



The Stance of Salvation and How to Attain It

By Shrii Shrii Anandamurti

The subject of today's discourse is "The Stance Of Salvation and How To Attain It." Salvation as you know, is liberation of a permanent nature. The question of liberation arises only where there is bondage. Where there is no bondage, the question of fighting for liberation does not arise. Now let us see what are the bondages of a spiritual aspirant.

Within the realm of this Macro-psychic conation, bondages are of three kinds: 1) physical bondage, 2) intellectual bondage, 3) spiritual bondage. In the case of physical bondage there are three binding factors, there are three rudimental relative factors i.e., time, space, person - temporal bondage, spatial bondage and personal bondage.

In physical stratum one must try to conquer these factors, and this fight has

started from the very dawn of human civilization, and this fight helps the human civilization in its progress.

In the age of bullock cart the time taken for a journey from Madras to Salem was a long period, but after the invention of locomotive the period of time was shortened. Man partly conquered the time factor. But in the age of aeroplane it has been still more conquered and in the age of rocket still more but even in case of rockets, certainly, it will take some time in terms of microscopic fraction of a second. So this time factor can never be fully conquered. Similar is the case with other two factors i.e., the bondage of person and space. So in the sphere of physicality liberation is not at all possible. Also the question of liberation of permanent nature does not arise.

Now take the case of intellectual bondage. What is intellectual bondage? Suppose there is a question in your mind. Unless and until you get a satisfactory answer, a satisfactory reply, you are under intellectual bondage, and whenever you get the satisfactory reply, you are free from this intellectual bondage and get liberation. But the next moment another question comes. Again you are under the intellectual bondage. Again the problem will be solved and you will get liberation. So you see, in the intellectual stratum liberation is possible but liberation of permanent nature is not possible. Do you follow? Liberation of permanent nature is only possible in spiritual sphere. What is spiritual bondage? It is a fact that each and every entity of this observable universe is a part of the Cosmic Self, of the Supreme Cognitive Principle. It is a known fact. But even then a Sadhaka in his personal life does not feel that unicity with his Lord. When I am one with Him why don't I feel this unicity with Him? - this trouble, this pain, this agony is his spiritual bondage; when we should be one, and I should feel that we are one and when I am not feeling it in practice - I know it in theory but I don't feel it in practice - this is the bondage. This is what is called spiritual bondage.

By one's sádhaná, by one's intuitional practice one is identified with the Supreme Controller of the Universe. Then what happens? He attains liberation and that liberation is of permanent nature and so only in the spiritual sphere one can attain liberation and that liberation is of permanent nature. That is, liberation is possible only in spiritual stratum. Now, what is this feeling of separateness? Although a devotee and his Lord are two entities, fundamentally they are one; yet

this feeling of separateness exists. And as I already told you this is nothing but the creation of My. Since it is a creation of My a sdhaka who wants unicity with his Lord must surmount My; there is no alternative. Lord Krsna says:

*Daevii hye guamayii mama My duratyay;
Mmeva ye prapadyante Mymetm taranti te.*

This My is an attributional principle of Mine. She is my attributional principle. She is my attributional force and she is duratyay. It is very difficult to surmount this My but the one who has ensconced himself in Me only can surmount this My, there is no alternative. One will have to surrender oneself before the altar of the Almighty, there is no other way to conquer My. This universe is a Myaic creation. What is My? My is the Operative Principle and practically there is no difference between Cognitive Principle and My. Where there is Cognitive Principle there is Operative Principle also. They cannot be separated from one another. In Samskrta this is called "Avinbhvii".

