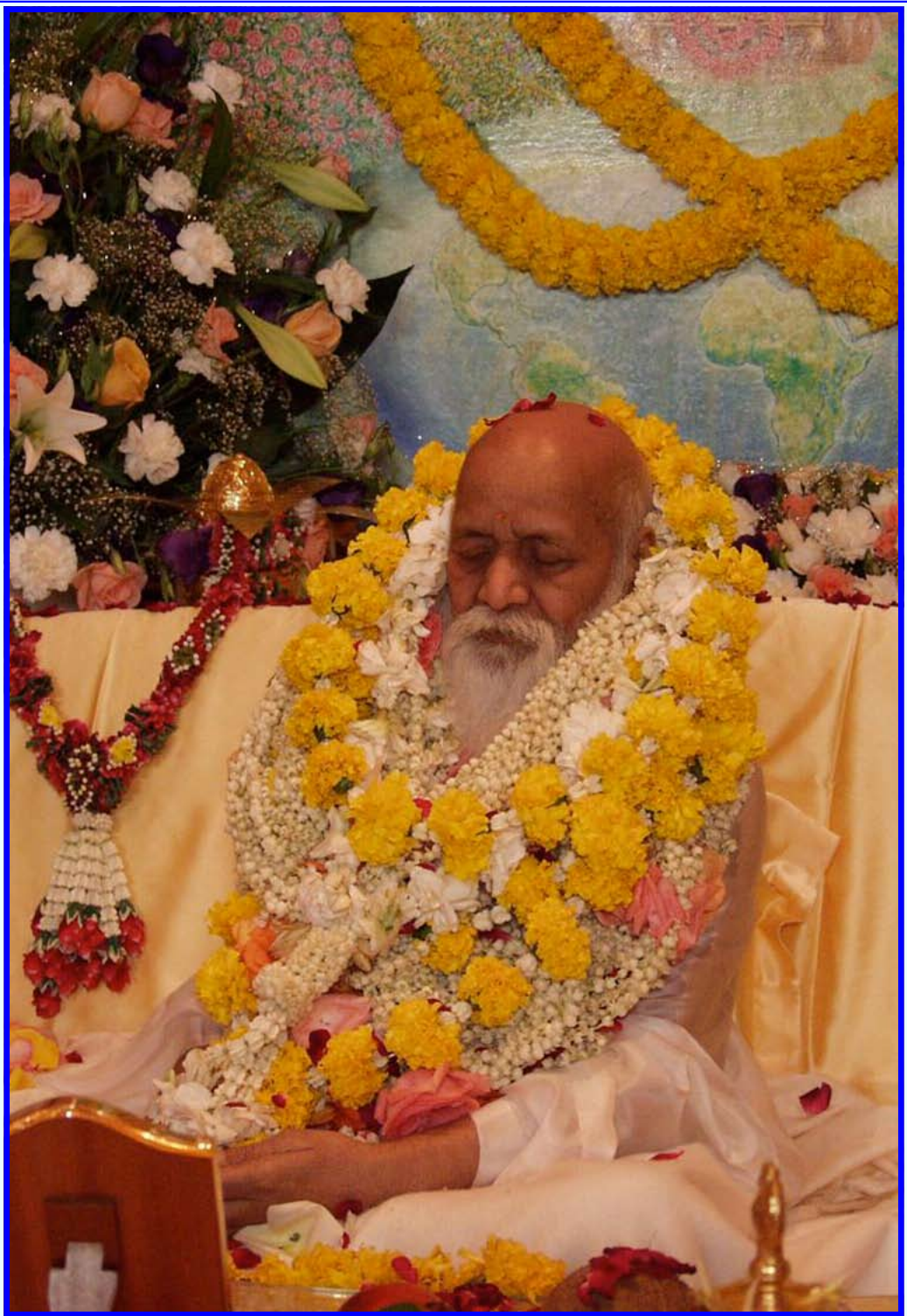


MAHARISHI MAHESH YOGI

Lectures



Maharishi's Last Message to the World

2008-01-11

On 11th January, Maharishi founded the Brahmanand Saraswati Trust, which will secure invincibility for the whole human race throughout time, by perpetually supporting Maharishi's groups of Vedic Pandits at the World Capital of Raam Raj at the Brahma-Sthan (centre) of India, in the forty-eight Brahmanand Saraswati Nagar, and in all the Maharishi Towers of Invincibility around the world.

Maharishi designed the invincible structure of enlightened leadership of the Global Council of the Brahmanand Saraswati Trust, now and for all future generations: The Patron of the Trust will always be His Holiness the Shankaracharya of Jyotir Math, who has accepted today to take this great position.

The perpetual President in each generation will be Maharaja Nader Raam, soaked in the Silent Administration of Raja Raam the Great, lauded in the Ramayana. The Purusha Rajas with Universal Domain form the silent wing of the Global Council of the Brahmanand Saraswati Trust, and the Rajas responsible for all the nations of the world, and the twelve Ministers of the Global Country of World Peace, form the wing of silence and dynamism together.

Maharishi designated the Executive Council of this body to be the Prime Minister of the Global County of World Peace, the Minister of Finance and Planning, the Raja of Invincible America, the Raja of Invincible India, and the Raja of Invincible China.

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Following the announcement of the Brahmanand Saraswati Trust, MAHARISHI said:

"Jai Guru Dev.

I am grateful for this warm send-off of Invincibility to the whole world for all times. It has been my pleasure at the feet of Guru Dev, to take the light of Guru Dev and pass it on in my environment. Now today, I am closing my designed duty to Guru Dev. And I can only say:

»Live long the world in peace,  
happiness, prosperity,  
and freedom from suffering.«

Today, this farewell marks the establishment of Invincibility for all mankind under the capable silent ruler ship of Maharaja Raja Raam and under the capable guidance of all the Ministers and all the glorified mind in terms of all dignity, the light in Invin-

cibility for every country. And this is my satisfaction, and I offer this to the lotus feet of Shri Guru Dev.

Jai Guru Dev.

Prime Minister, offer my everything to the blessings of Guru Dev and continue with the world in peace, prosperity, and happiness.

This formation of Trust, of Brahmanand Saraswati Trust, is going to be a glory for all the future of life on earth, on the individual level and on the national level.

All Glory to Guru Dev.

Jai Guru Dev.

Jai Guru Dev.

Express my delight for all the millennium to come that the world is going to be a happy world.

All Glory to Guru Dev.

Brahmanand Saraswati Trust is going to take the lighted lamp every morning and every night that is going to come. The future of the world is bright, and that is my delight.

Jai Guru Dev."

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Maharishi then invited all the Rajas to express their appreciation for the establishment of the Brahmanand Saraswati Trust.

The Rajas and Ministers spoke profoundly on many levels of their appreciation, their honour of being included in the Global Council of the Brahmanand Saraswati Trust, and their deep gratitude for Maharishi's perfect service to Guru Dev for more than fifty years.

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MAHARISHI reflected on their appreciation and said:

"When I am listening to all this, my mind goes to, »from where all this was happening?« I did not know from where all this was happening. It was happening is all that I know. It was the destiny of the world. It was fortune of the world that was being shaped, being designed. By whom, I did not know. By some skill, some skill, by some skill beyond my fathom ability.

I was simply working.

I was simply working.

I was simply working.

I did not know from where all the instru-

ments are coming to give shape to the world, here, there, and everywhere. I was only working. Because when I am hearing all these beautiful sentiments, I was led on to find out from where this was happening.

The depth of Vedic Wisdom for life is so enormous that it is completely self-sufficient in its articulating everything. One would never know from where one is acting.

When I hear all these sentiments, the only thing I could say, I started to find out from where I was doing—I was not doing—it was happening. From place to place I was moving around. It was happening, but it was not I that was instrumental to it in any way. So I find no source of it. This is because unfathomable is the field of Natural Law; unfathomable is the field of Natural Law.

And it happens, and it happens, and it works out the destiny of everyone. You go to find this logic, that logic, that logic, that logic—you are not able to pinpoint from where it is happening, and ultimately you are left to something that you can only say:

»Jai Guru Dev«.

It's from there that it is happening.

I remember a Vedic saying:

»Na Guror adhikam,  
na Guror adhikam,  
na Guror adhikam.«

There is nothing greater than Guru Dev,  
nothing greater than Guru Dev. Gurur Brah-  
ma—this is how Guru Dev is defined—»Gurur  
Vishnur, Gurur Devo Maheshwara«, and above  
all, »Guru Sakshat param Brahma tasmai Shri  
Gurave nama«.

I end up with something beyond anything, and  
that is the reality of life. You can't find  
the source, because the course is all over.  
Where ends intellect, where ends everything—  
in the Transcendental is the reality of all  
possibility.

So,  
Glory to Guru Dev.  
Glory to Guru Dev.  
Glory to Guru Dev.

And we got to that course of action; we got  
to that course of action from where every-  
thing is a possibility, automatically.

Nothing can be pinpointed. When I was hear-  
ing all the glory, all the efforts, all my  
own appreciation, I was knowing what they  
are doing. They are searching for something



that they are not able to isolate, very great glory of unbounded energy and intelligence. The source is everywhere. That is Vedic Civilization. What is at the basis of this?

Total Knowledge,  
Jyotish—Jyotish Vidya.

Jyotish, Jyotish, Jyotish is that source of unbounded energy, all knowingness.

That is Jyotish.

There one is saint,  
there one is saint.

There is the secret of all secrets.

We can't pinpoint—we can't pinpoint our stand. We can't pinpoint our status. We can't pinpoint our activity, from where all this is happening. It's happening of course, but from where it is happening—completely transcendental in nature.

The picture of Yoga, the picture of Jyotish, the picture of devotion, the field of knowledge—unfathomable, completely unfathomable.

That is why what we have done is established the rule of authority in silence. Silence is the administrator of the universe. In silence is the script of Natural Law, eternally guiding the destiny of everyone. Such

a beautiful picture is painted, such a beautiful picture is painted, but from where it is painted? It is painted from where it is—Totality.

Totality is real.

All the Yoga, all the Yoga, all the Yoga, the whole field of life, you find from where to draw it. It's not possible to locate the source of it; it's not possible to locate the source of it. Unfathomable, unfathomable is the field of Brahm, Totality. You cannot locate it. You can take out anything you want, but you don't know from where it is coming. It's a beautiful picture; it's a beautiful picture.

The invincible Raja of America is the greatest visionary of reality. Unified Field is such a spread up thing, unified, completely spread up, completely spread up. You use it—spontaneously is the word.—You use it completely »spontaneously«. That is why the experience has always been there.

Invincible Raja of America, when I am saying this I am reminded of you, because in you I have seen that Invincibility that cannot be isolated anywhere. You will be able to design the human race functioning on that level of Invincibility, motivated by Natural Law, total Natural Law. It's beautiful. It's

such a joy to say it even though one cannot pinpoint anything, but certainly one can say it is spontaneous, automatic. Such a joy to say.

I am closing my performance, closing my days of life, but now when I hear all these beautiful realities of all successes on the basis of which we have built up invincibility to be a perpetual phase to be lived in life, then I am expressing it is not I.

If it's I,  
it's the big I, big I.

I would like to enjoy that big I from invincible ruler of America. It's such a joy to give on this farewell time that I am given to float on this ocean of knowledge. Invincible Raja of America, please let the world know what I am speaking about, because unfathomable is the area in which I am floating now, and for all future generations.

The depth of Jyotish, the depth of Yog, the depth of life, the depth of Vedic Wisdom is so enormous, unfathomable, that it can only be lived and not spoken. Give me the joy of your Vedic Wisdom of life, invincible American, invincible ruler of America.

All Glory to Guru Dev.

Unfathomable is the field of life, and always unfathomable is the field of life. It got centred in the Indian civilization and spread as cultures of the world in such a vast spread manner that the whole thing is unfathomable.

It's such a joy to say that when we are seeing the administration of the universe is becoming a living reality for all the future generations, then we wanted to point out from where this is happening.

This is happening from everywhere,  
everywhere, everywhere,  
really everywhere.

It's not one individual doing; it's the big I that is doing. I have a deep sense of awakening when I am searching from where all this was happening.

Why the world should be grateful for laying the foundation for eternal Invincibility in life? The answer to the »why« is because life is like that. No reason. No reason. Because the nature of life is like that. And the nature of the Guide we got, Guru Dev.

We got that »flood of wisdom« we call it, or whatever we call it. We got that wide-open sunshine from where this is going to be operated for all future times. So this Brah-

manand Saraswati Trust: Brahmanand of course is obvious. Saraswati is the flow. Brahmanand Saraswati—flow of knowledge, flow of knowledge.

It's a beautiful joy for me to reflect on my past, present, and future, and future of the world.

So give expression to it, Dr Hagelin. Give expression to this unbounded field of intelligence wherein the script is conducting from there the affairs of the world.

And that is the role of silence from where Raja Adhiraj Raamji will be automatically establishing the reigning of activity in life everywhere throughout the world. It's a great, great work that has developed, that a few people Yogic Flying and the world will be spontaneously in terms of harmony—harmony in the world, harmony in the world.

Throughout the globe there will be no ups and downs. The world will ever be in peace, harmony, happiness, invincibility.

All Glory to Guru Dev.

No end to these waves of bliss.

So we hear from the great speaker who can speak Totality, who can speak Totality. It's such a joy to hear the invincible ruler of

America. It's a great thing."

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Raja Dr John Hagelin then spoke on the Unified Field of Natural Law as the source of Silent Administration of the universe.

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MAHARISHI continued speaking to the Congress of Rajas and Ministers of the Global Country of World Peace:

"Ask all other countries to embark upon creating the invincible character, invincible Tower of Invincibility, to have the memory of this transformation of the world for all future of mankind.

Complete your programme of the day. Invite all the Rajas to be together, together, together, and again assign them what they are designed to be in their activity. So finish your programming for the memorial [Tower].

Jai Guru Dev."

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To the last minute, Maharishi did not stop his work for the world, which will continue and continue. His request for a memorial was no other than a request to permanently establish invincibility for the world. And for all his work he took no credit for at all, only giving all glory to Guru Dev.

This is just one of many times when Maharishi showed how he considered himself to be of no importance.

Mahasarasvati

Vasant Panchami Day

2007-01-23

"Jai Guru Dev.

Having done Puja to Guru Dev today on this Vasant Panchami Day, the day of Mahasarasvati; having worshipped Mahasarasvati today, we are resolving with the grace of Guru Dev to have our world family of 192 countries be blessed by all the Devatas.

Five Vedas, and each has sponsored five Devatas. And the protection of all these Devatas, according to all the Vedas, has to be secured by us, who have the blessings of Guru Dev. And we feel, with his blessings, we are competent to have protection for everyone in our world family - individually and nationally.

Administration of a nation is administered by the collective consciousness of the nation. It is the collective consciousness that administers a nation. Everywhere we find—for centuries in the past—administration of any nation was not satisfactory. Now we have with the blessing of Guru Dev insight into the mechanics of administration.

Government is governed by the collective consciousness. And when we want government

administration to be successful, so that everyone is living life on the top of his efficiency—perfect health, peace, prosperity prevails in every nation—then we have to improve the quality of collective consciousness.

We have with the grace of Guru Dev established a principle of improving collective consciousness of every nation. And that is with these Vedic Performances through the Yagyas and Yogic performances through the Yogic flyers. That is what is our task before us.

We want to offer to Guru Dev our world free from suffering—every nation in perfect health, every nation of the level of invincibility. That is the task before us.

And we have performed Puja today on the day of Mahasarasvati; the Goddess of Wisdom, the Goddess of Total Science and Technology - Mahasarasvati. Beautiful Puja has been performed after performing the Puja to the lotus feet of Shri Guru Dev today.

So we are setting ourselves to create all the nations—192 countries in the world—to have the support from coherence, harmony, peace and happiness—created by the groups of Vedic Flyers in as many countries as possible. Soon and ultimately as soon as possible

all the countries should have support from the Yogic Flyers and Vedic Pandits performing Yagyas, in whatever measure possible, we are going to start our operation now and from now on.

What we have found, all the main Devatas, each has so many Mantras. We are going to have Vedic Pandits allocated, many Pandits allocated, depending on the number we can engage; many Pandits allocated for each Mantra of each Devata and thereby exploring all possibilities for leaving no stone unturned for permanent peace in our family of nations.

So from today, from today, from today, we will be exploring the possibilities of starting these Yagyas with the resolution of Heyam Dukham Anagatam—avert the danger that has not yet come. Whatever is going to happen in any country, we will be performing Yagyas and creating strong influence of coherence so that the forthcoming calamities may not befall the nation.

It is a beautiful task.

We bow down again and again to the lotus feet of Shri Guru Dev and now today to Mahasarasvati and pray that our efforts be successful and soon we will have a healthy, wealthy and wise national life in every

country.

Jai Guru Dev.

Prime Minister-ji, a great task before us. And you will succeed with all your Ministers; you will succeed to bring this toffee to our dear Raja Nader Raam, that in his reign suffering belongs to no one—Raam Raj dukh kahu na vyapa. So Prime Minister, we'll start from today.

Jai Guru Dev"

Mahabharat and Bhagavad Gita

Guru purnima

2007-03-24

QUESTION: "Maharishi, regarding what you said about killing being sin, the spiritual writing of India including the Mahabharata, the Ramayana, seems to suggest that killing is part of defending society. Is this not right thinking or interpretation of the Scriptures?"

MAHARISHI: "Very wrong interpretation of the Scriptures. Very wrong interpretation of the Scriptures. All the Mahabharat, all the Ramayan, that is the description of how intelligence functions within the physiology. It's not a story. It is written in that manner that it looks like a story, but that is the story of the bodily functioning. How intelligence functions from the body. Every little Vedic Hymn has a corresponding physiological fibres in the body, in the body.

His Majesty Raja Nader Raam has shown in his scientific research that the whole Vedic Script is at the basis of human physiology. This is the reality. It is the description of how the message from the brain travels to all the lower parts of the body—from here to there information travels and this and this and this. All this is the description of the structure and function of human physiol-

ogy and its relatedness to cosmic physiology. This is Mahabharat and this is Ramayan in the Vedic Literature.

And nobody should think because Arjuna fought, he has also to fight. It will be a very wrong interpretation. It is a wrong interpretation. Veda has been very wrongly understood, wrongly interpreted. So it's not that the Gita, the Bhagavad Gita teaches to fight. It is the description of how the intelligence from the [unclear word] to these structures of the body and all that.

You read the book of His Majesty Raja Raam. He details how the intelligence functions within the body. But those who don't know, they don't know. They can say anything. A man in ignorance can say anything. That whole thing is not properly understood. Mahabharat, Ramayan, and all the Vedas, and all the Vedic Scriptures: They are the sounds of the creative process in creation. The whole Veda is present in the seed, in the sprouting of the seed, in growing into a tree, and sprouting into leaves, flowers, and fruits and all. The whole thing is Vedic Script.

Likewise in the human brain physiology. In the human brain physiology, total Veda has been shown. This is a very special day and the good news for the press is, that the whole Vedic Literature is being shown in hu-

man structures, human physiological structures and functions. They are being shown as the human physiology, human anatomy, and this will be the Vedic physiology, Vedic anatomy, Vedic medicine. And this will be the Vedic medicine which will not create side effects and which will not allow that thing, what they call it, where it is difficult to get rid of any disease, chronic disease.

The word chronic and the word this side effect, will soon be out of the medical literature. Will soon be out of the medical literature. In the same way crime will be out of this political field. In the same way poverty will be out of the world economy.

Transformation that we are bringing about on the basis of the knowledge that our Vedic Tradition has given us, is going to create a very beautiful world. How much time it takes depends on us. But the knowledge is completely ready for everyone to become a perfect human being. A perfect spiritual being. A perfect cosmic being remaining as an individual. So the knowledge is very profound, very simple to do, and we are going to create that effect from small, small groups.

That effect will create coherent national consciousness which will improve the administrative efficiency of the government and that will improve the positivity in the govern-

mental administration throughout the world. Because physiologically, man is almost the same. Some may be white, some may be black, some may be this or this, but deep inside and outside, outside physiology, inside consciousness, man as man, man is made in the image of God. Whatever religion, whether Islam or Christianity or this or this. Fight over this thing is not a religious fight. It's the fight of the absurd discussion and beyond the imagination of anyone. It has transcendental value. Let me handle it for anyone to enjoy."

Maharishi Defines Total Knowledge

2007-05-09

"Jai Guru Dev.

It is a very great joy, Dr Hagelin, to listen to your clarity with which you are expounding Unified Field Based Education. Unified Field Based Education is the education where the knowledge is unified based, the knowledge unifies all diversities. What unifies all diversity has a name: Vedic Knowledge.

»Veda« means Total Knowledge.

Now, what does »Total Knowledge« mean? I will give an example: The Total Knowledge of a building is in the bricks. Bricks make the walls of the building, and all that. The building is made of bricks. Now, what are the bricks made of? The bricks are made of—I am just explaining what Total Knowledge means. Total Knowledge of the house means knowledge of the bricks. Now, Total knowledge of the bricks means knowledge of the grains with which the brick is made—total knowledge of the grains, not only the knowledge of the concrete grains, but the knowledge of the connecting space between the grains. Total Knowledge does not mean only the grains of the concrete, but that which puts the grains together. That is not a

grain, but it is space, which is not grainy, is not material, but it makes a link between two grains—the space.

»Total Knowledge« means what connects the grains, and not only what connects the grains, but what is on one side of the space that is connecting one grain and the other side of the space connecting other grain. So it is not the space alone, it is not the grain alone. That means it is not the knowledge of the space alone, it is not the knowledge of the grain alone, but the knowledge of something mysterious that connects one grain with the other grain. We say »space«—the space.

The Unified State of Knowledge is from the Veda all these different areas of knowledge together make the knowledge unified. That means, so many different levels of knowledge and not only them, but something that puts them together. That is the unified state of knowledge. The unified state of knowledge is from the age old tradition of Total Knowledge, the knowledge of the Veda.

