Shrii Shrii Ánandamúrti's spiritual quotes are more than just pearls of wisdom: they are gems of insight into the very depths of human nature and aspiration. This illustrated selection is a small drop in the boundless ocean of Ánandamúrtiji's insights, sampled from thousands of discourses compiled into hundreds of books. The reader is encouraged to reference those books and go deeper into the spiritual and social philosophy which informs Ánanda Márga spiritual practice, social outlook, and an ideology imminently poised to take humanity into a bright new future.

Blissful Bábá Quotes

A Selection of Spiritual Quotes by Shrii Shrii Ánandamúrti

The *pratiika* represents in a visual way the essence of Ánanda Márga 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.

Blissful Bábá Quotes

A Selection of Spiritual Quotes by Shrii Shrii Ánandamúrti



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For more information:

Ánanda Márga
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Sanskrit Pronunciation Guide

Sanskrit is the language of the mantras and terminology of Ánanda Márga practice and philosophy. The Roman Sanskrit system given by Shrii Shrii Ánandamúrti is used in this publication. This is a simple pronunciation guide to that system:

- *a* is pronounced as the 'u' in 'us'
- *á* is pronounced as the 'a' in 'father'
- *i* is pronounced as in 'bit'
- *ii* is pronounced as the 'ee' in 'beet'
- *u* is pronounced as in 'put'
- *ú* is pronounced as the 'oo' in 'boot'
- *r* is pronounced as 'ri' when it is not preceded or followed by a vowel
- *e* is pronounced as the 'a' in 'day'
- *ae* is pronounced as the 'i' in 'size'
- *o* is pronounced as in 'open'
- *ao* is pronounced as the 'o' in 'owl'
- *ṁ* is pronounced as the 'ng' in 'sing'
- *ah* is pronounced as an aspirated 'a'
- *iṇ* is pronounced as a palatal 'n', *uṇ* is pronounced as a guttural 'n', and if *ṇ* is preceded by another vowel then the vowel is nasalized
- *c* is pronounced as the 'ch' in 'child'
- *ť* , *ď*, and *ń* are pronounced with the tongue at the top of the mouth
- *ph* is pronounced as the 'f' in 'father'
- all other consonants followed by an '*h*' are aspirated (the original sound of the consonant followed by a 'ha' sound)
- *y* is pronounced as a light 'j' at the beginning of a word and 'ia' in the middle or end of a word
- *v* is pronounced as 'v' at the beginning of a word and 'w' in the middle of a word
- *ś* is pronounced between 'sh' and 's'
- *kśa* is pronounced as either 'ksha' (Rg Vedic) or 'kha' (Tantric)
- *jiṇá* is pronounced 'gyá', as in *jiṇána* (pronounced 'gyána')
- *ŕ* (Bengali or Hindi) is pronounced as a hard 'r'



Shrii Shrii Ánandamúrti
(Shrii Prabhát Ranjan Sarkar)



"There is only the Supreme Brahma and no other entity. He controls this perceptible world through His Prakrti and at the time of universal annihilation, the entire creation merges in Him. He is concealing Himself in His own created universe."

"Oh children of Ánanda Márga, you have to rise above the caste-differentiations and attain a state beyond the attributes. You must not aspire to be the white-coloured *vipra*, the blood-red-coloured *kśatriyá*, the blood-and-black-coloured, i.e. yellow-coloured *vaeshya* or the dark-coloured *shúdra*. You have to rise above all these. To attain the state beyond the attributes, you have to meditate on Puruśa, reflect on your universality and know your original form. In the beginning, you have to become the white-coloured *vipra*. Then you will have to shake off the *vipra* feeling and finally merge into the Consciousness which is free from all colours."

9 January 1955 DMC

“Oh human beings, you are fortunate. The clarion call of the Universal has reached you. Not only has the call come, but you are hearing it and it is vibrating in every cell of your body. Will you now lie in the corner of your house as an inert being and waste your time by clinging to old skeletons and bemoaning them? The Supreme Being is calling you in the roar of the ocean, in the thunder of the clouds, in the speed of lightning, in the meteor’s flaming fires. Nothing good will come from idleness. Get up and awake the clouded chivalry of your dormant youth. It may be that the path is not strewn with flowers and that inferiority complex will be attempting to hold fast your each advancing step, but even then you have to proceed onwards tearing the shroud of darkness. You will tear the thick darkness of despair as you advance in the racing chariot radiant with the Sun’s brilliance towards the attainment of the supreme state.”

Jyaeśtha Púrńimá 1955 DMC

“Those who are sensually and materialistically inclined destroy themselves because through their actions they deny their own souls. Whether they profess to recognize the existence of the soul or not, their actions are certainly detrimental to their self-development. In this material world you may have come across many people who acknowledge the existence of Brahma, who say that they recognize the existence of soul, argue over it and are not afraid even to shed blood for the preservation of their religion, yet in their individual lives they are always chasing after sensual pleasures. They are of the above type. They gradually drift away from light towards darkness, regressing from a developed human life towards animal life. Although they have attained a human body, they have not shown any interest in behaving in a way that is worthy of a human being. The foremost duty of a human being is Brahma Sádhaná or the worship of God.”

Shrávańii Púrńimá 1955 DMC, Monghyr





“The individuality of the unit is not complete in itself. So until one merges in the Whole Entity, one’s suffering cannot be alleviated. I have already said that the *sádhaka’s* sufferings are caused by the *saḿskáras* which one created oneself. One should therefore not be afraid of experiencing these reactions or accuse Brahma of injustice on this account. Humans very often complain, ‘God, so you had this in store for me. Is this my reward for so much worship and so much charity?’ Such complaints are foolish, even sinful. At the time of suffering a *sádhaka* should reproach himself for his past misdeeds and refrain from evil actions in order to avoid more suffering in the future. Everyone should bear in mind that as long as the fire of woes is not extinguished — so long as the *saḿskáras* are not burned one has got to suffer. That is why I say you must not find fault with others because of your s*aḿskáras*; they are merely the reactions caused by your own mistakes and misbehaviour. Do you not see in the reflection the same wreath that you put around the neck of a shadow?”

Shrávaṅii Púrṅimá 1955 DMC, Monghyr



“All unit objects are external. Love for such unit objects can never be lasting, for the mind always keeps hopping from one object to another. That is why I say, withdraw your love from the unit and merge yourself in the whole. Don’t mistake the unit for the soul or God. The attainment of one’s inner self is only possible through love for the Infinite. Don’t pretend to be inferior and as a result become lazy. Fill your heart with love of the Infinite, and your soul will be transformed into the Supreme Soul. No worldly happiness is limitless. Dedicate yourself completely to the blissful ocean of the Supreme Soul. Then alone will you realize what happiness really is. This path to attain happiness, this *sádhaná* of self-surrender I call absolute devotion. Carry on performing your worldly duties with sincerity, and at the same time think about the pure self within you. Then alone will your *sádhaná* be justified. The constant thought of your pure inner Self will certainly one day establish you in your original source, and this is the ultimate aim of *sádhaná*. The Soul is by nature characteristically pure. The mind gets tied to *saḿskáras* (potential reactions) due to its actions, and that is why the unit becomes the slave of life and death. When all the *saḿskáras* are destroyed through spiritual *sádhaná* and mental purification, one goes beyond life and death to the eternal region of immortality, where there is no difference between the soul and His Supreme Soul. Amen!”

Shrávaṅii Púrṅimá 1955 DMC, Monghyr

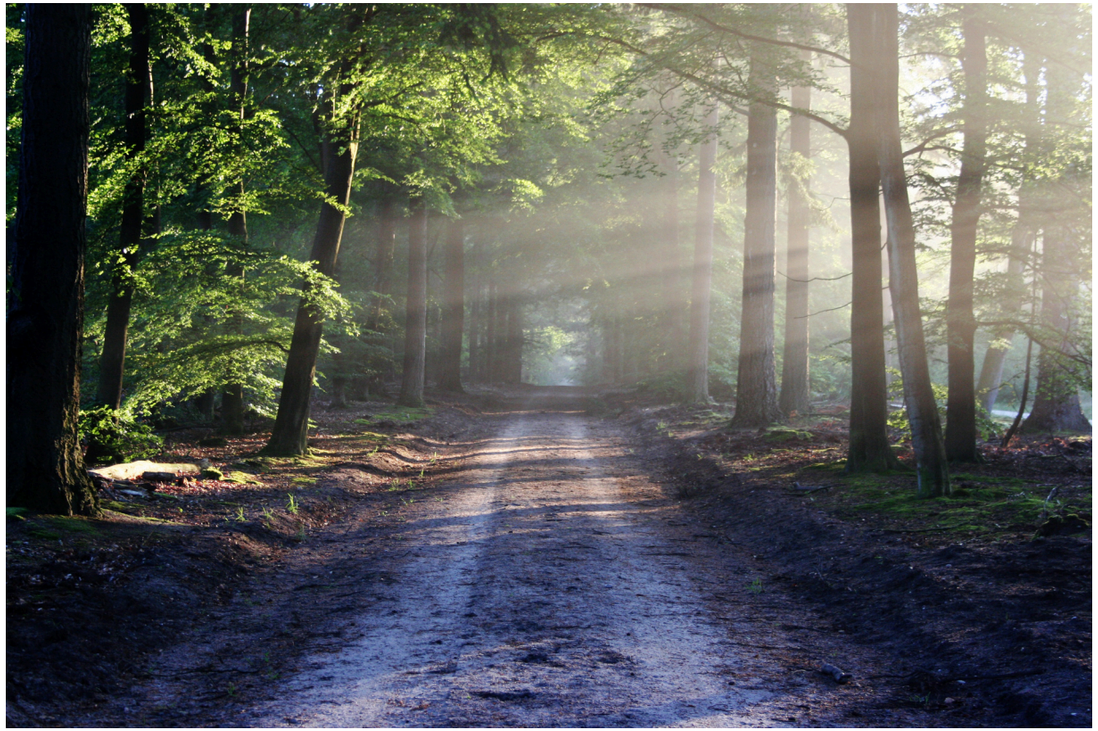


"If you use your soul as an arrow and shoot it aiming at the Brahma-like target with a deeply concentrated (absolutely unwavering) mind, then your soul will certainly merge in the Supreme Soul just as an ordinary arrow sticks in its target."

Bhádra Púrńimá 1955 DMC

"You have come into the field of *sádhaná* in order to enter the kingdom of light beyond the shores of darkness. May your journey to the empyreal region be glorious and triumphant. Bon voyage to you."

Bhádra Púrńimá 1955 DMC



"What is this most sublime treasure or fountain-head of truth like? The sage says that this abode of truth, Brahma, is so vast that He is unthinkable. He is an eternal empyrean splendour. Then again He is smaller than the small, smaller than a molecule or an atom or even an electron, so very small that mind cannot comprehend Him. But He is luminous even in His small bearing. He is far, far away from the one who thinks Him to be remote, and He is nearer than the near to the one who thinks Him to be close. The one who has eyes to see who has known Him even a wee bit, knows that He abides in his or her very sense of existence — in his or her very heart's desire as the Supreme Radiance. To seek Him — to attain Him — it is not at all necessary to run from one place to another. He is not elsewhere but right within."

Bhádra Púrńimá 1955 DMC



“By tall talks alone one cannot achieve Brahma. An almanac forecasts that there will be so much rain this year. But mere knowledge of such a forecast will not save the crops of a farmer. No amount of squeezing the almanac will produce even a drop of water. One has got to do *sádhaná* to habituate one’s mind to Brahma-ward projection in order to attain Him.”

Post-Bhádra Púrńimá 1955 DMC



“The union of a *sádhaka* with Brahma has been elucidated through an excellent example. Just as a river giving up its name and identity, completely merges in the sea and thereafter cannot maintain its own existence except that of the sea, similarly a *sádhaka*, after merging himself in Brahma, can no more think of himself except Brahma. … When a knower of Truth merges in the Supreme Being, his petty sense of existence loses itself, and, attaining unity with the Supreme Entity, he becomes Supreme Himself. … He who has known Supreme Brahma, becomes Brahma Himself, for the unit takes on the very form of its object. He who has Brahma as his object, goes to the world of Brahma after death, i.e. becomes Brahma Himself. … The knower of Brahma goes beyond the sphere of all pains and inequities. When through *sádhaná* or spiritual practice the *kulakuńd̆alinii*-force pierces through the heart, the *sádhaka* gets emancipated and attains deathlessness and thereafter goes to the region beyond the reach of death for all eternity.”

