

The Only Cult

8 May 1979 evening, Fiesch, Switzerland

Intellectuals and scholars say that one may attain salvation by dint of one's knowledge and intellect. Those who are karma yogiis, that is, those who follow the path of actional cult, say that by dint of action one will attain salvation. (Salvation means emancipation of permanent nature.)

Now you know all are children of the Supreme Father. All the children of the same father cannot have the same intellectual standard - it is an impossibility. But that does not mean that those who are intellectually backward will not get His bliss or Grace. So this idea is a defective one - that one is to attain Him by dint of one's intellectual knowledge or intellectual stamina. It is a defective idea. A father cannot neglect his son who is intellectually backward.

Not only this. Till recently there was a defective idea in all the corners and amongst all the groups of people on the earth, that males are blessed beings and not females. In your family life, you know, you feel, that the parents cannot have any sense of disparity in their mind regarding their sons and daughters. Both are equally important, both are equally loving. I said my sons and my daughters are just like two hands of mine. They are just like wings of a bird. A bird having one wing cannot fly.

Now the days of those defective ideas are gone. All are equally blessed human beings, and those ideas cherished by those intellectuals, that by dint of one's intellect, one will get Him, are not only defective but foolish ideas. Similarly, the idea that by dint of actional cult one is to attain Him - this is also a defective idea because in the realm of actionality all have not got equal status. A weak boy, or say a weak girl, physically weak or mentally weak or even weak in spiritual vitality, has also got the birth-right to attain salvation.

First, what is the meaning of salvation? Salvation means becoming one with Him, and each and every child of the Cosmic Father has equal right to sit on His lap. There cannot be any differentiation.

Now what is the guiding factor? Neither intellectuality nor the actional faculty is the guiding factor. Then what is the guiding factor? The guiding factor is that all your ideals, all your propensities, all your thought waves, are to be goaded unto Him. That is, the cult of devotion is the only cult. There cannot be any second cult in the realm of spirituality.

Mokśakāraṅsamagryām bhaktireva gariiyasii.

The intellectual giant of India, about 1300 years ago, in the post-Buddhistic era, was Shankaracharya. He says - he was a giant intellectual - he said amongst all the approaches, amongst all the cults, the best one is the cult of devotion. So that aspirant is the blessed one who has developed this cult of devotion. You may or may not be an intellectual, you may or may not be established in the actional faculty. But if you can develop love for Him, devotion for Him, you are sure to be successful.

Now how to develop this cult of devotion? The idea is that the All, the entire Universe, is His object, and He is the Supreme Subject. He sees everything and you do not see Him. Now how can He be objectivated when He is the Supreme Subjectivity? The idea, the spirit or the secret to develop 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, Switzerland

Shortening the Radius

9 May 1979 morning, Fiesch, Switzerland

You know there is nothing disorderly in this Universe. Everything moves as per certain rules. In this solar system of ours the sun is the nucleus, and so many planets are moving around the sun. In this ethereal system the earth is the nucleus, the moon is moving around it. Similarly, in the atomic system also there is the nucleus and electrons moving around the nucleus.

In our Cosmic order Parama Puruśa is the Nucleus, and so many animate and inanimate objects are moving around Him, knowingly or unknowingly. In the case of human beings, they are moving, they are dancing, knowingly. And in the case of other animals, and other less-developed living beings, and also in the case of inanimate objects, they are also moving, they are also dancing, but unknowingly, unconsciously.

Even in the case of human beings, when they move around Parama Puruśa, one person moves, one person dances, unknowingly, another person knowingly. Those who are dancing, those who are moving, knowingly, always try to lessen the length of their radii.

Each and every individual has its own radius, and a spiritual aspirant - what a spiritual aspirant does - he always tries to lessen the length of the radius. Moving like this, [demonstrates with hands], having a particular radius. Those who move unknowingly - the radius remains unchanged, or even, due to their mean propensities, may increase like this [demonstrates].

And in the case of spiritual aspirants, what happens? Coming nearer, coming nearer, coming closer - and when a person comes into the closest proximity he becomes one with the Nucleus, and that becoming one with the Nucleus is the stage of salvation.

Now so many entities, so many individuals, are moving around Him, and they are associated with so many physical structures - long, short, white, black, learned, illiterate - so many structures - but the common goal is the Nucleus, Parama Puruśa. There is no shyness, no hatred, no complex, because that Nucleus is the bigger "I" of everybody; that Nucleus is the Supreme Progenitor of everybody. Now each and every entity has its own saṁskara. Saṁskara means "reactive momenta". The action you did the reaction to which you have not undergone - such an action not satisfied by the reaction is known as what? In the plural, "reactive momenta". And beings are to move according to their reactive momenta or saṁskara.

Now this movement around the Nucleus is life, rather, human life. Everybody moves, but in the case of humans, the movement is knowingly. We are moving around Parama Puruśa. The human being knows; other animals do not know; and there lies the fundamental difference between a man and an animal. So if, after getting a human structure, a human mind and an objectivated human soul, anybody does not move knowingly, he or she is worse than an animal, because an animal lacks in the developed mind. It cannot understand or practise spirituality, which a man can do.