What is there in the Veda? There is a word, and there is a gap. There is a word and there is a gap, the word and a gap, and a word and a gap. When you ask the Vedic Pandits to recite the Veda, they will say: »Ag-ni-mi-le-pu-ro-hi-tam«. So they are re-

citing a word, and when they are not reciting, we call it a gap. So there is something concrete that comes out in reverberations. Every word is a reverberating something. And that something that is not the reverberation of a word, it is silence. And this silence is also not a static, it is on the move.

When we say: »Ag-ni-mi-le-pu-ro-hi-tam«, the word comes out, but the word is inertia. It is propelled by something that is absence of a word. That is a line, we say. So the Total Knowledge—now I am just defining Total Knowledge—Total Knowledge is just not the words, but something that puts the words in relation to each other, something that is not a word, something that transcends the word. A word is that which we hear. In Sanskrit, it is called »Shruti«—you hear. For hearing, the sense of hearing is needed. So what you hear has its basis in the sense of hearing. It is a different object.

When the sense of hearing, the hearer is involved, the subject is involved—I am hearing, you are hearing, he is hearing. So the »I« and »he«, they become a subject, so that the subject is involved. When the subject is involved, the verb is involved, the action principle is involved. The field of action is one aspect of knowledge. The field of action on the level of non-action is silence. So silence is another object, which is an

object of knowledge. Silence is one aspect, action is another aspect.

Now, there is something that connects the silence with action. And what is that? The connecting agent is there. So the unified aspect is also there. So there are two different aspects, silence and action, and the third aspect is connecting aspect. There is the knowledge of each of these separately, the very fundamental values of silence and action, and the third is the connecting link between them. When we say silence and action, we say the word and the gap, and the word and the gap.

This is the structure of the Veda, known to all experts of the Veda. Any language has word and silence, word and silence, word and silence. In its essential nature, it is knowledge which knows its own nature to be non-silence. »Action« means non-silence. So there is the knowledge of silence and the knowledge of non-silence within silence. These are the engineers of knowledge. When we say »Total Knowledge«, this word »Total Knowledge« means silence and action, and action and silence together.

These are three qualities of action and silence, so we summed them up to be knower, knowing and known—the three values. Silence is also knower—knower, knowing and known.

Action is also knower, knowing and known in itself. And the connecting link has to have three on this side and three on that side—six. So these are the constituents of knowledge.

This is Vedic Knowledge, the ultimate, and »ultimate« means the Constitution of the Universe. This is universe—Universe of Knowledge—three on this side belonging to knower, knowing, and known in the field of silence, and knower, knowing, and known in the field of action. Silence and action putting together three on this side, three on that side. This completes the field of the knowledge. That is the Veda. This is insight into knowledge that is Vedic Knowledge.

Dr Hagelin has described it in terms of the Unified Field, but these many details are there within the structure of the Unified Field. That is why the uni-versity, versified unity—the concept that Dr Hagelin has brought about in his university—has a wheel within the wheel, wheel within the wheel. This structure is available to us in the knowledge of the Veda. It is a beautiful This is one lump of knowledge with ingredients: one different from the second, different from the third, different from the other one, two, three. The one, two, three uniting, and one, two, three, separating—three uniting, three separating, three uniting,

three separating.

This becomes the total structure of knowledge. How, from the Vedic Tradition, are these fine ingredients of knowledge open to one awareness? How? The first step is to transcend diversity. Come to Transcendental Consciousness, and then pick up the ingredients there. That is Sutras, Siddhi Sutras, pick up. And then pick up the differences of the Sutras, and transcend the differences of the Sutras, and come down to more unified level where you are left with your three levels, and come down to more, to those three levels, in order to find some co-operative or differential values of the three.

Total Knowledge in the Vedic Literature

In the Vedic language, the three are called, Rishi, Devata, Chhand. And the three are Rishi, Devata, Chhand of this kind and the Rishi, Devata, Chhand of the other kind. That means one Rishi, Devata, Chhand belonging to the silence value, and the other Rishi, Devata, Chhand belonging to the dynamism value—silence value, dynamism value, silence value, dynamism value.

In the Vedic Literature, it is the value of Gyan—knowledge—and the value of Kriya—the value of knowledge and action. Knowledge itself is in the full value of action, but also one aspect of knowledge has no ac-

tion. Itself, all by itself, in no action, it is all silence. Silence itself is not inertia—it knows itself. It is self-referral. This self-referral makes it into three divisions. It is self-referral. It knows itself. It is knower and knowing and known. So from this one abstract what one gets is three concretes. It is concrete, at once in the three—one concrete, two concretes, three concretes. This is the structure of knowledge. And this is how, step by step, one goes from one to three, and suddenly from one to two, and suddenly three. This is Total Knowledge.

In the Vedic Knowledge, all these mechanics of unified diversity are taught to the children in three syllables—»A«, »I«, »U«. »A« is the first lesson of Total Knowledge. Within »A« is shown »I«, within »A« and »I« is »U«. The whole alphabet of the Vedic Language is so profound. All this knowledge is available to the Seers of the Veda. And it is a joy for everyone, the students of the Veda, to see how the first Seer of the Veda, Madhuchhandas saw the whole Veda sequentially in layers of »A«; and within »A«, layers of »I«; and within »I«, layers of »U«; and within »A«, »I«, »U«, the whole of the Veda; and within whole of the Veda, the whole of the Vishwa, the whole of the universe, the whole of the five elements.

Now, here we go into the structural dynamics of creation and all that—the five Mahabhutas, and then from there the creation. In that are the eight Prakritis, eight values. From where do the eight come? They come from: two into two, four; and four into two, eight; and eight into sixteen, like that. Two, two, two, two, two, because there are two—knowledge and action, silence and action. The whole theme of duplicating, triplicating, making quadrupals, multiplying by five is completely dependent on the structural constituents of knowledge.

It is its own theme, which Dr Hagelin comes out in terms of the scientifically described system of gaining knowledge, step by step, from one to infinity. Dr Hagelin has beautifully conceived of this one Central University, because he sees what the constituents of Total Knowledge are.

From a complete abstract something, you analyse »A«. What »A« is »A«? And what is »I«? And what is »U«? »A« is the Rishi, the Seer. And through what does he see? He sees through Devata. So, he is Rishi, Devata and Chhand. Chhand is that which hides. So all that hides is within »A«. All that opens, Devata, is within »I«. And »A« itself is Totality, and that is called »Brahm«.

This is the strength of Dr Hagelin's procla-

mation. He is going to give Total Knowledge to every student of his University. That Total Knowledge is the constituents, the grains, and that which connects the grains to make the infinity, abstract infinity. He is able to give Total Knowledge to every student in one syllable, »A«, which is already implicit and explicit in the structure of the Veda.

There is a language in the world that is called Vedic Language. And all the thousands of languages prevailing in the whole span of time of the universe, all these, are all the languages with reference to one aspect of the Vedic Language or the other aspect of the Vedic Language—one aspect of the Vedic Language or the other aspect of the Vedic Language, just as I said, a brick. A brick has thousands of grains—a grain in the middle of the brick and a grain in the end of the brick. There is something different in the grain middle of the brick and in the grain at the edge of brick. They are different. All are grains, but each grain has its own speciality.

When we are considering the structure of the combined values of the grains, like that are the fields of knowledge within one syllable. They are different fields, even within one syllable. A syllable may be the beginning syllable or the middle syllable or the end

syllable. So there is uniformity, composed of diversity, and from this reality, is the word »universe«—versified unity.

This is how, in the eternal unity of Total Knowledge, all the innumerable aspects of knowledge are existing. They are available for scrutiny, they are known, as you know something from a magnifying glass. When we see a magnifying glass, what is a magnifying glass? It expands the vision. It unfolds the vision. There is something that is unified—two grains. You take a magnifying glass, and immediately you see that they are made of two. They are made of two, and you can say, »They are made of two«. One is attracted to the other.

So, like the magnifying glass is your vision in the transcendental field where limitations do not get registered. It is unlimited. And it is that unlimited, when our awareness becomes familiar with the unlimited values, that begins to see the junction point within the one with the other, junction point within the one with the other. Then you begin to see. In the beginning you may say this point is in this point, but later you begin to see there is some difference in the points. There is some difference in the points.

These are available in the different stages of Vedic Literature. One is called the Sam-

hita, Ved. One is called the Vedangas. One is called the Upangas. One is called the Sthapatya Ved and the Dhanur Ved. These are all different names of the different qualities. As our vision becomes familiar with the one, we begin to see that the one is made of two, that two are made of four, they are made of eight, they are made of ten, they are made of infinity—infinity at every point. All that infinity is at every point. Take any point, take a word, it is called Shabda Brahm—Totality in the form of a sound. How many sounds are there? So many alphabets, so many syllables, so many words, so many words are there. What is a word? It is a composite of the letters—Shabda Brahm. Shabda is also Totality. It is Brahm. Letters are also Totality—that is also the Brahm. And these letters are made of fine unmanifest vibrations. That is also Brahm. Complete unmanifest, complete self-referral, that is also Brahm—so Brahm, Brahm, Brahm, Brahm, Brahm, Brahm, Brahm, Brahm.

Brahm is also Totality, Totality, Totality. So ultimately a phrase comes out in the field of knowledge: »Totality is all that there is«—»Sarvam Khalvidam Brahm«. All this is Brahm, Brahm, Brahm. Because, when you see two grains, it is Totality you see as one—total one. When you go deeper into it, you understand two, two, two. And when you go deeper into one, you get into abstract To-

tality, abstract infinity. You can make any divisions that you want. These are the different fields of knowledge. When words enters into anything, from anything you deliver Total Knowledge, and it steps onto Total Knowledge as you go to the finer and finer and finer and finer.

A speciality of the Central University will be to hand over to the student one word, one syllable. And then enter into that, and then enter into that, and enter into that, and enter into that, and enter into that. Enter into that, from both levels. Experientially, these are our higher techniques of transcending, higher techniques of Transcendental Meditation. But at the same time, each level is open to scrutiny by the intellect.

In the classes, the students will get an intellectual probe into the different levels of reality. In their closing the eyes in the classes, they will investigate into the Transcendental Field, into the abstract field. Transcendental Meditation makes the awareness come out of all sensory perceptions, go to the mental perception, go to the intellectual perception, go to the self-referral transcendental Being, and that is called the Unified Field. That is called Totality.

This experience of Totality in the Cen-

tral University will not deprive the visible world from being appreciated in its entirety. The visible world being appreciated in its entirety makes a man promote that which is very necessary, which we call »administration according to Natural Law«.

Today's administration and the administration of the past times have been on the basis of man-made concepts. Man-made concepts are concepts in limitation of space and time. And what governs life in space and time? Not the man-made concepts, but the reality of the unmanifest field—fluctuations of the unmanifest field. In the manifestations, there are so many consonants so many vowels, so much language, and so many numbers, and all that. But in the reality, it is the experience in the quieter areas of all these that takes us to the junction point of two quiet values. And two quiet values, where one differs from the other, are silence and dynamism.

The words of the Totality, the totality of knowledge in the Sanskrit language are such beautiful words. They say »Nirguna Nirakara Saguna Sakara« One talks of complete abstract, and complete abstract is complete concrete. Complete abstract is complete concrete—one-complete infinity. Infinity is completely one; infinity is completely many. So, one is determined between the two. Total

Knowledge Necessary for Total Education 'It is a very delightful system of educating the children. In the light of this Total Education, all education so far has been completely useless and a fraud. It was misleading the people. I am very frank about it. Education so far has been the opposite of what it should be.

Now, here is Total Education, capable of being handled in one syllable, in one word, and within that word, details, details, detail, detail, detail, detail until no detail is any more possible in the abstract unmanifest field—»Nirguna Nirakara Saguna Sakara«. »Nirguna Nirakara« means completely beyond everything, and completely beyond everything is that concrete experience of reality, Totality. This is the field of Total Knowledge.

So far the whole thing [education] was a fraud. It was a fraud. That is why there is this fraudulent world everywhere. That is why there is the time of all misery, opposite to life. Life is bliss, and life is being lived as hell This has a name, Kali Yuga, the age of darkness, the Dark Age.

But even in the Dark Age, there is a sample of reality. There is the darkness of the night, and there is the dawn of the daylight—darkness and light. This shows that if anyone is caught up in the night, he has

only to know that it is coming to an end. Night is not a lasting thing. Ignorance is not a lasting thing, and this is the time when ignorance is being replaced by complete Total Knowledge.

I marvel at the expressions of Dr Hagelin. He is able to conceive of the Central University, where he wants to train 40,000 students. It will take a year or two or three year for the students to become 40,000, but then this number will be completely enough. Even much before, he will create invincibility in the world consciousness by creating small, small areas of this Central University. Dr Hagelin will have small, small universities in all these small, small countries, and each country will rise to invincibility with a few people like that.

So the whole future of the world, as far as education is concerned, is so bright and so full of hope, absolutely. I congratulate you Dr Hagelin, you are able to speak Vedic Wisdom on the level of the wisdom of modern science.

The wisdom of modern science is made on the basis of physical enquiry, which is open to the senses. But Dr Hagelin has realized the basis of the senses. The senses require the physical—some physical ears and eyes and all that—but the basis of this is mind and more

abstract, the intellect and more abstract, the ego. The ego of the individual then comes on the level of cosmic ego. That is the field of Aham—I am »A«. I am Totality. I am Total Veda. I am the Constitution of the Universe. And, I am the expression of the Constitution in terms of the universe. »Aham Vishwam«—I am the universe.

Before I am the universe, I am myself—I am Totality. »Totality« means I am abstract. I am concrete, abstract, concrete, abstract, concrete, abstract—one, many, many, one, many, point, infinity, point, infinity, point infinity. That is Aham. That I am—Aham. And that is Brahm—Totality. That is universality. I am the universe. I am the Veda—Total Knowledge. This is Total Knowledge. This is the Total Knowledge that will be the realistic value of knowingness of each student of the Central University.

Beautiful, Dr Hagelin, go ahead. You have the blessings of the eternal tradition of Vedic Knowledge, and you have the appreciation of the modern scientific age of scientific knowledge. Your balance measures concrete values, and your balance measures equally well abstract values. You have a balance, and the balance is a Unified Field of concrete and abstract. This is your Totality.

This is your Central University, and you

have your companions who are bringing out its structure very quickly. You have well selected America, which has been the most creative country in the scientific field. So, you have chosen the central point of America to be the seat of your Central University. You will be the guiding light of the whole world from that centre of America.

Congratulations to you for bringing out so clearly the total field of Knowledge and associating it with the brain functioning, with the heart functioning, with the whole physiology. And you have the support of the greatest scientist of this age, Raja Raam, who said, »Consciousness is the basis of physiology«. His research in the field of consciousness is at your disposal. You are representing his Science and Technology Ministry. In every way, you are so fortunate, and the world is so fortunate to have you in its midst.

All Glory to Guru Dev.
Jai Guru Dev."

Removal of poverty

2007-06-12

“Now the competence of the Global Country of World Peace World Peace for this »Poverty Removal Programme« is on both levels. It is such a joy to see how in principle and in practice, on both levels, the policy of administration of economy of the Global Country of World Peace on a global scale is such that it is not necessary for anyone to remain poor.

In principle, life on the individual level is what life is on the cosmic level. Individual is cosmic. How it is cosmic? We have heard in great detail how life in the universe is administered.

In one word, Dr Hagelin defines the administrator of life—the Unified Field. The Unified Field is the Constitution of the Universe. It's there in a point and the point is the point of infinity. The infinite value of life, and point value of life, both levels of life are governed, are administered by total Natural Law. Creativity. Total creativity. That is in principle.

How that principle is brought to a concrete level in the economy of the Global Country of World Peace? Our Finance Minister of the Global Country of World Peace, [Dr Benjamin

Feldman] was telling me that it's only natural for a man to be affluent. Poverty is a superimposition. Affluence is natural level of life.

How it is done on the material physical level? The Finance Minister tells me that he has his treasury of Kuber; Kuber is the treasurer of the world of administration.

The world is administered by infinite creativity, enormous self-referral affluence, which is the Unified Field in the world of science, and which is Veda-the expression of Total Knowledge. In the Vedic terms, there is only affluence.

Poverty is imaginary. Real is affluence. So if someone is leading an unnatural life in poverty, suffering is unnatural. Pains are unnatural. Natural is health, infinity. Whether it is infinite magnitude of life or point value of life, they is both on the same level-point is made of infinity.

It's the point of infinity. And infinity is made of points, so for a point it is natural to bask in the sunshine of infinity. If a point begins to be poor, then it is understandable how he can be poor. If he's only himself, he knows that he is a point of infinity.

The individual-we have been talking from

house-tops loudly for all these years-the individual is cosmic. Cosmic is the potential of the individual. For many years it was found we seemed to be only idealistic in principle, but practically the situation is different.

People are suffering, so today's topic is how to eliminate suffering. The word how makes it difficult. Suffering is in essence not a reality. Dr Hagelin, it is such a beautiful point of knowledge, that suffering is imaginary. Only imaginary. It is imposed on oneself.

The real is total, infinite, and on that reality of infinite, [there is] only affluence, invincibility, harmony, totality, all possibility. These are natural to life. Poverty is imaginary. But if someone has fallen into a dream of poverty, we shake him up and say »You are not poor, but if you are feeling poverty, fine, here is the treasury of the Global Country of World Peace.«

The Global administration beats [the drum]-the principle that only affluence is real; only cosmic status is real. But in case someone has fallen into that kind of situation, then take the principle and understanding from here, and realize that you are not poor.

If there is something concretely unique, take the currency of Raam from the treasury of the Global Country of World Peace; take money today. If any country is feeling poor, it is the government's policy that is poor.

Each government takes pride in having its currency. But when the currency is limited, the government says »No, no, you can only have only one dollar a day to eat, whether you eat or do something, you have only one dollar.« Some other government says, »Now you have one hundred dollars a day to eat.« Some other government says »No, no, not 100 dollars; my government gives you 1,000 dollars.«

So this 1,000 dollar a day for a government, or 100 dollar a day government, or one dollar a day government, they are concepts, only concepts.

So why a man should have a concept that keeps him poor? Why? Only because of lack of knowledge. So we are opening schools and universities. Dr Hagelin doesn't want to see his people suffering in any way, so he has a treasury. If you want money, take the Raam currency.

But it has to be the government. That is the jurisdiction of the government—that the Raam is accepted as a currency. Take the Raam

currency from this global treasury of the Global Country of World Peace. This I'm saying concretely: eliminate your misconceptions about poverty and about wealth. The whole world economy has been very cruel.

The whole world economy has been floating on the boats of ignorance. Now is the time for enlightenment; for everyone to realize that poverty is a false notion. How can you eliminate poverty? [A government] can take any amount of money from the global treasury of the Global Country of World Peace and become wealthy the next day.

Why should a government allow a man to have only one dollar a day? Half the world's population is in this notion. It's only ignorance. It's a wrong notion, a wrong notion. It's only a notion, I am emphasizing. It's a notion, it's not a reality. Today's poor country can become a wealthy country tomorrow. He can draw any amount of Raam currency.

From that strength I am speaking. It's very wrong education, wrong understanding, that a man is poor, that a government is poor. A government is rich. It is only notion. The reality is that life is affluent. Life is invincible. Life is eternal freedom. Life is cosmic.

What if one had fallen into a ditch? He's not trained, he's not educated. Then he can fall.

Here is an open door for any government. If it feels the need of money, take the Raam currency and let the currency float in the market, and the country will be affluent tomorrow. Today, this afternoon, the next hour.

Dr Hagelin, tell them you have an open door to the God of Wealth, to Kuber. Kuber is our Minister of Finance and Planning. He has already planned for the Poverty Removal Programme, and what is his plan?

He has the wealth. Take the money from him. Take any amount of Raam currency and become wealthy tomorrow. When a man today can become wealthy tomorrow, then that shows poverty is a notion. It's just ignorance, not knowing that he can live a very wealthy life. He can earn any amount of wealth. Any government can take any amount of wealth from the treasury of the Global Country of World Peace. That is it, finished.

Let us hear the principle of poverty removal that the Minister of Wealth of the Global Country offers you. Any country, take any amount of money from his treasury, and become wealthy tomorrow, today, this afternoon, next hour. Assure them, Dr Hagelin,

that we are not talking empty creativity. We are not talking something that sounds pleasant. We are talking something on a practical level of world economy.

That was why the need was there for a global government. The global government need came out because all the governments are groping in darkness. Absolutely, I don't like to say that, but the fact is that every government is a humbug—absolutely useless. It's a shallow emptiness, a vacuum state, but not that vacuum state which is self-referral and completely self-sufficient. Not Dr Hagelin's empty space. It's really hollowness.

There is a great time now for transformation. We are sponsoring their education so that no one will be unhappy or sick or anything; all these are wrong things. Every religion has always held that the man was made in the image of God. In different words people have said it, but the fact was »Man was made in the image of God«, and the son of God is the son of God—the son of a king is a prince, he is a ruler.

So tell everyone that tomorrow it is possible that all the poor countries can ring the bell of eureka that there are no more poor [people]; they can shake hands with all the rich people. It's a practical thing we are talking.

It's a policy of the Global Country of World Peace that the treasury of the Global Country is the treasury of every nation, because the Global Country of World Peace considers »the world is my family«. The world is my family, and the family possession belongs to everyone in the family.

Like that, the wealth, the wisdom, the education, the health, everything of the global government is the property of everyone, and everyone is invited to take it and be happy from today.

That is the reality and offer to them. Let us hear what the Finance Minister says about his treasury. We are proud of the Ministry of the Global Country of World Peace from every direction. The world doesn't have to be a problematic world or suffering world or poor world; they don't have to be.

Today, tomorrow, it only needs the governmental policy that »This is also my currency «. Every government may have two currencies if they'd like two currencies, otherwise Raam currency good enough.

A country is poor because the government is poor. But they don't have to be poor from today. Open the gate of affluence for them all, and let them hear the message of this Finance Minister of the Global Country of

World Peace. It's great. It's great.

Offer them, Dr Hagelin, your principle-creativity. Infinite creativity belongs to every individual, belongs to every collection of individuals, every society, every nation, and on the practical level, currency belongs to every country. It's such a joy to proclaim that now, even on the material level, life is nothing less than cosmic in magnitude.