Post-Bhádra Púrńimá 1955 DMC



"No attachment to worldly objects will be developed if we observe Yama and Niyama, since every item of Yama-Niyama is part of Brahma Sádhaná through worldly deeds. Hence when you are able to perfectly observe the spiritual practice of Yama-Niyama, your mind becomes absorbed in Brahma — the ultimate goal of this spiritual practice. For example, suppose a woman is extremely occupied in earning money. For her nothing remains in the world except money. In the same way for the aspirant who is absorbed in Yama-Niyama Sádhaná and dedicated to the attainment of Brahma, there is nothing but Brahma. The life of the person devoted to earning money becomes like a desert because everything except money is alien. But the aspirants of Brahma cannot call anything alien since everything is Brahma."

c. 1955 DMC

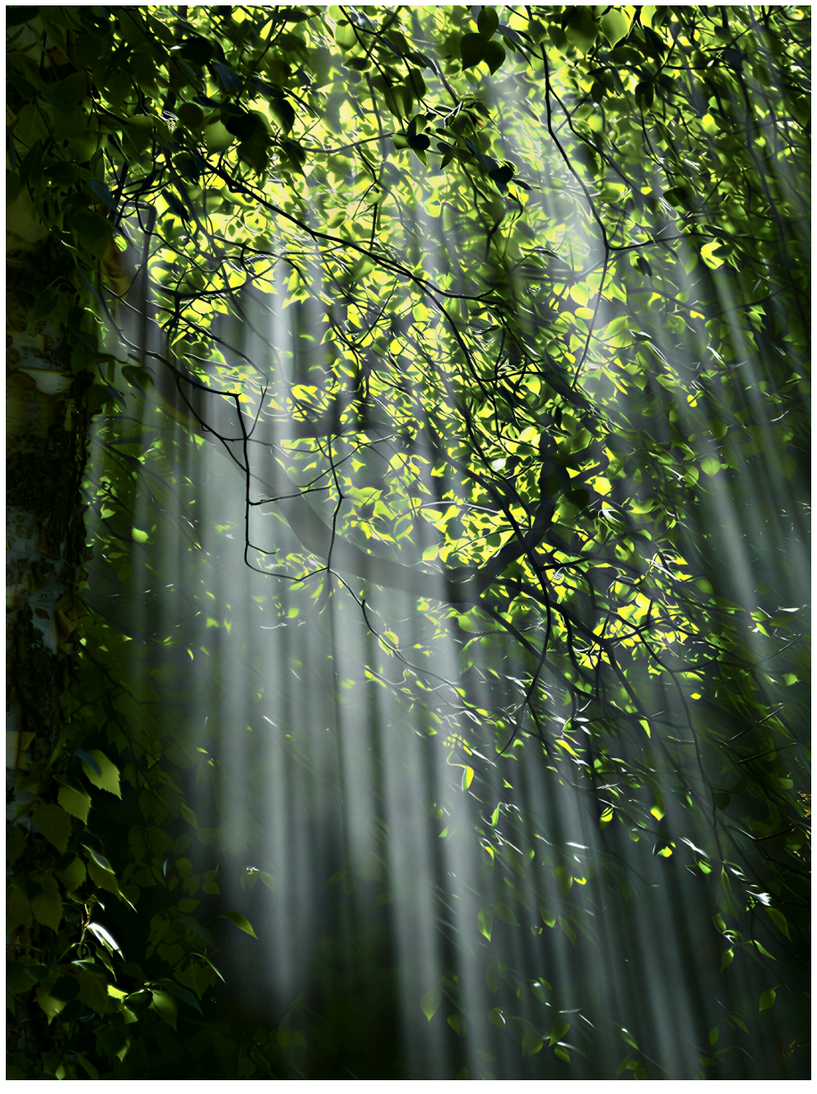
"The one formless, beginningless and infinite Parama Brahma (Supreme Consciousness) is the only entity to be attained by living beings. That alone is Jagat Guru (the Supreme Preceptor). That alone has revealed *Brahmavidyá* (intuitional science) to us through the medium of the name and form of Ánandamúrtijii.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

1956, Jamalpur



“It is a bigger thing to put one lesson into action than to hear many. You should put into action every lesson in your life.”

1956, Jamalpur





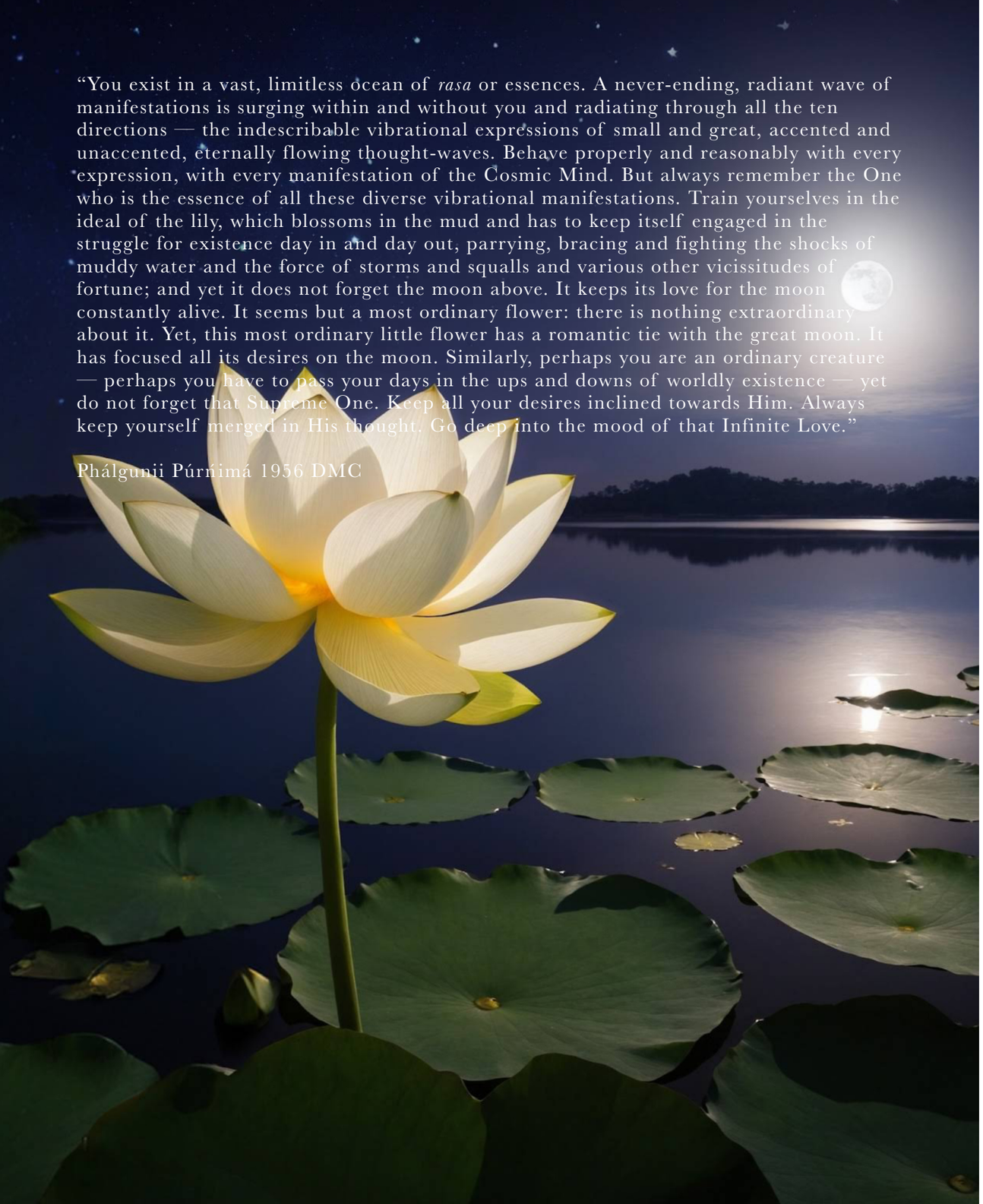
“Whatever you speak or do, forget Him never. Keeping His name in your heart, work, remembering it is for Him, and endlessly active, drift in bliss.”

1956, Jamalpur



“Utilizing the vibrations created for eternal time by Shrii Shrii Ánandamúrtijii through *jánusparsha* and *varábhaya mudrás*, take yourself and the entire universe ahead along the path of all-round welfare. *Oṇ́m shánti!*”

1956, Jamalpur



“You exist in a vast, limitless ocean of *rasa* or essences. A never-ending, radiant wave of manifestations is surging within and without you and radiating through all the ten directions — the indescribable vibrational expressions of small and great, accented and unaccented, eternally flowing thought-waves. Behave properly and reasonably with every expression, with every manifestation of the Cosmic Mind. But always remember the One who is the essence of all these diverse vibrational manifestations. Train yourselves in the ideal of the lily, which blossoms in the mud and has to keep itself engaged in the struggle for existence day in and day out, parrying, bracing and fighting the shocks of muddy water and the force of storms and squalls and various other vicissitudes of fortune; and yet it does not forget the moon above. It keeps its love for the moon constantly alive. It seems but a most ordinary flower: there is nothing extraordinary about it. Yet, this most ordinary little flower has a romantic tie with the great moon. It has focused all its desires on the moon. Similarly, perhaps you are an ordinary creature — perhaps you have to pass your days in the ups and downs of worldly existence — yet do not forget that Supreme One. Keep all your desires inclined towards Him. Always keep yourself merged in His thought. Go deep into the mood of that Infinite Love.”

Phálgunii Púrńimá 1956 DMC

“A part is necessarily small and limited: it has a beginning as well as an end. After attaining it, people do not realize that the limit of the limited will soon be reached, and then the past memory of its enjoyment will heighten the pang of the loss a million-fold and consume their hearts in the fire of that loss. Those who do not try to attain *shreya* while there is still time, become so encircled by the wreathing flames of *preya* that it becomes almost impossible to escape.

“The object of *shreya* is limitless; It has neither beginning nor end. From beginninglessness to endlessness, the one unbroken current of pure bliss that has been flowing eternally, is Brahma, the effulgent, indivisible essence of the Soul. There are many who could see, and yet do not seek to see Him — who could know, yet do not want to know Him. Without striving to see and know Him they try to remain in smug oblivion, in the darkness of passivity.”

Caetra Púrńimá 1956 DMC, Patna



“To attain Brahma you shall have to do *sádhaná* or spiritual meditation. You should make Him the only goal of your life. For this you require integrity, devotion and singular and earnest love for Him. He is not attainable without reverence and unflagging and unflinching devotion. When the devotional depth will come, love, too, will be out-brimming with high sentiments — will be full and overflowing. When love will reach its completeness — its saturation point — self-immolation will become easy and simple. In that state alone will come your final realization of the Supreme Consciousness. Where ‘I’ is, ‘He’ is not… where ‘He’ is, ‘I’ is not. Remember, devotion is the prerequisite of *sádhaná*. Maturity of devotion is love and maturity of love is He.

Ánanda Púrńimá 1956 DMC





“He is the supreme authority of past, present and future — the supreme master of time. One who has the time factor in His grasp, is verily the Cosmic Controller, Iishana — your own soul — He is you. You are not an ordinary, poor, miserable creature. Stand erect, casting off all weakness and impurity. Stand erect, the way a prince brought up in the home of a *candala* (a low-caste person), when he discovers he is not a *candala*, holds his head high and expands his chest with dignity, throwing himself into the task of establishing his honour and prestige in the kingdom of his heart. Tear away with an iron hand all the mental distortions and weaknesses of fear, hatred, jealousy, etc. from your mind and establish it upon your gem-studded throne.”

Áśárhii Púrńimá 1956 DMC, Muzaffarpur

"When the devotee surrenders his or her entire existential feeling at the altar of the Almighty, there remains no further differences, only an unbroken, sweet blissful ocean in which the Supreme Entity manifests Himself endlessly in His innumerable waves. The sweet relation between the devotee and the Lord provides an unending impetus to the ocean of joy. The Supreme Lord remains absorbed in His divine play with innumerable divine manifestations."

Márgashiirśa Púrńimá, 1956 DMC, Monghyr





"When one is ensconced in the exalted state due to the grace of Guru, what stage does one's intuition reach? What sort of realization does one attain? One discovers the divine play of the Infinite Entity in each and every finite manifestation. One realizes that the Infinite Entity who is ever-present in His vast cosmic stance is also ever-present in every molecule and atom. One experiences that the entire universe is vibrated and invigorated with His unending cosmic flow. Every entity of this universe, big and small, every minute expression of pain and pleasure of the numerous microcosms lies within His vast ocean of Cosmic Bliss. In this ever-playful universe He is the Supreme Arbitrator. One realizes that the Supreme Cognitive Faculty resides in His tumultuous macrocosmic creation, and is thus the Supreme Desideratum of every finite entity. *Sádhakas* realize Him as manifested in His many forms, and merge their individuality in Him.

"Is there any place where He does not reside? He was residing in every place long, long before you even knew it existed, filling its space with His cosmic bliss. Thus, for the devotees, this entire universe is a blissful expression of the Supreme One.

