

# A Purely Personal Entity



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 táńdava 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 jiiva 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.

Shrii Shrii Anandamurti

11 May 1979 evening, Fiesch, Switzerland

Published in:

Ánanda Vacanámrtam Part 12

Bábá in Fiesch