays obeisance does not give indulgence to any kind of curvatures in relation to the *prañāmya*, even though he or she may do so in other worldly actions. That is, one is totally straight (and simple) in this *aśláuṅga prañāma*.***

In this situation the body remains straight, like a stick, so it is also called *dañđavat* ["like a stick"] *prañāma*. This is *namah mudrá*. *Namahmudrá* is a scientific effort to achieve greatness in exchange for surrender before the great. So this sound *namah* is the acoustic root of achieving greatness in life.

8 July 1990, Madhukoraka, Kolkata

Varña Vicitrá Part 4

* *Sásláuṅga prañāma* and *aśláuṅga prañāma* both denote the same posture. Literally, *sásláuṅga* means "all limbs", and *aśláuṅga* means "eight limbs". The body is considered to consist of eight limbs. –Trans.

** "Meaning 'with eight limbs' according to *trtiyá tatpuruś* [a particular form of conjoining in grammar]." –Trans.

UNDER THE SHELTER OF THE GURU

Gurusakásha: gur + un + sa + kash + ghaiṅ.*

Gurusakásha means “near the Guru”, “under the Guru’s umbrella”, “under the Guru’s wings”, “under the Guru’s shelter”. The word *Gurusakásha* has two other yoga-related meanings: one of them is *Guru dhyána* [meditation on the Guru] in *Guru cakra*, the other is a particular kind of *Gurusmaraṇa* [Guru’s remembrance] or *Gurusharaṇa* [Guru’s shelter] after sleep.

There are nine *cakras* [plexi] in human organisms [*múládhára*, *svádhiśthána*, *mañipura*, *anáhata*, *vishuddha*, *lalaná*, *ájiṇá*, *Guru*, and *sahasrára*]. From the point of view of *karma* [action], three are most important: one, surrounding the navel region in the *mañipura cakra*, is situated in the gland of thunder-like hardness, *Rudra Granthi*, the *agni cakra*; another exists in the swaying of the solar plexus, or *Viśṇu Granthi*, the *anáhata cakra*; and yet another is located in the upheavals of imagination in *Brahma Granthi*, the *ájiṇá cakra*.

The *vishuddha cakra*, situated in the *kúrma nádi*

* *Guru* in the Vedic language is derived *gur + un*; in later Sanskrit as *gu + ru*. The contents of this chapter consists of an elaboration on the word *Gurusakásha*. The author’s discourse on that day entailed linguistic discussion of a number of Sanskrit terms; the discussion of each term became an entry in the author’s linguistic encyclopedia *Shabda Cayaniká* (“Collection of Words”). –Trans.

[sinusoid nerve] of the throat, is the centre of speech. The importance of this plexus is very great. It is helpful to the enlightening of intellect, and is also called the *Brhaspati Granthi*. In its neighbourhood exist the thyroid and parathyroid glands – the *Brhaspati Granthi* and the *Brhaspati Upagranthi* respectively.

There are, in human physiology, countless glands and sub-glands. Different and variegated are the causes of their actions. By their manifold interrelations with and interactions upon the lymph or *shukra* [which has three stages: lymph (*prānarasa*), spermatozoa and seminal fluid], they produce a variety of *granthirasas* (hormones). The multifarious hormones, getting into the important plexi, become consumed, and only a small amount of the hormones can reach the glands and sub-glands below them. Most of the hormones of the upper portion are consumed by the solar plexus, which is contiguous with the *anáhata cakra*. When the *sudhárasa* [bliss-causing hormones] emitted by the glands and sub-glands situated above the *ájiñá cakra* are consumed in the *ájiñá cakra*, the result is that the *ájiñá cakra* is strongly affected by the high secretion of hormones brought about by *sáadhaná* [spiritual practices] in that upper region, and consequently the irises of the eyes move upwards and a state of-trance ensues. A pleasant drowsiness of *tandrá* [somnia] mixed with *nidrá* [sleepiness] overcomes the eyes, and the person is immersed in a type of slumber of a subtle *loka* [realm]. This kind of *yoga nidrá*, *bháva nidrá*, *adhyátma nidrá* is known as hypnosis in English. Bear in mind that it has no

connection with hypnotism or mesmerism. Hypnotism or mesmerism is outer-suggestion, while hypnosis is auto-suggestion.

The *vishuddha cakra* is bounded by the *kúrma nádi* [sinusoid nerve]. Some call it the *Brhaspati cakra*. A great many of the hormones secreted by the upper glands are metabolized in it and absorbed here, and very little of these hormones descend down. If one's *sáadhaná* is perfect then the sound of the voice becomes sonorous and pleasant for some time, to some extent a state of intoxication ensues, the sinusoid nerve throbs a little, the body turns motionless and stonelike, and the skin becomes thin and light to some degree.