"Behind this playful stance of the Cosmic Entity lies His eternal immutable stance, which is a passive witness to the ever-changing forms of His macropsychic manifestation. When devotees see His mutable forms with genuine spiritual vision they realize that they are already ensconced in His immutable stance. This is the state of supreme realization. In this state the miseries caused by the binding fetters vanish and the *sádhakas* become illuminated by the sweet touch of the playful, blissful, immutable Parama Puruśa. This is the supreme spiritual fulfilment."

Caetra Púrńimá 1957 DMC, Nathnagar, Bhagalpur

"The purport of Dharma Sádhaná is to look upon every person, every object of this universe as one integral entity. To jeopardize the unity of the human race by creating factions is not the purpose of *dharma*. Those who encourage vested interests survive on the mental weaknesses of people and their dissensions, and that is why they are scared of the spread of the ideals of *dharma* and exhibit their intolerance towards it in all sorts of immoral ways, such as abuse, false propaganda and lies. People must not be cowed by this. They have got to march ahead. It is to be borne in mind that hindrances are beneficial to human beings on the path of righteousness and to continue to fight against them is what is *sádhaná*."

Ánanda Váńii, Ánanda Púrńimá 1957



"The quality of permanence of those entities of the world we consider as permanent comes from Him alone. To the transient mundane objects *jiivátman* is a permanent entity, but this permanence is fully dependent on the grace of Paramátman. All animate objects acquire their psychic power, their consciousness, from Him and Him alone. He is the Consciousness of all conscious entities."

Shrávańii Púrńimá 1957 DMC, Allahabad





"The Macrocosmic Mind remains unassailed in all circumstances, for He is the only one, He is the Supreme Authority. The entity who becomes active within His vast cosmic body, exerting a tremendous influence over the microcosms, is Máyá, His immanent power. Brahma Himself does not do anything but remains unassailed as Máyádhiisha (Lord of Máyá).

"People generally surrender to a person who is endowed with greater physical, psychic or spiritual power than themselves. Parama Brahma is superior to all in all respects. He is the greatest of all. Hence the entire universe is under His control. In the absence of power from this Supreme Authority, all the created entities would lose their vital force. By providing vocal power He makes the mute eloquent, and by providing the power of movement, He makes the lame traverse mountains. He is one, but the potentialities of an infinite number of seeds lie within Him. Whatever you create in your mind, be it a cow, a horse, or a goat, you cannot give it an independent mind or make it a separate entity. Your mind is a singular entity, you do not have any power to divide it. But the Cosmic Entity possesses infinite mental power. He alone has the capacity to create numerous entities out of His mental body.

"Intelligent people realize Parama Puruśa deep in their unit souls, after surrendering themselves at His divine altar. Only by becoming one with Him does one attain the infinite and the eternal. To merge in Him, the path of self-surrender is the only path. Wealth cannot help one to attain Him; one cannot buy the mind or devotion with money. In order to receive devotion one must give devotion. One has to give a similar object in exchange for the object one desires. If you want something material such as rice, pulse, oil, or salt, you will have to pay with something material — money. If you want to attract the attention of someone's mind you will have to give your mind in return. If you want to win over a subtle mind, crude money will not help you. To attain Paramátman, you will have to offer your *jiivátman*. You should not hold back even a small fraction of your existential 'I' feeling, but sacrifice your entire self in the fire of Brahma. Remember, where 'I' exist, 'He' does not, and where 'He' exists, 'I' do not. If you think you can buy rice without spending your money, you are mistaken — your money will stay in your pocket and the rice will remain in the shop. You will never hold it in your hands. Similarly, if you cling to the remnants of your existential I-feeling, you will never attain Brahma. Those who practice the cult of self-surrender are wise; the rest are fools. The ŕśi says, 'Inferior people, people of animal nature, are afraid of the cult of surrender and can never hope to merge in Him.'

"He, the Supreme Singular Entity, provides each microcosm with the objects it requires according to the intensity of its respective desires. To the creatures living in the deep depths of the vast ocean He has provided sensitive feelers, fins and protective scales for the fulfilment of their long-cherished desires. To the aquatic creatures He has given the capacity to radiate light. To those animals who have nurtured the desire to defeat their powerful foes, he has provided weapons: deadly poison, sharp claws, long horns and intelligent minds; and for those animals who wish to escape attack he has provided defence mechanisms such as lightning speed and camouflage. Due to His unique magnanimity and benevolent consideration for others, He is the Lord of the universe. When you develop this magnanimity and spirit of wellbeing for others, you will also become one with Him.

"In His presence, the moon, the stars and even the brilliant sun becomes lustreless. Electricity has no light before Him, what to speak of fire. All these shining objects derive their brilliance from Him. Their existence depends entirely on His existence. He is an embodiment of effulgence. He is the source and foundation of all life in the universe. All entities shine with His radiance. One will have to accept Him as the only object of one's mind. One who does not do that is a fool, and will eventually lament with tears of sorrows in the eyes."

Shrávańii Púrńimá 1957 DMC, Allahabad

"All entities must advance along the path of progress. This evolution will lead to the expansion of the psychic arena and, ultimately, liberation. This struggle for liberation is the struggle against those forces which attempt to thwart one's psychic expansion. These are one's enemies. Through meditation and contemplation one must surrender oneself at the altar of the Almighty, merging one's finite identity into the Infinite. Only by surrendering one's mind to the vast Macrocosm and becoming one with the Supreme Consciousness can one attain final salvation. The struggle for salvation is the struggle against those forces which strive to prevent one's total self surrender to the Supreme."

Áśáŕhii Púrńimá 1958 DMC, Gorakhpur



"In the attraction of the Great lies the secret of greater wellbeing. You will have to rush towards the fundamental source of the entire creation. You will have to merge your individual stance in the absolute stance of the Supreme Transcendental Entity. You will have to advance at a speed greater than that of ordinary microcosms in the Cosmic Cycle."

Áśáŕhii Púrńimá 1958 DMC, Gorakhpur

"Those who think *dharma* to be an individual's concern conceive it in a very narrow sense. *Dharma* leads to cosmic unity, inculcating in the individual mind cosmic idealism. Religion, in the sense of *dharma*, is the unifying force in humanity. Moreover, spirituality provides a human being and humanity at large with that subtle and tremendous power with which no other power can be compared. Therefore, with spirituality as the base, a rational philosophy should be evolved to deal with the physical, psychological and socio-philosophical problems of the day. The complete rational theory dealing with all three phases — spiritual, mental and physical — of human development shall be a philosophy common to humanity in general. This will be evolutionary and ever-progressing. Of course, small details may vary according to the relative environment of the age."

5 June 1959, Jamalpur



"Struggle is the essence of life. Yours should be a pauseless struggle against corruption, hypocrisy and animality."

Ánanda Váńii, 1 January 1960

"Life is a spiritual *sádhaná* and the result of this *sádhaná* is to be offered at the altar of the Almighty."

Ánanda Váńii, Ánanda Púrńimá 1960

"Your ideal is represented by your conduct. Your learning, your social or economic status have got nothing to do with your ideal."

Ánanda Váńii, 1 January 1961

"Fight for your ideology. Be one with your ideology. Live for your ideology. Die for your ideology."

Ánanda Váńii, Ánanda Púrńimá 1961

"It is action that makes a person great. Be great by your *sádhaná*, by your service, by your sacrifice."

Ánanda Váńii, 1 January 1964

"Human society is one and indivisible, don't try to divide it. Each and every individual should be looked upon as the manifestation of the Cosmic Entity."

Ánanda Váńii, Ánanda Púrńimá 1964



"Now this *sádhaná* which is *sádhaná* for complete merger, for unification, starts with fearful love. Love must be there. Unless and until there is love there cannot be unification. So love must be there but it starts with fearful love and ends in fearless love; and the space between fearful love and fearless love is the space of *sádhaná*. What is *sádhaná*? *Sádhaná* is transformation of fearful love into fearless love."

9 December 1964 DMC, Salem





"The marching together of all in unison is termed as the society. Instead of despising those who have lagged behind, help them to advance. This alone will be your social *dharma*."

Ánanda Váńii, 1 January 1966

"Knowing oneself is the real knowledge; serving all with the ideation of Náráyańa, the real action, and the vow to please Parama Puruśa the real devotion."

Ánanda Váńii, Ánanda Púrńimá 1966

["In the *Giitá* Lord Kŕśńa said that to pursue one's own *dharma* is the best and safest path, whereas the pursuit of other's *dharma* is extremely dangerous. The endeavour to satisfy physical needs is common to both humans and animals, but this endeavour alone does not lead to supreme welfare. Rather, if people become totally engrossed in gratifying their crude desires, they will most probably become extremely crude. Hence, although Bhágavata Dharma is human *dharma*, and is a somewhat difficult path, people should follow this path, and not the path of animal *dharma*. If they do follow animal *dharma* their rapid degeneration is inevitable."]

"One should remember that here *dharma* does not refer to any particular religion. These religions have nothing to do with one's *svadharma*, with the pursuit of one's innate characteristics. Unfortunately, this is how the *Giitá* bas been misinterpreted by a section of the people. The *dharma* of all human beings is one and indivisible, and that *dharma* is Bhágavata Dharma. Establish yourself in that *dharma* and your victory is assured."

30 December 1966 DMC, Jamalpur



"In simple words, what we have to do is to return home from where we came. We have all come from Parama Puruśa — the Supreme Entity — and from the *práńa-kendra*, the nucleus of the universe — that is, Puruśottama. We have to return to the same place. It is like a boy who has played throughout the day away in the fields, and now that evening comes, returns home. *Sádhaná* is the process of returning home. The child has played outside for the whole day. As evening approaches, he thinks, 'Father must have returned home. Let me also return home and sit next to him.' When one is tired of this world and worldliness, one yearns to go back to spirituality, that is, to one's home."

"When you come in close contact with the Supreme Entity, you will find that you have no wealth superior to devotion. All worldly possessions will prove of no avail. Only devotion enables you to come into close contact with Him. This is the goal of human life. This is true progress. You have been wandering through the labyrinth of a myriad of lives. You have been ever advancing toward this stage. Knowingly or unknowingly, you are being drawn unto Him. This is the summum bonum of life. As long as you have not realized Him, there is no *siddhi* in your life."

28 May 1967 DMC, Allahabad



"It is the duty of Parama Puruśa to save the prestige of the *bhakta*, and the duty of the *bhakta* is to leave everything on Him. Whatever energy is working in *paramarasa* or *visavarasa* is under Him. Therefore, when once you develop your love for Him you are not weak, not helpless and not alone. The victory is with you. Remember Him and march ahead — victory will be yours. You have not to be afraid of the worldly forces. Those who enjoy the highest force of Parama Puruśa are sure to succeed. Victory will surely be theirs.

Victory to you all."

July 1967 DMC, Jaipur





"Shiva and Krśńa are *mahásambhútis*. They came to Earth to correct the disorder among the other *sambhútis*. *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 *mahásambhútis* created a new world.

"About seven thousand years ago Sadáshiva came onto the Earth, and about 3500 years after that Lord Krśńa 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 3,500 years, and which are impeding human progress, will be dispelled with His coming."

July 1967 DMC, Delhi



"Now the universe has become very small. People are able to travel from one planet to another. When there was no convenience of conveyances, Lord Kṛśńa planned the Mahábhárata to unite the scattered India. Today the universe has become small. Planning for Mahávishva (The Great Universe) and not Mahábhárata (Great India), is required.

"The guiding factor behind the creation of the Mahábhárata was *dharma* — the creation of a great human society in which there would be peace, happiness, fraternity and no poverty. In that period, it was the rule that the country was held responsible if a person died of starvation. Not merely this, if there was an early death, if a child of five or so died, people regarded it as a flaw in the ruling structure. Today you have to create Mahávishva (The Great Universe), and the guiding principle behind it will be that all human beings are the progeny of the Supreme Progenitor. Hence all are His children, hence all should live together — nay, will have to live together. Black or white, literate or illiterate, small or tall, all are the children of the same Father. Hence all will have to live together.

"So the important thing is that all are the progeny of the Supreme Progenitor. According to this, there will be unity in the physical stratum, and so will there be in the psychic and spiritual strata. But to strengthen this unity yet more, there is one more factor which should be there, and is there — that factor being the common goal for all the children of the Supreme Father — the merger of all in Him. All have come from Him and are in Him; therefore, all people will have to live together.