*Ytha shivah tth shaktih
Ytha shaktih tath shivah
Nnyorantaram vidyet
Chandra candrikayor tath.*

One cannot exist without the existence of the other. One cannot separate the moonlight from the moon; similarly, one cannot separate My from the Cognitive Principle. Now, where the Operative Principle has created something abstract or something concrete there that particular Operative Principle working within the scope of something created is called Creative Principle or My. So My is a particular stance of Prakrti. In the Vedas it has been said:

*Ksaram Pradhnam Amrtaksaram harah Ksartmanviishate deva ekah
Tasybhidhynt yojand tattvabhvt Bhyashcnte Vishvamy nivrtti*

When this My creates something we get this observable world. This world, rather this worldly transmutation of the Cognitive Principle, is called "Ksara". It appears that the Cognitive Principle has been metamorphosed into so many

entities. I said, "It appears that" because actually Puruśa is an intransmutable entity. It undergoes no metamorphosis, but due to difference, due to certain vibrational wave of the Operative Principle it appears that so many things have been created. Actually the diversity of this world is nothing but the results of different functional waves emanating from a particular stance of the Cognitive Principle. This particular stance of the Cognitive Principle is called attributed Consciousness. This attributed Consciousness is called Kśara and here in this attributed Consciousness we see so many entities due to the dexterity of that omniparous Mayá. So in this observable world, Prakrti i.e., the Operative Principle, Creative Principle, Máyá and not the Cognitive Principle is the preponderate factor and that is why in this observable world Prakrti is also called Máyá, is also called Pradhána. Pradhána means important. In this world Prakrti (Máyá) is more important than Puruśa. It appears to be more important than Puruśa, that is why in this observable world, she is called Mayá, she is also known as Pradhána.

Lord Krśńa says:

Mámeva ye prapadyante Máyámetám taranti te.

He who meditates on Me can surmount Máyá. Now, what should be the object of meditation? He who meditates on Me, means meditates on whom? Meditates on Kśara or Akśara? Kśará means transmuted universe, transmuted Lord. Certainly, Kśara should not be the object of ideation because if that Kśara is accepted as the object of ideation necessarily his entire identity, his mind, his soul, his body, will be transformed into that object of ideation. Kśara means this observable world of land, money and so many worldly items and articles. If that Kśara is accepted as the object of ideation, naturally mind will also become like that. So Kśara should not be the object of ideation, and one should not ensconce oneself in Kśara. Cognitive Principle, when distorted appears to be Kśara and when it remains undistorted i.e. it is not affected by Mayá, it is known as Akśara and is the witnessing counterpart of Kśara. Whatever you see is Kśara and the Cognitive Principle witnessing this Kśara is Akśara.

One portion of the Cognitive Principle has been transformed into this observable

world and another portion remains attached to the Kśara and is called Akśara. Kśara means distorted, demoted, transmuted, metamorphosed and Akśara means non-transmuted, still holding its exalted position, exalted rank.

Kśaramī Pradhānam: Kśara should not be your object of ideation. Amrtakśarāni Haraḥ: Akśara is what? Akśara is Amṛta. But should Akśara be accepted as your object of ideation? No, although Akśara has not been distorted. Akśara is not under the bondage of Prakṛti, still it has got transactional relationship with this distorted Kśara. It has not been transformed into Kśara but it has got transactional relationship with Kśara. It is witnessing the functions of Kśara, that is why it has got close contact with Kśara. Its having transactional relationship with Kśara, it cannot be treated as the Supreme non-attributed Consciousness. So this Akśara also should not be accepted as the object of ideation.

Amrtakśaramī Haraḥ. Akśara is Amṛta. This Akśara is also Amṛta, because It undergoes no changes. That which undergoes metamorphosis, undergoes changes is Mṛta and that which undergoes no metamorphosis, does not pass through the orbit of time, space and person, is amṛta, is immortal.

This Akśara is also called Hara. What is the meaning of Hara? In Saṁskṛta Haraṇā means to steal, to take away. He who takes away all your sins, He who takes away all your umbers and cumpers is Hara. He is Hara, because He takes away all your sins, all your propensities. Now, This Hara. One cannot attain salvation without coming in contact with this Hara. He will have to pass through the realm of Hara because Hara is the sublimest rank of His Cognitive Self and that's why in ancient times it was a system, rather a usage amongst the spiritual aspirants to chant a mantra, which was a very favourite mantra: Hara Hara Vyom Vyom.