Bless the world, bless the world. You are blessing the world with the Maharishi Central University, where people will be informed of the principles of affluence and now you have opened a practical gate for material affluence. Tell them on the material level. It's such a joy.

Jai Guru Dev."

Celebration of the achievements

2007-06-21

"This day is being celebrated by the collective consciousness of so many thousand students of Dr Hagelin, who have been engaged in the scientific research on the surface of life in the gross, and internally in the depths of their own self-referral consciousness. In this they have generated this day, the value of which we have heard beautifully described by Dr Hagelin.

All the field of the Smriti, memory, [is] the memory of the Unified Field. Within the Unified Field-the endless depth of absolute silence deep within the ocean-is the silence, and this silence has a memory. This silence is its self-referral state and the whole memory of what the self-referral is. Complete self-referral is fully awake in two kinds of memory: Memory of the deepest level of the ocean, infinite silence, along with the memory of the surface values of the waves of the ocean.

So waves of the ocean on the surface [come] from the ocean silence and memory. This »waves of memory« is the connecting link between great, endless surface activity and great silence. Infinite activity on one level, infinitely silent on the other level, and both connected with the memory.

And this memory is what? Memory is [made] lively by the Devata. There is a word in the Vedic Literature, the Devata. What is there in the self-referral state? Everyone knows, and I have repeated a thousand times—I'll just remind you—Richo akshare, the »Ak«, the collapse of infinity, »A«, into »Ka«.

And what is the big collapse? What is collapsing? Infinity into a point. So this is what we say—memory, memory. This is Smriti, and wherever there is a movement-collapse means movement—from one to the other, from one to the other, that contrasts with the silence. Silence is steady. »Move« is silence losing its absolute nature and gaining its relative nature.

So this move of the silence, how it happens? The Rk Veda says Yasmin deva adhi vishwe nisheduh. Richo akshare parame vyoman. The Richas are in the collapse in the transcendental, and what is there? Yasmin deva adhi vishwe nisheduh. Deva adhi vishwe: [It is] the Devatas that uphold the administration of the universe; [it is] the Devatas that bring about multiplication of the Unity. These Devatas reside in the transcendental, self-referral field. So here is a whisper of Vedic Science to physical science.

What is the whisper? The whisper is that there is a connected link from complete

self-referral to object referral, and this is the administration of the universe, and this is the Veda. Richo akshare parame vyoman, yasmin deva adhi vishve nisheduh. The Devata are in the structuring dynamics of Veda. What [are the] Devata there? Devata are-I give a word and that word I am mentioning, Dr Hagelin has taught to his students-they are able to produce the effect of national administration rising more and more in its successful value.

Successful value of administration [means] everyone is happy, no-one is in any way difficult to each other; no-one in conflict, no negativity; all health, wealth, wisdom everywhere. This is the administration of the Devata value.

In this we have three values: transcendental self-referral value, the Devata value, and the physical transformations of Devata. Dr Hagelin has been explaining to the students in terms of the physiology of the brain. All the research of our Maharaja Raam-ji, who said »Physiology is the expression of consciousness, of intelligence, and this intelligence is awake«. This is active in terms of Devata, in the company of intelligence.

So there is self-referral; now we call it Brahm. Now we are seeing how many levels [there are]. One level is Brahm, Brahm; the

other level is Devata; the third level is the physical universe. So these three levels of reality—transcendental, self-referential consciousness, the field at the basis of the physical creation; being at the basis of physical creation, it is that which creates sensory perception, sensory levels of reality—the five senses. So there is a distinction.

The distinction will also be on another level, which is intellect. Now intellect has its value in five bifurcations of the one total reality. In the Vedic expression, the world of the reality is divided into three values. [There are] three values now—Adhy-atma, Adhi-deva, and Adhi-bhuta. Adhy-atmika, pure spirituality, pure Unity, self-referral totality, Brahm.

So Brahm is a combination of the two values, knowledge and action: science and technology together. Knowledge and action, that is Brahm. And then another level of Brahm [is] this level of the Veda, the level of Devata. And Devata level is the level of Ayur-Veda—that being when »A« becomes Ayu divided, into today, tomorrow, next day.

The Kala [time]—the periods come along, and when the periods come along, division of infinity comes along, and when the divisions come along, then disunity comes along, phys-

ical universe comes along. So from the physical universe to the non-physical, which is the cause of physical, to the Devata level, and from the Devata to the unifying state of all the Devatas, that is Brahm.

There is a word in the Vedic Literature, the word is Raam. Raam Brahm, pure spirituality, also Raam. Raam is the ruler of the three worlds; Raam is the ruler of three worlds because it is a summation. It is a unity of millions of Devatas. There are millions of Devatas in the Veda.

On the Vedic level [are] the organisational laws-the system of administration of the Vedanga-and the Raam Brahm level, the Brahm level, [is] the transcendental level: transcendental to the three qualities of the Veda, Rishi, Devata, Chhandas; three values, in terms of reverberating values, reverberation of the first one.

Brahm is Nirguna nirakara Brahma, Totality, transcendental, all self-referral. That means Atma level, Atma level [is] that self-referral, transcendental-and when it is on the working level, then it is creating multiplicity from Atma. »A« first syllable of Atma. »A« is again the first syllable of the Veda. So Atma turns into Veda, and Veda turns into Vishwa [the universe]. Vishwa is multiplicity.

So three levels of reality. These are the Vedic words: Adhy-atmika, Adhi-vaidika, Devata, and Adhi-bhautika, physical. Adhy-atma, spirituality, Adhy-atma, spirituality, pure spirituality, pure Unity, so Raam Brahm Paramarath Rupa [Raam is Brahm, the ultimate goal of life] and Raam is Veda. Veda is Raam, the administrator of the universe. The Constitution of the Universe [is] in terms of Raam. Raam, the Constitution of the Universe, is in terms of the Veda.

It becomes physical in terms of the physical Raam, the Raja coming from the Solar Dynasty, the physical Raam. So [there are] these three values, and Dr Hagelin has been not mentioning the Vedic terminology in order that the students go straight from reality to reality to reality. [There are these] three levels of reality, and he has created within them the insight into the three values Raam Brahm, Raam Veda, Raam Vishwa.

These three values are and will be contained on the level of meeting in the central university: Maharishi Central University. Three values. Brahm is the ruler, Raam Brahma Paramarath Rupa. Raam. The word Raam, Ra, Ra, Ra, the reverberation of »A«: Reverberation of »A« is Atma. In terms of self-referral it is »A«, self-referral flow of Veda. And the flow of Veda, »A« explains from infinity to point.

The whole range of performance of activity is in terms of Devata; that is called Devata. Each word of the Vedas has its meaning in all the three, and that is one word Raam.

That is why the phrase is Raam Brahma Paramarath Rupa and Raam, Ayodhyate Raam. Raam, the ruler of the world, ruler of all the countries, having this capital in Ayodhya, [is] Ayodhyate Raja Raam. So Ayodhya, the dwelling place of Raam, has three characteristic qualities to it—Ayodhya the physical Ayodhya; Ayodhya is the Ayodhya of the Devatas; and Ayodhya of Brahm.

Exactly the same thing in the body of everyone.

»Aham Brahma smi,
I am Brahm,
I am Veda, Vedaham.
Aham Brahm,
Aham Veda,
Aham Vishwam,
I am the universe,
I am the physical,
I am the mental,
I am the transcendental,
I am all that there is.
I am all that there is.«

Every person is the embodiment of the Unified Field?: It's a matter of knowing or not

knowing. If one doesn't know, one doesn't enjoy; if one knows, one enjoys.

So this is the first class in the long hundreds of centuries in the history of university education, where Dr Hagelin has spear-headed Total Knowledge in the Unified Field. Total Knowledge in the Unified Field. And the expressions of Dr Hagelin through all these years, the Raja of England [Raja Peter Warburton] has collected, and we have connected it. So there is a phrase, a very enjoyable phrase: »My Lord, I am offering you what you have bestowed on me.«

Tvadiyam vastu Govinda tubhyam eva samarpaye: »Whatever you have offered to me, I am offering to you.« These beautiful sentiments from Dr Hagelin today came out from the day [Dr Hagelin's birthday] and from expressing all these transcendental values of knowledge on three levels-on Brahm level, and the Devata level, and the Devata level is the Veda level, Veda. Every word of the Veda is the Devata, the Devata.

All the eight values of every Devata Prakriti, they are all the Veda in Veda form, the whole thing is like that. So this division of Total Knowledge, this is how we got it from Guru Dev, so fully adored by Dr Hagelin, and spoken in the language of science. Scientific language is the language of

the science, and it is used to project the transcendental, self-referral, eternally quiet value. [It] is expressed by Dr Hagelin as joy, to his students, and the students have to do the effect of it. They'll produce the national consciousness of America on a high level of invincibility. A few more [students] at a high level and then [we'll have] the total invincible national consciousness of the USA.

And they are establishing a university where all the universities of the world will sooner or later become the branches of this university, and everyone in our world will be enlightened. That is the will of Dr Hagelin to the world, and that exemplifies something that was unimaginable before. All the countries [make a] big, big fuss over the management of the government in this and this, it's a huge thing, but no government has succeeded in having this true nature of life lived by its people.

Here is one big leader of the world who says »Now you are cosmic in nature and you have to live in a cosmic house«. He has a house that is in conformity with all the laws of nature. We have to give them [all the countries] an economy that is endless; we have to give them a politics that is based on unified politics. So Unity is being substantiated-the classified value of Unity is being

substantiated; one is many, and each of the many is made of one.

That is an infinity made of points, and point made of infinity. These are the two areas of Vedic Science, Vyakaran, expansion, and Nirukt, the contraction part of it. Vyakaran and Nirukt both together constitute the totality of a point, and the totality of a point is the totality of the Veda. That is Jyotish. Jyotish, all-knowingness here, all-knowingness, and all capability of right action.

It's a huge outburst of Total Knowledge that fortunately Dr Hagelin has been receiving from the Vedic Tradition of Masters. Knowingly, knowingly he brought himself up to know what he knows. Then he saw he knows the reality and he started to give reality to his students, like that. And his students are rising up, with leaps and bounds higher up and higher up, and higher up. With the joy of being in university in any class, they don't know anything about reality. A few weeks, a few months, a few years in this university, they are [rising] from earth to heaven. High bounds of reality, high bounds of reality.

This is the leadership that we want to have laid out in every country, for all the countries will have branches of this Maharishi Central University Maharishi Central Univer-

sity.

Universities are everywhere; globally, each country has its own universities. Now this will be the central university for all the universities, because each university around the country has its speciality, and this Central University will have a speciality central to all the universities. This will be a union of all the universities. Whatever all the universities are speaking in any country, every student of this will get Total Knowledge. That will be great liberal contribution of Dr Hagelin, genius as a scientist for the future of the world. All bliss consciousness for the world.

So today it is very good that everyone has joined the celebration of Dr Hagelin, and Prime Minister, start from today to fix up the monument [the Tower of Invincibility, in memory of the Invincible America Assembly and its leader, Dr Hagelin] and fix up the monument by Guru Purnima; that will be the best day to offer to Guru Dev in eternal memory of his blessings. All the future of mankind is made in happiness in invincibility.

All Glory to Guru Dev.

We've got this great thing to offer to Guru Dev, Tvadiyam vastu Govinda tubhyam eva samarpaye. We offer to Guru Dev everything

that we receive from him.

So, Dr Hagelin, there is a great deal for you to do in the world, but on the level of your balance—many hours morning and evening [practice of the Transcendental Meditation and TM-Sidhi Programme]—you will do the whole thing with such ease and comfort, with which you have received it. Enjoy the glory of Guru Dev and bless the world.

Jai Guru Dev."

Celebrating the birth of Brahm

2007-07-05

"The Communication Minister, [Dr Peter Swan], of Raja Raam's court has asked me to unfold the reality of Brahm. It's a beautiful time for the world that in the context of a birthday [of Raja Peter Warbuton, Raja of England], the birth of Brahm is sought for. The birth of Brahm is that delicate level of existence and intelligence where the birth of silence is from activity and where the birth of activity is from silence."

Gyan Shakti and Kriya Shakti,
the two values of Brahm

"These are the two values and integration of the two is that totality, that Unified Field which is Brahm. Brahm is the most delicate assembly of the two opposite values. The two opposite values are silence and activity.

Silence is Gyan shakti;
activity, Kriya Shakti.

So where the Gyan emerges from Kriya shakti, and where Kriya shakti emerges from Gyan shakti, they remain separate, and they re-

main together. I feel fulfilled today that all the Rajas have commented on this level of reality in terms of simplicity and totality: Simplicity in the nature of dear Raja Peter, the simplicity. What is that simplicity? That simplicity is simple with its opponent. What is the opponent of simplicity? Complexity. Complexity giving rise to simplicity in a natural way, [and in] a simple way, [simplicity] giving rise to complexity.

The unification, the summation of unity and diversity

that is Brahm."

The simplicity and unity
of silence and dynamism

"I admire the Minister of Communication that, celebrating Raja Consciousness today, he openly asked for some expressions that will explore the reality of a very tender, very simple, very natural, relationship between two aspects of the nature of Brahm. Brahm is made of two opposite values, silence and dynamism, completely unified. There is no difference I would say between the silent aspect of the nature of Brahm, and the dynamism nature of Brahm. The union is so perfect in its complete naturalness, that it is never anything other than the combination

of the two, the coordination of the two."

Rajah Rajate

"That is the Unified Field. And Raja Peter has expressed that thing, and is going to express more and more of the delicate union between the two values, silence and dynamism. This is such a field that qualifies or defines Raja Consciousness. Rajah Rajate. Rajate means Raja is, what? Self-referral. What is self-referral in the Raja? Knowledge is self-referral. Action is self-referral. That means science is self-referral, technology is self-referral.

Brahm, my universal status, is not isolation

"The science and the technology are so much together that the scientist of the science, the technologist of technology, they are eternally inseparable from each other. The scientist, the science of knowledge, and the technology of knowledge—the science of knowledge is made of the technology of knowledge, and the technology of knowledge is made of the science of knowledge. Knowledge and technology both meet in the scientist, and the scientist says Aham Brahmasmi,

»I am Brahm. I am Brahm.«

In that it appears he has isolated himself from everything, that he is Brahm. Then he says, »No, no, no. It's not isolation. It's universalization of my status.« So when »I am Brahm«, when Aham Brahmasmi, then not only Aham, »Thou art also That.« Tat tvam asi. Aham Brahmasmi. Tat tvam asi. »I am Brahm, Thou art also That.« Not only I and you: that means, not only the single, not only the double, not only »I am Brahm«, not only »Thou art That«, Aham Brahmasmi, Tat tvam asi, but also Sarvam Khalvidam Brahma,

»All this is Brahm.«

What is all this? All this: Idam, »I«. »I« is the action principle, the Devata principle: the cause of action. You are not only silence, but I am also; and you are also that which is the cause of action."

I am That and Thou art That,
the fabrics of Brahm, Brahmavidya

"So I am made of knowledge, you are made of knowledge, and both of us and all this is made of knowledge. That means, it is the knowledge that divides me with you and all this. And it is the knowledge that maintains uniformity of the three. So if one is real, if I am That, then Thou art also That. If one is real, two are also real, and if one

is self-referral, two is also self-referral. So the self-referral value is common; that is the third value, which is also real.

This is how the chain reaction of multiple, or we can say, multiplication has started. Unity is real, duality is real, trinity is real, and in between unity and duality, the connecting link is another fourth value. So when one is real, and two is real, and three is real, four is real, like that, the chain of realities on the simple totality of unity.

These are the fabrics of Brahm. This is the Brahmavidya. This is the Brahmavidya. And this is developing in the expression of the exposition of Total Knowledge through these graphs and charts by Dr Peter Warburton.

And what is further going to come out of him is Brahm, which has been asked for today by the Communication Minister. The Communication Minister has raised the point of exposing that knowledge itself is not only singularity, but duality also, but trinity also. It's unification four times, it's the Samhita also—the whole multiple expression of unity in terms of the spread of language, and the spread of number system."

The rigidity of the number system and the flow of language

“There is a beautiful insight into this.

What is the number system? Number system is rigid. One is rigidly one, two is rigidly two, three is rigidly three. But in this rigidity of one, what is there?

Simplicity of unity, of infinity.
Simplicity of unity, that is Brahm.

When we think on it what we find is that in »A«, in the first syllable of the Veda, is the whole multiple flow of the Veda, and the multiple flow of the Veda is in two streams, the number system, one, two, three, and infinity; and in language, the language flows.

Number system doesn't flow, it is rigid. So from the point of rigidity, [it is] the same value, the same Brahm; from the point of view of non-rigidity, that means multiplicity. Multiple and single, multiple and single, knowledge and action. One and many. Totality and points of totality, infinity. Unity and infinity, unity and infinity. And then unity and diversity, both opposites are so simply in togetherness; when unity and multiplicity are so much in togetherness, that one reality is both together and, both together, opposite values, what do they do? They begin to exist

in the neutralized state of both."

The meeting point of knowledge and action:

YOGA SUTRA AND BRAHMA SUTRA

"One is neutralized by the other, because silence and dynamism, knowledge and action, and the meeting point of knowledge and action: if there could be a meeting point of the opposites, then that meeting point of the opposites is the totality. That meeting point, and this meeting point has been so brilliantly, so completely exposed to the intellect, exposed to experience.

Just in that one word of Yoga Sutra [one aspect of Vedic Literature], one word of that Brahma Sutra [Vedic Literature]. One word of Yoga Sutra is: Svarupe avasthanam, Self-referral. One word of Brahma Sutra is Tat tu samanvayat. Brahm is from summation, unification such natural unification that it can never be multiplication, because, naturally, by nature, they are one.

When they are one by nature, that is the nature of Brahm, wholeness; that Atma is Brahm. This is the definition, this is the disclosure or vision of what Atma is. At-ma. From »A«, »Ma«. The »A«, Purnam adah. The »A« is Purna, full, full. In one syllable,

»A«, full, full in one syllable, »A«. »A« is Ananta Akhanda Avinash; infinity, unboundedness, is made of points of infinity, points of unboundedness. Points of infinity [are] made of points of unboundedness, and point and point when they meet, then there is that action principle, then there is the state of Being and becoming. One is the other, from the state of Being is the state of becoming. Being and becoming, both together qualify, describe, or present Brahm."

Brahmavidya

"This is Brahmavidya. Brahmavidya. So delicate that it is this, that, and everything together. This, that, and everything together, and in the most natural way, in the most simple way, by nature they are unified, and by nature, even when they are unified, they are diversified. They hold on to their nature, and they partake of the other nature. That's why the word Brahm. »Bra«; »Bra« is made of two syllables:

»Ba« and »Ra«, »Brahm«.

That is a specialty of the Vedic language. It is able to convey in words that are truly applicable to its nature."

The nature of Brahm

"What is the nature of Brahm? A combination of two values: one is completely opposed to the other. One is unity, one is point of unity: and the relationship of point and wholeness, the relationship of infinity and point is Total Knowledge. This is the value of Smriti.

Smriti, memory—memory of infinity along with the memory of the finite point value, infinity and point value. Smriti, this is the field of memory."

The number system and the flow of language

"So the whole thing: »Whole thing« means both these—the flow of number systems, and the flow of the alphabets, the flow of language. The language of the number system; the flow of this and the flow of this, all that is completely, most naturally, two aspects of the same thing, two aspects of Being: one steady, silence, and that silence is dynamism—dynamism on the basis of Smriti, memory—memory of the unified state, memory of the diversified state, and the memory of how unity diversifies."

Knower, knowing, and known

"So there are three values, knower, knowing, and known: The process of knowing, the object of knowing, and the subject of knowing. It's all the subject, the object, and the behaviour between them. [The] whole rigmarole of infinity is in the nature of grand Unity, and both together, Brahm; and both together being opposite to each other, Brahm is invisible, unmanifest. [It is] invisible, unmanifest, and permeating everything, giving life to everything, giving substance to everything—unity and diversity and their relationship."

The subject, the object, and their relationship:

THE VALUES OF ONE HOLISTIC VALUE CALLED BRAHM

"There are three values: the subject, the object, and subject-object relationship. These are all the values of one holistic value called Brahm, and the grand expression from the Vedic field that we have [is] Ayam Atma Brahm. This Atma is Brahm. What is this Atma? »A« and »Ma«. »A« infinity, »Ma« its point, so »A«, infinity remembers the point, [and] point remembers »A«, infinity, so this Smriti is the reality. Smriti is the reality.

When Smriti is the reality, it has two values of its reality: The base of it, which is ancient, ocean, and the sound of it, which is Shruti, [that] which is heard, which is the Veda. So the whole Vedic field—one Rk Veda and three others—Sama, Yajur, Atharva Veda; and Vedangas, Upangas, Upavedas, Ayur-Veda and Sthapatya Veda—all these different Veda values, each Veda value is a value in the number system, in the language.

And where the number system separates itself from the language and where the number system meets with the language, because both of them are the same, and have the same origin, so there is a simplified unity of diversified values. That's it, that is Brahm."

Innumerable values and commentaries of the Veda

"That is Brahm. This presents to us innumerable values, and now, this time I would say, this presents to us innumerable commentaries of »A«, the first syllable of Veda. Innumerable commentaries of the Veda, and, in order to see it as such, [there are] innumerable values of the Veda. The expression of Veda is in terms of the word and the gap, and the word and the gap, and the word and the gap."

Shabda and Sandhi, word and gap

"Shabda, [word], Sandhi [gap]; Shabda, Sandhi; Shabda Sandhi; Shabda, Sandhi, that's how the Vedas are.

[There is] one word, and there is a gap, and there is another Veda [word] and there is a gap. There is Veda [word] and the gap. So the gap is the transformation of the previous into the following; the gap is transformation of the previous into the following. So in the Vedic expression there is not only the cooked rice, but how the rice is cooked from hardness to softness. That is the process of transformation, and not only the transformed value of the Veda, but how one is transformed; and how one is transformed is under the caption of Brahma Sutra [the Vedic Literature pertaining to Brahm]."