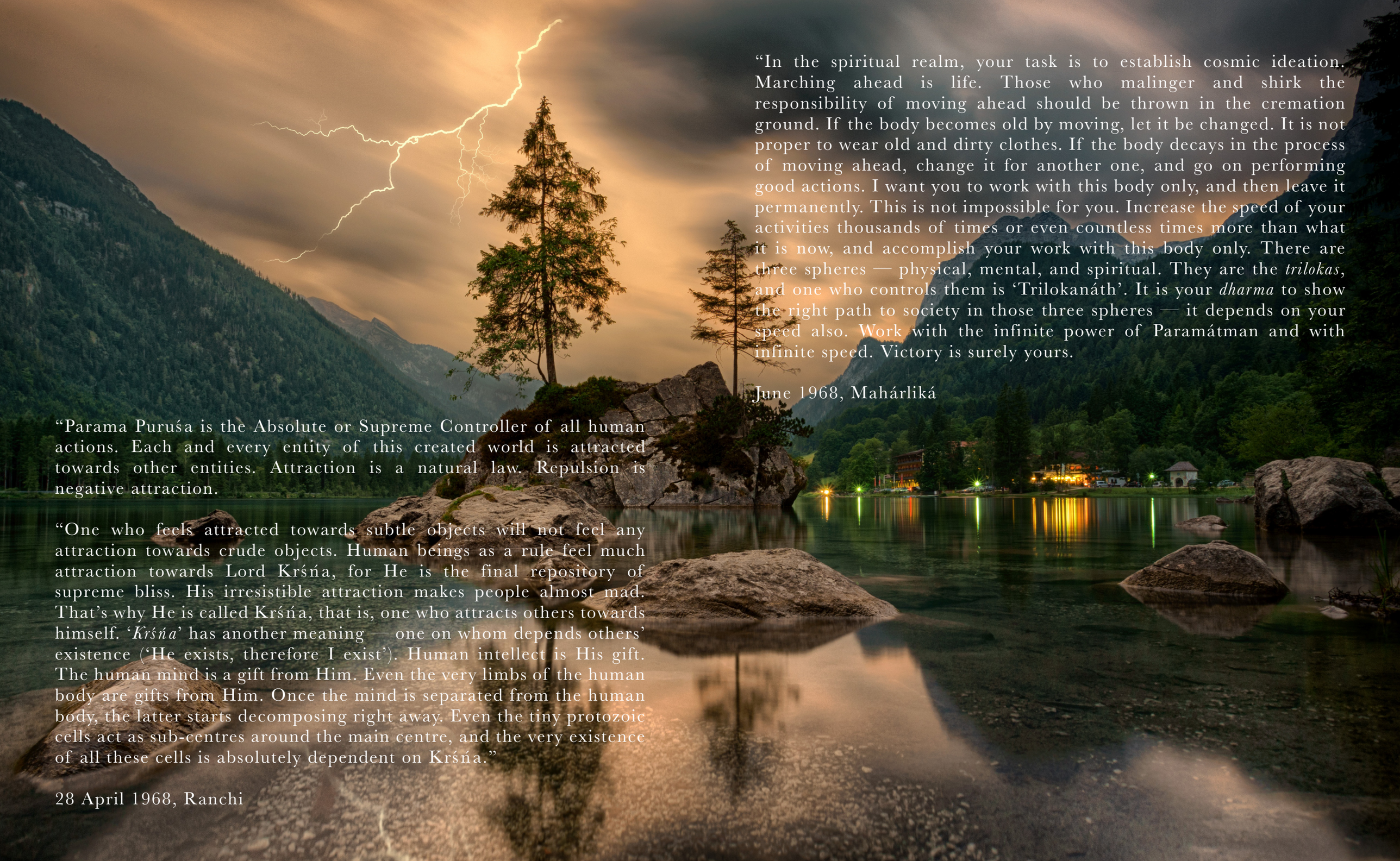
"Remaining together is natural for you, and to remain disunited is something unnatural. You know well that unnaturality is not tolerated by Prakrti. Unnaturality is ultimately destroyed. So it is natural for human beings to live together and to make a great Universe. By not doing so, and by mutual fight, all will be destroyed. This is the law of Prakrti. Hence, united you will have to remain, this is your duty. So that the people of the world may remain united, it is your duty to bring the Mahávishva as soon as possible. There will be peace and happiness in the Universe, and, established in one indivisible ideology, humanity will march ahead toward the Supreme Goal. Victory be with you!"

3 December 1967, Ranchi

"Different kinds of *sádhakas* inhabit this world. Some ardently desire *mukti*, while others do not. The latter base their choice on the reasoning that by becoming one with Iishvara, the *sádhaka* loses the pleasure of being next to Him and harbouring Him as one's sole *bháva* in work, service and sacrifice. Little do they know that this very ideation of the cosmic world leads them to *mukti*, for their minds have Him as their object.

The best and highest *sádhaka* and *bhakta*, however, surrenders the decision on this question to Iishvara. The ideation that he or she embraces is: 'I am at your disposal. It is up to you to plan what you like for me.' Theirs is the wisdom to foresee that complete surrender alone, which is the essence of the highest *bhakti*, will enable them to sail the *bhávasagar* unto His feet."

1 April 1968 DMC, Delhi



“Parama Puruśa is the Absolute or Supreme Controller of all human actions. Each and every entity of this created world is attracted towards other entities. Attraction is a natural law. Repulsion is negative attraction.

“One who feels attracted towards subtle objects will not feel any attraction towards crude objects. Human beings as a rule feel much attraction towards Lord Kŕśńa, for He is the final repository of supreme bliss. His irresistible attraction makes people almost mad. That’s why He is called Kŕśńa, that is, one who attracts others towards himself. ‘*Kŕśńa*’ has another meaning — one on whom depends others’ existence (‘He exists, therefore I exist’). Human intellect is His gift. The human mind is a gift from Him. Even the very limbs of the human body are gifts from Him. Once the mind is separated from the human body, the latter starts decomposing right away. Even the tiny protozoic cells act as sub-centres around the main centre, and the very existence of all these cells is absolutely dependent on Kŕśńa.”

28 April 1968, Ranchi

“In the spiritual realm, your task is to establish cosmic ideation. Marching ahead is life. Those who malinger and shirk the responsibility of moving ahead should be thrown in the cremation ground. If the body becomes old by moving, let it be changed. It is not proper to wear old and dirty clothes. If the body decays in the process of moving ahead, change it for another one, and go on performing good actions. I want you to work with this body only, and then leave it permanently. This is not impossible for you. Increase the speed of your activities thousands of times or even countless times more than what it is now, and accomplish your work with this body only. There are three spheres — physical, mental, and spiritual. They are the *trilokas*, and one who controls them is ‘Trilokanáth’. It is your *dharma* to show the right path to society in those three spheres — it depends on your speed also. Work with the infinite power of Paramátman and with infinite speed. Victory is surely yours.

June 1968, Mahárliká

"'If even sinners ideate on me, accept me as their only object of ideation,' sayeth the Lord, 'they will be freed from all worldly fetters, all worldly bondages.' Sinners must attain salvation, must be freed from all sins, all bondages of sin, by the Supreme Father. So for the virtuous and also for sinners, the Supreme Father is the only shelter. The Supreme Father is the only object of ideation. What are sinners to do? They are to forget their past, and they are to move ahead on the path of spirituality to attain that supreme stance. To come in direct contact with the Supreme Father, you are to serve the universe as the ideal daughters and sons of the Supreme Father. You needn't be anxious. You must not have any worries and anxieties about your personal problems. Your problems are to be solved by the Supreme Father. You serve the children of the Supreme Father as the ideal daughters and ideal sons of that Father."

23 June 1968 DMC, Manila

"He is the Witnessing Entity behind every phenomenon. He is the head of the creation. Similarly, He has faces on all sides, because He is infinite. He has no ears as such, but still He hears because He is knowledge itself. All knowledge emanates from Him only. Therefore, although He has no sensory organs such as ears, he has no difficulty in [acquiring knowledge]. In fact, whatever, there is to be heard, He hears. He is all-pervading. In fact, the entire creation is projected on *Puruśadeha*. He is *sarvadyotanátmakah*, which means that He is the source and repository of infinite vibrations and sounds. Therefore, there cannot be any vibration, any sound, outside or beyond Him. So all the vibrations and sounds reverberating in this universe are known to Him.

"Human beings, endowed with sensory and motor organs, acquire knowledge with their help. But Parama Puruśa, being infinite, does not require any external physical sense organs.

"He is the Supreme Controller, the Lord of all lords. The supreme lordship lies with Him alone."

c. 1969

"Whatever is finite is limited by nature. The attraction for finite entities is *káma*, and the attraction for the Limitless Entity (Brahma) is *prema*. Those who are preoccupied with *preya* are guided by the small 'I' — their mental expansion remains a far cry. Many so-called scholars are obsessed with their petty prestige, but one day that sense of prestige will crumble into dust. But *shreya* is infinite. It has no beginning and no end, it is an unbroken flow of pure and serene bliss stretching from beginninglessness to endlessness. This is the Brahma of the *sádhaka*. People who are under the illusory spell of *avidyamáyá* leave the benevolent path of *shreya* and rush headlong towards the deceptively alluring *preya*. But *preya*, after giving them only temporary happiness, like a flash of light, will throw them into the darkness of despondency, and they will stand like the scorched shell of a tree struck by lightening in the desert lamenting the endless drought."

c. 1969

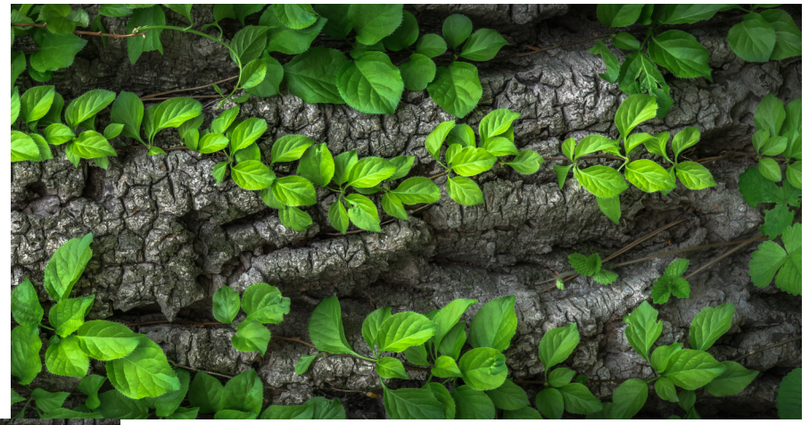
"Marching ahead from cimmerian darkness to the stratum divine is the true spirit of life. Staticism, superstition and narrowness stand for cimmerian darkness. Ensconcing oneself in the Cosmic Soul is the life divine. Striving ahead, together with the entire universe, along the path of spirituality is verily the greatest task for humanity. I hope, in the fresh dawn of the New Year's day, you will all ponder anew this eternal and sacred truth."

Ánanda Váńii, 1 January 1970





“Morality
is the
base,





sádhaná
the
means,

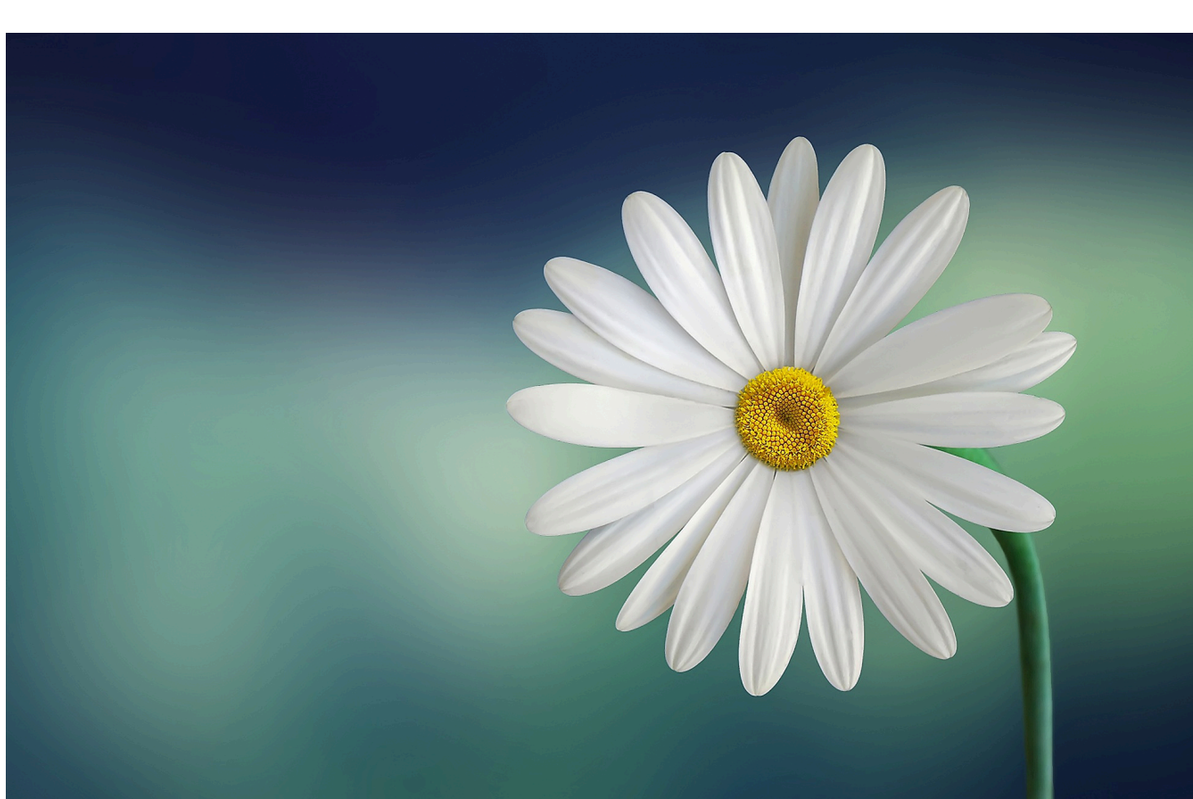


and Life
Divine
the goal.”