Think of that Hara, think of that Hara, He will take away all your sins; think of that Hara, Meditate on that Hara. Hara Hara Vyom Vyom. Vyom is the subtlest form of matter. Ether is called Vyoma i.e., your mind should go from crude towards subtle. In the realm of physicality it will think of Vyoma and in the realm of spirituality it will think of Hara "Hara Hara Vyom Vyom, Hara Hara Vyom Vyom." But this Hara shouldn't be your object of ideation because it has got

transactional relationship with Kśara.

Kśarátmanáviishate Deva ekah: Now both these Ksara and Hara - witnessed counterpart and witnessing counterpart - these two counterparts are within this cosmological system. Done portion and witnessing portion. Done I and Seer "I" and these two portions i.e., the metamorphosed portion and witnessing portion are being controlled by another entity, a third entity. Kśara was the first entity - witnessed portion, Akśara was the second entity-witnessing portion, and the third entity is called, in Tantra, Nirakśara. Here Nirakśara doesn't mean illiterate. Nirakśara is the third entity controlling these two entities What is Nirakśara? Nirakśara Brahma is that controlling point of this universe, that is Puruśottama, that is Krśńa, that is Parama Puruśa, that is Parama Shiva. One will have to accept that Parama Shiva, that Parama Puruśa, that Puruśottama as one's only object of ideation.

Kśarátmanávishate deva ekah: that is, the third entity controlling both kśara and Akśará: tasyávidhyánát jojanaal tattvabhávát. Now, regarding that Nirakśara, regarding that third entity, regarding that Puruśottama, what is one required to do? Tasyábhidhyánát: he will have to do abhidhyána. What is abhidhyána? There are two stages in abhidhyána. The first stage is called Prañidhána and the second stage is called Anudhyána. What is Prañidhána? In human mind there are so many propensities. As per yoga shastra there are one thousand propensities in human mind. Fifty propensities are controlled by fifty important glands and subglands and can be directed towards 10 directions. These directions are Púrva, Pashcima, Uttara, Dakśińa, Urdhva, Adhah. These directions are called Pradisha and the four sub-directions - Ishán, Váyu, Agni, Naert - are called Anudisha. Six Pradisha and four Anudisha are ten directions. Each and every propensity be directed towards ten directions, and each and every propensity can function internally as well as externally; you can steal in your mind, you can steal physically! You can do something wrong mentally, you can do something wrong physically. Each and every propensity can be done internally as well as externally. So $50 \times 10 \times 2 = 1000$. So there are one thousand propensities. Now, the uppermost gland directly and indirectly control these 1000 propensities; hence this uppermost gland known as pineal gland is called Sahasrára Cakra in Samśkrta, i.e., the cakra, the plexus controlling propensities. Do you follow?

Now what is Prañidhāna? Prañidhāna is to bring all those propensities to a particular point i.e., the entire ectoplasmic structure of the microcosm is to be apexed to a particular point and from that point the resultant is to move forward towards the Cosmic Self. This movement of that apexed resultant is called Prañidhāna. Pra - Ni - Dhā - Lyuṭa = Prañidhāna. Pranidhāna is a Saṁskṛta noun. This is the psychological interpretation of Prañidhāna. But the practical side of Prañidhāna is: there should be mental rhythm along with acoustic rhythm in Prañidhāna. Where there is only acoustic rhythm, it is called Japakriyā and when that acoustic rhythm maintains parallelism with mental rhythm it is called Prañidhāna. Suppose you are saying Rāma, Rāma, Rāma, Rāma - it will be Japakriyā. As you know Japakriyā is of three kinds. Rāma, Rāma, Rāma - this sound is called Vācanika Japa i.e., doing Japa kriyā explicitly, Then there is another kind of Japa: Rāma, Rāma (whispering slowly); you are uttering the sound and you are hearing the sound with your physical ears but others won't be able to hear that. It is called Upaṁsu Japa and the third one is doing japakriyā mentally and you will hear that japakriyā with your mental ears, not with your physical ears. It is called Mānasika japa. Mānasika japa is the best japa. But in Sādhanā Marga, japakriyā doesn't help a Sādhaka much in attaining salvation and that is why in Tantra it has been said:

*Uttamo Brahmāsadbhāvo Madhyamā Dhyāna-dhāraṇā
Japastutih syadadhāmā Mūrtipujā dhamādhamā*

The best process is Brahma Sadbhāva. Second one is dhāraṇā and dhyāna. Third one is Japa-Stuti - this is adhama and mūrtipujā i.e. idol worship is adhamādhamā. What is the matter? In Japakriyā there is only acoustic rhythm as I have told you about acoustic rhythm Rāma, Rāma, Rāma, Rāma. But in Prañidhāna this acoustic rhythm maintains parallelism with mental rhythm i.e., mentally you will be saying Rāma, Rāma, Rāma, there should be acoustic rhythm Rāma, Rāma. Rāma like this and mentally you will be thinking of Rāma also, i.e., the parallelism is to be maintained, otherwise in Japakriyā where there is no parallelism what does happen; while you are uttering the word Rāma, Rāma as you are chanting the word "Rā", letter "Rā" you are thinking of the next letter "Ma." Rāma! Again while uttering the letter "Ma" you are thinking of the letter "Rā". Next "Rā". in second stage of Japa "Rā", In that case your Mantra will be "Mara" you are uttering the letter "Ma" and thinking of the letter "Rā", so your Iṣṭa Mantra

becomes “Mara” and not “Ráma”. So it is useless to do that type Japakriyá. Unless and until there is a parallelism with mental wave it is useless and where there is parallelism between acoustic rhythm and mental rhythm it is called Prañidhána. In Ananda Marga your Iishvara Pránidhána is not japakriyá; it is called Prañidhána. Prañidhána comes within the scope of Dhyána and not within the scope of japa. Do you follow? Now the first one is Pranidhána and the second one is Anudhyána. What is Anudhyána Within the greater sphere of Dhyána there are two processes - Dháraṇá and Dhyána; when you try to withhold something external within your mental world it is called Dháraṇá. So in Dháraṇá, there is a static force, Dháraṇá is of static origin. But when something is moving and that movement has been accepted by you as it is, it is called Dhyána. So in Dhyána there is a dynamic force. Dhyánakriyá is just like a thread of molasses. When poured a thread is created; there is force, there is movement in that thread but it appears to be something static. Dhyánakriyá is like this. Do you follow? “Taela Dharavat.”

What is Anudhyána? Both Prañidhána and Anudhyána come within the scope of Dhyána, come within the scope of Abhidhyána. “Tasyábhidhyánát”. I said Abidhyána. Abhidhyána means that you have accepted that Supreme Self as your object of ideation, but suppose your Lord does not want you, suppose you are a sinner and your Lord does not want that you should get Him, He will try to dart away from you, but in that case you will have to chase Him mentally. This chasing of yours is called Anudhyána. You must say, “O my Lord, I may be a sinner but I won’t spare you, I must catch you”. When this mentality functions it is Anudhyána. So without anudhyána one cannot get Him.