Because of the type of environment existing in the solar plexus, or the *anáhata cakra*, the hormones of the upper region are almost entirely absorbed there, and very little of them remains. The entrancing action of the bliss-causing hormone of the upper region, which is designated *sudhárasa* in Sanskrit, when it reaches here leads to the greatest sensation in this spot, and the mind gets lost in the higher realm. The developed *sádhaka* [spiritual aspirant] remains submerged in this beatific condition of intoxication. It is said that Shiva remains overwhelmed under the spell of this very type of intoxication, with His eyes fixed upwards. This is not the intoxication produced by *bháung* [Indian hemp] or *gáunjá* [marijuana], or that of opium, nor that of wine, but is a sort of beatific intoxication brought about by *sudhárasa*.

*Surápán karine ámi sudhá khái “Jay Kálii” bale,
Man-mátále mátál kare mad-mátále mátál bale.**

[I don't drink wine, I take divine nectar, saying, “Victory to Kálii.”

My mind, intoxicated with bliss-causing hormones, makes me drunk. But those who are intoxicated with drink call me a drunkard.]

The *cakra* below the *anáhata* is the *mañipura*. The *mañipura* area is the primary location of *dehágñi* [bodily fire], the main sphere of the existence of vitality. An unborn baby, through the medium of this *mañipura cakra*, remains joined with the mother's body by means of the umbilical chord. And through this medium the lymph from the mother's body penetrates into the body of the infant. That is why this part of the human organism is not incinerated by the normal temperatures of fire. After a cremation the descendants of the deceased carry this part away from the funeral pyre, along with the bone remnants, and ultimately throw it into the Ganges. This is known as *asthivisarjana* [immersion of the bone remnants].

Below the *mañipura cakra* there are also many glands and sub-glands. The hormones secreted by these are not metabolized by any of the plexi. They go out of the body, not getting absorbed to any appreciable extent. Through particular yoga-based actions, they can be retained in the

* Ramprasad. —Trans.

body to a great extent. In Tantra Shástra, in Avidyá Tantra, this is called *stambhana kriyá* [a process to stop bodily functions]. Stool, urine, sweat and semen get excreted from the body because the concerned reflexes originate from under the navel. The influence exerted by the nerve cells of the brain controls lower nerve cells down as far as the *anáhata cakra*. The navel *cakra*, or *mañipura cakra*, the *svádhisthána cakra* and the *múládhára cakra* are directly linked with the mundane faculties. For this reason, in the sphere of spiritual practices, the *mañipura cakra* and the one below it are generally not recognized as *cakras* for repeating the *Iśta mantra* [a personal *mantra* repeated in meditation]. The recognized *cakras* for *japa* [repetition of *mantra*] are the *anáhata cakra*, *vishuddha cakra* and *ájiñá cakra* and a few other *cakras* and *upacakraṣ* of the upper region. The *Guru cakra* is the highest *cakra*. The *Guru cakra* is used as the place of *dhyána*.

The hormones secreted by various glands and sub-glands are directly connected with the human body and mind. The nerve cells of the brain each regulate a particular kind of sentiment and thought. The glands and sub-glands of the lower regions maintain an organic link with the above-mentioned nerve cells of the brain. Particular courses of thought depend on the secretions of these hormones. Then again, while moving along mundane mental paths, the human mind is influenced by many kinds of susceptibilities which are based on mundane activities. Under these circumstances there is a need, on the one hand, for purity of thought, and on the other, for *satsaunḡa* [associating with good people].

The same person who is elevated in the company of good people, gets degenerated in an evil environment. This is a tested truth. So in human life there is as much need of *satsaṅga* as there is the need to shun evil company. Therefore, it is necessary to look for *satsaṅga* and avoid *asatsaṅga* [associating with bad people].

*Satsaṅgena bhavenmuktira asatsaṅgeśu bandhanam;
A satsaṅga mudraṅam śa mudrā parikiirtitā.*

[Keeping good company leads to liberation, whereas the company of bad people leads to greater bondage. The *mudraṅam* – shunning – of bad company is called *mudrā śādhanā*.]

The glands and sub-glands are controlled by the brain. The susceptibility, the automatic response of those glands and sub-glands, is regulated by the nerve cells. There are numerous, countless cells in the brain. Some people say that there are one thousand cells [based on the thousand-petalled lotus of the scriptures] in the brain, but actually these are many, many more. Just as we use the expression “thousands” without actually counting, so we might also speak of “one thousand”.

The number of cells in a female body is a little smaller than the number in a male body. Again, from the viewpoint of sentimentality, the number of nerve cells in a woman’s body is a little greater than that in a man’s. That is why in areas needing intelligence, knowledge and rationality men progress rapidly, and in areas where success depends on sentimentality, women progress very swiftly. Through the

dispensation of God, men's deficiency is balanced by women's sentimentality, and women's deficiency is balanced by men's resoluteness and subtle propulsive propulsion. And this is why in the sphere of education, both men and women must be afforded equal opportunities. Otherwise society will become crippled, and its all-round well-being cannot be achieved.