March 1970

“In the same way all the urges and longings should be gathered together and directed towards the Supreme. If this is done indomitable psychic energy and invincible spiritual energy will grow from within. This will enable people to solve all the world’s problems — economic, social cultural, big and small. Unless one develops oneself in this way, as an ideal human being, one will not be able to solve any problem, no matter how madly one beats one’s chest or how loudly one shouts slogans. The solution should be commensurate with the problem just as the prescription should be commensurate with the disease. The present world is plagued with numerous problems. To solve these problems we need ideal men and women who are highly evolved from within; strong men and women whose lives are based on the solid foundation of spirituality. In the absence of such people the problems will remain unsolved. That is why I say, concentrate all your love and devotion, consolidate all your psychic propensities and channelize them towards the Supreme One. Don’t allow them to flow towards any other direction, towards any other object.”

29 November 1970 DMC, Agartala



"To a person of average intelligence, water and ice are two different entities, but one who knows a little of the truth knows that ice is only a crudified form of water. Similarly, where the average person sees a big difference between a pot and the potter, the knower of Brahma sees only oneness between them. Are the world and Brahma two different entities, or are they indivisible? Is the one true, and the other false? Is the difference that appears between the two the truth, or illusion? Such questions or ways of thinking never arise in the mind of a person with cosmic outlook.

"Whether the world and Brahma are two entities, or the one is not different from the other — such thoughts are wrong in themselves. The knower of Brahma feels that the world is indeed His own manifestation; he knows that all is He. Do you know how that difference looks from the cosmic perspective? Not any bigger than the difference between 'person' and 'human being', between 'sea' and 'ocean'. From a *sádhaka's* standpoint the distinction does not exist.

"Brahma is the lord of the evolved objects; He is the controller of every one of them. This very Lord moves in the womb as the [foetus] and when it is born, the event, in fact, should be called the birth of Brahma, because all creations are but manifestations of Brahma Himself.

"There is one moon, but its reflections, falling in countless puddles of water, appear as countless moons. No new moon is born. The same moon is being reflected or is taking birth in many receptacles. Similarly the one and the same Brahma is being manifested as limitless unit entities in countless mental receptacles.

"The union of a *sádhaka* with Brahma has been expressed in an excellent [metaphor]. A river gives up its name and identity and completely merges in the sea; thereafter it cannot maintain its own existence, it is the sea. Similarly, a *sádhaka*, after merging himself or herself in Brahma, can no longer think of himself or herself except as Brahma. Seeing the Ganges River we can tell that it is the water of the Ganges. We can tell the water of the Yamuna River, or the water of the Sarasvati River. But once they merge in the sea, we cannot separate them, nor can we distinguish the one from the other. They all have lost their respective name-entities in the entity of the sea.

"When a knower of Truth merges in the Supreme Being, his or her petty sense of existence is lost, and, attaining unity with the Supreme Entity, the person becomes supreme himself or herself. Spiritual practice is the means for the expansion of the soul, not for its annihilation; so *samádhi* does not mean suicide but self-transcendence. One who has known Brahma becomes Brahma Itself, for the unit entity takes on the very form of its object of ideation. One who has Brahma as his or her object of ideation becomes Brahma Itself.

"If a salt doll goes to fathom the sea, it will certainly melt and become the sea itself. Similarly, if the knower of Brahma goes to fathom Brahma, he or she merges in the sea of Brahma and becomes Brahma Itself. Be constantly absorbed in the thought of Brahma and you too will become Brahma."

1971 or earlier

"You have come according to His wish, and by no one else's. Leave everything to Him. ... You will live according to His desire; you will die, too, according to His desire. ... Death will not be painful for you, because in death too you attain Him. Merge with Him with all your love. He has given you your organs. Utilize them for Him. With your voice sing His name, His praise, His *kiirtana*. With your mind think of Him. One who does not do this wastes one's life. And where people have only human frame but not human mind, tell them this message. Go to village after village, town after town. This is your duty."

25 May 1971 morning, Ranchi

"The flame of a lamp lights up countless lamps. The touch of a great personality wakes up innumerable sleeping hearts. In the same way, the eternal glow of the boundless élan vital of Cosmic Consciousness has been illuminating the life-lamp of universal humanism since time immemorial, is illuminating it, and in future will do so even more intensely. That is why I say, the future of the human race is not dark, rather it is strikingly resplendent. So proceed on, ignoring the frowns of darkness."

Ánanda Váńii, 1 January 1978

"You have not to be afraid of any immoral or evil force of the world. Fearfulness is not your wont, it is not your *dharma*. Your duty is to march forward. You must move forward. You have always the support of Parama Puruśa. ... Move forward and Parama Puruśa is certainly with you. And the evil force, what is it? If Parama Puruśa is the sun, evil force is a firefly. Then what is there to be afraid of in a firefly? Is anybody ever afraid of the pebbles on the track? They move ahead throwing them into the drain with the strokes of their feet. This indeed is the fact. Move forward, live without fear. Continue your movement forward. What more should I say? I have nothing more to say."

3 August 1978 DMC, Patna





“So no one should feel disconcerted about anything. All should know that He is concerned about their welfare. Just as parents are concerned for their child, so is He even more concerned for each of His children. Therefore, do not be afraid or perplexed under any circumstances. I have told you that you are never alone in this world — the Entity that guides the stars guides you also.”

15 October 1978, Patna

“One may or may not establish oneself in the actional field. One may or may not establish oneself in the field of intellectuality. One may or may not establish oneself in the mundane sphere. But one must not forget this fact — that the Supreme Entity is with you, and loves you like anything. And the only goal of one’s propensities must be Him. That is, all the propensities of the human mind should be goaded unto the Supreme Existence. Humanity must not be engaged in actional infighting or intellectual extravaganza. Man’s origin, man’s starting point, is in Divine love, and his culminating point, his terminating point, lies in Divine existence. It is the Supreme truth of this universe.”

8 May 1979 morning, Fiesch

"Now how to develop this cult of devotion? The idea is that the All, the entire Universe, is His object, and He is the Supreme Subject. He sees everything and you do not see Him. Now how can He be objectivated when He is the Supreme Subjectivity? The idea, the spirit or the secret to develop devotional cult is to think, while doing anything, while doing any mundane duty or doing any spiritual practice — you should always remember that He is Subject, He is seeing what you are doing. He is hearing what you are thinking. You cannot do anything secretly. He is always with you.

This idea has got one advantage and one disadvantage. The disadvantage is that you cannot even think secretly. All your thoughts are tape-recorded by Him. You cannot think secretly. And the advantage is that you are never alone; He is always with you. You are never helpless, you are never shelterless, you are never weak, you are the strongest personality of the universe, because the Supreme Entity is always with you."

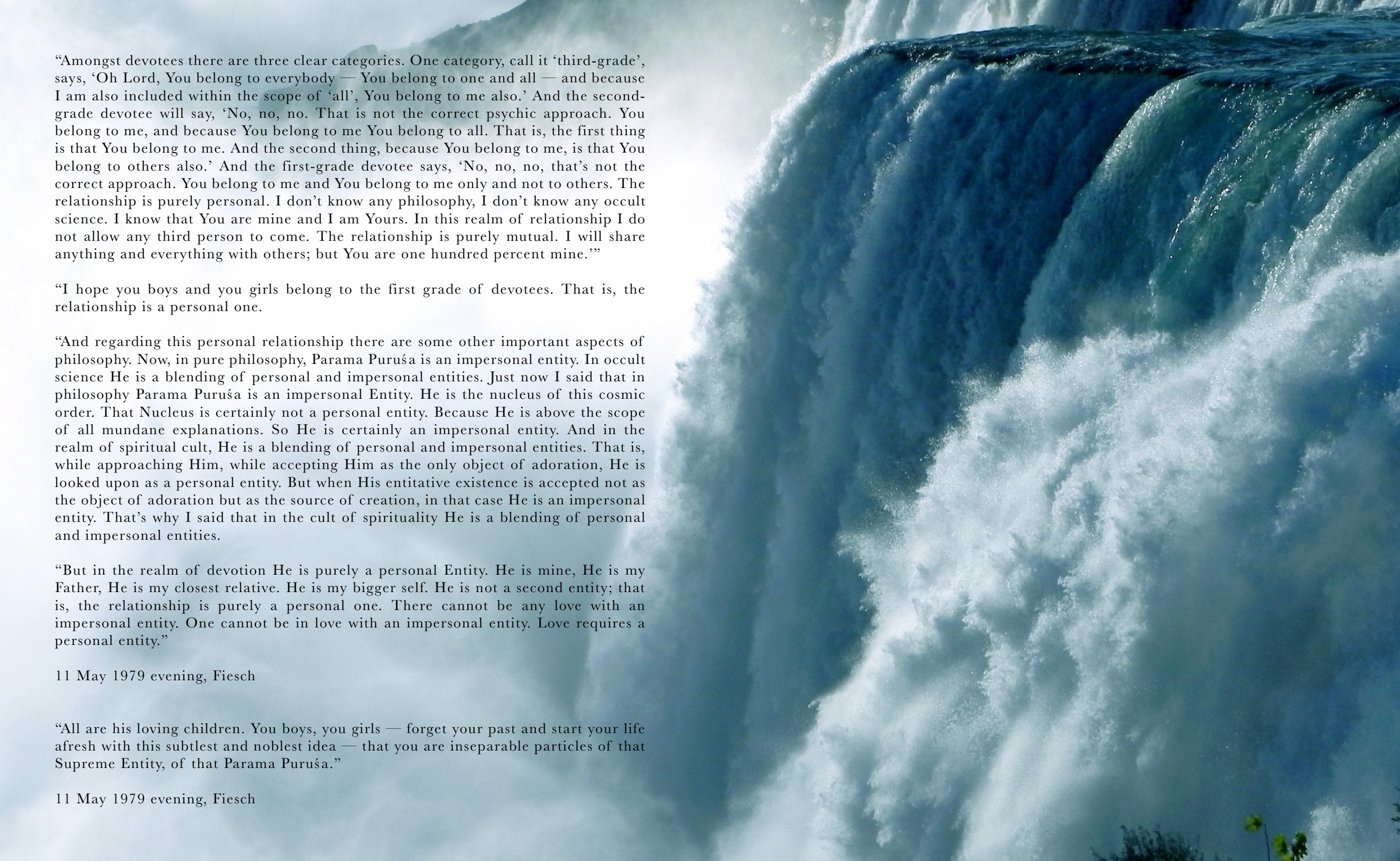
8 May 1979 evening, Fiesch



"This human society is one. It is a singular entity. It cannot be divided; it must not be divided; and we won't allow any entity to create any fissiparous tendency in this human society. Whatever a man is to do in his spiritual life he is to do — why? Because he is in love with the Supreme Entity. Love is the first word, love is the starting point, and love is the last point. And scriptures have no moral right to create a fear complex in the human mind."

9 May 1979 evening, Fiesch





"Amongst devotees there are three clear categories. One category, call it 'third-grade', says, 'Oh Lord, You belong to everybody — You belong to one and all — and because I am also included within the scope of 'all', You belong to me also.' And the second-grade devotee will say, 'No, no, no. That is not the correct psychic approach. You belong to me, and because You belong to me You belong to all. That is, the first thing is that You belong to me. And the second thing, because You belong to me, is that You belong to others also.' And the first-grade devotee says, 'No, no, no, that's not the correct approach. You belong to me and You belong to me only and not to others. The relationship is purely personal. I don't know any philosophy, I don't know any occult science. I know that You are mine and I am Yours. In this realm of relationship I do not allow any third person to come. The relationship is purely mutual. I will share anything and everything with others; but You are one hundred percent mine.'"

"I hope you boys and you girls belong to the first grade of devotees. That is, the relationship is a personal one.