Next one is Yojanát. Yojana means unicity with Him. The final goal of a Sádha is to become one with Him. For this unification there are two root verbs in Saṁskṛta (“yuj” and “yunj”) Yuj + ghaiṅ = yoga “Ghaiṅ” is the noun suffix. Thus you get the word, “yoga” and yunj + ghaiṅ is also “yoga”. In first case yoga means addition, to unite and in the second case yunj + ghaiṅ = yoga means unification. To unite and to unify are two different verbs. Suppose, for instance, there is a handful of sand and a handful of sugar. You can unite them, but these two entities i.e. sand and sugar will maintain their separate identities. But suppose there is some water and sugar, then what will be the case? They will become one. This is the case of unification. So there is difference between unity and unification. In the second

case, i.e. yunḡ + ghainḡ = yoga, a sádhaka's yoga is that yoga, not the yoga of sand and sugar. Sádhaḡa's yoga with Lord is the yoga of water and sugar. So Yojanát. The spirit of Sádhaná is to get oneself unified with the hub of this universal wheel, not united but unified; and as I told you that for unification you will have to remove this umbrella of vanity from your head. 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 can not 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? Sadhaná is transformation of fearful love into fearless love. Do you follow? What is love? In this universe nothing can remain secluded from other entities. Each and every object is attracting others. This attraction is a natural phenomenon, in this universe repulsion is unnatural, attraction is natural. So we can say that repulsion is negative attraction but attraction is not negative repulsion. This attraction is called Ákarśána in samśkrta. When this attraction is for any non-integral entity, or for any small entity this is called káma. When that attraction is for that integral entity, and the integral entity is only one and that one is Parama Puruśa - it is called Prema. When the attraction is for the non-integral entity, for money, for family, for land, it is called Káma; when it is for integral entity it is called Prema and the mental tendency during Káma i.e., the mental tendency during attraction for a non-integral entity is called Ásakti in Samśkrta and the mental tendency during attraction for that Integral Entity is called Bhakti. Do you follow? The transactional relationship during Káma i.e., during attraction for a non-integral entity is called Vyavasáya (business). Give me a sixpence I shall give you sixpence worth of salt. Vyavasáya (exchange and the transactional relationship) during Prema i.e., during the attraction for the Integral Entity is called "Seva". The spirit of Sevá is to give everything and to take nothing at all. Do you follow? Yojanát. I said it starts with fearful love and ends in fearless love and the process of transformation of fearful love into fearless love is called Sádhaná (Intuitional Practice). Now it starts with fearful love. Everything in this universe is afraid of Him. During midday a boy, an ultra-modern young man may, says "Oh, I have got no faith in God". And in the night in the burial ground when alone he will say, "O God, save me, you know I am your disciple, you know I love you, save me, I had to maintain my prestige in my friends' society. That's why I said this and that". So everybody is afraid of Him. That is why in the scriptures it is said:

Bhiiśamád váyu pavate bhiiśodeti súryah
Bhiiśasmádagñishcendraeshca mrtyuhdhávati Pancamah
Tasmáducyate bhiiśańamiti.

Out of fear of Him the wind blows. Wind is blowing because wind is afraid of Him. Wind cannot say, “No, I won’t blow.” It will have to blow because wind is afraid of Him, out of fear of Him: Bhiiśodeti súryah. The sun rises just in the scheduled time out of His fears. So the sun cannot say, “No, no, I will rise in the south!” No, the sun cannot say this. The sun will have to obey orders. So he is afraid of Him and the sun does his duty, Why? Out of fearful love. Sádhaná starts with fearful love: Bhiiśasmádagñishcendrashca. Fire burns, why? Out of fear. It will have to burn. It cannot give up its burning attributes. It will have to burn, why? It is afraid of Him. “Indra” means energy working within the scope of matter. Energy always functions within the scope of matter and that energy functioning within the scope of matter is called Indra in Sańskṛta and energy working out of the scope of matter is called Bala. There is difference between Bala and Indra. When the force working outside matter gives external pressure, it is called Bala. The Indra, i.e., the energy - the mechanical energy, electrical energy, magnetic energy - will have to do according to a certain system, certain law. They have to do it because they are afraid of Him. Mrtyuđdhávati Pancamaha, and the god of death, that horrible death is afraid of Him. And it will have to present itself before the dying person at proper time. Death cannot say, “No, I won’t attend his deathbed.” It cannot say, it will have to go because death is afraid of Him and that is why He is called mryturmrtyu. He is Mrtyu of Mrtyu, death of death. Bhiiśańamiti - because of this kind of fearfulness He is called Bhiiśańa. One name of God is Bhiiśańa because everybody is afraid of Him. Everybody starts his Sádhaná with fearful love but that Sádhaná ends in fearless love because unless and until one becomes fearless one cannot become one with Him. One will try to keep oneself away from Him out of fear. So finally one will have to become fearless.