Now, there is a regulating point or *práñakendra* for each of the innumerable nerve cells in the brain. Over and above these many *práñakendras* or regulating points of the brain, there is one regulating point which controls the many *práñakendras*. This point resembles, to some extent, the tip of a blade of *kusha* [a type of grass]. In this point is the *Guru cakra*. From this point human beings receive a thousand and one kinds of inspiration and propulsion. The humanity of human beings and the animality of lesser creatures all depend on this point. In this point is ensconced the Guru, *Parama Guru*, *Parápara Guru*, *Parameśtí Guru*. It is the loftiest point for the purposes of meditation and contemplation. It is at this point that the meditation on Guru has to be undertaken. That which I call the *sahasrára cakra* is an ideational point – without any realistic existence based on the nerve cells – but this is not the case with the *Guru cakra*. So human beings must take recourse to the *Guru Cakra* – they must take shelter under it: *Nányapanthá vidyate-ayanáyá* [“There is no other way than this”].

In this *Guru cakra*, the aspirant meditates on the Guru – on that ennobling Entity – channelizing his or her mundane bondages into the non-mundane realm, and elevating his or

her non-mundane psychic bondages to the realm of the supramental entity, the source of supra-cognitive power. Hence, *dhyána yoga* [meditational Yoga] is the best yoga for *sáadhaná*. *Dhyána yoga* is acknowledged by *hatha yoga*, *Rája Yoga* and *Rájádhirája Yoga*; it is also acknowledged by Buddhist Tantra and Jain Tantra, and by Bhágavata dharma. Well, *Guru dhyána* in the *Guru cakra* is called *Gurusakásha*.

In ancient times, Maharshi Vishvamitra, as well as the virtuous Yudhisthira, the son of Yama, the dispenser of *dharma*, used to say that much time is wasted by human beings in sleep. Yet it is essential to give the brain rest; that is to say that sleep is needed for physical health. If a man lives for sixty years, he spends twenty years out of these in sleep. If a person constantly chants his or her *japa mantra* or meditates ceaselessly, then the rhythm of this *japa*, the rhythm that adores the Guru during *dhyána*, will act as auto-suggestion during the time of sleep, although the person will not remember it. After waking up, the person may wonder what the state of his or her mind was while he or she was asleep. He or she will feel that the state of sleep is the lack of any idea or thing – a sense of vacuum.

Each propensity in human beings thrives on a particular idea. If the propensity is to be kept alive, then it must take recourse to some particular idea. The condition of sleep is the absence of idea – emptiness. That is to say, when one wakes up after sleeping one feels that for so long one was in the midst of some sort of idleness, in the midst of the propensity of “nothing whatsoever”. If, while remaining in

the midst of a feeling of “nothing whatsoever”, any pulsation reaches the nerve cells – generally owing to the upward movement of wind or to indigestion, or from the positive viewpoint, owing to much chanting and meditation – a shiver will be caused in the nerve cells, and the picture of this pulsation is called a “dream”.

The pulsation that is caused by the action of *japa* or *dhyána* links the *jiiva* [unit being] with the higher realms, and establishes it in the cognitive properties for the time being. The pulsation that is caused by some physical condition is an unreal dream and connected with the mundane realm, and has no value. So when, through the symphony of meditation and *japa*, the rhythm of life persists, it is called *dharmamegha samádhi*. Moreover, if the symphony of meditation or *japa* persists for some time, and if in the natural course of events the *jiiva* does not forsake the meditation or *japa*, then loss of memory does not occur. This state is called *dhruvásmṛti*, or “infallible, eternal memory”. A *sádhaka* with this capacity continues his or her *dhyána* and *japa* even in sleep. This kind of *japa* is called *ajapá japa* – which is to say, without one actually performing *japa*, *japa* is going on – or *adhyáná dhyána* – which is to say, without one actually meditating, meditation is going on.

Maharshi Vishvamitra, Dharmarája Yudhisthira, Rájádhirája Yogii Vashiśta, Maharshi Astavakra, Vibhandaka and Kalahana have all said that those who waste time because of their susceptibilities (the time of one who does *adhyáná dhyána* or *ajapá japa* is not wasted), should remember the Guru in the *Guru cakra*. This they should do

sitting in *siddhásana* [perfect posture] or any other convenient *ásana* [posture], on the same blanket, skin, seat or bed as they had used for sleeping, immediately after waking up and before doing any other work or before having any other thought – even before performing their morning duties or any other task. This will be a high category of *Gurusakásha*. If it cannot always be done immediately after sleep, it is essential to remember the Guru early in the morning after overcoming sleepiness. If this is done, they will meet with success or illumination in each and every subtle and spiritual task that they perform in the course of the whole day. It is said:

*Prátah shirasi shukle'bjē dvinetrām dvibhujām gurum;
Barábhayakrtahastām smarettām námapurvakam.*

[Early in the morning one should meditate on the Guru in *Barábhaya mudrá* with two hands and two eyes seated on a white lotus in *Guru cakra*, and remember Him by chanting His holy name (through a mantra).]

Prátah means “in the morning”. Understand that *prátah* is indeclinable. So the first, second, fourth, fifth and all other case endings are not needed – there is no inflection or declension. *Prátah*, *prátam*, *prátēna*, *prátāya*, *prátāt*, *prátasya* and similar forms of declension will be out of place, since with an indeclinable word no suffix is added. *Shirasi* means “at the topmost point” – that is to say, in the *Guru cakra*. *Shukle* means “in a white”; *abje* means “in the lotus”; *shuklebjē* means “in or on a white lotus”. And you have to

meditate on the Guru who is *dvinetra* [endowed with two eyes] and *dvibhuja* [endowed with two hands]. In what posture is this Guru endowed with two eyes and two hands? In *barábhaya mudrá* [the gesture imparting fearlessness and bestowing grace]. He is your well-wisher and your benefactor.