"And regarding this personal relationship there are some other important aspects of philosophy. Now, in pure philosophy, Parama Puruśa is an impersonal entity. In occult science He is a blending of personal and impersonal entities. Just now I said that in philosophy Parama Puruśa is an impersonal Entity. He is the nucleus of this cosmic order. That Nucleus is certainly not a personal entity. Because He is above the scope of all mundane explanations. So He is certainly an impersonal entity. And in the realm of spiritual cult, He is a blending of personal and impersonal entities. That is, while approaching Him, while accepting Him as the only object of adoration, He is looked upon as a personal entity. But when His entitative existence is accepted not as the object of adoration but as the source of creation, in that case He is an impersonal entity. That's why I said that in the cult of spirituality He is a blending of personal and impersonal entities.

"But in the realm of devotion He is purely a personal Entity. He is mine, He is my Father, He is my closest relative. He is my bigger self. He is not a second entity; that is, the relationship is purely a personal one. There cannot be any love with an impersonal entity. One cannot be in love with an impersonal entity. Love requires a personal entity."

11 May 1979 evening, Fiesch

"All are his loving children. You boys, you girls — forget your past and start your life afresh with this subtlest and noblest idea — that you are inseparable particles of that Supreme Entity, of that Parama Puruśa."

11 May 1979 evening, Fiesch

"The root meaning of the term *bábá* is 'the dearest one' or 'the nearest one'. As He is the Supreme Father, the Parama Puruśa, He is Bábá of the entire creation; and because you are the created beings, you are His loving children, you are also His *bábá* — because *bábá* means 'nearest and dearest one'. ... and that is why I say, when His devotees, His children, sing *Bábá nám kevalam*, He also sings *Bábá nám kevalam. Kalyáńamastu*."

12 May 1979 DMC, Fiesch

"Now the Supreme Entity, the Controlling Entity, the final stance of *dharma*, lies covert within one's own 'I' feeling. That is, you are to search internally and not externally. Everything is within you, because Parama Puruśa always remains within, within the very core of your heart. So search within, oh spiritual aspirant, not without, but within, within your very existence."

13 May 1979 morning, Fiesch

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

19 May 1979 evening, Timmern

"Now in the course of this psycho-spiritual advancement, when the particular aspirant crosses the silver line of demarcation between relativity and absolute, he goes beyond the touch of all mundane bondages. And that is the final destination, and that is the desideratum, of all human beings. And this approach of humans is called Bhágavata Dharma. It is the proper *dharma*, it is the actual *dharma*. All other ideas are based on isms and dogmas. They can function within the scope of three relativities — temporal, personal and spatial factors. The man who is intelligent should from his very childhood move along this path of psycho-spirituality. The sooner a man starts or moves along this path of psycho-spirituality, the better it is. He is the blessed one."

20 May 1979 morning, Timmern





“Nobody is unimportant, nobody is insignificant. Each and every existence is valuable. ... Nobody is unimportant, so you must not develop the psychology of helplessness or hopelessness or defeatist complex or fear complex, because the Supreme Father, the Supreme Noumenal Entity is always with you. ... You are never alone. And your goal is that Noumenal Entity, that Parama Puruśa, and no number two or number three or number four, no gods or goddesses; only the singular entity, the God of all gods.”

20 May 1979 DMS, Timmern

“When a spiritual aspirant comes into His contact, develops love for Him, his apexed mind becomes one with Him. He no longer retains his separate entity. So Parama Puruśa always remains a singular entity. Even if He so desires, He cannot create another Parama Puruśa.”

24 May 1979 evening, Rotterdam





“Parama Puruśa alone is your real friend. It is your duty to strengthen the hand of your real friend, that is, of Parama Puruśa. How can you do it? Just be a moralist — move along the path of spirituality and help His ectoplasmic structure with that of yours. Be a machine in the hands of Parama Puruśa and help Him in creating a more beautiful world and a more beautiful human society.”

25 May 1979, Rotterdam





“Parama Puruśa, the Supreme Entity within you, will always help you, He will always help you. It is His duty to help you. So you are never alone, you are never helpless. And you are always with the Supreme Entity. You are the strongest personality of the entire universe. Do not be affected, do not be assailed, by any complex — inferiority, superiority, defeatist, or any complex. You hail from the noblest family of the universe. Parama Puruśa is your Father.”

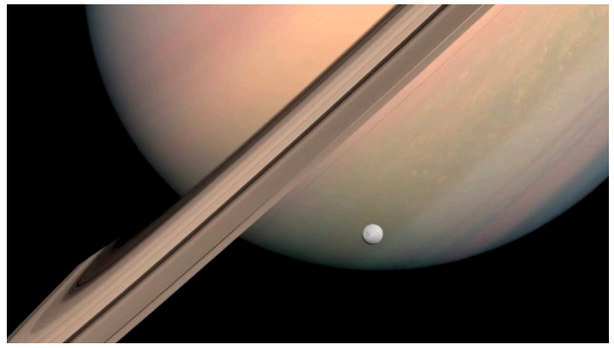
27 May 1979 evening, Stockholm



"Parama Puruśa in the course of His thought projection was first converted into matter; and in the course of *pratisaiṇcara*, in the introvert phase, you slowly, due to internal clash and cohesion within matter, became subtle; and by dint of your occult actions you will convert your entire entity, not into the supra-mundane, but into the Supreme Cognitive Faculty, into Supreme Cognition; and this is the path of spirituality — this is the path of humanity."

30 May 1979 morning, Valencia



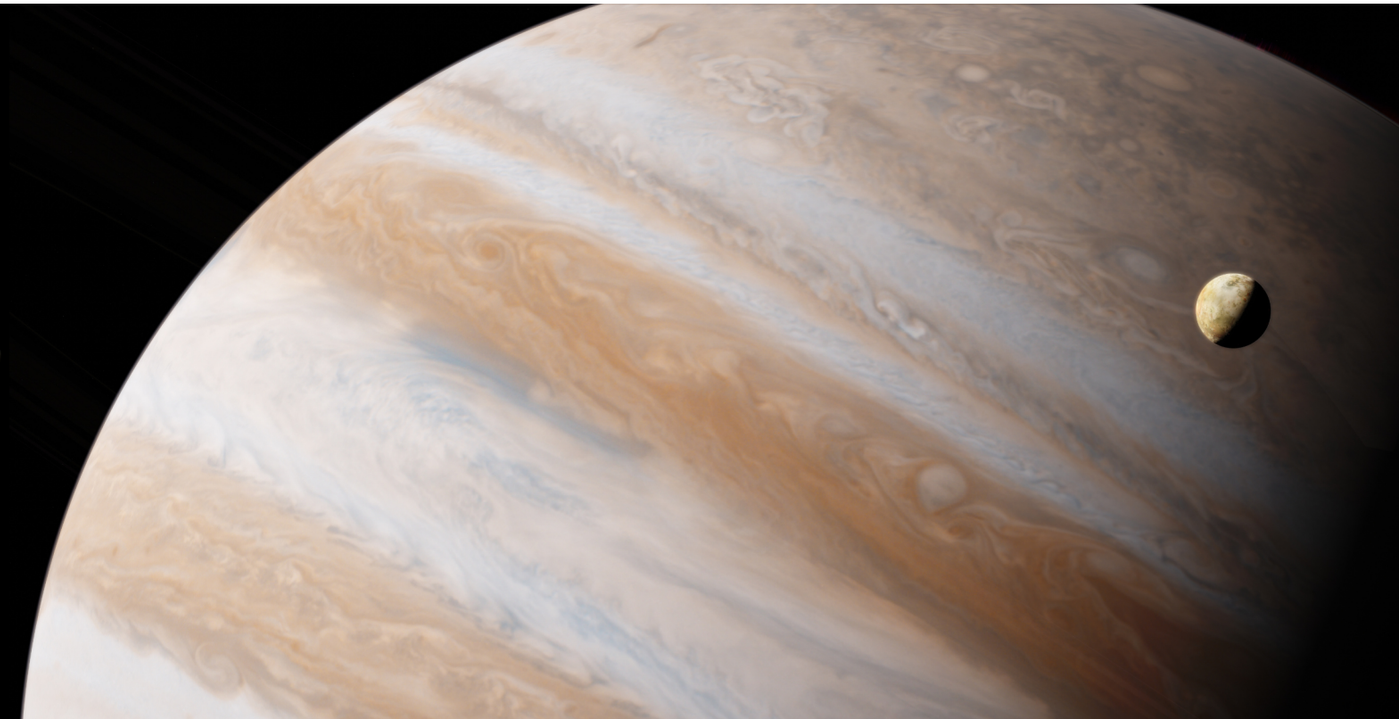


"The spiritual practice, or actually the occult practice, is a practice of increasing one's own psychic radius. When one increases one's radius, it becomes bigger and bigger and the range of mind is bigger. And when by increasing in this way, the radius becomes infinite, the aspirant becomes one with the Supreme. So the aspirant becomes one with Parama Puruśa.

"This becoming one with Parama Puruśa, this supreme union with the Supreme Faculty, and is called salvation or emancipation. Emancipation in this case is liberation of permanent nature. Salvation is something of permanent nature. When once acquired, acquired forever, retained forever, and that is the stage of supreme composure. Each and every spiritual aspirant should know it and be infinite."

3 June 1979 morning, Lyon





“The only goal of living beings is to attain Parama Puruśa. This singular goal should permeate the major portion of the activities of ideal human beings. You should always remember that from the moment you get up until the moment you go to sleep, Parama Puruśa is your supreme Goal. Whatever you do, you should do keeping your vision fixed on that Goal. Only to perform His allotted tasks have you come onto this Earth. You should always think, ‘I will die while doing those tasks — even while dying I will continue to do His work.’”

Ánanda Púrńimá 1979 DMC, Calcutta

“So many times I said that human existence is an ideological flow. You know, plants, animals and humans all are living beings, but there are certain differences amongst them. Plants cannot move, cannot walk, and certainly they are underdeveloped — they have underdeveloped intellect. They have got intellect, but less development. And in the case of animals, they can move, and they have got a bit developed intellect. In the case of animal life, life means physical pleasure — eating, sleeping, dying. But in the case of humans, it is an ideological flow. That is, a human can desert anything and everything for the sake of his or her ideology. A human can die for the sake of his or her ideology.”

10 August 1979 evening, Bangkok



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

"Each and every man has the feeling that 'I exist'. This feeling of 'I exist' is the final form of the expressed world. Behind that final form of the expressed world, there lies coverted the Supreme Consciousness, the Átmá. So, Átmá is the best *tiirtha*. Átmá is the supreme *tiirtha*. Rather, Átmá is the only *tiirtha*.

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

16 August 1979 evening, Taipei



"Those who meditate on Him, those who are on the path of *sádhaná*, the radius between that spiritual aspirant and the Cosmic Nucleus, the Parama Puruśa, goes on decreasing and decreasing. The position of a man doing *sádhaná* is like this [Bábá makes hand motions showing an object moving closer to the centre of a circle]. For men of materialistic outlook, going away from Him, but moving around and around Him, this is the position [Bábá makes hand motions showing a large circle]. Suppose a man is a very bad man, a depraved man, he is here [far away]. But if he will do *sádhaná*, what will happen? [Bábá shows with motions the circle getting smaller and smaller until the circling finger touches the stationary finger in the centre of the circle]. He will become one with Him. Even if he is a bad man, a degenerated, depraved person, if he practices *sádhaná*, does meditation, leads a pure life, his radius with the Parama Puruśa will go on decreasing, and a day will come when his radius will be zero and he will be one with the Parama Puruśa. That is the goal of human life.

"You should always remember that you are the children of Parama Puruśa and it is your birthright to be one with Him. It is your birthright to sit upon His lap. Nobody can debar you from this birthright. That is why, knowingly or unknowingly, consciously or unconsciously, you should all move towards Him and be one with Him. This is the path of humanity, and this is the main factor that differentiates an animal from a man.

"When one doesn't do *sádhaná*, what will happen? The distance will go on increasing. He will drift away from the Parama Puruśa. It is the path of animality. You should never support any ideology — any philosophy — that goads a man into the path of animality. Yours is the path of spirituality. When you have been blessed with a human body, be cent percent human, and go on decreasing your distance from the Parama Puruśa. And finally, be one with Him."

20 August 1979 morning, Taichung

"Then who can get Him? They say it is very, very easy. What to do? 'Oh Lord, I am Your creation. I am Yours, I am at Your disposal. This body is a machine. Utilize it.' But you are to do one thing. What? Is there any want in Parama Puruśa? There are two imperfections. He cannot create another Parama Puruśa and cannot hate anybody, but is there any want in Him? There is no want — name, fame, money, etc. — because the entire universe is within His mind, so all the properties of the universe are His. He has no want.

"But the true devotee says, 'Oh Parama Puruśa, there are so many great devotees, and I am only an ordinary devotee, the worst devotee. But Lord, those who are your big devotees have done one thing. They have stolen Your mind.' Because Parama Puruśa loves His devotees very much, His mind has been stolen by them. Now Parama Puruśa's mind has been stolen by His devotees, so He has got one want — mind. His mind has been taken by His devotees. 'Oh Lord, your devotees have stolen your mind, so You have got one want. You have lost your mind. Do one thing, Lord, take my mind. Let there be no want in You. I offer my mind to You. Accept it.'