Yojanát Tattvabhávát. Tattvabhávát means: In Sańskṛta Tat means that and by suffixing “Tva” it has been converted into an abstract noun. Tattva means Thatness, something regarding that. That means Brahma in Sańskṛta. Brahma is neuter gender. Parama Puruśa i.e., the Cognitive Principle is masculine gender, and Paramá Prakṛti, i.e., the Operative Principle is feminine gender and Brahma is neuter gender. Thatness means something regarding Brahma-tattvabhávát.

That is while attending any mundane duty you will have to ascribe Brahmahood to that material object or while thinking of anything you will have to ascribe Brahmahood to your mental object. This is what is called Tattvabhávát. Yojanát Tattvabhávát, i.e. you will have to do what? Anudhyána! What will be the result of Yojanát? You will become one with Him. Tasyábhidyánát Yojanát Tattvabhávát. Bhúyáshcánte Viśnumáyá Nivrttih and what will be the result? You will get yourself liberated from Viśnumáyá.

What is Viśnumáyá? When the Lord expands Himself with the help of Máyá, when He increases the scope of His pervasiveness with the help of the Creative Principle that Creative Principle is called Viśnumáyá. Viśnumáyá is all-pervading and the Lord is called Viśnú. Viśnú means Omnipresent. Now with the help of Viśnumáyá. He expands Himself. The second one is called Yogamáyá. In the last phase of this Cosmic Psychic order when the sádha with the help of Hládini shakti touches the feet of the Supreme Lord, Krśná, that conjunction is done by Máyá and in that stage, in that phase Máyá is called Yogamáyá. Yoga means connection; Yogamáyá, Viśnumáyá, then Máhámáyá. The Máyá, with the help of which the Lord has expressed Himself in the form of this world, the Lord has created this world of diversities, is called Máhámáyá. Externally Máhámáyá, and internally you also can create the reflections of this external world. Externally you have seen something relishing, internally in your mind you will create it. Externally you came in contact with Rasagolla and internally you will also create the Rasagolla and where is that Rasagolla internally? Externally you have seen a Rájá, internally you yourself become a Rájá and enjoy that position. Internally you do like this. Certainly, so this internal reflection of the Máhámáyámic externality is done by you. Do you follow? This internal creation of yours is a reflection of the external world, as an external projection of this external physicality is done by your Máyá and that individual Máyá of yours is called Añumáyá. So you see that Máyá in a particular phase is Viśnumáyá. In another phase Yogamáyá, in another phase Máhámáyá and in your particular phase she is Anumáyá. And the collective name for all these phases is Vishvamáyá, it is the collective name. That is why Tattvabhávát, that is, ascribing Brahmahood to each and every physical and mental object, by Yojanát, by Prañidhána, by Anudhyána, what does happen? Now, Yojanát is established and when that Yojanát is established you get yourself liberated from Vishvamáyá. So the Sádhaná of a Sádha is to do these things. Tattvabháva, Pranidhána, Anudhyána, and finally, yojanát. That is how one is to

attain salvation, and salvation is possible only in the spiritual stratum. In the realm of physicality and intellectuality one cannot attain salvation. In the realms of physicality and intellectuality one can attain liberation but one cannot attain liberation of permanent nature in those spheres. It is only possible in the realm of spirituality.

9 December 1964 DMC, Salem

Published in:

[Subhásita Samgraha Part 18](#)