Whatever words you use mentally to address the Guru at the time of *dhyána* or *Guru dhyána*, should also be used at the time of this *Guru dhyána*. You should always address the Guru for an extended period. This is *Gurusakásha*.

10 June 1990, Kolkata
Yoga Psychology

WHEN DOES HE APPEAR?

He comes on earth when there is too much sin and it is difficult for virtuous people to live on this earth. When dharma declines and *adharma*, or sin, gets the upper hand; when the virtuous and the pious are tortured and the dishonest and evil-doers tyrannize over the good; in a word, when the human intellect is guided along degraded and destructive channels; *Táraka Brahma* forms a desire to come on earth with a specific mission of restoring dharma by launching a ceaseless fight against all injustice and sin.

There are a few notable criteria by which to distinguish *Táraka Brahma* from other *Mahápurúṣas*:

1. He Himself is a born guru and has no spiritual guru.
2. He comes with a specific mission, which is to restore morality and dharma. The entire society becomes divided between moralists and immoralists. A fight between them is inevitable, and ultimately dharma comes out victorious.
3. His emergence means a new era of white peace and dharma. He needs no sadhana, but just to set an example to others, He performs sadhana with the masses.

1969, Ranchi
from "Our Concept of *Táraka Brahma*"
Ánanda Vacanámrtam Part 33

SADGURU AND MICROVITA

According to their nature, microvita are of three types – negative, ordinary and positive. Negative microvita function on their own through nature, while positive microvita function through specially created waves.

Negative microvita primarily function in the *múládhára* and *svádhisthána cakras* and gradually rise upwards. If negative microvita are applied to the upper *cakras*, they will function very rapidly, but this may cause death to human beings. That is why negative microvita by nature function in the lower *cakras* of the human body, and their influence is mostly felt in the pain and disease of the kidneys, loins, waste, etc. Negative microvita function very perceptibly in the reproductive and excretory organs. Concentrated negative microvita are not usually applied to the human body because they immediately start affecting the human brain and bring death.

Ordinary microvita may affect the kidneys, liver, abdomen, chest, etc.

Positive microvita are never spread through nature. A mighty personality, a *Sadguru*, if He so wishes, may emanate positive microvita through His own waves, and thus create similar vibrations in the male human body through positive microvita. In this case, the male body means those who are above twenty-four years of age.

In the undeveloped male body – that is, in those who are less than twenty-four years old – although *shukra* [a vital fluid which has three stages – lymph, spermatozoa and

seminal fluid] is produced, the semen is not yet fully nourished or developed. In the male body, *shukra* starts being produced at the age of twelve or thirteen. It may be subsequently turned into semen, but that semen cannot be considered fully nourished semen before the male is twenty-four years old. Consequently, I usually treat thirty year old males as the standard age for being a medium for receiving positive microvita.

Young *brahmacáris* [celibate monks below twenty-four years old] always try to preserve their semen, hence their nerves are healthy. In the case of females, whether they are young or old, they discharge ova and other materials during their monthly menstrual cycle, and hence their nerves are weak.

As boys up to the age of twelve or thirteen years of age do not develop semen, they are very sentimental, like women. There is little difference between boys and girls up to the age of twelve or thirteen. After the age of twelve or thirteen, ova are created in the female body, but that is usually ejected from the body at a particular period in every month, hence the nerves in the female body are comparatively weak. Such bodies cannot successfully absorb the strong vibrations of positive microvita. Birds, animals, trees and plants also cannot absorb vibrations of positive microvita. Even in a five-thousand-year-old banyan tree or a gigantic and extremely powerful animal, the mind remains undeveloped and the nerves remain undernourished and weak. If positive microvita are applied to such bodies, they will cause death. The application of positive microvita may emancipate animals and plants through a galloping jump, but

their death is inevitable. So, positive microvita should never be applied to children, animals, birds and plants. Similarly, positive microvita should never be applied to the bodies of women. When the waves of positive microvita are widespread, they influence everyone and help in their all-round development.

Spiritual progress is effected through the pineal gland, and psycho-spiritual progress is effected through the pituitary gland. If a man is a diehard sinner or inveterate criminal, and if positive microvita are applied to him, the *Sadguru* will have to labour hard. If a man is [physically] or mentally weak, the *Sadguru* will also have to labour hard while applying positive microvita to his body. And in the case of those who are physically, psychically and spiritually weak, He will have to labour still harder. In this case, the nerve cells and nerve fibres in the body of the weak man will have to be thoroughly cleaned, hence the labour involved will be immense. Due to the unconditional grace of *Parama Puruśa*, if positive microvita are applied to a male body which is less than twenty-four years of age, the person may survive if he can adjust with the initial shock, but the probability of death is great. Boys below the age of twelve or thirteen years are sure to die.