The thread, Sutra, of Brahm

"This is the thread [Sutra] of Brahm, which connects one with the other. The thread of Brahm is nothing other than the Brahm itself, and this is because, »I am Brahm«, Aham Brahmasmi, Tat Tvam Asi, Sarvam Khalvidam Brahm, »I am Brahm, That Thou art, [and] everything is all this«—all this absolute Unity expressed in so many different ways, but expressing the Totality."

Different commentaries on »A« and Veda

“What are these? Now listen carefully: these are different commentaries on »A«. That means these are different commentaries on Veda: The two parallel lines of commentaries, one through number system, and one through language. In the language there are two values—one value »A«, a huge thing—and the expressions and the connecting link between the two expressions; that means the Sutras, the Brahma Sutras, Brahma Sutras.

In the number system, there is also a connection. And the connection, when it's a connection, it's a move. The connection between one and two is a move from one to two, so there also is the same value that connects.

»There« means in the field of language, the expanded value of language, and the expanded value of number system, [and] in between, there is transformation, transformation, transformation.”

Transformation

“And what is the transformation? Transformation is in the unification of the two. It's a transformation. Transformation means »one coming out of the other«, but »coming out of

the other« is a clear vision of what the togetherness of the two is. What is togetherness of the two? In the value of Brahm, very clearly both things are necessary—to know it through the intellect, through the number system, and to know it through the intellect through the system of language, language.”

Shabda Brahm and Akshara

“This is all the Brahma Sutras; and then we find two words again defining the same thing, and the two words are Shabda Brahm. Shabda means »a combination of letters«. Shabda, a combination of letters, is also Brahm, and a combination of Aksharas, syllables—the word is made of syllables, the word is made of syllables.

So whether it is in the combined state—a word—or in separate values of the syllables, in the syllables come either the number system or the language, both. So the interpretation of that; this is scanning the fabrics of knowledge, scanning the fabrics of knowing, and scanning the fabrics of known. This is knowledge of Brahm. And it is intellectually available through analyzing the words.

We find wise people throughout the ages have commented upon the first syllable »A«. Commentary on the first syllable »A« is the to-

tal commentary of Brahm. When from unity, infinite diversity of the points come out, both things run parallel—the number system of calculation, and the syllable system, the words, the language.

"A" is a part of every language

"Throughout the world we have examined some time in the past that there are 7,000 languages, and we only enquired about whether »A« is there. So all those who are speaking any language, five, ten of them we enquired and found out that »A« is a part of every language. »A« is a part of every language, and »A« is the first syllable of the Veda. And »A«, the first syllable of the Veda, is the flow of Atma. So Atma, the Self, becomes the centralized field of knowledge, a concentrated field of knowledge. »A«, a concentrated field of knowledge »AA«. So the whole Veda is a commentary of »A«.

All the Vedas, Vedangas, and all the different aspects of the Veda are different aspects of the commentary of the Veda. This is science of life, which considers all possible angles of enquiry: all possible angles of the unification process and diversification process, so there is no end to the commentary of the Veda. That is why, when the expression is made, Veda Aham, »I am the

Veda,« then the expression is made, »Thou art the Veda«, and the expression is made, »All this is Veda.«"

Aham Veda

"The universe is a Veda. Vishva. Vishva is the word for the universe. So Aham Veda, Tvam Veda.

The Vishva is Veda, Brahm is Veda. Veda Brahm. Veda Brahm. These are fine, fine values; fine, fine values.

There, in the state of Brahm is the field of all possibilities. So realization of Brahm has been the fondest aspiration of the wise throughout the ages."

Realization of Brahm

"Why? Associating [our] conscious intelligence with Brahm is associating ourselves with the field of all possibilities. All possibilities. Where? In the field of total knowledge, Brahm [Totality]. That is a more delicate level of knowledge and a most delicate level of action."

Gyan Shakti, Kriya Shakti

"Gyan Shakti, the field of knowledge, and the field of action means the application of knowledge. Application of knowledge, application of self-referral knowledge through object-referral application of it in the field of multiplicity from the field of unity, from the field of »I«. You are created, all this is created, Sarvam Khalvidam Brahm, Aham Brahmasmi: These are all the Mahavakyas, the great expressions of Brahma vidya, the field of knowledge of Brahm."

Brahma Vidya

in the context of the birth of a Raja

"Why is Brahm a goal of all the pursuits of knowledge? Because it has the ability to command total life-Totality. At the same time, it is commanding diversity. So the ability to command both diversity and unity is the ability to hold on to the process of diversification without losing hold on [unity].

Diversity-unity,
diversity-unity."

Aspiring to cultivate Brahm,
Totality, by being it

“So one aspires to get this level of intelligence cultivated. One aspires, one understands the whole thing intellectually: one understands oneself intellectually, and one experiences it by being it; by being it one experiences it. One is completely identified with it. Identification with the field, with the quality and essential nature of Brahm has been the fondest—fondest underlined—the fondest aspiration of the wise throughout the ages, because it’s a field of all possibilities.

Our Rajas have had some small period of training into this, and once they sit on the boat, the boat is going to take them across the ocean. This is the value of our devotion to Guru Dev.

Gururbrahma,
Gururvishnur,
Gururdevo Mahesvarah,
Guruh Sakshat Param Brahma,
Tasmai Sri Gurave Namah.

Guruh saksat param Brahma: Guruh in the status of the embodiment of total knowledge of Brahm.”

Peace stirred—Stirring the ocean of knowledge

“This is the stirring of the ocean of knowledge on the level of celebration of the birth of the Raja Peter—peace stirred. Peace stirred means »Peace made invincible«; that peace is not disturbed through stirring, through action, through practice.

The perfection of a Raja is in practising unshakeability in the midst of that reality which is one and infinity at the same time: Richo Akshare, Akshare, Akshare. Richo Akshare. The whole Veda becomes a living reality; all the commentaries of the Veda becoming a practically lived reality and that is the consciousness of the Raja—Raja Consciousness.”

The exposure of Brahma vidya in the context of Janma, birth—the birth of a Raja

“Consciousness-Based Education is for that. That is one single point. Infinity is seen lively. [This is the] beautiful exposure of Brahma vidya—the total field of knowledge of Brahm in the context of Janma, in the context of birth: the birth of a Raja. The birth of a Raja is the birth of Brahman Consciousness [the highest level of human development]. So we have very beautifully celebrated, because celebrating the birth of a

Raja is celebrating the dawn of Total knowledge. The dawn of Total Knowledge makes us blossom on the way of perfection."

Perfection is in our naturalness and simplicity

"Where is perfection? In our naturalness, [in our] simplicity of knowledge and action—[in] the science of knowledge and technology of knowledge—the ability to do anything, everything, on a level where everything in the universe [is] in a unified, [di]versified state both together. [It is] a beautiful occasion that we have celebrated our dear Raja Peter's birthday and the Communication Minister inspired the turn-key of the invaluable treasury of knowledge, invaluable treasury of knowledge."

The total vision of science and technology

"What Dr Hagelin has been proclaiming—the total vision of science and technology—is being celebrated as a living content of the life of Raja Consciousness. It's a beautiful reflection, a beautiful ownership of Raja Consciousness, and this is how very proudly we are able to celebrate a Raja's birthday. A Raja's birthday celebration is a celebration of Brahm, Total Knowledge in action.

Total Knowledge in action is centred in »A«, the first syllable of the Veda, which is the flow of Atma, the flow of the Self."

Making the Atma a living reality

"Everything is there in the Atma. It has to be intellectually investigated, decided, and made a living reality. And this is living that one ordainment of the Vedic [knowledge]: Atma va are Drashtavyah Shrotavyah Mantavyah Nididhyasitavyah; Atma va are shrotavyah: »Atma is worthy of hearing.« You hear about Atma from the embodiment of Atma, the embodiment of Brahm, Guru Dev.

Atma va are drashtavyah: »You see it, you see it. You see the unseen, intellectually comprehend it.« Atma va are drashtavyah shrotavyah mantavyah: We get down to this level of the senses, and the level of the mind, Mantavyah. Nididhyasitavyah, and the level of intellect where you can distinguish and decide; and the level of Being where you rise to Aham Vishvam, »I am the Vishva, I am the universe«."

All this is from one syllable of Guru Dev:

PASHYA, "SEE"

"[It is] such a beautiful flow of knowledge and all this is from what? From one syllable instruction of Guru Dev*. What is that one syllable instruction of Guru Dev?

Pashya, Pashya, Pashya.

Just that one syllable. Pashya means »See, see, see.« Pashya, Pashya, Pashya: That Brahm is not far; [it is] is not hidden from view. Pashya is unmanifest, but you see it, you see it.

Pashya me yogam aishvaram. This is what Lord Krishna said [in the Bhagavad-Gita], Pashya me yogam aishvaram: »Behold my dignity of Brahm«. Pashya me yogam aishvaram: »See my Aishvaram, see my grandeur, see my magnanimity, see my reality«.

Pashya, Pashya, Pashya.

Because it is omnipresent, omniscient, it is everywhere; it is self-referral, everywhere, and therefore you have only to see, only to see. Guru Dev says »Pashya, Pashya, Pashya.« He shows through intellectual commentaries on »A«, one single thing: the innumerable values of the interpretation of »A«. Every

fibre of »A«, Totality, is Veda. There is the knowledge of it.

»Pashya, pashya, pashya.«

So the tradition of Vedic Masters, through which they teach, is very simple: one syllable, one word, to disclose the totality of knowledge. »Pashya, pashya, pashya, pashya.« See, see, see. That is why Jnananjana shalakah, that is why the glory of the Guru. He gives us the ointment for our eyes to begin to see. This is the eyes of Gyan. Gyan Shakti unfolds. Gyan Shakti, Kriya Shakti, the unity of the two is exposed in the simplicity of the contradictory values."

Two contradictory values
brought together make it Brahm

"The two contradictory values brought together make it Brahm. Atma. »A« and »Ma«. »A« infinity, »Ma« is point. Two things brought together, that is Brahm, Brahm, Brahm. It's a beautiful thing that one could swim through the waves, and get across the ocean.

It's very beautiful. In the celebration of the Raja of Latin America [Raja Jose Luis] the other day, we went across the multiple geography of the pure knowledge, and to-

day we went through the multiplicity of Total Knowledge. Both ways Total Knowledge—in space and in the activity of space: silence and activity, and surprisingly, both at the same time.”

Our turn-key operation for Invincibility

“This is our platform, which is promising a turn-key operation for every single individual life on earth to be on the level of invincibility on the [individual] level and on the combined level; on the national level and on the universal level. It’s such a beautiful thing that Maharaja Nader Raam is inspiring world consciousness to be awake in its reality, and this is the reality of unity of two divergent values, science and technology.”

Gyan Shakti, Kriya Shakti

“Gyan Shakti, Kriya Shakti together—this is what makes the field of administration science of administration, where the administrator is not seen, but he causes administration to keep on going, keep going, keep going, eternally. It’s a very good opportunity for us, for all the future. The voice of every generation will rejoice in celebrating birthdays like this.”

Invincibility is dawning

"It's a very great thing, and invincibility is dawning. Invincibility is dawning, and the effect that is being produced in the world is the transformation of the destructive tendencies of major governments. Governments are tumbling down, tumbling down, very quietly, very naturally, very spontaneously; it is a national action, a national action. So all the transformation that is going to be witnessed by the wise of this generation, all that has started to be at the door.

All our Rajas are really set on their reality of awareness, the reality of Brahm. And when we say:

Gururbrahma,
gururvishnur,
gururdevo mahesvarah,
guruh saksat param Brahma.

Guru is personified Brahm, therefore we identify ourselves with Guru Dev.

It's a very beautiful celebration of dear Raja Peter. Raja Peter, live long to guide mankind and put all nations to the level of invincibility.

All glory to Guru Dev.
All Glory to Guru Dev,
[who] is bringing Heaven on Earth.

Minister of Communication, give us the joy of your Heaven descending on Earth [the song »Heaven is descending«]. And ring the Bell of Invincibility in the memory of Guru Dev—permanent peace on earth in the memory of Guru Dev; permanent peace on earth in the memory of the rise of Guru Dev in our awareness today.

Jai Guru Dev."

2007-07-29

Guru Purnima is the day in the Vedic calendar—the day of the full moon in July—dedicated to the appreciation of the Tradition of Vedic Masters. This Tradition, culminating in our own age with Maharishi Mahesh Yogi's Master,

Shri Guru Dev,
His Divinity
Swami Brahmanand Saraswati,
Shankaracharya of Jyotir Math,
Himalayas,

is the source of supreme wisdom of the integration of life for each generation. The Masters of this Tradition have been exponents of reality from earliest ages. In each new epoch, they have propounded the enduring truths of practical living and have set out those standards by which men's lives may attain the highest achievements and fulfilment, generation after generation.

On Sunday, 29 July, Maharishi paid homage to his Master, Shri Guru Dev, in a global broadcast from MERU, Holland, in accordance with tradition, Maharishi offered today the achievements of the Global Country of World Peace in the past year to Guru Dev, in acknowledgement that all credit for these

accomplishments belongs to the Tradition of Vedic Masters. Also, all plans and intentions for the coming year were offered to Guru Dev today.

In Sunday's historic broadcast, MAHARISHI made the following memorable statements:

"Guru Dev, what you have bestowed upon us is immeasurable treasure of richness of life-life in totality of Brahman Consciousness. Today on the Guru Purnima day, having offered to Thy lotus feet, we feel blessed. What we have received is invincibility to every nation.

That which we have been hearing, and our tradition has been saying:

Vasudhaiva Kutumbakam
the world is my family.

The world is my family has been the inspiration from all time, and we are experiencing today, the world is my family on the highest level, on the pinnacle level of invincibility characterizing real lasting freedom in affluence, integrity, coherence, all positivity, perfect health, long life. This we are experiencing as your gift being showered on us.

As a gift of this Guru Purnima, Guru Dev, we

have a world of 192 countries, and here we have as your blessing Guru Dev, Maharaja the Raj, Raja Nader Raam. In his silent administration, his Rajas and Ministers [of the Global Country of World Peace] are taking the world consciousness to that high level of invincibility, which will belong to all the governments of one ninety-two countries of our world.

Yatha Raja Tatha Praja-as is the ruler, so is the ruled subject. Yatha Raja Tatha Praja. This is the ideal of Raja in Vedic Tradition of rulership-Yatha Raja Tatha Praja—one administrator, one administrator maintains himself in whatever way, on whatever level of performance, on whatever level of reality, that is the quality of the subject. Yatha Raja Tatha Praja has been the expression of the Vedic Tradition of rulers. The Vedic Tradition of rulers comes from the Solar Dynasty.

The Life-giving sun is the source of that, that axiom, that proverb, that the Raja maintains himself on that level of integrated self-referral consciousness, the state of eternal Being which is characterized by Bliss. And that bliss radiates from the Raja to the whole population, and the population breathes life in bliss.

That is the example being set by Maharaja,

the Raja Nader Raam [First Ruler of the Global Country of World Peace] today. Silence. Steady silence. And that radiates Total Natural Law, which is reflected in the life of all the people, and this example is now going to be a living reality, Guru Dev, in our world of one ninety-two countries.

You have given us the light of life, the secret of administration. Yatha Raja Tatha Praja, as is the consciousness of the ruler, so is the consciousness of the ruled. The technique of transcending—close the eyes, and you are That; close the eyes, take the mind to the source of this fluctuating nature, to the field of the intellect where the intellect decides, and locates, and finds silence and dynamism in union, silence and dynamism in union.

All possibilities on the level of self-referral silence—that is the administrative skill that Maharaja Raam is practising.

The practicality of this administrative system from silence, is that the world is going to be on the level of invincibility, which is emanating from the invincible silence of Raja Raam. Raam, you have given to us Guru Dev, in order that the world of infinite differences enjoy lively waves of silent dynamism which is blissful. Blissful.

The technique of life on earth in terms of the waves of bliss, this technique that you gave us, Guru Dev, is being fruitfully practised by our present ruler of the world; and his Rajas and his Ministers, today, are all full of fulfilment, that this system of administration through silence is being launched from today, becoming a reality of the world administration.

The effect has already been experienced, and continues to be experienced, day by day, day by day, week by week, month after month, year after year, now, for all time to come, in the all long history of mankind.

192 countries in the light of Guru Dev's blessings will enjoy invincibility. Their sovereignty will blossom in the light of invincibility. No lack of anything, no diversity, no conflict, no negativity, no suffering—like the dawn that has eliminated darkness of the night. The first ray of the dawning sun is good enough to dispel the darkness of the night. That has been seen, Guru Dev, through your grace, through your blessings, and now today, you have given us the right to ring the Bell of Invincibility for every nation.

And today Guru Dev, from early morning in the land of Veda, India, the Vedic Pandits have started to welcome the rising sun, and

first ray of the rising sun was in New Zealand. When it was three o'clock here in Europe, it was midday in New Zealand, and that was early morning in India. Pandits started to do the Puja to Guru Dev, and this Puja [Vedic ceremony of thanksgiving] coincided with the Puja of the people of New Zealand, invoking Guru Dev's grace, offering Guru Purnima Guru Puja, and that was my fortune and delight to witness the Puja and participate in it from here, from Holland, and this Puja is going on.

At midday in all countries, from country to country to country to country, and today Guru Purnima, Guru Puja, is continuing from east to west. It will continue, and Guru Dev, the light has been so great, the result has been so great, the blossoming of invincibility is impelling us to continue this Puja to Guru Dev around the clock, day after day, and day after day, and day after day, and every day from now on, for us in the administration of the world, it'll be our fortune to continue to bask in the sunshine of invincibility around the globe, around the clock.

Result will be Yatha Raja Tatha Praja. The ideal of Vedic ruler ship will be enjoyed around the world around the clock. Civilization will be on that blissful level of being. World Peace will be permanent. Invin-

cibility will prevail. Constitution of the Universe will be on human level of administration, Veda, the Constitution of the Universe, the Will of God, will be the experience of every man in the world, and so it will be, because human life has been designed to be on that level—man was made in the image of God.

That has been the faith of man throughout time, but now that faith is going to be a living reality of all mankind. Man made in the image of God will be enjoying bliss in the grace of God. And where is the grace of God? Guru Dev, you have told us: »Close the eyes, and let your mind be more and more itself. And let divine be more and more itself, till it becomes intellect, and let intellect become itself, till it becomes ego, and let ego become itself, till it becomes cosmic ego.« The technique that you gave, Guru Dev, has worked. Only due to something unknown, it took quite some time for us to really wake up to that reality which was always with us, and now it'll always be with us.

Every country is going to enjoy invincibility—and we are expressing to the world today, to be just this Yatha Raja Tatha Praja—as is the ruler, so is the ruled, as is the ruler, so is the ruled. Our ruler is the embodiment of silence. Raja Nader Raam, embodiment

of silence, silence-Shivam shantam advaitam chaturtham manyante sa atma—that is the Self, the ruler is the Self. Self-referral, transcendental, established in itself. The Self of everyone. Silence, lively silence. Silence within the lively potential of infinite dynamism, invincibility.

Invincible is the administration, invincible is administrator, invincible is going to be the administered. We are offering to you, Guru Dev, today, how we have thought of administering the world from that level of silence, how we have 192 countries in our world family. 192 countries in our world family, we want to be saturated with lively silence, and lively silence is given to us by you, Guru Dev, in terms of Dwadasha (twelve) Jyotirlinga [ancient centres of lively silence in India], twelve Jyotirlingas rule 192 countries, twelve aspects of the silent divine Self rule the world.

Today for the sake of facility and order, we are having these 192 countries governed by the administration of twelve Jyotirlingas. We are going to establish, Guru Dev, 48 places under your parental care. We wish to call it, Guru Dev Brahmanand Saraswati Nagar. The city of Brahmanand Saraswati, 48 cities, 48 Brahmanand Saraswati Nagar.

We want to create 48 cities in India, where

the collective consciousness of 48 Brahmanand Saraswati Nagar will be dedicated to 12 Jyotirlinga. Four Brahmananda Saraswati Nagar will be dedicated to one Jyotirlinga. Four Brahmananda Saraswati Nagar dedicated to eternal silence, specified in the qualities of the 12 Jyotirlingas, and each Jyotirlinga will be in charge of 4 countries in the world. We are 192 countries in the world, and 4 times 48 will cover each country in the world.

So today we are offering to Guru Dev our division of the world in terms of four countries dedicated to each of the 48 Brahmananda Saraswati Nagar. And this is what we will do now, having done Guru Purnima Puja just now, with the silent embodiment of the Rule of Raam from the Solar Dynasty, our silent ruler Raja Nader Raam.

Today is the day that all their [the Rajas'] territories will be in terms of these 48 Brahmananda Saraswati Nagar in India, and four countries dedicated to each of the 48 values. This is going to be our labour of the administrative policy. And the world will be eternally set on an invincible unified state of all the diversified cultures and physical divisions of the world. We have done—done Puja of the Guru Purnima; we have offered to you all our achievements.

All the Rajas are with me today. Some are here, some are there, and everywhere in the world, but they're all there in their transcendental self-referral consciousness on one level of universal invincibility. And again and again—what you have given us, Guru Dev, is so good that nothing better is there for us to offer to you.

Jai Guru Dev.

Jai Guru Dev.

Jai Guru Dev."

Krishna Janmashtami

The day of the birthday of Krishna

2007-09-04

"Today on the birthday of Shri Krishna—the birthday of Total Knowledge incarnate—birthday, we would say, of the eternal administrator of life on earth, we have the opportunity to offer ourselves to those rising waves of bliss which come to us as the light of dawn of a new administrator of the world, Shri Krishna—Total Knowledge incarnate, total silence incarnate, total dynamism potential incarnate, total Kriya Shakti, Gyan Shakti, Samanvayat, Punah Brahm. The totality of knowledge in silence. Self-referral totality of knowledge in potential of dynamism—capability, creativity, infinite creativity—that administers all life on earth. Today is the day, most fortunate day of all the days of the year.