"So the devotees are very intelligent, they are more intelligent than intellectuals, and more intelligent than those engaged in actional faculties."

24 August 1979, Taipei



"What is *mokśa*? Should one do anything for attaining *mokśa*? The English term for *mokśa* is salvation. Not liberation, but salvation. Salvation means liberation of permanent nature. Emancipation of permanent nature is salvation. We must not use this term salvation for physical liberty or psychic liberty. It is to be used only in the case of spiritual liberty because in all other three spheres, physical, psychic, and psycho-spiritual, there can't be liberty of permanent nature. It is called *mokśa*.

"For the attainment of *mokśa* what is one to do? That pinnacled psycho-spiritual existence of yours is to be offered at the altar of the Supreme. The dearest entity for each and every human being is his existence, is his feeling of existence. 'Oh Parama Puruśa, I offer this feeling of existence, I offer this mind at your feet.' This is the practice of *mokśa* as taught by the *ácáryas* during *dhyána* (meditation). It is the practice of *mokśa*."

26 August 1979, Taipei



"You must not run after any psychic weakness, you must not cherish any psychic weakness. You must not go on remembering the sweet memory of your past. Your only goal is the Parama Puruśa and your only motive is to satisfy the Parama Puruśa by your action. Don't do anything bad, and offer the good reactions of good works to Parama Puruśa."

27 August 1979, Taipei

"If one wants to know something more beyond the scope of that zenith point, one is to coincide one's own existential nucleus with that final zenith point. When one will be one with the Macrocosm, one will know how sweet the Macrocosm is. And that one can do by dint of one's devotional *sádhaná*. *Sádhaná* without devotion is meaningless, a waste of time. *Sádhaná* with devotion means maximum utilization of human existence.

"So you may or may not know the logic. You may or may not know the philosophy. You may or may not know the spirit of Cause and Effect Theory. But if you have got devotion, if you have got love for the Macrocosm, you will get everything. And the secret of Parama Puruśa is known only to Parama Puruśa. That is why, if you want to know Parama Puruśa, you won't be able to catch Him with the help of Cause and Effect Theory. You will have to become one with Him. There is no other alternative."

28 August 1979, Taipei





"Wise people say that in the past there have been so many crises in human society. Crisis is quite natural for something moving. Wherever there is movement, there is struggle — struggle against the inertia of the earth. In the past, there have been crises in the course of movement, crises in different branches of civilization, crises in the realm of education, and so on. But nowadays, the entire human society is facing the crisis of civilization as a whole, and particularly a crisis in the field of existence. Human society is now to decide whether to live or to die. If this mud-slinging and intolerance are encouraged, humanity has no future — the future is dark, the future is sealed forever. But you know, I am not a pessimist. I am always an optimist. And I want all my sons and daughters to be optimists. And I want them to struggle against this death signal of humanity, and come out successful.

"And I am sure that you boys and you girls must be optimists; and it is your duty to save humanity. And I hope you will be able to save humanity, because, just like me, you are also optimistic. You should know that great, or good, people are few in number, they are not many. They do not come within the scope of millions or billions. They are always few in number. And these few, they are the torchbearers of human society, they are the pioneers, they are the vanguards of human society. So it is your duty to save humanity. And those who are unable to shoulder their own bags and baggages — their responsibilities are to be shouldered by you. You should remember that the life of a spiritual aspirant is a mission. One's entire life is a mission, one's entire existence is a mission. And your mission is — what? To save humanity from this crisis. I hope you will be successful. And I not only hope, I am sure that you will be successful."

19 September 1979 evening, Frankfurt

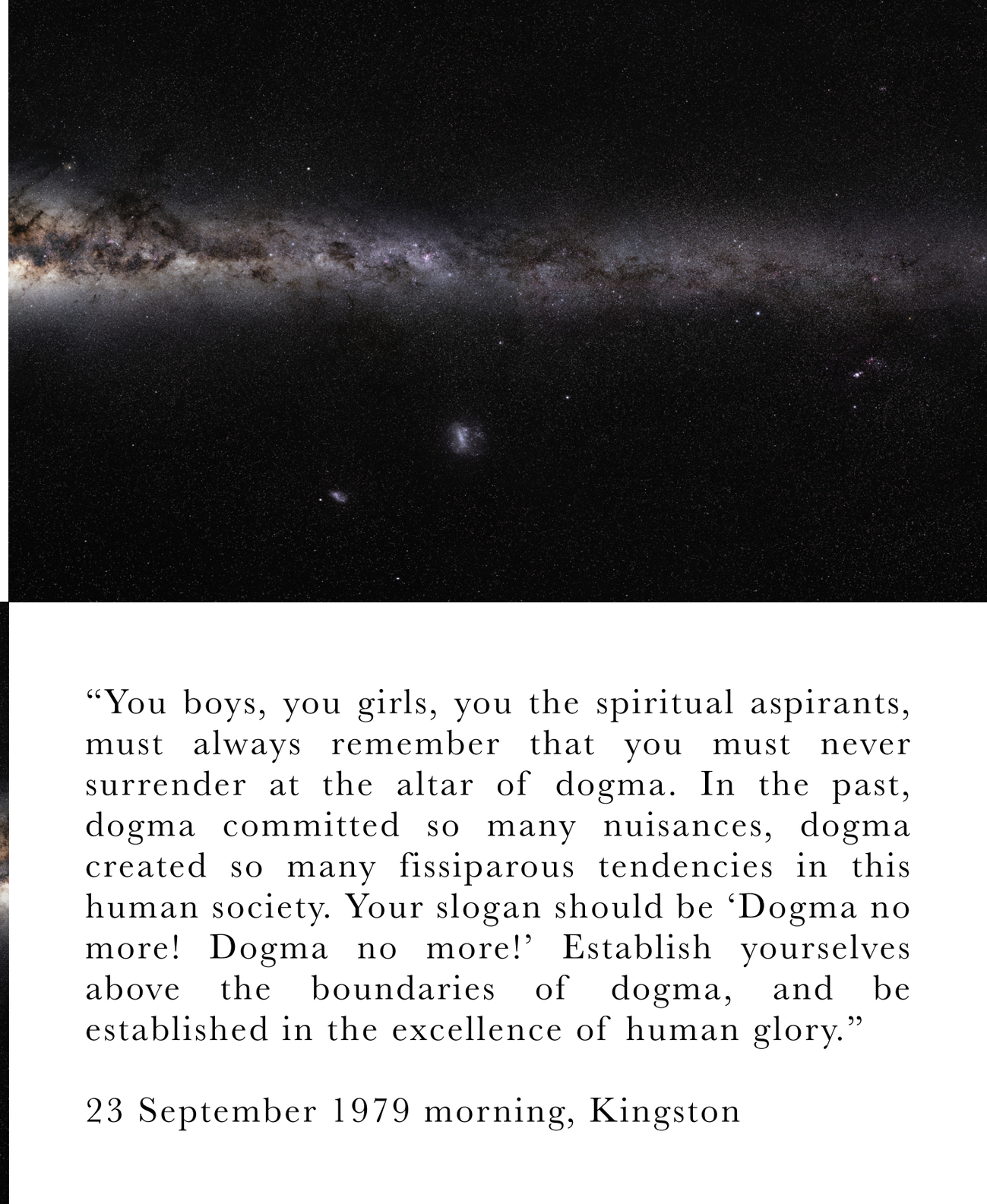
"Now, how can the mind know the spirit when the Supreme Spirit, Parama Puruśa, Parama Pitá, the Supreme Entity, is the Omniscient Entity, is the only Omniscient Entity of this world? The Supreme Entity, Parama Puruśa, is omniscient. He not only sees what you do, He also sees what you think, what you are contemplating, what the thought-waves of your mind are. Then He is omniscient, and you are His object. He sees what you do. He is the subject, you are the object. Then how can the mind know Him? That is, how can the mind be the subject and He be the object? He sees your mind; how can your mind see Him? How can your mind accept Him as the object and your mind be the subject? Yes, there lies the secret. What is the secret? It is that whatever you are doing, whatever you are thinking, you should always remember that that action of yours, those thoughts of yours, are being witnessed by Him. If you remember this, He remains the subject and you remain the object. ... You are all human beings. You are all dignified human beings. Forget all fissiparous tendencies that sometimes function within the human mind. Remember, you are the loving children of Parama Puruśa, and your goal is Parama Puruśa. Your goal is the Supreme Entity. Yours is a subjective approach through objective adjustment. Your movement is towards the Supreme Entity. But while moving towards the Supreme Entity, you are to do all your worldly duties in the social, economic and all other spheres. That is, your hands should be engaged in worldly duties, and your mind should be moving towards the Supreme Entity."

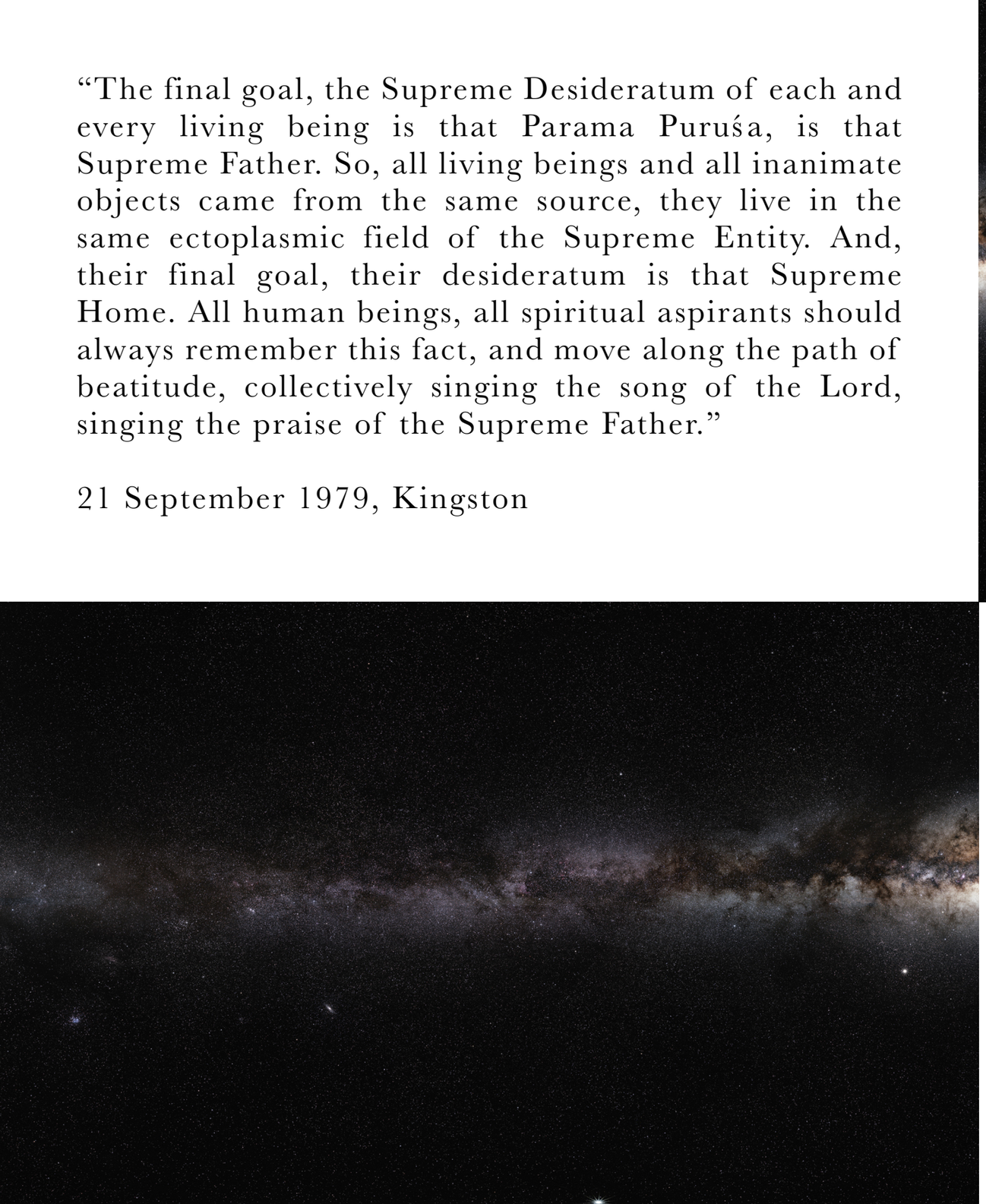
21 September 1979 morning, Kingston



“The final goal, the Supreme Desideratum of each and every living being is that Parama Puruśa, is that Supreme Father. So, all living beings and all inanimate objects came from the same source, they live in the same ectoplasmic field of the Supreme Entity. And, their final goal, their desideratum is that Supreme Home. All human beings, all spiritual aspirants should always remember this fact, and move along the path of beatitude, collectively singing the song of the Lord, singing the praise of the Supreme Father.”