Positive microvita can only be applied by *Parama Puruśa*, but negative microvita are spread through natural forces, as in the case of conjunctivitis. If positive microvita are created through *satsaunga* [good company], this will influence the collectivity. It has been observed that when a *sādhaka* meditates alone, he or she may enjoy spiritual bliss, but if

one is in the company of many sádhakas, one will enjoy more bliss.

In principle, negative and positive microvita are the same, but their field of activity is different. For instance, if negative microvita are applied to a male body, they will bring torture and afflictions and sometimes death. In the case of women and children, they will bring instant death. This is also the case with animals, birds and plants.

11 September 1987, Calcutta

Microvitum in a Nutshell

THE GRACE AND COMPASSION OF THE SADGURU

Question 17: What does archaeological history say – has there been any collective influence of positive or negative microvita on this earth or in the entire cosmos? And what is your guess regarding Atlantis, Oceanis and Gondwanaland?

Answer: Human beings came here one million years ago, but the history of civilization starts from the time of the *Rgveda*, fifteen thousand years ago. From one million years ago to fifteen thousand years ago – for so many years, nine hundred and eighty-five thousand years, between the Miocene and the Oligocene ages – was human society in a dormant state?

Humans invented pictorial letters less than seven thousand years ago. A full-fledged civilization, with the four symbols of advancement – agriculture, the wheel, dress and script – started seven thousand years ago. Is there any role of microvita, positive or negative? It is another question.

With regard to civilization, there has been little progress during the long span of nine hundred and eighty-five thousand years. All the progress has taken place within the last fifteen thousand years, from the time of the *Rgveda*, the

oldest unwritten book of the world. (At that time people could not write).

Do microvita influence the mind first, or matter first, of any human or living structure? Negative microvita can function directly at the physico-psychic plexus, but they cannot reach even directly to the occult plexus. Only positive microvita can touch the lunar plexus and they may be elevated up to the occult plexus, but negative microvita may be elevated to the lunar plexus by another course. If negative microvita affect the mind, the mind may undergo derangement, but negative microvita cannot affect the mind directly.

Positive microvita may be used for intellectual development and for imparting certain occult powers, but not for spiritual power or spiritual development. Suppose a man is deaf and dumb. As the functions of hearing and speech are controlled by nerve cells or nerve fibres, they are activated with the help of nerve cells or nerve fibres. Nerve cells are controlled with the help of the lunar plexus. Positive microvita may function directly up to the lunar plexus, but there at the lunar plexus, if positive microvita are to influence the nerve cells, they require some special power. Positive microvita cannot do something supernatural with the help of the nerve cells – they require some special power of some powerful person.

Suppose the *Sadguru* is saying something, and the deaf or dumb man wants to hear it but cannot. If one concentrates the mind on *barábhaya mudrá*, there will be the direct effect of positive microvita on the auricular or other nerve cells and

also on the controlling cells, and it may be that all of a sudden he may get back the power of hearing. One should look towards these two *mudrás* and not to anything else. Microvita are radiated through these two *mudrás*. This is the inner secret.

This is supernatural, but not illogical. Certainly it is supernatural because it does not come within the scope of natural phenomena. Here the inner secret does not lie with microvita, it depends on something else.

During the last Vaeshákhii Púrñimá at Anandanagar, there were many spiritual aspirants who wanted that the speed of our progress should be accelerated regarding the establishment of Ananda Marga on this planet. Did you mark that after Dharma Maháçakra (DMC) the speed has accelerated? This is the effect of positive microvita through these two *mudrás*.

If a deaf man sincerely wants to hear what the *Sadguru* is saying, the positive microvita radiated through these two *mudrás* are sure to help him – they will certainly help him. During this DMC, some boys mentally expressed that we should go on fighting. Now see our boys and girls will go on fighting, and fight in the realm of spirituality means victory.

The highest point up to which negative microvita can function is the physico-psychic plexus, but with the application of some force they can be raised up to the lunar plexus. This raising is called *rśtí* or *ruśtí*. The lunar plexus is the highest point of positive microvita, but if positive microvita are raised above this point, it is called *krpá*. That

is, raising positive microvita from the lunar plexus to the occult plexus is called *kṛpá*. And raising them from the lunar plexus to the pinnacled point of human glory is called *karuṇá*. Without *kṛpá* there cannot be *karuṇá*, there cannot be any galloping jump. Raising negative microvita above the psycho-physical plexus is *rśtí*. You should always try to avoid *rśtí* and always try to receive the glamour of *kṛpá* or *karuṇá*.

7 January 1988, Kolkata
from "Questions and Answers on Microvita"
Microvita in a Nutshell

THE GRACE OF THE GURU

To make the mind pinnacled, one should do *dhyána* of the Guru in the *Guru cakra*. The *Guru cakra* is slightly below the pineal gland, though the *sahasrára cakra* and the *Guru cakra* are virtually the same. So the mind is to be concentrated on the *Guru cakra*, and all the potentialities of the unconscious mind are also to be concentrated here. The moment one achieves full concentration, one becomes omniscient.