India—Vedic Civilization—rejoices in welcoming today's day year after year. And this eternal tradition of Vedic India keeps renewing in human awareness. If in the hustle and bustle of daily life of the physical universe the silent basis of all life has been forgotten, then today is the day when the new light of Total Knowledge dawns and everyone is celebrating the offering of his life, offering of all his knowledge, all his possessions, all his creativity, to fresh-

en the light of total knowledge, to freshen Unity as a living reality of daily life. It is very difficult, it is very difficult, for life in India to forget that Unity is reality, diversity is an aspect of it, as long as Unity has not become a breath of life—the reality of every action.

Year after year this day comes, the birthday of Krishna. Year after year this day comes, the birthday of Krishna. And Krishna—the reality of absolute Union of everything. And absolute Union of everything means everything. Whatever controversial they may be in themselves, but unity of them is an eternal reality and that is Krishna. On one side Krishna means black. Black means 'nothingness'. On the other side, everything else is a manifestation of this nothingness. Everything is a manifestation of this nothingness. Nothingness is the reality of total Unity. Total Unity means no diversity, and that means all the opposite values coming in perfect union with each other, all the infinite diversity meets at a point of eternal Unity and eternal Unity is that which is all reality. Sarvam Kalvidam Brahma—all this is total Brahma, total Krishna. Krishna—all silence with the eternal lively potential in it and this is life.

Everything in every aspect of life, like every wave, is (an) inseparable part of the

ocean. Like that, all different aspects of life are part of this eternal life, Brahm-Krishna. And dawn of it—the birth of it in the awareness of the human being—is the awareness of Totality. Absolute totality of knowledge inherent with the total dynamism. This is Veda—the flow of total Constitution of the Universe. Veda—the flow of Total Knowledge—is the flow of the Constitution of the Universe. And by flow it means it is silent, but it is full of life. It is not inertia. It is not inertia. Total life, totality of life, totality of Being, in how many words we can say it. It is the summation of all differences, the unified state of all life.

Thanks to the evolution of knowledge, (in) the present day, research in the reality of knowledge from the physical aspect of life, physical aspect of life means from the level of diversity of life. Modern science today is proud of having investigated into the reality of the Unified Field. Unified Field is the scientific discovery from all the physical sciences—that reality which is eternally sung in the Vedic expressions. We don't call it a literature. Literature has a different meaning about it. Literature means intellectual interpretations of this and this and this. Veda is its own commentary. It stands on its own. That is why Veda is the singsong of Brahm. Veda is the singsong of Brahm.

When this singsong is a reality? When Atma—the self-referral Being of everyone—wakes up in this Totality. Atma waking up in the totality means unification of diversity and unity. Unified state of all the diversified values in one reality which in itself is unmanifest. Anything manifest comes in the range of duality, anything unmanifest comes in the range of duality. But the basic value of duality is a unified state of all diverse values. All diverse values in the universe have their real basis, real existence in the state of Unity and that is Brahm—Krishna, Krishna, Krishna.

The whole beautiful life of Krishna, life of the unmanifest total reality which is constituted in diversely differentiated values in the field of diversity. Today is the birthday of Krishna, birthday of Krishna. That unmanifest total reality is blossoming in the light of all life. All life in the universe today is breathing the birth of Krishna, the dawn of Unity, the reality of all diversity.

The day of Krishna. Krishna Janmashtami day. The word is expressive of total analysis of Unity. What is the total analysis of Unity? Ashtami—the Eight. The eight Prakritis are divided nature of Prakriti. Prakriti means the nature, the reality. Eight Prakritis divided and they are the qualities

which multiply themselves to become innumerable diversity of the universe. Innumerable diversity of the universe. They are all the expressions of the eight values, eight Prakritis. Eight is the divided nature of the ninth Prakriti. Ninth Prakriti is the unified Prakriti. Prakriti means the nature. Nine is a unity of eight. Nine is a unity of eight—still in the field of action, the field of action. What is the tenth? The Vedic expression is »Thou art the Tenth«. What is »Thou«? Purusha. Silent reality of Purusha. What is Purusha? Purusha is self-witnessing quality. Self-witnessing quality is the Purusha. And Self-witnessing being a verb, the Purusha is the subject of the verb. Experiencer, experiencing, and experienced. All the three are in unified state, and that unified state has been seen in terms of two qualities—the subject and the object. The subject—the seer—process of seeing, and the object of sight.

Seer, seeing, and sight.

Knower, knowing, and known.

Knower, knowing, and known.

Knower, knowing, and known is the value, the characteristic quality of the Self of everyone, and when it is awake in its value, when it is knower, knowing, and known, it is Purusha and Prakriti and the result of action, result of Prakriti. When the Atma

is fully awake in itself, Vedic expression for that is Ayam Atma Brahm—»This Atma is Brahm«. Otherwise Atma is the Self of everyone. Self of everyone is the same Self of everyone. The Self of everyone is the same Self of everyone that has knower, knowing, and known. The doer—the actor—acting, and action. So the whole multiple expression is unified in a state and that is the ultimate reality—Brahm—and that is the Krishna and awakening of human awareness, appreciating that, that is the day today.

The day of the birth of Krishna, the day of the birth of Krishna, the day of the birth of Krishna. And what is our fortune? Our fortune is to have the opportunity for the blessings of Guru Dev, who said to us, »Pashya, Pashya, Pashya, Pashya«—see, see, see. You are essentially Purusha. You are essentially the nature of Purusha. You are essentially the summation of all the divisions of Purusha, the eight Prakritis, ninth Prakriti, the Para Prakriti, and Purusha.

And today is the day of total awakening. The day of total awakening is the day that comes year after year, year after year in the Vedic calendar. Vedic calendar. Miraculously each day approaches the light of Totality through some angle, through some angle. And that angle, that means, one takes delight in calling Devata, this Devata, that

Devata. Every day in the Indian calendar—the Vedic calendar—is a day of awakening. Innumerable qualities of differentiated values of the eight, all in terms of multiples of eight values, same eight values, same eight values.

It is a great science of life, a great science of mathematics. In the Vedic terminology, science is expressed in two expressions: Language; and the language which is flowing—Agnim ile purohitam [first expression of Rk Veda]. Language flows. Science is expressed in terms of flow. Science is incomplete if only expressed in terms of flow. Science is complete when it is flowing and coming to a decision of unity, and not flowing and coming to a decision of Unity. This approach of »not flowing« is the approach of number system—one, two three, four. One is always one, two is two, three is always three. No flow in the number system. No flow. This is Vedic mathematics. But non-flow also is competent to put things together and come to the same decision. He who is numbering, he himself is knower, knowing, and known, the three values. Always the three values are there, through the number system, through the language. And this is expression of the Constitution of the Universe in terms of Veda. Constitution of the Universe means administrator of all diversity coming to Unity and Unity diversifying itself to diversity. Di-

versity unified, Unity diversified. Both these things together are Brahm. They are Krishna. Both these things together are Krishna. Both these things together are Krishna.

This is portrayed in the life of Krishna, when eternally free Brahm, is seen tied down in boundaries. This is the picture. Mother Yashoda, Mother of Krishna, tied Krishna down with the string. This is how infinite unity is tied down to small diverse values. Atma is tied down to some senses, some ego, some intellect, some mind, senses. Five senses of gaining knowledge, five organs of performing action, and all the five tied down to one. 'Tied down' is the value in the relationship of Krishna and his mother. Tied down. This is a secret of how Purusha is tied down to Prakriti, and Prakriti is tied down to Purusha. It is eternal reality. Purusha and Prakriti are inseparable. Unity and diversity are inseparable. They are two opposite values coming together but they are inseparable. They are separate but they are not separate. This is the vision of today's day. This is the importance of today's day—the birthday of Krishna.

We are fortunate to perform Puja to Guru Dev because in Guru Dev we have the reality of Krishna—reality of total knowledge is embodiment of total knowledge.

Gurur Brahma,
Gurur Vishnur,
Guru Devo Maheshvarah,
Guruh Sakshat Param Brahma,
Tasmai Sri Gurave Namah.

Guru Brahma—Guru is the creator.

Guru Vishnu—Guru is the maintainer.

Guru Devo Maheshvarah—Guru is eternal Shiva,
absolute silence.

And Guruh Sakshat Param Brahma.

And Guru is the summation of the three, di-
versity and unity.

Tasmai Sri Guruve Namah.

That is why we bow down to Guru Dev.

Bowing down to Guru Dev is in essence, in
reality subjecting ourself to that eternal
unified state which is the be-all and end-all
of existence.

Today's performance of Puja is welcoming the
birth of Krishna, new light of Totality, new
light of Totality, total light of creativi-
ty. When the Pandits of India were perform-
ing Puja with me today, every phrase, every
word, was knocking the door of enlighten-
ment. There will be some time I will have
the joy of explaining every phrase that the

Pandits chanted one after the other, one after the other, repeatedly. The Vedic procedure of performing Puja brings out the Unity of the three values—knower, knowing, and known.

Purusha, Prakriti, and divided Prakriti. Purusha, undivided Prakriti, always inherent in the nature of Purusha, and divided Prakriti is a characteristic quality of the unified Prakriti.

So here is the unity and diversity, unity and diversity, unity and diversity. And unity derived from diversity. Diversity derived from unity. And this eternal constancy of exchanging realities is the birthday of Krishna. This reality of Krishna, this reality of Total Knowledge, this reality of the Constitution of the Universe, that is enlivening consciousness of the Vedic Pundits in India, and that is enough to maintain order in the administration of the universe.

Today we got the ordainment from Guru Dev to establish the administration of the Constitution of the Universe, to establish Constitution of the Universe and make complete the constitution of every country.

What has become and what has been since long time; the age of darkness came, Kali Yuga [age of ignorance] came, and what hap-

pened was, administration of every country was governed by human intelligence, and human intelligence is a very limited intelligence, like the children's intelligence. Children can see so far, only so far. It is the parents that have the clearer vision. So the parents train the boys, educate the boys in order to have that long-range vision in which absolute diverse qualities are always shaking hands together. Diversity is unity, unity is diversity, diversity is unity. All this is expressed in so many ways:

Rk Ved,
Yajur Veda,
Sama Veda,
Atharva Veda,
Vedangas,
Upangas,
Upavedas,
all Upanishads,
Aranyakas,
Brahmanas.

All this Itihas and Smriti and Puranas, the whole Vedic literature and not only this; the source of the Veda in the Smritis. A big huge literature of the Smritis. It is the Smritis that become Shrutis. It is the mental reverberation that comes to become appreciated by the senses, all five senses and put to action by the five organs of action. So the whole basis of action in the Smri-

tis which is the Shruti which is heard. What is heard is the reverberation of mind which is Smriti, memory. So the whole Vedic literature is the expression of memory, that is Smriti. Waves. And waves are the reality of the silent ocean.

Silent ocean is eternally the same non-changing Purana, the ancient. The ancient is completely unmanifest. So what is the ruler of the world? The basis of the world is the ruler of the world. The basis is unmanifest reality, Self-referral reality.

Self-referral basis of reality is Brahm,
Brahm, Brahm.

We are today putting in action all that we have been glamorizing in our awareness throughout all these fifty years, and all the saints of all ages in their time have been singing the glory of Unity in different languages. All the languages have the basis of their culture in diversity in unity, and diversity in unity.

So today we are fortunate to be launching the programme of Invincibility to Every Nation. Invincibility belongs to the level of Brahm—Totality, Totality, Totality.

What comes today? Our programme now will be to establish a section of Purusha in every

country, establish a section of Mother Divine in every country. Purusha, Mother Divine, another level of performance in the field of action. Because Purusha and Mother Divine have their silent offer. There will be a group of Yogic Flyers. A group of Purusha, a group of Mother Divine. And everyone will be offered the knowledge of Vastu Vidya—all the designing of their home and working places in terms of Vastu Vidya, Vedic Vidya. And this is our programme to transform the world for all time, the world will be free from all these difficulties and conflicts and negativity.

We are proceeding in this today. I ring the bell of Eureka, to bring a practical programme for all mankind and all the whole world Movement of ours will be established on a real government run by the Constitution of the Universe—the Veda.

Jai Guru Dev.
Jai Guru Dev,
Jai Guru Dev."

Address of Maharishi Mahesh Yogi inaugurating the ten-day Coronation of Rajas

Vijaya Dashami

2007-10-21

During the second session of Sunday's grand, global celebration of Vijaya Dashami, the auspicious Victory Day in the Vedic Calendar, His Holiness Maharishi Mahesh Yogi, Founder of the Global Country of World Peace, described the profound significance of the ten-day Coronation ceremony of six new Rajas of the Global Country of World Peace beginning on this day.

The entire ten-day Coronation ceremony is being broadcast live on the Maharishi Channel beginning Sunday 21 October. Following is MAHARISHI's address from Sunday's second session:

"It is a very fulfilling day, very fortunate day. A most fulfilling day, most fortunate day for us, to have gotten this opportunity to offer ourselves to the lotus feet of Guru Dev. We have done Puja on Vijaya Dashami today, the Day of Victory. We feel fulfilled. Today's Puja has opened for us the door of Heaven on earth. We have been administering the world for the last few years under the spell of the Constitution of the Universe, Veda, the Will of God. The Will of God is with us in the script of the Veda. Veda is

inscribed in Atma. »A« is the first syllable of Atma, and the same »A« is the first syllable of Veda. The whole Veda is concentratedly lively in »A«, which is the expression of Atma. Everyone's Atma is lively in Total Knowledge, the Veda. And the Total Knowledge has infinite organizing power in it-infinite organizing power inherent in the first syllable of Veda, »A«, which is the impulse of Atma.

Total Knowledge and total organizing power. The characteristic quality of Total Knowledge is total organizing power. The power of Total Knowledge is lively in the power of total action. Action is vibrant, dynamic; knowledge, self-referral silence. And the self-referral value also has its basis in organizing power. It holds onto itself. It holds onto itself. It remains in the self-referral state, in the state of Being, and that Being is directed to itself.

Self-referral Being is the steady administrative skill of the universe, universe, ever-expanding universe. How it is administered? It is administered by the inward status of the administrator, the Purusha. Fortunately, with the blessings of Guru Dev, the technique of administration came to us in the characteristic quality of Purusha-inward. Purusha, inward. Prakriti, outward, and inward. Outward and inward, they are two

opposite directions of dynamism-outward, inward.

Outwardness is opposed to inwardness. Inwardness is opposed to outwardness. Summation of the two, unity of the two, is that grand principle of Being. Being balances inward becoming and outward becoming. Becoming in opposite direction is balanced by Being-Being, self-referral, and that has been named Purusha. So the rule of Purusha, the rule of Purusha, that handles the self-referral state of Being and the object-referral state of becoming, Being and becoming-the balance, the grand balance between the two, is the secret of diversity governed by unity. Otherwise diversity will fall apart in all directions. Nothing will remain.

But everything remains. Everything remains [in the] outward direction, outwardly directed; and everything remains inwardly directed at the same time. Unity centralizes all diversity, and in centralizing all diversity, it maintains order in the flow of diversity. Otherwise, the outward flow will make the whole thing null and void. But outward and inward, outward and inward, outward and inward-two opposite directions-activity is that most perfect, most balanced state of administration that upholds infinite diversity of the ever-expanding universe in its steadiness.

This is Brahm. Our Guiding Light, Guru Dev, Brahmanand Saraswati. Saraswati is the steady, non-flowing flow of total intelligence that spontaneously maintains order in creation. That system of administration is coming back, and that is the dawn of light, after the long darkness of the night, coming back. So the administration in all our world family is getting to be from that most basic level, which is the level of Purusha, containing Prakriti within itself. Beautiful time for the world is coming. And it's not »will come«. It is coming. It has started its value. Our aspiration is to quickly establish this most natural system of maintaining order in all our countries in the world.

Today is the Vijaya Dashami day, the day of victory, victory of the sun over the darkness of the night. It's a beautiful, beautiful fortune of ours that we got today's Vijaya Dashami day to do the Puja to Guru Dev, and we have done Puja to Guru Dev.

And I am with the ruler, the first ruler of the universe, on the ground of total Natural Law, the state of consciousness, silent rule. And this is the day, we thought this is best to coronate the Rajas under training. Very fortunate day for us to have the coronation ceremony performed under this warmth of the Puja to Guru Dev. And we have

done that Puja to Guru Dev. We are in that atmosphere of total order, total order maintained by the Constitution of the Universe, the Veda, »A«, which is the flow of Atma, Atma. Aham Atma, I am Atma. Aham Atma, I am Atma. I am Veda-Veda Aham. And one more »I am«—I am the extension of the Veda, which is Vishwa, Vishwa the universe, I am the extension of the Veda. So Veda Aham, Aham Vishwam, Aham Brahm, Totality.

What is this Totality? We have been talking with Purusha. Purusha is aware of what this Totality is. Totality is infinity and point in togetherness, togetherness of infinity and point. And where is this togetherness? On the level of memory-Smriti, Smriti. Infinity has memory of the point value »Ma«. »A«, infinity, has memory of the point value, »Ma«. »Ma« is point value. Point of infinity is »Ma«. So the relationship between the infinity and its point is a moving relationship. »A«, infinity, moves onto »Ma« on the Smriti level, on the level of Smriti—on the level of memory. And »Ma« has memory of »A«, and »A« has memory of »Ma«. »A« has memory of »Ma«; »Ma« has memory of its origin, »A«. »A« infinity, has memory of point »Ma«. Point »Ma« has memory of »A«.

This circular motion from »A« to »Ma«, from »Ma« to »A«.

This is Atma, Atma, Atma.

»A« say »Ma«,
from »A« to »Ma«.
»Ma« say »A«, back.

»A« say »Ma« forward, in the descending order. »Ma« say »A«, forward in the ascending order. So ascending and descending, ascending and descending-going forward, coming backwards; going forward, coming back. This is Atma, Atma, Atma. Atma is always movement. Kriya Shakti, power of action, is Atma. Power of becoming from the state of Being-Being becoming. Being becoming.

This is Atma. So Atma is in a circular motion, back and forth. And going forward, coming back; going forward, coming back. This is Atma. And it's not one after the other. It's simultaneously back and forth. The simultaneity is the miracle. Simultaneously it is this and that. It is the meeting point, junction point. There is neither this direction nor that direction—directionless, but nevertheless unity of two opposite directions. Unity of two opposite directions is that state which is able to handle with perfect accuracy, with perfect order, with perfect help to both, the minimizing of infinity to point and maximizing of point to infinity. The whole field of infinity-maximizing from infinity to point; and minimizing

from infinity to point; and maximizing from point to infinity. The summation of it, unity of it. Here comes a word, unity, a state of two opposite directions, held up in perfect balance. Being becoming this way, becoming this way. Being, state of Being, Atma, Atma, Atma.

Aham Atma,
I am Atma.
Aham Atma.
Aham Veda.
Aham Vishwam.
Aham Brahm.

So the rule of Brahm, the blessing of Guru Dev is that the rule is going to be orderly now, because the ruling is going to have that balanced state of intelligence in itself. The ruling power is a balanced power now today under the influence of Guru Dev. Otherwise ruling has been a hodgepodge for centuries. That is the time of Kali Yuga. Four people say we want this, ten people say we want this. They fight and get the majority. This is, in simple words, ignorance. And truthfully speaking it is a lack of knowledge, and one word for lack of knowledge is stupidity. The whole field of government today and for the last centuries in the past has been stupid.

Government is meant to govern, and govern-

ing is support, growth, maximizing one's status, that is what governing means. And where there is conflict and party fighting, the present and the past of the world has been deleterious as far as the administration is concerned. And now with the Grace of Guru Dev, Be, you Be, and you Be, and you can become this way, this way, this way; but always you remain Be while becoming, always remaining Be while becoming. This most spontaneous value is now coming to be lived in the life of the people throughout the world. And that is the reign of Raja Raam.

We have Raja Raam with us today. We are performing the ceremony with the new Rajas in the world. Today is a very fortunate day that we have this Puja to Guru Dev and we have these blessings of Guru Dev. The Finance Minister of Raja Raam, Dr Feldman, introduce the Rajas who are being coronated now. The Coronation ceremony will continue ten days, we are on this tenth, the miraculous situation

»Thou art the tenth«.

Atma,

»Ma« to »A«,

»A« to »Ma«,

»Ma« to »A«,

the circle, the circle, the circle. The circle is a big zero. Circle we are tenth; nine

Prakritis unified, ninth Prakriti; eight Prakritis divided. So the whole of the Veda, whole of the Constitution of the Universe is in terms of eight, eight, eight, eight, eight. Ak ni mi le pu ro hi tam-eight, this is Rishi. Yag yas ya de vam rit vi jam-this is Devata eight. Chhandas: Ho ta ram rat na dha ta mam. Each word is made of two: Ak. Ak ni mi. Na i mi. Ma i le. So there is a union of the two. And this union is two times four. Union of four in two.

It is such a beautiful, beautiful assemblage of the order-Veda that maintains order, is always in terms of two, in terms of one: Two in one, two in one—and this two in one is a miraculous, unified state of governing, administration in silence. Administration in silence, 100, 200 people, maintaining their own Being, and all the millions of people in society will be under the coherence. And that is the coherent society that will enjoy perfect order, [automation] of everything.

We are fortunate to have the torchlight in our hand. We are fortunate that we are the engineers of creating the powerhouse. We create the powerhouse and light will be enjoyed by all the people. This is the Grace of Guru Dev, and this is the day we are imbibing ourselves in the light of Guru Dev. Beautiful forthcoming ten days—Dr Feldman, congratulate all the participants, the Rajas

participating whose coronation starts from today, and we'll continue for 10 days.

This is the Vedic Tradition of imparting the ruler ship in the Rajas. So we will be doing Puja to Guru Dev and then there will be the Vedic recital of the Coronation of our ancestry, ancient Rajas—starting with Raja Raam today, and then ten days there'll be recitations of the Coronation. And this will impart the ruling authority, the advanced state of Total Knowledge and organizing power lively in all our Rajas, and we'll bask in the sunshine of that radiance—every day Puja and every day listening to the coronation of our tradition of the past, Vedic tradition.

All Glory to Guru Dev.
Jai Guru Dev."