Now wherever a few spiritual aspirants assemble, whenever there is a gathering of a few spiritual aspirants, I said they should not waste their time in idle gossiping, they should utilize their time in kiirtana, because when the kiirtana is done a spiritual environment is created then and there, and as soon as the spiritual environment is created, the Supreme Nucleus, Parama Puruśa, will then and there shift His headquarters to among those aspirants; because the centre of the Nucleus is above the periphery of time, space and person. He may shift it anywhere, wherever, whenever, so desired by Him.

Now what is His Grace? The moving entity becomes one with the Nucleus, how? It depends on His Grace. It does not depend on human logic, or human intellect; it depends on His Grace. What is His Grace? Mr. A may say, "Why am I not enjoying His Grace?" Mr. B may say, "I am enjoying His Grace." But what's the fact? The Grace is everywhere, but you know, just like rainfall - when it rains what happens? If you have an umbrella above your head you will not be drenched. And if you remove the umbrella you will be drenched. So in the case of Divine Grace, it is like rainfall, but there is an umbrella of vanity upon your head, that's why you are not drenched. Remove the umbrella of vanity and you will be drenched; then you will enjoy His Grace.

And that is the secret, and when you are enjoying the Grace, what will happen? The radius will be shortened, and in this very life you will become one with your Goal, your Nucleus. This Nucleus knows no artificial barrier, nor isms, countries or philosophies. This Nucleus knows that the moving entities are My children - they want to come and sit on My lap.

9 May 1979 morning, Fiesch, Switzerland

The Starting Point and the Last Point  
9 May 1979 evening, Fiesch, Switzerland

Whenever something is done, the doer should follow certain rules and regulations, and the authority that creates those rules and regulations is known as the "controller". Here in this Universe of ours, so many actions are done, there are so many manifestations and expressions, so many waves are emanated from so many sources; so there must a strong controller.

But that strong controller must not be a machine, nor should he be of mechanical order. He must be a loving entity.

Now there are so many controllers in different fields and different spheres of our life. There are so many different expressions, so there are different controllers also. But above all controllers there is the Supreme Controller.

In Sanskrit, "controller" is *iishvara*, and the Supreme Controller is called "Maheshvara." Now the rules and regulations of lower controllers may or may not be of perfect order, but the rules and regulations of the Supreme Controller must be of perfect order. Otherwise the equilibrium or equipoise of this Universe will be lost.

So our first duty as disciplined human beings is to do as per the desire of the Supreme Controller, of that Maheshvara. Just doing according to the desire of that Controller is a must for all spiritual aspirants. But while obeying Him, while doing as per His desire, one should always remember that Supreme Entity is not the boss; that Supreme Entity is the loving Father. The relationship is not official, the relationship is purely personal.

You know if there is an impersonal entity controlling everything, having no link with you, in that case the psychology of discipline will not be created, because in that case an order is followed or obeyed or adhered to due to a fear complex - but in the field of spirituality there must not be any complex, neither fear complex nor shy complex nor any other complex. So the scriptures saying that if you do not obey Him you will go to Hell, like this, these scriptures are the worst enemy of human society. Because these scriptures create a complex, a fear complex, in the human mind, and that fear complex creates disparity in this human society.

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, Switzerland

A Purely Personal Entity  
11 May 1979 evening, Fiesch, Switzerland

You know lalita mármika dance used during kiirtana is a purely spiritual dance, and kaośikii is a psycho-spiritual dance - it starts on the psychic level and culminates on the spiritual level. And tándáva is physico-psycho-spiritual.

In lalita mármika, the position of the arms is above ninety degrees. This denotes that (it is a mudrá - in Sanskrit it is called a mudrá) - this mudrá means, "O Supreme Creator, Thou art mine and I am Yours. I am Thine."

Now everywhere in the world you will see one entity is in the possessive case and another is owned by that person or that entity. That is, each and every object has a certain entitative relationship with others. And what's the entitative relationship with the Supreme Creator? The Supreme Creator belongs to one and all and the created beings all belong to the Supreme Entity.

This is the philosophical interpretation. Even in the field of occult science it is the [[only]] interpretation. But for a devotee, the interpretation is not like that.

Amongst devotees there are three clear categories. One category, call it "third-grade," says, "O 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.

Now as the relationship is a personal one, and as the entity of Parama Puruśa is purely a personal one in the field of divinity or in the field of devotion, the interpretation of the creation also varies from [[that of]] philosophy or that of occult spirituality. Ask a philosopher why this Universe was created, for what Parama Puruśa created this Universe. He will not be able to satisfy you with His reply. He will say "Perhaps this was His idea," or "Perhaps that was His idea," "Perhaps this was the motive," "Perhaps that was the motive;" but the reply is vague. Not to the point, never to the point. Ask an adherent of the actional cult. He will not be able to satisfy you with his reply. He will say, "There are so many flows of expression. This Universe is a [[mesh]] of waves of different lengths, of different sounds, of different colours."