Why do spiritual aspirants concentrate on the *Guru cakra* and not on the pineal gland for *dhyána*? Because the *Guru cakra* is the internal side of the *sahasrára cakra*.

A spiritual aspirant should not do spiritual practices to become omniscient. Rather, a spiritual aspirant is to perform spiritual practices to satisfy *Parama Puruśa* in the form of *Parama Guru*. That is why it has been rightly said: *Guru krpáhi kevalam* ["The grace of the Guru is everything"].

There is no difference between the pineal and pituitary glands of males and females, but there may be differences in the other glands. This is why those who say that women are not entitled to spiritual salvation are wrong. Men and women are equally entitled to spiritual salvation.

The right wing of the pituitary plexus controls the qualities, attributions and quanta of the leftistic propensities, which are a little more than 400 in number. The left wing of the pituitary plexus controls the qualities, attributions and quanta of the rightistic propensities, which are also a little more than 400 in number. The total is a little less than 850. When both sides of the pituitary plexus are fully developed and fully utilized, one attains apexed intellect.

Leftistic propensities are those which have a degenerating and depraving effect, such as shyness, shamefulness, melancholia and fear. Rightistic propensities are those which pave the way to supra-consciousness. As a result of the normal secretion of hormones of the first sub-gland of the *mañipura cakra*, the propensities of shyness and shamefulness are created. This creation of shyness is an imposed *sañskára*. It only occurs when the environment helps in creating this propensity. The combined effect of the over-secretion of the fifth and of the over-secretion of the sixth sub-glands of the igneous plexus is melancholia. Due to the under-secretion of its ninth and tenth sub-glands, the fear complex is created.

If one commences spiritual practices later in life, and if the left wing of the pituitary plexus is developed, one can remember one's past life. When the right wing is developed but the left wing is not developed, the entity will not get a human structure with developed nerve cells, but will get the body of a developed animal such as a dog, cow or monkey. In such cases the entity will remember its past life until its sex glands start functioning. When the sex glands start functioning, it forgets its past life; if it cannot forget, it dies. When, in rare cases, a person does not forget his or her past life nor dies, he or she becomes a spiritual genius, a hermit, or a worker of a missionary organization.

Good propensities may be enhanced or diminished by microvita with the help of the Macrocosm. Good propensities may be enhanced with positive microvita and diminished with negative microvita. Bad propensities may be enhanced with negative microvita and diminished with positive microvita.

When the Guru is pleased with the disciples' efforts, the Guru graces them by encouraging and enhancing their good propensities and by reducing their bad ones by microvita. The good propensities are enhanced by positive microvita and the bad propensities are reduced by positive microvita. Through microvita the Guru does the needful to increase or decrease the secretion of the glands.

If *Parama Puruśa* is pleased with a boy He applies positive microvita to all his plexi, and as a result the person enjoys bliss. It is remarkable that after a *sádhaka* has developed to the third phase of sadhana, he attains salvation within a short period with the help of the Guru.

A human being is just like a machine – or a mechanical doll – in the hands of the Macrocosm. Perform spiritual practices to satisfy *Parama Puruśa*, the Supreme Cognitive Faculty, and He will do everything. If one gets the guidance of a *sadguru* at the age of thirteen, fourteen or fifteen, and diverts one's potentialities towards *Parama Puruśa* through spiritual practices, one is sure to be successful in life.

3 June 1987, Calcutta
from "Bio-Psychology"

MICROVITUM AND THE ROLE OF THE GURU

I have already said that if there is a happy adjustment and balanced blending between carbonic and non-carbonic pabula in the human mind and corpor, there will be no imperialism at all. Rather, heaven will descend on the dusty earth.

While following the path of Neo-ethics, human beings will attain enormous progress in the spiritual sphere with greater speed. With the help of non-carbonic pabula they will sharpen their psychic penetration within inter- and intra-atomic and molecular space. With the help of microvita they will be able to powder down their ectoplasms and transform them into cognitive faculto-factors.

The majority of people today do not know the technique of using microvita. The Universal Entity, sitting in one place, has been using microvita to accelerate the spiritual growth of individuals in different celestial bodies in different ways. Only that Supreme Entity who is conversant with these techniques and can teach them to individual spiritual aspirants is the Supreme Guru. He keeps all within His contact, and with the help of microvita, elevates all spiritually.

Living beings, through their own individual efforts, can achieve only a little progress in the carbonic world,

but in the non-carbonic world only the grace of the Supreme Guru can lead them towards the supreme goal.

Hence, it has been rightly said, – *Gurukrpá hi kevalam* “The Guru’s grace is everything.”

This alone is the supreme truth. This is the be-all and end-all of life.*

26 March 1987, Kolkata

from “The Neo-Ethics of Multi-Lateral Salvation”

A Few Problems Solved Part 8

or Microvitum in a Nutshell

GLOSSARY

Words in the glossary have been alphabetized according to the English alphabet, not the Sanskrit. Accented letters have been treated the same as unaccented (e.g., Á the same as A).

ÁNANDA. Divine bliss.

ANANDA MARGA. Path of divine bliss; Ananda Marga Pracárika Saṁgha (Ananda Marga organization).