Dhanvantari

2007-11-08

"Today's Puja to Guru Dev has awakened in us that aspect of Brahmi Chetana, which is expressed in the word of Dhanvantari. Dhanvantari is a level of intelligence that is an aspect of the Constitution of the Universe that connects the unmanifest source of the Constitution with the manifest expression of the Constitution which governs the universe, which governs the health of the universe.

It's very beautiful what has happened to us today. Dhanvantari. Today's Puja to Guru Dev has been in terms of Puja to Dhanvantari. Dhan-vanta-ri. Dha is intellect-Dhi-Buddhi. Dha-Na-Buddhi in the unmanifest state, unmanifest Buddhi. Unmanifest Buddhi is that which manifests Buddhi. And it structures Dhan. Dha-Dhi-Buddhi in the Nakaratmik, that means in the unmanifest state, Buddhi in the unmanifest state. Buddhi at that level from where expression begins—the transcendental level, from where the mind begins, from where intellect begins, from where ego begins, from where multiplicity begins from the state of complete self-referral unity.

Complete self-referral unity expresses itself as Dhan. That is Dhan. Dhan has a meaning in wealth; there is a source of wealth-

Dhanvantari, custodian of wealth. Custodian of health, wealth, and wisdom, the Custodian-Dhan. Van, Va means-now you look at it from the different points of view, either this or this; or Van-Va, again Na.

Van-again look at Na in terms of Van-ta. Ta, Ta-Tad Brahm. In terms of Brahm, in terms of Brahm. Brahm is totality of multiplicity and unity. Ta-Tad Brahm. Tad Brahm. Tat tu samanvayat. Brahm is unification of two opposite values, one unified, and multiple [di] versified-unified, united with versified.

This union is called Brahm. Totality, Totality. This is the junction point of unmanifest and manifest. Here is a unity of unmanifest and manifest. There is a unity of manifest, unmanifest. This is what we see, the actuality of Dhan-van-ta. Ta is a unification of one and many. One and many together; one neutralizes many, and many neutralizes one, so it becomes again unmanifest. But unmanifest; it's the impulse of unmanifest.

Ra, Ra is the impulse. The impulse of the unmanifest, and this impulse is in terms of RRRR-I. Ra is Atharva, impulse of A. That is an impulse of A in terms of I-Kriya Shakti. Here is the awakening of Kriya Shakti, on the ground of complete unified state of reality. This is, the actuality between Parashakti, and Purusha. Purusha [infinite

silence] and Parashakti [the unmanifest dynamism within silence]. Purusha and Parashakti, the junction of Purusha and Parashakti. The awakening of Parashakti and Purusha, this is Dhanvantari Day.

And this has dawned in our mind when we have surrendered our individual ego to

Guru Dev-Gurur Brahma,
Gurur Vishur,
Guru Devo Maheshvarah,
Guruh Sakshat Param Brahma,
Tasmai Shri Gurave Namah.

Puja to this, do a Puja to Brahm, but spelled out Brahm in terms of creator, maintainer—Gurur Brahma, Gurur Vishnur—Maheshvarah, complete silence and still in awakening.

Today we are in the junction of the Absolute in reality. Today, we are in the junction. With this Puja, our awareness has been awakened in terms of the total reality which is a combined status of manifest and unmanifest, manifest and unmanifest. Today is the day where our awareness is stationed on a level of all possibilities, inside outside, junction point, Dhanvantari.

This is the day, Dhanvantari Day."

Maharishi Mahesh Yogi celebrates the Vedic day of the source of all action, the dynamism of Totality

2007-11-08

"Jai Guru Dev. Jai Guru Dev.

We are all fortunate with everyone in our world. We are all fortunate to awaken the power of action, the dynamism of Brahm, Totality, Unified Field. The power of action, the power of action, which, in its self-referral value is the Constitution of the Universe. Vedo akhilo dharm mulam. The Veda, which is the source of all Dharma, Karma—the source of all performance, the source of all action, that power which is, in the Vedic word, Kriya shakti of Brahm. Kriya shakti of pure knowledge.

Kriya shakti of the silent, self-referral, witnessing value of Purusha [infinite silence]. Today, according to the Indian calendar, is the day of Kriya shakti, power of action, symbolized in the name, and form, and activity of Hanuman-ji, Hanuman. Ha-Na-U-Ma and Na. It's all in the field of Na; in the field of nothingness, which is the summation, the unity of two opposite values, silence and dynamism. Silence and dynamism,

both together, is Brahm, the ultimate, the ultimate Unity.

Today is the day of action, the day of Kriya shakti, dynamism. Dynamism is seated in the very nature of everything. And everything means in millions of ways, in millions of diversified ways of diversity and absolute state of oneness, Unity, Unity and diversity. Unity and diversity are held together by the power of action, by the power of Dharma, by the power of Veda, the Constitution of the Universe.

Doing Puja to Guru Dev, at every offering, at every offering, the self-referral offers itself to the ultimate unified state of self-referral of all diversity. And this is in an unimaginable number of ways. The power of action is power of action, abstract Parashakti. That has dawned in our openness to our Self . . . at every offering, our surrender, right at the feet of Guru Dev, Brahmananda Saraswati.

Puja, Puja is the only way that the self-referral is completely, completely, completely open to Self. The Unified Field of all diversity and unity together, Brahm, Brahm, Brahm. Today, according to the Vedic Calendar, the calendar of Veda, the calendar of Dharma, from one point of Dharma to other point of Dharma, from one to one, from zero

to zero, from complete unmanifest value, unmanifest value. This is the day in one year, where the Indian calendar opens itself to its own law, its own Constitution, to Veda.

Veda is Shruti, that is heard. Shruti that is heard is a reality of the sensory level of perception. Basic to that is the non-sensory, mental level of perception, and more basic to that is the intellectual level of perception, and more basic to that, Being level of perception: one's own existence, one's own existence, Aham level of perception, Aham level of perception.

Aham level of perception is a field of all possibilities. So from the level of all possibilities Brahm to Aham Brahm [I am Brahm], from Aham [I]—for the sake of intellectual understanding, the levels are counted from Aham, Ahamkar [individual ego] level, Ahamkar level. Emerging from that—intellectual level, and emerging from that—mental level, and emerging from that—sensory level, and emerging from that—behavioural level.

All these different levels, the power of action, the power of Dharma of each of these levels, from one level of Dharma to the other level of Dharma, to the third level of Dharma, to the fourth level of Dharma, to the fifth level of Dharma, as from the unmanifest creation emerges, it emerges by

this field which is the field of action, Kriya shakti, Kriya shakti. Prakriti of Purusha [infinite silence], divided Prakriti of unified Prakriti. Unity Prakriti. All the eight Prakriti in the unified state, and this unified state of Prakriti is called Paraprakriti—unified state of Prakriti. Unified state of action; unified state of dynamism, power of dynamism, which is one with the power of silence. Silence, the Purusha.

So this is the dynamic picture that is always sustained in the reality of Unity. The Indian Calendar rejoices, makes this unity level of dynamism a living reality by today's Puja. It's beautiful, scientific. That means »total«. Scientific means »total«. It doesn't leave any discrepancy. It's all sequentially evolving from infinity to point, from point to infinity. From infinity to point, from point to infinity. What is this? The vision, the picture of At-Ma. From A to Ma, from Ma to A, from A to Ma, from Ma to A. A, infinity, Ananta Akhanda. A to Ma, point value. From infinity to point, from point to infinity, from infinity to point, point to infinity. This is Atma.

What is this? Infinity has memory of its point. The point has memory of infinity. There is circular motion. [Of] what? Infinity. A, infinity, has memory of MMM-Ma, point. And point has memory back to infinity. This

is Atma. Atma is a unified state of memory. Memory means from one point to the other, from other point to the first point, from one point to the other, from other point to the first point.

Atma, Atma, A to Ma, Ma to A, A to A, Ma, Ma to A, this is Atma. What is Atma? Atma is a total reality of memory, memory of infinity to point, point to infinity. This is Atma, Atma. A is the sound of Atma, from A to Ma, from Ma to A, this is Atma, from Ma to A, A to Ma, Ma to A—this is pure memory, and memory is dynamism within itself.

»Within itself« means, A has Ma in it, Ma has A in it, on the level of memory. A has a memory of Ma. That means, infinity has a memory of point, point has a memory of infinity. This infinity to point—one way, the other way—back from point to infinity. So these two memories are two memories, only by virtue of dynamism, and dynamism in the opposite direction. From infinity to point, one direction, from point back to infinity, the other direction.

So dynamism back and forth. Dynamism in one direction, dynamism in the other direction, both directions of dynamism keep the dynamism neutralized. That is the reason the Atma is only on the level of memory. It can be grasped by memory. And memory, we have

seen, is the level of mind. It's not the level of senses, because one-directional activity is neutralized by the other-directional activity. Activity is there, but two-way activity has a junction point. Again the word »lamp at the door«—inside, light, outside light. In the middle, the light is pure light, non-directional. It is light that has two directions, outward-inward. So outward-inward, and no direction. Three values come up in one value of memory.

Atma is all made of memory. We can say »made of memory«. Atma is made of memory, and this memory is open to itself, and this opening to itself is the field of unmanifest. Atma is the field of unmanifest. Atma is the field of unmanifest.

This field of the unmanifest has three values. That is why A, which is the sound of Atma, flows in terms of three values. Three values are there in the A that represents memory, Smriti. Smriti flows in three-dimensional, three-directional, three qualities inherent in one quality. It flows, it flows. Now here the direction is created within this memory. Direction is created from left to right, from right to left, left to right, right to left.

So in the unmanifest—this is very important for us to understand: the unmanifest has directional content within its nature. Direc-

tion forward-backward, forward-backward. This forward and backward, if we put upwards and downwards, then upwards will be Brahm [Totality]. Downwards will be Veda. Upwards will be unity of three, downwards will be divergent quality of Unity, that is Trigunatmak Veda, three values in one Veda.

Three values in one Veda—Rishi, Devata, Chhand. This is the expansion value. This expansion value gets into the Vishwa [the universe] value, expansion value of Veda brings out the physical concrete—triangular, we cannot say—we can say, three values in one. Samhita value, and then Rishi, Devata, Chhand value. They become four values. Downwards, they expand into physical creation, diversity, perceivable, experiencing level: diversity, cosmic creation. This is on the downward level of Smriti. Upward level of Smriti will be more unified and more unified, and ultimately, all unified. Brahm, Totality, Totality.

So Brahm, the Totality on the upward side of the Smriti. Downward side of the Smriti is Veda, and Vishwa, and Vishwa, and all that—Atma, Aham Atma, Aham Veda, Aham Vishwa, Aham Brahm [the Self, I am the Self, I am Veda, I am the universe, I am Totality]. In this picture we see on the top Brahm, on the bottom Brahm—we connect the two, Brahm Brahm, which is on the top, which is on the bottom. That has created a formula. That has created a

formula, which describes what is there after all. It says: Adir antyena saheta. This is Vedic grammar. Adir antyena saheta. What is there in the beginning, this is on the top, if the same is on the bottom, then you think that everything in between is the same.

So Brahm on the top, Atma in the middle, below on the expansion direction, Veda and Vishwa and Brahm. So top Brahm, bottom Brahm, everything in the middle is Brahm, Brahm, Brahm, Brahm, Brahm.

Now Brahm has two values, knowledge and action combined, but one hides the other because they are in two directions. This hiding nature is appreciated when one is surrendered to one's Unity, wherever. And because everything is same Brahm, so Aham Brahm, so one ends up in, ending up with Brahm: identifying our awareness with the unified state of Brahm in the world of diversity, diversity.

This is the unfoldment of what Puja has brought to us today, the total value of dynamism. The total value of action. Today was a special day, the Kriya shakti of Brahm. How Brahm is Atma we have seen. Smriti, just Smriti. Atma is all Smriti. A has Smriti of Ma, Ma has the Smriti of A. The whole thing is only Smriti, Smriti, Smriti, Smriti. Smriti on the upper level is unifying. On the lower level is diversifying.

So here is a picture of Brahm—the action principle of Brahm: that knowledge is also unifying upwards; knowledge is also diversifying downwards. Action is also unifying upwards, action is also diversifying downwards. This is a very beautiful blessing of today's Puja. This is our awareness today—that it is pulsating in unmanifest dynamism.

This is every offering of Puja today. This is our total Puja today. The day of Kriya shakti, demonstrated by a name—Hanuman, Hanuman-ji. All the glory of Hanuman is sung in the Ramayan. Ramayan is the Itihas of Veda. Ramayan is the Itihas, the last stroke of the AAA—Itihaaaasa. Last stroke of AA, that is SA—Brahm, action principle of Brahm. Action principle of Totality: Hanuman. This is the Indian Vedic calendar. Indian Vedic Calendar brings a day out of the 360 days, a day of this quality. A day of Kriya shakti personified, that has been sung in the character, in the activity of Hanuman-ji.

Ramayan is the mirror where this light is available. That is the reason from times immemorial, the Vedic families from father to son, from father to son, from father to son, the line is set. Every year, out of all the days of the year, one day comes, and everyone has the same performance—Puja to Guru Dev. And who is Guru Dev?

Gurur Brahma, the creator, sustainer, maintainer. Gurur Brahma, Gurur Vishnur, Gurur Devo Maheshwara, they are all the different aspects of the organizing power. They are all the different aspects of the administrative ability—of whom? Of Atma, which on one level is Brahm, which on the other level is, Veda, Vishwa, Aham. And Aham has Brahm, Brahm—Atma, Veda, Vishwa, Aham. That Aham: A is the first letter, first letter of Veda, and HA is the last letter of the Veda.

Aham, and the last letter ends up in the point of A. A and point of A. And the last is associated with the point. So A is infinity and point, infinity and point, infinity and point. This is Atma. Atma: infinity and point. Atma, from A to Ma, from Ma to A, Atma, Atma, Atma, Atma.

This [is the] beautiful structure of the Vedic language, the perfect structure of the Vedic language, where every word is an indicator of Brahm. We see what we have learnt in the early days in India, A, AA, I, II, U, UU, E, AI, O, AU, AM, AHA [the Sanskrit vowels], Swara and Vyangan [consonants]. This tells the whole story of Gyan shakti and Kriya shakti together.

This is the tradition of education, Vedic Education. A section of the Vedic world is only devoted to this knowledge. There has

become a class of society, Brahmin. Brahmin. Brahmin. Vedic Brahmin and Kshatriyas. Brahmin section is dominated by pure knowledge. Kshatriya section is dominated by pure dynamism, the pure action principle. Society as a whole has a scientific structure: one section completely dedicated to knowledge, the other section completely dedicated to the Kriya shakti of the knowledge, the Devata values of the knowledge:

Veda—recitation, recitation, recitation, recitation.

There is a saying—Path matrena siddhiyati—only by recitation Siddhi [perfection] is gained. Recitation, that is the Brahmin class—they recite the Veda, recite the Veda, recite the Veda. In the recitation, there is the action principle. The action principle is possessed by the Kshatriyas: action, action, action. The knowledge and action, knowledge and action, knowledge and action. Both combined on the physical level—comes the Vaishya. It's a section of society, a section of society, Vaishyas.

Shudras serve each of these three in order to not allow them to waste their life outside the value of their essential quality. Brahmin, Kshatriyas: pure knowledge, pure action, and knowledge and action, knowledge and action together. Knowledge and action

together. And the third [is] to serve all these in order that their time is not wasted out of their essential nature. This is Vedic society. This is the Vedic world.

Kali Yuga [the age of ignorance, time of darkness in the world] is a time when all this is disturbed, but the tradition of the Brahmins, tradition of the Kshatriyas, tradition of the Vaishyas, tradition of the Shudras, these four qualities of life continue from generation to generation to generation to generation.

When these four values are perfectly significant in the life of the four classes of people, the time, the total time value is called Sat Yuga. And when one quarter is less lived, then it is Treta Yuga. When one half again is less, it is called Dvapara, and when the whole thing is mixed up, it is called Kali Yuga. The four values get mixed up: one gets interchanged and all that, all that, but the cycle of four, Sat Yuga, Treta, Dvapara, Kali Yuga, the cycle of four continues.

When it gets disturbed it doesn't disappear. The four remain, but they get mixed up one with the other, one with the other. But again the time sorts them out into their purity, and the time has a name—Sat Yuga back—Sat Yuga, Kali Yuga, Dvapara, Treta; Sat Yuga, Dvapara, Treta, Kali Yuga; Sat Yuga,

Dvapara, Treta, Kali Yuga—this is the picture of time value on the collective level.

A man here, a man there, a man here, a man there, in whatever time—Sat Yuga, Kali Yuga, Dvapara, Treta—according to the time value, he lives his reality: either pure completely, or mixed up a little bit, or mixed up a little bit more, or mixed up completely. So we are in the Kali Yuga section of the cycle. Fortunately for Kali Yuga, the reversal is the time now. From completely chaotic state back to purity state, and that is the role we are playing in the world.

The world is getting back to administration, and from administration, a better administration, better, and better. Administration will be such that Brahmins will be properly Vedic, Kshatriyas will be proper Kshatriyas, Vaishyas will be proper Vaishyas, Shudras will be proper Shudras.

Reversal time, we are on the reversal time. This reversal back has taken 50 years. Guru Dev has created [brought] some people back to the source, back to the source, back to the source. Now what we have realized—even a few people out of a million population of a country, open to their awareness the source of diversity on both levels, knowledge and action. Knowledge—intellectual understanding, and action is practice for experience.

A few people opened themselves to the practice of Yogic Flying, and the total national consciousness arises to be pure, integrated, fulfilled, affluent, invincible. Today, we are in this role, naturally brought to us, or opened to us as our yearly commitment to do Puja and associate our single selves into pure Self—pure Self, which is Brahm.

Very fortunate we are today to have this glimpse of Reality on the basis of our Being. We find in our Being, Being of all time, of all space, of all diversity, in a single unified state, which is a field of all possibilities. Glory to Guru Dev.

Today's Puja: Hanuman-ji is symbolic of pure activity, symbolic of Parashakti, the power of action of Purusha [infinite silence], the ruler of the infinite diversity, the ruler established in his own personal Being, which is the Being of collective consciousness, Brahm, Brahm, Brahm. Brahmananda Rupa Brahm, flowing in the pure Saraswati. The river of Saraswati [is] flowing into the ocean of pure knowledge, Saraswati. Glory to Guru Dev, glory to the day today. . . .

The path is Puja. Today's power of action—Puja to Hanuman-ji is that which is sung for its total value in the text of Ramayan. Raam Brahm Paramarath Rupa. In order to distinguish ourselves from the people of any time,

any generation, it's our proud privilege to be on a level of Being singing in the words of Ramayan, the whole story of Veda. The whole Constitution of the Universe is sung in the Ramayan on two levels included one with the other, completely integrated—the knowledge aspect and the action aspect. Today is the aspect of action. We got into it.

All glory to Guru Dev, Brahmananda Saraswati, Guru Dev Vijayante Taram. In the person of Hanuman-ji, in the action of Hanuman-ji, in the silence of Hanuman-ji, in Hanuman-ji as he has been, in whatever state, day or night, here or there or everywhere, Hanuman-ji, that is the attention of today. One day out of the 360 days of the Vedic calendar, in the land of the Veda, Bharat. Bharat means Pratibharat; Pratibharat means completely one, soaked with dignity, Pratibha, Totality, pure knowledge. No field of ignorance, no field of weakness: all possibilities in the field of knowledge, all possibilities in the field of action. . . .

Jai Hanuman,
Jai Guru Dev,
Jai Guru Dev.

Dr Feldman invite the Vedic Pandits of India, the custodians of this precious knowledge of this day, and the custodians of the Total Constitution of the Universe personi-

fied in the character and the play of Hanu-
man-ji, in the light of Raam Brahm Paramar-
ath Rupa. Invite the Vedic Pandits to bless
us with the recitation of the glory of Hanu-
man in the administration of Maharaja Raam.
Raam Brahma Paramarath Rupa.

Invite the Vedic Pandits to bless us with
their traditional treasure of Total Know-
ledge and its organizing power, total Con-
stitution of the Universe played in Ramay-
an. All space and time is played in Ramayan.
From Ramayan, from Veda, whatever is the
tradition of Vedic Pandits, to actualize
the characteristic quality of Brahmi shak-
ti, Kriya shakti, ask them to bless us with
their traditional songs. Jai Guru Dev. With
their blessing, today's Puja will be real-
ly complete, so invite them to bless us, Dr
Feldman."

Inauguration Administration through Silence

2007-11-22

Having done complete justice to the teachings of his spiritual Master, Shri Guru Dev, for over fifty years, which has changed the destiny of the human race and secured invincibility for every nation, Maharishi inaugurates Administration through Silence, which he has defined as »the most ideal adorable system of administration which is spontaneously and all the time conducted through the innumerable values of creativity on the level of Veda.«

In an historic address on 22 November, MERU, Holland, Maharishi disclosed to the First European Parliament of National Leaders of the Global Country of World Peace, that the supreme goals of his Spiritual Regeneration Movement are fulfilled.

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MAHARISHI: "You are 192 Super (powers). When we say »Super«, then the whole thing becomes unified. No more 192 countries, but one Global Country administered by Total Administrative power, and Total Administrative Power is in two sections-Total Knowledge and Total Activity. Gyan Shakti, Kriya Shakti.

So, what I am feeling just now, with the opinion of all the Europe rising to Invincibility, that Kriya Shakti has started to show its performance. Kriya Shakti divided in 192 sections, has worked out its own unification. United Nations for the world. But in actuality, it was still disunited. Now, somehow, somehow, the Gyan Shakti is awake. And Gyan Shakti waking up is, Kriya Shakti woken up. Gyan Shakti, Kriya Shakti.

And I feel, I feel now, that having been active for all these 50 years, the Kriya Shakti has woken up, and has started to show the evidence of its waking up. At least, 24 countries are invincible out of 192. So I am tempted to tell you my feelings, that with 24 countries rising to invincibility, and with all these Rajas and the National Leaders, during the next week, the Rajas will take over the Kriya Shakti in silence.