But these replies will not satisfy a spiritual aspirant. The spiritual aspirant, or the devotee, will say the reply is very simple - "Before the creation, my Supreme Father was alone in this Universe. There was nothing, and for want of the quinquemental factors, there was nothing to see, nothing to do. He was alone. Suppose you are alone in a particular village or in a particular house. What will be your position? What will be your mental condition? You will be just like - what? An insane person, a madman. So in this vast Cosmos my Father was alone. Just try to feel what His condition was, what His mental condition was. So just to save Himself from the monotony of singularity, He created this Universe. Just to play with His children. This is the only reason. I know no other philosophy." This will be the reply of the devotee.

Sá vá eśa tadá drśtá na pashya drshya mekarát´

Me ne santamivátmánám supta shaktirasupta dik.

[Parama Puruśa had the power of observation. He had the hearing capacity and the power to speak. But there was no jiiiva to observe. There was no need to ascertain the fundamentals of truth because there was no second entity, there was nobody except Him. There was nobody to converse with.]

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

11 May 1979 evening, Fiesch, Switzerland

He Knows His Duty  
12 May 1979 morning, Fiesch, Switzerland

Eko avarño bahudhá shakti yogád  
Varñánekán nihitártho dadhāti;  
Vicaeti cánte vishvamádaya sa deva  
Sa no budhyá shubhayá saṁyunaktu.

"The Creator is a singular Entity, and He creates this world of colours, this world of sounds; but He Himself is beyond the scope of colours and sounds." Why is He beyond the scope of colours and sounds? Because He is the hub of the Universe. All waves of colours, of sounds, and of other inferences come out from this universal hub. So, He Himself is beyond the scope of all such waves. This circumrotatory Universe is moving around Him, but he is beyond the scope of time, space, and person. He is creating so many things, so many colours, so many sounds, with the help of His Operative Principle. This Operative principle is doing as per His desires. The Operative Principle, although it has the potentiality to do something or to do anything and everything, cannot do anything without His approval, because He is the hub and all waves emanate from Him. His approval is a must in this respect. That is, if He does not like, not even a blade of grass can move.

Each and every intelligent man and each and every spiritual aspirant should remember this fact. And one who remembers this fact, that not a single blade of grass can move without His approval, will not be suffering from any sort of fear complex or defeat complex. One day I told you that the scriptures have no moral right to create an inferiority complex or fear complex in your mind. Parama Puruśa is above all scriptures. Man created scriptures just to come in contact with Parama Puruśa, but the scriptures, creating inferiority and fear and hatred complexes among men, drifted men away from the Supreme Hub.

Now this Supreme Creator, this hub of the Universe, is the Supreme Guardian. He knows what is your want, He knows what is your requirement. A babe of three months does not know what its requirement is, but its mother knows. The babe is solely dependent on the mother. Similarly, you are a babe and He is the Supreme Guardian. He knows what your requirement is. You need not say, "Oh, God, give me food, give me water, give me this or give me that." He is more intelligent than you are. [[So you need not remind Him, "Oh, God, give me this or give me that."]](1) Let Him do His duty. You need not remind Him, "Oh, God, it is Your duty, You should have done like this." He knows His duty.

And you are to learn your duty from Him. Now what should you do? What a good man should do, what an intelligent man is to do, what a spiritual aspirant is to do, is always to

remember his loving Father. And this is what meditation is. Why should he always remember his loving Father? Because he will have to keep in the closest psychic and spiritual touch with the Supreme, because He is the supreme abode of all. And finally one will have to sit on His lap. That is the final Desideratum.

Vicaeti cánte vishvamádaya sa deva - "That Supreme Deva, that Supreme Divine entity, is the starting point of the Universe, and that Supreme Entity is the culminating point of the Universe." So your starting point is in Him, your terminating point is in Him, and your presence, your existence, is also in Him. So you should always remember Him.

And you know, the Cosmic Father is the Supreme Subjectivity; that is, He sees everything - everything is within His mind. He sees everything. He is the Supreme Subject, and everything else is the object.

The seer is the subject and the seen is the object, so how can you accept Him as your object of meditation? He is the subject, you are the object. So during meditation how can you accept Him as your object? He is the Subject. You are the object. A very knotty question?

No, it is not at all a knotty question. During meditation you should remember, "I am the object and He is seeing me." This is the secret of meditation. You can never be the subject and He can never be the object. During meditation you are to remember this fundamental truth - that you are doing His meditation. How? You are remembering the fact that the Supreme Subjectivity, Parama Puruśa, is seeing what you are doing. This is the secret.

Vicaeti cánte vishvamádaya sa deva  
Sa no budhyá shubhayá saṁyunaktu.

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

#### Footnotes

(1) [[The foregoing two sentences have been transcribed from the original tape for this edition and incorporated here. -Eds.]]

12 May 1979 morning, Fiesch, Switzerland

The Coming of Táraka Brahma  
13 May 1979 evening, Fiesch, Switzerland

Last night during DMC I said that neither the tempus eternal nor nature nor fate nor accident nor the quinquelemental factors is 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 into actional 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 factors, 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 quinquelemental 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 quinquelemental 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 not be used. 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 quinquelemental body, the death of His quinquelemental 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.

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.  
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