21 September 1979, Kingston





“You boys, you girls, you the spiritual aspirants, must always remember that you must never surrender at the altar of dogma. In the past, dogma committed so many nuisances, dogma created so many fissiparous tendencies in this human society. Your slogan should be ‘Dogma no more! Dogma no more!’ Establish yourselves above the boundaries of dogma, and be established in the excellence of human glory.”

23 September 1979 morning, Kingston

“Parama Puruśa the Great is the supreme shelter. We are sheltered by Him, we are sheltered in Him, and finally we will be sheltered in His Supreme Nucleus. There is no alternative. The sooner a man realizes the fact, the better it is. So it is said that the spiritual path, the movement from the supreme negativity to the Supreme Subjectivity, is a path for intellectuals, for intelligent people, for cunning people, for clever people. So it is said that the devotees are the cleverest people in the universe. You should always remember this fact.”

23 September 1979 DMC, Kingston



“His grace is for all — both for virtuous and non-virtuous. All are His children. Nobody is unimportant, nobody is insignificant. The thing is that somebody realizes that grace and somebody does not. Why does somebody realize the grace and somebody not? The reason is that while moving along this path around the Supreme Nucleus in the cosmological arena, if one holds the umbrella of ego over one’s head, what happens? Suppose it rains and you are holding an umbrella over your head, what happens? Will you be drenched by the rain? No. If you want to be drenched you will have to remove the umbrella. Similarly if you are moving around the Supreme Father and holding up the umbrella of ego, you won’t be drenched by His grace, and if you remove that umbrella of ego, you will be drenched by His grace and you will feel that His grace is for you. So the spiritual aspirant must move along these eight-fold factors and also should remember to remove the umbrella of ego from his or her head and be drenched by His grace. You spiritual aspirants, you should remember that Parama Puruśa is always with you and His grace is always with you, and you all are His loving children. You need not develop any fear complex regarding the Supreme Father. You should remember that He is the Supreme Father. He is always calling you and you should always be ready to give a proper response.”

26 September 1979 DMC, Caracas



“Ultimately, the best way to meditate on Parama Puruśa, or remember Him, is to bear in mind that, in actions big or small, significant or insignificant, in wakeful state or in sleep, in dream or in reality, the Supreme Subjectivity is maintaining a constant and close watch on me. Thereby the subjectivity as such does not come within your objectivated mind, but the ideation of the Supreme Subjectivity becomes objectivated. When this ideation becomes clear, stable and permanent, then one fine morning you will see that you have become one with the Supreme Subjectivity.”

2 June 1980, Calcutta



“The devotional sentiment is the highest and most valuable treasure of humanity. I have said in *Namámi Kŕśńasundaram* that Kŕśńa is the *vaeduryamańi* [brightest jewel] of the human heart. This element of devotion, the most precious treasure of humanity, must be preserved most carefully. Because it is such a tender inner asset, to preserve it from the onslaughts of materialism, one must build a protective fence around it, just as people put up a guard-rail around a small tender plant. Now the question is, what is this protective fence? It is a proper philosophy which will establish the correct harmony between the spiritual and material worlds, and be a perennial source of inspiration for the onward movement of society.

“Now, what is the role of devotional sentiment, the most valuable treasure of humanity? It is to transform the sense of worldly existence into the supreme spiritual stance. If a materialistic philosophy contains any narrowness, like the geo-sentiment we discussed, an imbalance is bound to occur between the inner and outer worlds, and psycho-physical imbalance will be inevitable. That is why, in spite of possessing everything, people will remain poor and deprived. In the past this geo-sentiment has caused enormous harm to many individuals and groups of people. Intelligent people must keep themselves aloof from this geo-sentiment and support nothing that is based on it, because it pollutes the devotional sentiment; it degrades human beings and undermines human excellence.

“All molecules, atoms, electrons, protons, positrons and neutrons are the veritable expressions of the same Supreme Consciousness. Those who remember this reality, who keep this realization ever alive in their hearts, are said to have attained perfection in life. They are the real *bhaktas*. When this devotional cult does not remain confined to a mere practice, but instead is elevated to a devotional sentiment, a devotional mission, to the realm of devotional ideation — when the underlying spirit of humanism is extended to everything, animate and inanimate, in this universe — I have designated this as ‘Neohumanism’. This Neohumanism will elevate humanism to universalism, the cult of love for all created beings of this universe.

“As we have already said, the greatest human treasure is devotional sentiment, devotional wonts. This devotional wealth must be preserved; otherwise humanity will lose its most valuable possession. The people of the present-day world have made considerable progress, so now they must not permit this highest human treasure to be destroyed. Whenever we see that the pressure of external circumstances threatens this life essence, we should appeal to the Supreme: ‘Oh Lord, please be kind enough to protect our inner vitality from total destruction. Save us from the agony of total loss.’”

21 February 1982, Calcutta

"All existential phenomena are emanating from the Existential Nucleus. The existential nucleus of a single individual has a direct link with the Cosmological Hub, a direct link with the Existential Nucleus of the Cosmological order. But this path is not psycho-spiritual; according to Neohumanism, the final and supreme goal is to make one's individual existential nucleus coincide with the Cosmic Existential Nucleus (*nádabindu* yoga, in the language of Tantra). As a result, the unit being's entire existential order becomes one with the Controlling Nucleus of the existential order of the Supreme Entity of the Cosmological order, and that will be the highest expression of Neohumanism. That neohumanistic status will save not only the human world but the plant and animal worlds also. In that supreme neohumanistic status, the universal humanity will attain the consummation of its existence. Then nothing will be impossible for human beings; they will be able to do anything and everything."

29 March 1982, Calcutta



"The highest fulfilment of *dharma* is the channelling of all urges for action towards the Iśta [Supreme Goal]."

18 April 1982, Calcutta





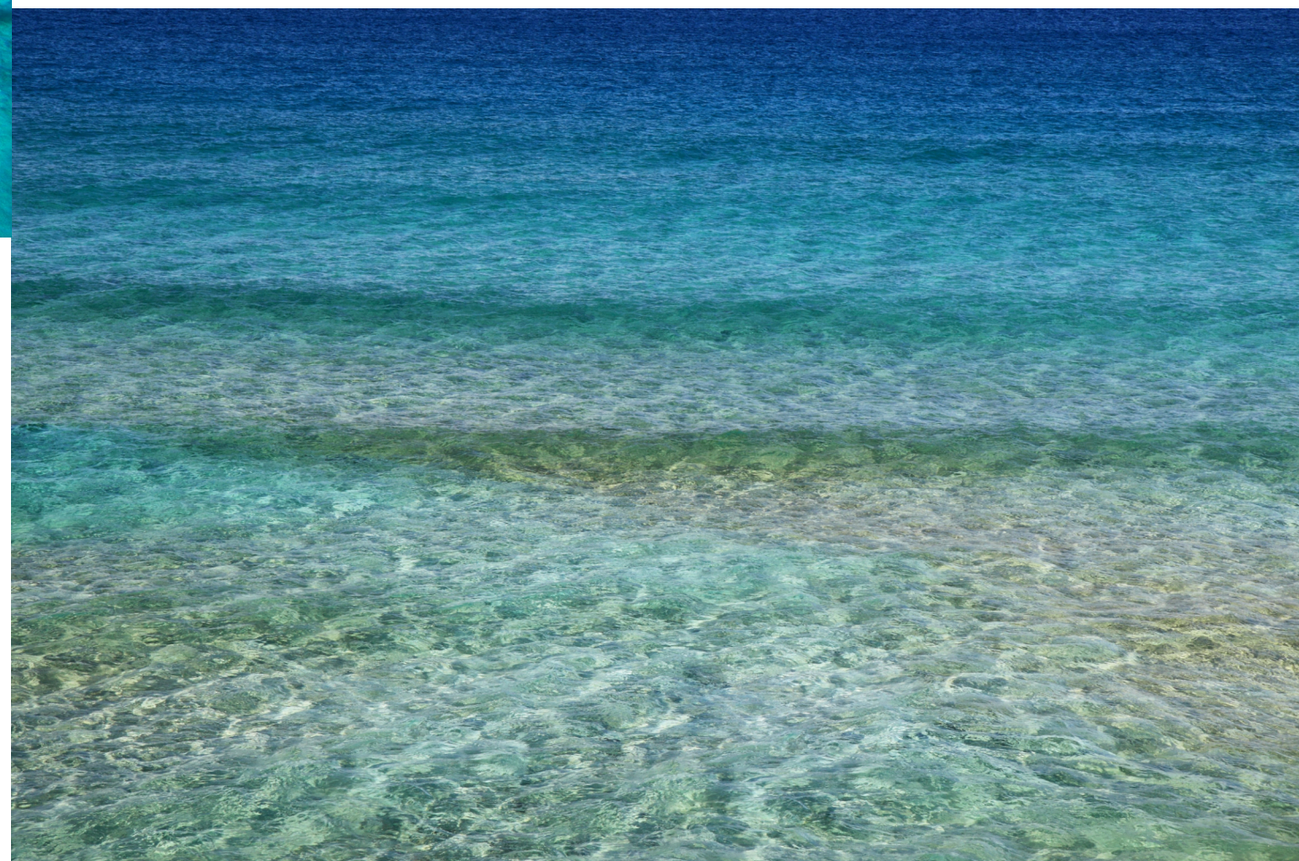
"When one attains salvation, one's small 'I' merges into the great 'I' of the vast Puruśa. Originating from the mountain caves, crossing countless valleys and green and golden plains, the mountain river finally merges with the blue waters of the sea. Does that river really die? No, it does not die. There is no permanent death of any entity. The rhythmic sweetness of rivers lives eternally in the surging waves of the vast oceans. Although people know this, they want to forget it. And because they remain oblivious to this fact, they become overwhelmed with sorrow. In fact, all entities are living eternally in supreme blessedness within the vast bosom of the Supreme Entity, from the state of beginninglessness to the state of endlessness. Nothing is lost, nothing was lost, nothing will ever be lost."

30 July 1982, Patna

"All the beings of this universe are the kith and kin of one another. No one is despicable. All are equally respectable and entitled to equal love and affection. No problem is to be ignored as an individual or group affair. Every problem is to be considered as the collective problem of universal humanity and is to be resolved collectively and resolved it must be.

"Let it be the vocal panorama of the newer world of today — the continuous musical notes behind the movement of Neohumanism."

Ánanda Váńii, Ánanda Púrńimá 1982



"Out of the grace of the Supreme, the universe has emerged; due to His grace, the universe preserves its existence; and because of His grace, everything will finally dissolve in Him." So the final word in the realm of spirituality is the supreme grace of Parama Puruśa. Intelligent people will understand this supreme truth and move accordingly. It is true not only in the physical level, nor in the physico-psychic level, nor in the psychic, nor in the psycho-spiritual level, but in all levels. Finally, whatever you say or think, everything is finally embedded in the grace of Parama Puruśa. The sooner this fundamental truth is realized, the better it will be for all."

4 June 1989 DMC, Ánanda Nagar





"The Supreme Entity is the vastest entity, the ultimate source of all cosmic emanations. The Supreme Entity, which is difficult to conceive, is the subtlest of the subtle. He is farther away than any other entity, but again He is nearer than the nearest. Only the one who looks into the innermost recesses of oneself can realize the Supreme Entity."

24 August 1989, Calcutta

"Only the thought-wave which emanates from the spiritual plane will save humanity from the devastating influence of dogma, which separates humans from humans, which creates hindrances in the remoulding of human society into a single existence.

"This process of rationalization should be developed through the intrinsic human potential of remodeling every aspect of mind. We must do this in the near future. The problem is a peculiar one, but we must solve it, because it has created so many troubles, so many divisions in human society — so many sanguinary battles, so much warfare. This problem may disturb the peace of the entire universe.

"So we will have to solve this problem and create a new world in all the three emanations of life — physical, psychic and spiritual. I hope you boys and girls, by your collective effort, will do something concrete in this respect.

"You are not insignificant beings; you are the glorified expressions of the Supreme Lord. So you will have to do something concrete immediately. The problem brooks no delay."

2 June 1990, Ánanda Nagar





"I exist, my Lord exists, and my search for His glamour, my search for His grandeur, is never-ending. I am moving unto Him, moving along a never-ending path. This search for the Great by the little is called mysticism. The fundamental point of spirituality depends on this mysticism. And when this mysticism, this outward existence of mysticism, coincides with the inner spirit of mysticism, the goal is reached: the unit becomes Cosmic.

"And for the attainment of this status we have come here. We have come to this world, so our lives are not meaningless. Our everything is meaningful; and by our knowledge, by our action and by our sincerity, we will be increasing our meaningfulness from unit to Infinite."

2 June 1990, Ánanda Nagar