So I am thinking of shifting my role from Kriya Shakti to Gyan Shakti, because I feel the awakening of Kriya Shakti has been through my basing the Kriya Shakti in the Gyan Shakti.

People opened up to their self-referral intelligence, and now-enough. Enough, I say. But not complete yet, in my assessment. Quite a lot of Kriya Shakti is woken up on the basis of, I'll say, one tenth or, accu-

rately, we say one fourth, of the Gyan Shakti, and I feel now responsible to make that one fourth of Gyan Shakti, should be raised to 100% Gyan Shakti.

And how it is going to be done? The field of Gyan Shakti which we have realized to be Veda, and Veda we have realized to be the flow of Atma. And the flow of Atma, has been put to practice from the level of Kriya Shakti. Transcending. Transcending into the first stage of transcending, second stage of transcending. Consciousness-getting to consciousness, getting to Transcendental Consciousness, and its telling the transcendental consciousness to make it function. Enabling the Transcendental Consciousness to function, through our intention on it. Now the Gyan Shakti, to be fully 100% awake, what is needed is, a remaining of the intellectual understanding, and I want to devote my time to that. And that, in simple words is, bringing out the commentary of the Veda.

I have not yet spelled out in complete clarity, from A to Z, the flow of the Veda in terms of the flow of 8 Prakritis. But whatever has been done, amounts to maybe 10%, 8%, 4%, whatever percent, a part of the Total Knowledge aspect of it, even a part of Total Knowledge unfolded has unfolded.

Along with its unfoldment, the Kriya Shakti,

and I see that the Kriya Shakti is in good hands. Rajas Conference will be from tomorrow, and I'm going to finally lay out my intellectual understanding and from that level I think, I have created a competent body to continue reinforcing action. Continue Kriya Shakti. The body of the Rajas, and so many Yogic Flyers, Ministers, all that, will continue on the Kriya Shakti, and I'll devote my time, whatever is left, in the unfoldment of pure Gyan Shakti.

And this will be, I'll have to lay out all the details of how Atma flows in terms of the Veda, how the first letter of Atma is the flow of total Veda, and how total Veda, on the level of knowledge, how it flows in the diversity of knowledge. All the Veda expanding to become the universe. How knowledge expands from its compactified state in one syllable, »A« to »Ma«, and Atma to Veda, Veda to Vishwa-the Universe. The intelligence part of it.

Kriya Shakti has been witnessed, as there are enlightened individuals in the world, all the Rajas, and more Rajas will come, and more Rajas will come. And more thoroughly, the administration of the universe on the physical level will be completely automatically growing from day to day, from day to day, from day to day.

Now, so far, 24 countries are invincible. We want to hear all the 192 countries together have risen to a state of invincibility. But it will need, it will need the theory of it to be brought to the awareness of those who will be engaged in the field of action, action. To know the Gyan Shakti, I know how many pockets of different values of Gyan Shakti have to be brought to light, and have to be put together in one glass of every Raja.

Rajas been trained so far to carry the, to carry the Kriya Shakti. And they will control the Kriya Shakti, by being themselves four hours morning and evening. Themselves, and that will continue to strengthen that Kriya Shakti, Kriya Shakti. But I have to give them, and I know what are the values of separate, separate values of Gyan Shakti, that have to be put together, and that will be by bringing to light the different values, the different united values of the Gyan Shakti.

So in simple words-I will devote my time in the, in the commentary of the Veda.

I have done Commentary on Bhagavad Gita. It's a compactified state of Gyan Shakti, Kriya Shakti, Gyan Shakti, Kriya Shakti. I have to open the petals of knowledge, that are still calling me to put the attention



and open, open the lotus flower petals and bring the petals in the opening. Nothing should remain hidden from view, either from the level of Being, from the level of intellect, from the level of mind, from the level of behaviour. All these different values of knowledge, knowledge, knowledge, knowledge, knowledge. So, I'll be, just an example, the lotus petals are closed. They will open up, and they only can be opened up, from inside.

Lotus petals have to be opened from inside, from the gap within, which is level of pure knowledge, opening will be through the Kriya Shakti. But something has to be there, for Kriya Shakti to be, to be opening, opening, opening. And this will be intellectual understanding of the whole Kriya Shakti. Why Kali-Yuga came? Kali-Yuga came, Kriya Shakti became blurred, nobody knew what to do, everyone lost his Dharma, and losing Dharma, all suffering and all kinds of negativity all come up. This is because of the loss of Gyan Shakti, and loss of Gyan Shakti is a loss of the intellectual level.

And that I hope to do in one or two years, if time is allowed. That I am going to undertake to do, after expressing great satisfaction for those who are upholding the fort on the level of Kriya Shakti, Kriya Shakti, Kriya (Shakti).

And we'll have Gyan Shakti floating strengthening, as Gyan Shakti blossoms on the surface of the world consciousness, and Gyan Shakti blossoms. And for Gyan Shakti to blossom, I have only to indicate-it's not my intelligence that will do it, it's just the what I see I speak, that's all. What I see, I speak. So I have to speak what the Veda blossoms into Vishwa, what Atma blossoms into the Veda, what Veda blossoms into Atma on this side, and what Atma blossoms into? Brahm. Saguna Brahm. And Saguna Brahm blossoms into Nirguna Brahm. So Nirguna Brahm, Saguna Brahm, Atma, Veda, Vishwa, all expressions of the pure intelligence, Gyan Shakti. This, I have to give to the world, and that will be my total contribution. The day will not be long, because the Kriya Shakti is lively, that will take me just to say what I see. Say what I see.

So that is the career that I have designed for myself. Gyan Shakti to blossom in its full. And as Gyan Shakti will blossom, Kriya Shakti will naturally be more and more blossom. So I, from my side, have won half the race, and I'll win the other half. But all of you are the winners of the race. You go ahead, go ahead, go ahead, go ahead, and on the same line you will see, that nothing is obscure to you.

And all glory of Guru Dev, all glory of Guru

Dev. All glory of Guru Dev. We are halfway achievement of our target. We are halfway achievement of our target. Halfway achievement of the target of Guru Dev's grace, is

Brahma,  
Gurur Brahma,  
Gurur Vishnur,  
Gurur Devo Maheshwarah,

this much we have achieved. What we have to achieve?

Gurur Brahma,  
Gurur Vishnur,  
Gurur Devo Maheshwarah,  
Guruh SAKSHAT Param Brahma,

we have to SEE Brahma. Sakshat. Personally, purely, clearly, vividly, we have to, yet, SEE the grace of Guru Dev.

So, I'll be keep on doing Puja, Puja, Puja, Puja, and the last target of Guru Dev's Grace will be in our vision. And that will be, that will be, the bell of invincibility in time. That our Communication Minister has started to ring. Very well doing, very well doing. So expressing my confidence on the achievements of all the enlightened nations in the world, twenty-four, they'll grow into 192, and we'll have laid a complete, complete, deep, never-shakeable foundation of

invincibility in the changing times and all that, all that, all that.

So this is my, this is my feeling that has started, and I have expressed to you with all the admiration of your achievements of the Kriya Shakti.

Jai Guru Dev."

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The clapping at the close of this meeting is as long or longer as on that historic day of 27 December 1957, when Maharishi first founded his worldwide Movement to spiritually regenerate mankind.

The tenfold structure of Brahm, Totality

2007-11-25

Addressing the first World Congress of Rajas of the Global Country of World Peace, Maharishi Mahesh Yogi probed deeply into an analysis of the divided and undivided nature of Brahm, bringing out the ten values of Brahm, Totality.

Maharishi began by saying that we would say our administrative structure is exactly what it is in Nature. This was our goal, which we have achieved. We wanted to structure the organization, the administration [of the Global Country of World Peace] on a par with Nature's administration, which administers the universe with perfect order and which is Param Purusha [transcendental silence, transcendental Being].

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MAHARISHI: "Param Purusha we have in Brahm [Totality], and Brahm, the One, is made of memory. It is one and it has the memory of many, one in many. So one in many means unity in diversity. These are the one in many. So one in many is or can only be, one with the memory of many.

So that is one without memory, which is one

pattern of Being; the other side of that same one Being, is the memory of many. There is no many. There is only one, which is Eka sarva Brahma, Neha nanasti kinchan [Brahm is One only, without a second. There is no diversity whatsoever]. There is one, non-dual Brahm. There is one, and that one is made of memory [Smriti].

So that one Brahm is Nirguna Nirakar Brahm [»non-qualified Brahm, Totality«] and the same Nirguna Nirakar is Sagun Sakar Brahm [»non-qualified Brahm is qualified Brahm«], by the inevitable memory as a part of its Being. Memory is a part of Being, so this memory remains; it makes one, two, in a proper understanding. One is made of two. Memory is the element that makes two in one. And this memory between them; memory has two, one [is] really transcendental within it. So one is two by memory, Smriti, because there is a connection, a travel between them, which makes one non-active by nature, and [one] active by nature, with the inception of memory.

So this is how one in two, and three—one and two, one and two, netted [knitted] by Sutra. There is Brahma Sutra, Nirguna Brahm [»Brahm Sutra, non-qualified Brahm«] and Sagun Brahm [»qualified Brahm«], and the connection between them is also Brahm. It has a third name to it, Sutra, Brahma Sutra.

Brahma Sutra is just the name of the memory, which puts one into two and keeps them one and keeps them inevitably two. So these become three values.

And the connection of the two is called, in a simple [way], it's a connector, it's a connector. On one level we call it Smriti and on the other level we call it Sagun and Nirguna-Nirguna, Sagun, connected by Smriti. Nirguna Brahm. Sagun Brahm is also Brahm, but it has a name separate from Brahm because Brahm is the connector. It connects the two. So the connector is also Brahm and this Brahm is called Atma, because Atma is A to Ma, Ma to A. Atma is memory. So this is memory and memory is Brahm and memory, and Brahm, which is connector of the two Brahms, the intellect. It is the ability of intellect.

The intellect deals with two values. All the infinite values are now in terms of two values. All those two are complete and connected with the third, which is Atma, or Atma also is Brahm, Nirguna Brahm, Sagun Brahm, Nirguna Brahm, Sagun Brahm, two Brahms—and two Brahms meet on the level of third Brahm, which we call Atma.

So Nirguna Brahm, Sagun Brahm, and another third Brahm, which is also Smriti, that is also Brahm. Brahm means totality, totality. So there is one totality. There are two to-

talities. There are three totalities. And when there are three totalities, look to the fourth totality, which is making the three totalities in the state of a triangle, a triangle.

So one totality is one; second totality is Nirguna Brahm, Sagun Brahm; and the third totality is the connection between the two. And the fourth category is a square—one, two, three, four—and having one, inside, five. And having inside, five, and [one] outside [which is] also totality, so six totalities.

This is what? Analysis. From nothing, starting from zero, remain nothing, unmanifest, one, two, three, four, five, six. This is also called six together. Where there is togetherness, there is oneness, so this oneness within. Oneness means one whole. One whole also is one totality. It is also Brahm. So this is Brahm.

This is one, the hexagon. Before that it was pentagon. Before that it was square. Before that it was triangle. And before that it was two parallels. And these two parallels was one whole. So what we are having is: The intellect is locating one in terms of one, two, three, four, five, six. And what was it? Six. Six inside, so hexagon. Six inside, and each has outside, and one whole but divided



into six. So inside six, outside six—twelve.

These are all what? The perspectives of one vision, one vision, and the seer of the six is called Brahm. And it has a name: Shan Mukar—six-mouthed, personified person, who is the seer of the six values. So he is the seventh: Six values, [and the] seer of six values. So this is seventh.

And the process of seeing is eight values. So the seer and process of seeing, they are eight, up to eight-Brahm, eight totalities, eight totalities, eight totalities.

What is this? This is eight-divided Totality. And therefore it's obvious there is one totality—[the] ninth one, undivided totality—ninth, undivided totality. So there is undivided totality, nine, undivided totality, all Para Prakriti, Para [transcendental nature]. It is unified eight Prakriti, it's unified, undivided Para Prakriti. Prakriti, nature; whose nature? We have a name, Purusha's nature, the tenth.

And who is the tenth? That who is saying, nine Prakritis of Totality, nine Prakritis of Brahm, nine collective Prakritis of Brahm. He is the collector. He has a unified state of nine Prakritis. The unified level of Prakriti has nine Prakritis, and he is the tenth of Purusha [infinite silence]—so the

tenth, Purusha.

In Vedic language [there is] Apara Prakriti, [it is] not Para, not unified, but divided. So eight Para Prakritis [and the] ninth united Prakritis, which means eight Para united in the eight Apara: Eight undivided, divided into ninth, Para.

So Para Prakriti and Purusha, they are non-active silence, and the potential of activity is called his Para Prakriti. This is how the whole administrative structure of Natural Law is divided into Purusha and one united Prakriti, and one united Prakriti, divided in eight Prakritis.

This is the natural perspective of how Nature is, how the nature of totality is; how the nature of Brahm is. So Brahm equates with Purusha, and as the nature of Brahm is open to analysis, it gives us one total administration. The status of one is Brahm, and within that Brahm two is there, three is there, four are there, so the nine are there and tenth also is there.

The starting point [of all this] is unmanifest Brahm, Nirguna Nirakar Brahm, zero—same Nirguna Nirakar zero Brahm, same Nirguna Nirakar zero Brahm—which is total Brahm. So we have this vision of Brahm. The intellect likes to call it hierarchy of Reality: Real-

ity, one. Down, eight. And up, it makes it a cone to the top, with ten divisions—one on the top and nine below and below nine, eight below.

This is intellectual, analytical, the picture: Triangle in the end, triangle in the end, big triangle with eight—one, two, three, four—eight down below, divided, and ninth, undivided, and the intelligence is intellect called Brahm.

What do we have? The hierarchy of total, what we call, Reality. And when we divide it, we call [it] Natural Law. Natural Law is really in these ten areas, where silence is endowed with nine levels of silence, ten levels of silence—one Purusha, and nine silent; actually eight levels of divided silence, which is the vision of the ninth. This is the map or the architectural vision of the structure or layout of Brahm—Total Knowledge, we call it.

[Going into more details] the eight of these are so unified that in the state of unity, each of the eight is well connected with the other eight. That means each of the eight is made again of memory, memory—the same memory with which Nirguna Nirakar Brahm [»non-qualified Brahm, totality«] is Sagun Sakar Brahm [»non-qualified Brahm is qualified Brahm«], the same connection [is] between Nirguna

[non-qualified] and Sagun [qualified]. The element is the same, and their unified and divided nature is also the same, same. So it is one and it is many. It is one, it is many.

This is the intellect of one. Each intellect has that. What do we call it? [It] has that potential of many. Each level of intellect has the potential of the many, and therefore it's possible for each to live many in his living reality. And that will be himself, total Brahm, living Totality. And Brahm is called Brahm.

So Aham [the »I«] of the individual, Aham of the individual is Brahm-Aham-A, Ha, and aM value, point value, Aham; haM, Aham, and what is haM? A in its own is A is aM, A, infinity. A is point. And now we have seen how, systematically, A finds its infinity-A, Atma, infinity, total (Nirguna Nirakar) Brahm, how it becomes Sagun Sakar Brahm through all these eight values of Prakriti [Nature]. A is all Akshara. A is Kshara, that means A becomes reduced, becomes reduced, becomes reduced. A becomes eight times reduced into Ma. A becomes eight times reduced into the point, whole memory, memory.

So A is made of eight memory. One single Brahm is made of eight Sagun Brahm. So this is how the Sagun Brahm being one is, in re-

ality, one; and in the same reality, it is eight; [in the] same reality it is many. Eko ham bhahu syam [»I am one, may I be many«] is the expression in the Vedic language. What is it? Brahm has all those dual nature of Brahm, triple nature of Brahm, quadruple nature of Brahm, like that, like that, the nature of Brahm, inside and outside expanding eight, expanding eight, expanding eight.

This is one and one in many, and many in one-countable numbers. You keep on counting to infinity. All that is within the eight. All the eight are in the one united and one united is known to itself. Its knower also is the same. So one Brahm and Ananta, Ananta Lakshar ... that means Ananta, Ananta values, quality. Infinite values is one quality of Brahm, and coming on its own ... one quality, but all is Brahm.

At every level it has minimizing direction of its nature, maximizing direction of its nature, and it has the same level of its nature—minimizing, maximizing, upwards, downwards, on the horizontal level; always three and always many, and always one-one and three and innumerable, many, and the totality, Brahm. And Brahm is translated in the language of science as »Unified Field«, the singularity. [It] is the same singularity that is viewed by the intellect as differentiated values up to nine values and up to

one value.

Who does this one into nine? The intellect. And what is the nature of intellect? The nature of the intellect is what is available in the Veda—Veda as it is divided into eight Prakritis. Everywhere the eight Prakritis are viewed by intellect. They are viewed as eight values, and viewed as eight values not in an imaginary manner, [but] viewed in the structure of many, and the structure of eight, [many] now reduced to eight, viewed as eight intellectually.

This intellectual perception is brought to the direct experience through the process of experiencing. So the same Ahamkar [individual I], the same ego, same Aham, same individuality, same Being, has it in eight terms and it has it from eight to seven to six to five, up to two, where the knower and knowing and known, the three values are there. So when the three are there, these three are the three aspects of the same one value, Brahm. So Triguna Brahm is called Veda. And number two is called Smriti, Atma [the Self], Atma. Atma is also Brahm. It has memory, so it has three values in it.

A, to Ma, Ma to A. The third is both together. These are the names only. Different names [are] given and these names are given by the intellect, and intellect is a wave of

Atma, Atma. So Nirguna Nirakar Brahm, Sagun Sakar Brahm, and the third Brahm is the flow between them, the connecting link between Nirguna Nirakar Brahm and Sagun Sakar Brahm. This link is materially available to us in terms of the Veda, and Veda is materially available for us in terms of the physical universe.

What we have seen is, whatever mental or physical, it's all, in the modern terms we would say psychological. Modern psychology is very complete, psychological, but that is the phrase, psychological, that means non-physical. The whole reality of Brahm in terms of memory and the moment it is memory, it is all divided, different levels of memory. So how many levels of memory do we have in this thinking?

We have memory in the Nirguna Nirakar Brahm. It is full of all the memory. And then next level of memory Sagun Sakar Brahm. Next is Atma memory, it's all pure memory. Upward it has two values, Nirguna Nirakar value, Sagun Sakar value. There is memory, which connects them: Both are made of memory. Down below, [is the] flow of Veda.

Veda flow is the flow of unified memory into eight values and each of them has eight within it. Each of the eight has memory of the other seven. So it has the memory of

himself. So each of eight is made of eight, 64. Multiple of 64; each multiple has 64.

Like that, the physical world of innumerable, countable and uncountable physical creation, becomes universe in a unified state—again united in the bottom, united in the top, united in the bottom, united in the top. And that we have in terms of a globe of our world. North Pole also is a point. South Pole also is a point. Equator, goes both sides, up and down, like Atma, goes outside, inside, outside. So the picture intellectually located is present to us in the physical universe, in a globe. North Pole and South Pole.

This is the administrative structure of, you call it, the universe, you call it, the world; we divide [it] in many countries, and call it political countries, economic countries. [We] divide them into educational organizations, divide them into language, all kinds of divisions, all kinds of time and space. [The] eight will bear in our understanding all space, all time, all intellectual perception or mental perception, or ego.

[The] point is also a perception. But it's all a point, like North Pole, South Pole, the same thing, same Brahm. This is our vision of totality, and this is our vision of



administration of totality and all these three, five days, silence rules. This silence rules; this silence rules has been personified by a ruler\*, a ruler of total knowledge, totality.

So this is the structure of administration of the varied values of silence, but silence administers itself in all these different values. Now we have realized, who is the administrator? Silence is the administrator. And how [does] it administer? It administers by all those nine values and then ten values; tenth is the administrator, and the ninth, the way of administering.

Nine united—that is, one grand administrator, and each of the eight that are divided have their value. Each have their value:

Bhumi [earth],  
apo [water],  
agni [fire],  
vayu [air],  
jal [water],  
karm [action],  
mano [mind],  
buddhi [intellect],  
ahamkar [individual I].

These are the divisions of the administrative skills of silence, administrative skills of intelligence, but ultimately they

are silence. This is the intellectual perception of who is the ruler, who is the ruled. This is called Total Knowledge, and as the ruling is divided into the ruler and the means of ruling, so this is what makes a government and the governed, Raja [the ruler, administrator] and Praja [the ruled].

### Raja and Praja.

It's a beautiful day for the Congress of Rajas to see where they stand. Ultimately they stand in terms of Raja; they are the meeting point of Kriya Shakti [action principle] and Gyan Shakti [Pure Knowledge]. The Raja is the centre point between the two: One is Kriya Shakti, one is silence; between silence and Kriya. This is the status of the Assembly of the Rajas: On one side Gyan Shakti, [on] one side Kriya Shakti. They are Being, their Being [is] in Gyan Shakti. [The] »becoming« aspect of Being is their Kriya Shakti.

So that whatever the Gyan Shakti, Kriya Shakti performs that for them. Kriya Shakti performs [for] them. So their one nature [is] silence, and the same silence is performing their administrative value.

So we have decided [there is] nothing to do for their Kriya Shakti. We have to do everything in the field of Kriya Shakti, so we

have found out how to do it. Do the whole Kriya Shakti in operation by being Raja, by being totality, by being unity, by being silence.

On the basis of this picture of guarantee of the Raja, the Raja will begin to work in silence from the time their awareness is qualified as one and qualified as many. Qualified as one and many will be through practice. Not only practice through Kriya Shakti, but all the time practising Kriya Shakti, Kriya Shakti, Kriya Shakti, the Gyan Shakti will begin to function spontaneously. All functioning will be in silence.

Jai Guru Dev,  
and we will steady this structure.

We just go through the structure, we go through the structure. We know the structure, it's potential in our intellect, but we go through it through language, language, and we'll go through it in the language of arithmetic, algebra, geometry, all the modern mediums of administration.

So that is what we want to be owning in our awareness, and this is the value of this Congress of the Rajas [First World Congress of the Rajas of the Global Country of World Peace].

Jai Guru Dev.