ATHARVAVEDA. The last Veda, composed approximately 3000 years ago, older than the Jain scriptures.

ÁTMÁ, ÁTMAN. Soul, consciousness, *Puruśa*, pure cognition. The *átman* of the Cosmos is *PARAMÁTMAN*, and that of the unit is the *jiivátman*.

AVADHÚTA. Literally, “one who is thoroughly cleansed mentally and spiritually”; a monk of an order close to the tradition of Shaeva Tantra. AVADHÚTIKÁ. Nun of the same order.

AVIDYÁ TANTRA. TANTRA which uses psycho-spiritual powers for crude purposes and leads the aspirant away from Nucleus Consciousness.

BÁBÁ. Literally, “dear” or “dearest one”. It may be used to refer to PARAMA PURUŚA, and is an affectionate name for Shrii Shrii Ánandamúrti.

BHAKTI. Devotion

BRAHMA. Supreme Entity, comprising both *Puruśa*, or **SHIVA**, and *Prakṛti*, or *Shakti*.

BUDDHA. One who has attained *bodhi*, intuition. Lord Buddha, the propounder of Buddhism, appeared approximately 2500 years ago.

CITISHAKTI. Cognitive Principle, *Puruśa*, Pure Consciousness.

CITTĀŅU. Literally, "atom of mind-stuff"; ectoplasmic particle.

DEVA. Mythologically, a god, a deity. Philosophically, any vibration, or expression, emanating from the Cosmic Nucleus.

DEVATĀ. Mythologically, a god or goddess. Philosophically, a minor expression of a **DEVA**, controlled and supervised by the *deva*. (*Deva* and *devatā* are sometimes used interchangeably.)

DHARMA. Characteristic property; spirituality; the path of righteousness in social affairs.

DHARMAČAKRA. A weekly gathering of spiritual aspirants for the collective performance of *Iśhvara* *Prañidhāna*, held preferably at a fixed hour every Sunday evening.

DHARMA MAHÁCAKRA. A gathering of spiritual aspirants for spiritual programmes and the collective performance of Iishvara Prañidhāna. It was held on special occasions in the physical presence of Reverend Mārga Guru.

DHYĀNA. Seventh limb of *aśtāṅga* (eight-limbed) *yoga*; meditation in which the psyche is directed toward Consciousness.

GURU. *Gu* means “darkness”, *ru* means “dispeller”; hence “dispeller of darkness”; spiritual master.

GURU MANTRA. “Important” mantra, learned as a lesson of Ananda Marga sadhana.

GURU PÚJĀ, GURU VANDANĀ. A spiritual practice for the surrender of the devotee to his/her *Iśta*, spiritual goal.

IISHVARA. The Cosmic Controller; literally, “the Controller of all controllers”.

IISHVARA PRAÑIDHĀNA. Surrender to the Cosmic Controller through meditation; a lesson of Ananda Marga meditation; the fifth principle of *Niyama* (moral code).

IŚŪĀ. Goal; one’s personal deity or object of meditation, goal in life.

JAPA. Repetition of mantra, incantation; the repetition of the name of God many times.

JIIVA. An individual living being, a microcosm.

JIVÁTMÁ. *See* ÁTMÁ.

JINÁNA. Spiritual knowledge, self-realization, understanding.

KAOLA. One who practises *kula* sadhana and is adept at raising one's own *kuṇḍalinii*.

KAŚÍKII NRTYA. "The dance of mind expansion." A dance-exercise for women created by P.R. Sarkar on 6 September 1978. It develops the glands in a way that encourages women to overcome complexes and strengthens the nerves. It cures twenty-two types of disease. Men can also perform this dance.

KARMA. Action; sometimes, positive or negative action which produces SAMSKÁRAS.

KIIRTANA. Collective singing of the name of the Lord, combined with instrumental music and with a dance that expresses the spirit of surrender.

KRŚŅA, SHRII KRŚŅA. Literally, "the entity which attracts everything of the universe towards its own self", PARAMA PURUŚA. A great Tantric guru, the historical Krśṅa of about 1500 BC; second advent of TÁRAKA BRAHMA (an advent is known as *Mahásambhúti*).

MAHÁBHÁRATA. "Great India"; the name of a military campaign guided by Lord Kṛṣṇa around 1500 BCE to unify India; the epic poem written by Maharshi Vyasa about this campaign.

MAHÁKAOLA. A Tantric guru who can raise not only his own *kuṇḍalinii*, but those of others also; in Buddhist Tantra, Mahákaola is sometimes symbolic of PARAMA PURUŚA.

MAHÁSAMBHÚTI. When TÁRAKA BRAHMA utilizes the five fundamental factors to express Himself through a body, this is known as His *Mahásambhúti*.

MAHESHVARA. Literally, "Supreme Iishvara" or "Supreme Controller of the Universe". Another name of SHIVA.

MANTRA. A sound or collection of sounds which, when meditated upon, will lead to spiritual liberation. A mantra is incantative, pulsative and ideative.

MOKŚA. Spiritual emancipation, non-qualified liberation.

MUKTI. Spiritual liberation, qualified liberation.

NIRGUŅA BRAHMA. BRAHMA unaffected by the GUŅAS; Non-Qualified *Brahma*.

PARAMÁ PRAKRTI, BHÚMÁ PRAKRTI. Cosmic Operative Principle. The Cosmic Operative Principle is composed of *sattvaguṇa*, the sentient principle;

rajoguña, the mutative principle; and *tamoguña*, the static principle.

PARAMA PURUŚA. Supreme Consciousness.

PARAMÁTMÁ, PARAMÁTMAN. Supreme Consciousness in the role of witness of His own macropsychic conation.

PRAKRTI. See PARAMÁ PRAKRTI.

PRÁÑÁYÁMA. The fourth limb of *aśtámga* (eight-limbed) *yoga*: process of controlling vital energy by controlling the breath. A lesson of Ananda Marga SADHANA.

PRATISAÏNCARA. In the Cosmic Cycle, the step-by-step intro-version and subtilization of consciousness from the state of solid matter to the Nucleus Consciousness. (*Prati* means "counter" and *saiñcara* means "movement".)

PURANA, PURÁÑA. Mythological story with a moral import; educative fiction.

PURUŚA. Consciousness.

RÁMÁYÁNA. An epic poem of India. It is the story of King Rama, or Ramchandra.

RGVEDA. The oldest Veda, composed over the period between fifteen thousand years ago and ten thousand

years ago.

SADGURU. Literally, “the guru who leads one to *Sat*, the Unchangeable Entity”; the highest spiritual guru.

SAGUÑA BRAHMA. BRAHMA affected by the GUÑAS; Qualified *Brahma*.

SÁDHAKA. Spiritual practitioner.

SADHANA. Literally, “sustained effort”; spiritual practice; meditation.

SAINCARA. In the Cosmic Cycle, the step-by-step extroversion and crudification of consciousness from the Nucleus Consciousness to the state of solid matter. (*Saincara* literally means “movement”.)

SAMSKÁRA. Mental reactive momentum, potential mental reaction.

SANSKRIT, SAMSKRITA. The classical language of India. It first emerged during the Post-Shiva period, and as a spoken language it began to be supplanted by Prákṛta prior to the Kṛṣṇa period. Although not a spoken language today except in very limited circumstances, it is still important for its vast literature, especially spiritual literature. Sanskrit and English are the languages of the world that have the richest vocabularies. Sanskrit pronunciation was perfected by non-Aryan Tantrics in such a way that each of the fifty letters of the Sanskrit alphabet

constitutes one acoustic root of Tantra.

SHÁSTRA. Scripture.

SHIVA, SADÁSHIVA. A great Tantric guru of 5000 BCE who guided society while His mind was absorbed in Consciousness, hence, Infinite Consciousness, *PURUŚA*. First advent of TÁRAKA BRAHMA (an advent is known as Mahásambhuti). *Sadashiva* literally means "Eternal Shiva".

SHLOKA. A Sanskrit couplet expressing one idea.

TÁNDÁVA. A vigorous dance for male spiritual aspirants, originally formulated by SHIVA. It develops the glands in a way that enhances courage and fearlessness. When Shiva Himself does this dance (Shiva Natarája), the dance becomes a metaphor in which Supreme Consciousness sends vibrations throughout the universe and causes all objects of the universe in turn to radiate vibrations.

TANTRA. A spiritual tradition which originated in India in prehistoric times and was first systematized by Shiva. It emphasizes the development of human vigour, both through meditation and through confrontation of difficult external situations, to overcome all fears and weakness. Also, a scripture expounding that tradition.

TÁRAKA BRAHMA. Supreme Consciousness in Its liberating aspect.

VEDA. Literally, “knowledge”; hence, a composition imparting spiritual knowledge. Also, a religious or philosophical school which originated among the Aryans and was brought by them to India. It is based on the Vedas and emphasizes the use of ritual to gain the intervention of the gods.

VIŚŪ. Literally, “entity which pervades each and every thing”; All-Pervading Entity; Preserving Entity; a mythological god.

YAJURVEDA. A VEDA composed over a period between ten thousand years ago and seven thousand years ago. There was no script at that time.

YOGA. Spiritual practice leading to unification of the unit **ĀTMAN** with **PARAMĀTMAN**.

YOGI. A practitioner of yoga.

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We could define *gurutattva* as “the study of the guru and his indispensable role in the attainment by every human being of the highest mental and spiritual development”. *Who Is the Real Guru?* offers readers discussion and evaluation of *gurutattva* from different angles. The author delivered the various discourses herein at different times, using the perspectives of different fields of knowledge, in order to convey his illuminating opinions on the single subject of *gurutattva*.

The situation can be explained through the following analogy with agriculture: The disciple's heart is a field; sadhana is the ploughing and irrigation of the field; and the preceptor's initiation is the sowing of seeds. If the seeds are defective they will not sprout; if the field is infertile the harvest will be poor; and even if the seed and the field are ideal, yet the field is not properly ploughed or irrigated, the harvest will be poor.

from “**Tantra and Sadhana**”



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