Jai Guru Dev.

Guru Dev\* who has made us Rajas to rule the world; to be participating in silence for the whole administration of ours.

Glory to Guru Dev.

For three days, we will go collectively talking about this, talking about it; hear it, hear it, hear it, and own it, own it, own it."

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* Maharishi's Master:

Shri Guru Dev,
His Divinity
Brahmananda Saraswati,
Jagatguru Shankaracharya
of Jyotir Math, Himalayas.

Excerpt on the role of the Guru

2005-07-20

DR HAGELIN: "Maharishi, there is a question on the special role of the teacher, the Guru, in gaining the full awakening of enlightenment. The reporter asks, "In every news conference, Maharishi pays tribute to his teacher and to the tradition of Vedic teachers for giving the knowledge and technique of Transcendental Meditation to gain enlightenment. Is the technique of Transcendental Meditation and other advanced programmes sufficient to gain enlightenment, or is there an indispensable role that a teacher plays to guide an individual on the path to enlightenment? And if so, what would that role be?"

MAHARISHI: "The role is that the teacher is absolutely woven into this knowledge. And when the knowledge is in our awareness, it is the total teacher that is in our awareness. It says in the Vedic Literature about the teacher, »Na Guror Adhikam, Na Guror Adhikam, Na Guror Adhikam«. There is nothing greater than Guru; there is nothing greater than Guru; there is nothing greater than Guru, because Guru is the embodiment of all that is greatest.

Guru is Brahm.
Gurur Brahma,
Gurur Vishnur.

These are not the words of adoration; this is the description of the reality of Guru. Guru is on the level of Totality personified. When Guru speaks, it is the Totality that speaks. Words of the Guru are the words of the Veda. Veda is only heard from the Guru. So Guru means the Totality. If one is in the sense of Guru all the time, one is in the sense of total Natural Law and its total organizing power; there is nothing greater than that.

That is why Guru is completely natural in our awareness. It is not a matter of anything that is from outside or anything. It is completely natural. It is simple. It is Totality. It is a great thing. One knows it in being that level of relationship. »Na Guror Adhikam«—there is nothing greater than Guru, nothing greater than Guru.

Guru Purnima is the Full Moon of the Guru—one day of the year. In the Vedic Calendar, each day is attributed to some Devata, to some special creative intelligence—Sun, Moon, Shiva, Vishnu, and all. There are an enormous number of Devatas, embodiments of the Kriya Shakti. »Kriya Shakti« is the power of action. There are two things, basi-

cally: the silence and action, silence and activity, infinite silence and infinite activity, and both in perfect accord with each other. Perfect silence, perfect dynamism: this is Brahm-this is Totality.

The Guru is Totality. He has, as it is said in the Vedic Literature and with reference to what Dr John Hagelin just said, »Pripad Asyamritam Divi.« That means three-fourths is Amrit. »Amrit« means eternal. Three-fourths is eternal; one-fourth is juggling around.

Three-fourths is eternal. This is what makes us stand on our own feet eternally. We are embedded in the three-fourths of the unmanifest, as Dr Hagelin said. This unmanifest, this Avyakta, is three-fourths, and the manifest is one-fourth. Three-fourths is unmanifest; one-fourth is manifest. The changes take place in the unmanifest. What continues in the field of flow is three-fourths. So the dominant factor is three-fourths of Totality.

Reality belongs to the non-changing eternity, absolute eternity, absolute. This whole thing is very real. The other day, I talked some about this-the Absolute Number. Today, reference was made to the number. The Absolute Number is that which guides the equations of Brahman Consciousness-how life is lived in relativity, even though saturated with absolute value.

The absolute value means the togetherness of silence and dynamism together. Together dynamism and silence are unity, but some frail fluctuations of the relativity. There is a word in the Vedic Literature, »Jivan Mukti«. »Mukti« means freedom. »Jivan« means living life. Living life is always in the relative, but living life in perfect freedom, how is it possible? It is possible because you live on the level of one-fourth, and you continue to live on the level of three-fourths. So three-fourths eternity, one-fourth fluctuations, like that.

It is a very beautiful thing. It is a very beautiful thing with our international universities everywhere, and these fundamental levels of mathematics and equations. We are going to introduce the Absolute Number, and the Absolute Number in the equation, the theory of numbers, and then the theory of language, the theory of the alphabet-vowels and consonants. The absolute of the numbering system is zero.

The absolute of language is »A«, total »A«, sound of Totality. Everything is within this sound of Totality, »A". What are those things within »A«? This is the Vedic language, alphabet.

»A« has within it:

»I«,
»U«,
»R«,
»Ri«,
»E«,
»Ai«,
»O«,
»Au«,
»Am«,
»Aha«.

There are seven syllables that are within
»A«.

The total is »A«.

The example is when we hear the sound of a market from a kilometer, it is just one »A«, hum. As we go nearer and nearer, within that sound, other sounds begin to be heard. And when you go in the market, you are able to hear many sounds that were making that one total sound.

»A« is a sound of all the possible sounds. All the basic possible sounds have been summed up in terms of eight sounds. The eight sounds come up from one silent sound, Para. Just now, Dr Hagelin counted Para and Aparā and all those. Para is the transcendental field of consciousness, one holistic Totality, the Unified Field. This Unified Field and the word »quantum« were explained

by Dr Hagelin so beautifully, so clearly.

Now this quantum thing, in the field of consciousness, is a frictionless flow. One thing is that you move forward; the other thing is that you move backward. But in this field of the transcendent, it is not a move in any one direction or two directions or one opposite direction-no. It is all directions at a time. It is a frictionless flow. You go this way and you go that way also, back and forth, back and forth.

The mind is the instrument for that. It is capable of settling down to itself. This settling down to itself will be at the source of thought. Whatever fluctuation is created by the mind on its own level spreads throughout creation. It is a frictionless flow. It is a slippery ground of total Natural Law, a frictionless flow, completely frictionless flow in all directions simultaneously.

Quite a lot will be possible in the field of this technology, in the relative field. But the totality of it is possible on the level of consciousness, whose technology is the physical brain physiology. The physical brain physiology, properly trained, could be that mechanics which the modern chips are trying to copy. The human brain physiology is that mechanics.

Just the discovery of Raja Raamji has indicated that physiology is the expression of consciousness. And consciousness is noted in terms of the fluctuations of the Vedic Sound. The specialty in the Vedic Sound is that it is the sound, and it is also the sounder, and it also the process of sounding. All the three are one-knower, knowing, and known-doer, doing, and done, all the three together. That is why, on its own, in its complete freedom, in its complete independence, it is the field of all possibilities. It is from there the expression comes, »I am the lord of all I survey.« That is going to be the human dignity on Earth, with the blessings of Guru Dev.

We are announcing a very, very effective program where the achievements will be a matter of much shorter time. Centuries have gone and in every generation, the wise have been searching for it, searching for it, searching for it. But now, with the blessings of our Master and the spiritual Vedic Tradition of Masters, we are blessed. We are offering ourselves and all our achievements and all our understandings and all our knowledge and all our future programs to the lotus feet of Shri Guru Dev.

Jai Guru Dev."

Guru Purnima

1980-07-27 - Seelisberg

"We will be raising together. The Vedic expression of this is: Saha nav avatu - be all of us together. And in this togetherness of this simplest form of awareness is the seed of immortality. So we'll all be together. Saha nav avatu. Saha nau bhunaktu - let us eat together, let's experience together. In togetherness we'll fulfil ourselves.

Saha nav avatu, Saha nau bhunaktu, Saha viryam karavavahai. Let us be vital together. In togetherness, in coherence, is vitality. And in this vitality is the seed of invincibility, immortality, all possibilities.

Saha nav avatu,
Saha nau bhunaktu,
Saha viryam karavavahai,
Tejasvi nav adhitam astu.

Let's be radiating truth,
let's be radiating the light of life.

Tejasvi nav adhitam astu-all together we radiate life.

Ma vidvisavahai.

Never we shall denounce anyone. Never we shall entertain any negativity from anyone.

No conflicts in our families, no conflicts in our thinking, in our behaviour.

Ma vidvisavahai.

We will not create turbulence anywhere. We will not doubt anything.

Ma vidvisavahai.

It's a very great teaching to maintain togetherness. And in togetherness is maintenance of relationship. And in this is the maintenance of infinite correlation value, which is the level of immortality. In togetherness is vitality, in togetherness is that value of infinite coherence and therefore we will never be separated. A great teaching for all times. One group—we are a very powerful group, because we function from that level of invincibility.

Immortality—this is our ground—and therefore we are most powerful, we are invincible. But invincible we are as a group. And therefore we shall not allow a taint of difference to become predominant. In our group, some are more intelligent, some are less intelligent, but these more or less are relative values. Our field of existence is not relative, is non-relative, and therefore we do not promote differences. We are like the five fingers: One is little thicker, one is little

thinner, one is little tinier, one is little taller. All the five have different features, but all together make a grip. If they were alike, the grip would not be a grip. We have the grip of pure knowledge—the ability to fulfil all our desires. Now we are sitting with some desires, desires of such great magnitude, that the ordinary man in the streets can simply not desire such a thing.

It's only the Governors of the Age of Enlightenment, who have the technique to function from the field of all possibilities. They only can desire. And when we are in this position of desiring, we have that position, because we know how to desire within ourselves, so that deep in ourselves in the process of desiring we go—and the desire will be fulfilled.

We are in a very lucky position, a very fortunate and lucky position, that we are gaining ground on that level of performance that does not require energy or effort. In an effortless way, on which we have mastery now, the effortless natural path of turning inside, we desire—and all the laws of nature will be working for us to fulfil that desire.

So when we have that status, that every wish of ours will be fulfilled, we will have wishes that bring peace, prosperity, health in the direction of immortality, all possibili-

ties to every nation, to every family, and to members of every family. That is our capability, because we have known how to function from that level of infinite correlation, where the information flows unrestricted.

Our ground is the slippery ground of no friction, a frictionless flow. This is our field of performance—and this is the reason, why we can have any wish and we will collectively come out with its fulfilment. Ma vidvisavahai—we will not entertain any differences. We will sympathize with the abilities of the incapables.

Sympathize, sympathy. If our neighbour can't do it, we certainly have the ability to do it, we'll do it. Help the neighbour is a natural functioning of the laws of nature. All the laws of nature are in our favour and we are growing more and more in the ability to utilize the whole potential of nature, the infinite potential of natural law for the fulfilment of our desires.

That is the reason why we want to have expressed all our desires in our family and then we have it in our hearts. And we'll see that all the desires get fulfilled.

MA VIDVISAVAHAI is the secret!"

Death in CC

1970-August - Humboldt State College, California

STUDENT: "Today in our discussion group we were discussing levels of consciousness and this rose (sic) a couple of questions. The first one is, at what level of consciousness is it unnecessary for an individual to incarnate again."

MAHARISHI: "At the level of consciousness where the development of the self is full. And that is ..."

STUDENT: (interrupting) "Is this Cosmic Consciousness then?"

MAHARISHI: "Right."

STUDENT: "I see. And at this point if the person leaves the body or dies if you want to call it that and goes on to wherever he goes, does he have his individuality? And if he does can he incarnate again?"

MAHARISHI: "He doesn't go."

STUDENT: "I don't understand."

MAHARISHI: "Cosmic Consciousness is a state where the small »s« has become big »S«. Self. And Self-big »S« Self-means unbound-

edness. Unboundedness. Eternity. When the status of the individual has expanded to unboundedness, that is his status and that is he. Hmm? When the status is unbounded, he is beyond time and space. He's all over. Once he is all over, where he can go? Hmm?"

STUDENT: "He's individual, but yet he's unbounded everywhere?"

MAHARISHI: "This is what the small self becoming big Self means. In our meditation that unbounded awareness, that awareness, it has already expanded to eternity, to infinity. Infinite is the boundary of the individual consciousness, huh? On the level of consciousness. On the level of the body he is so many feet long and so many feet wide. Individual. But his awareness is so much unbounded. When the individual is so much unbounded, and the body ceases to function, then what will happen to that unbounded awareness? Nothing can happen to It. Hmm?"

That It is »I« capital. It. Unboundedness. And therefore, it doesn't leave the body and doesn't go anywhere, because being everywhere it cannot leave a place and go to another place. It cannot leave one time, go to other time. So the unboundedness is free from the boundaries of time and space. And that is why a man living Cosmic Consciousness does not go somewhere. His body goes

from manifested state to unmanifested state. The body goes, he doesn't go."

STUDENT: "Thank you. Could you speak a little bit on chakras and kundalini?"

MAHARISHI: (interrupting) "Now, now, now, now, now. I'll speak more on this, hmmm? To make it little bit more clear. What is happening ... (a group enters the lecture hall) Oh, come on. The poets enter the room now. Come on, come on. I am having a poetic flight. (laughter)

Now how does CC grow? How does one grow in CC? We have known it is the growth of the nervous system. Growth means transformation. Purification of the nervous system. Modification of the nervous system. Due to which that pure consciousness becomes permanent. One example will clarify this situation. Green water in a glass, green water in a glass. Now the sun is shining everywhere and the glass is in the sun. The reflection is green. This is like the small »s« self-when the nervous system is not purified, it is green. The water is green, it's not very clear. Nervous system is clouded with all kinds of impurities. Now that green water has green reflection. The sun, sun shining evenly everywhere is not green. It's neither green nor red or no colour. It's colourless. If we modify water, green water being modi-

fied, green becoming less and less, hmm?

That means the reflector of the sun is being modified, resulting in the modification of the reflection. The water becoming less and less green, the reflection is becoming less and less green. Less and less green means more and more towards the nature of the sun. Less and less green reflection means more and more becoming like the sun. At a point, at one particular moment, the water is no more green. Completely pure.

Still, the water could continue to be modified. This modification could continue 'til the reflection has gained the quality of the sun around it. The reflection has become the omnipresent sun. It has gained the quality of the sun around it. This is like Cosmic Consciousness. The reflection then is a reflection. It has its structure according to the shape of the glass, but that the quality of the reflection is the quality of the sun. The reflection feels, »I am the sun«. Hmm? This is realization. The reflection which had its an identity different from the sun has now gained the quality of the sun. »I am the sun«.

Just like that, the nervous system, reflecting the omnipresent being, and the reflection is of a particular quality. Hmm? But with transcendental meditation the modifica-

tion of the nervous system keeps on improving the quality of the reflection. Quality of reflection keeps on becoming purer and purer. A time comes when the individual reflection, the Self, has gained the quality of omnipresent being. Hundred percent. The Self is Being. The small self has gained the status of big Self, big »S«. In this state, the nervous system, due to the nervous system, the big Self can be located and yet it is unbounded. When the reflection has become like the sun, and the reflection has gained the quality of the sun around it, then it is omnipresent sun. It is the same sun that shining everywhere. Yet, because of the glass it has its individuality. So it is an individual entity and it is omnipresent sun both at the same time.

Now, the glass breaks. Water spreads. What has happened to the reflection? Nothing has happened to the reflection except that it ceases to be located. The reflection that was here when the glass was intact was the same sun as everywhere—it has the same quality. Now the glass is not there, it's broken. Where has gone the reflection? It has gone nowhere. It's just there, because it has already gained the status of the sun. It's there, but only it ceases to be located. The individuality drops off with the body ceasing to function and the cosmic status of the self remains undisturbed. Nothing can hap-

pen to the unboundedness. Nothing can happen to Absolute Being because it is already non-relative. Absolute is non-relative, nothing can happen to it. When the body drops, nothing happens to it. It doesn't go. It doesn't come out from the body and doesn't go anywhere because anywhere it can go, it already is there.

And therefore we don't talk in terms of death. Hmm? A man who has risen to Cosmic Consciousness, we just don't talk about him in terms of death. We talk about his body ceasing to function. He doesn't depart from the body. He doesn't go anywhere. Only for other people he ceases to be located. And this was the thing, even during, when the body was functioning. During when he was living. He was, he was there. He could be located and even when he was being located as an individual in time and place, even then he was beyond the time and everywhere in space on the level of his consciousness. Hmm?

What happens when the body ceases to function? What happens? The ego, individual ego had already gained the status of cosmic ego. And cosmic ego is there on the cosmic level. So nothing happens to the individual ego. Nothing new happens to the individual ego. Only that the individual ego is not able to associate itself with the mind and senses

and project itself to the field of action and in the environment. Only it's because there is no means available for the projection of the ego through the action into the environment, this phenomenon ceases to happen. The ego ceases to function because the means of action—the nervous system and the senses — they are not available. So what happens to the ego? It only ceases to function through the senses because there is no senses. It ceases to experience because the means of experience are no more available.

What happens to the intellect? Hmm? That intellect of the individual even during lifetime was one with cosmic intelligence but because the nervous system was there, the senses were there, the mechanism of thinking was there, it was able to think and decide. This deciding, the phenomenon of taking decisions has ceased to function. Hmm? Has ceased to be. Only this phenomenon of taking decisions. So the intellect is not able to function. Same is the mind. Mind functions through the brain and when the brain is no more available, mind ceases to function. But its status as Cosmic Intelligence can never be shadowed, can never be overshadowed. Senses, they already had been fully developed, even when they were functioning on the isolated boundaries of time and place. Hmm? When the man was living Cosmic Consciousness. That time the senses were functioning.

Now the machinery is no more available. They do not, the senses are not able to function. That is all. So only the functioning stops. Nothing happens to these individual subjective aspects of life. Ego, even during lifetime had already been cosmic ego. Intellect had already been cosmic intelligence. Mind was already cosmic mind. Senses had been fully developed. Hmm? And so the isolation aspect of the senses only drops off. The cosmic aspect continues. So it's only the individuality drops off with the body ceasing to function. The cosmic aspect, hmm? Remains.

Cosmic Consciousness has two aspects to it - one cosmic aspect, the other individual aspect. The glory of the individual aspect is that by virtue of this individual aspect, cosmic aspect can be lived. Hmm? This is the glory of the individual aspect of Cosmic Consciousness by virtue of the nervous system functioning normally—that the cosmic aspect of life is possible to live on the individual level. And this is the glory of the fully developed nervous system. That cosmic unbounded aspect of life is capable of being lived on the individual level. Hmm? It's a very great, it's a very great blessing that the individuality can live cosmic existence, cosmic intelligence. This is the glory of Cosmic Consciousness, and when the body ceases, individuality drops off, cosmic sta-

tus remains. So one doesn't leave the body.

It is said that the ego and the mind, they are already cosmic in structure, even when the body is functioning. And nothing can happen to the cosmic structure when something happens to the individual level of the cosmic structure. What does it matter? Hmm? Cosmic structure remains undisturbed when the individuality drops. What can happen to the ocean if a drop drops off? Nothing. So when the body drops off in the cosmic, cosmic value of life only ceases to be located, that's all. We don't talk in terms of death of Cosmic Consciousness- he doesn't die. Because normally dieing is associated with leaving this body and going somewhere. Like that. So when he doesn't go, hmm, his mind is already cosmic. His prana, the breath, already cosmic. Already it is cosmic. Not that it merges into the cosmic, no. Not that the individual prana merges into the cosmic prana. Not that the individual mind merges into the cosmic mind. Because already during lifetime, the individual mind was one with cosmic mind. The individual prana was one with cosmic prana. Therefore, no new merger takes place at the time of death. No new phenomenon of merger of the individual mind or individual prana into the cosmic mind or cosmic prana takes place at the time of death. Nothing new happens at the time of death, only the old body drops off.

Nothing new happens because already all that was to happen to the individual consciousness had already happened, even during lifetime. The individual mind is already one with the cosmic mind. The individual prana is already one with the cosmic prana. So the individual mind is cosmic mind. Individual prana is cosmic prana. Only the individuality of cosmic prana which was due to the body ceases to be. The individuality of the mind, which was due to the body, ceases to be with this ceasing of the body. Hmm? Nothing happens new at the time of death, only that the individual ceases to be located by others. Is that clear?"

STUDENT: "Could a man in CC choose to reincarnate to help raise the level of man? Raise the level of consciousness of man? Once he's reached this CC, can he incarnate again to help further the evolution of man?"

MAHARISHI: "Incarnate means come back."

STUDENT: "Yes I know."

MAHARISHI: "Now we have seen he doesn't go."
(laughter)

STUDENT: "Take up another body?"

MAHARISHI: "So when he doesn't go, there is no question of coming back."

STUDENT: "Yes, but I'm speaking in ..."

MAHARISHI: (interrupting) "Anyone who will go will come back. Go has to be back. One doesn't go, doesn't ... There's no question of coming back when he doesn't go. There is no question of coming back. When his going is arrested, he doesn't get a passport to come back. His going is arrested, it doesn't go."

STUDENT: "Thank you."

MAHARISHI: "Is that point clear?"

STUDENT: "Uh, yeah kinda. I don't see if a man reaches Cosmic Consciousness, and he leaves the body, and like you say he's unbounded, then can he choose to come back to earth in a body to help ..."

MAHARISHI: "The desire is out of hand. He can't make a choice. Because ... hmm? A seed which has been roasted, a roasted seed, firstly it can not desire to germinate and in case it desires to germinate it has no more potentiality left to germinate. Even if a roasted seed desires- firstly, he cannot, it cannot desire to germinate, because there is no possibility left for desiring. In case, by some chance maybe, it desires to germinate, it can't. It cannot germinate because that possibility has been roasted. (laugh-

ter) In the fire of knowledge, that possibility to germinate has been roasted. Now a man in enlightenment cannot- firstly he cannot desire to come back, secondly if by any cosmic mistake he desires, the coming back is out of hand. That possibility is out of hand, it just cannot, cannot, cannot come back."

STUDENT: "Can he influence the relative world?"

MAHARISHI: "While alive he does in every way. As long as he is individual, he is living that cosmic life and therefore is a means. His individuality is a means to set in motion, to set in vibration that cosmic life. Cosmic life breathes through him, pulsates in his, in his pulsations. And this is a very great thing. If one could set the cosmic existence to pulsate, it's a very great thing. And this cosmically conscious man does automatically.

When I am answering, don't make questions. When I am answering, if you are manipulating a question in the mind, then you are left with a problem. When I have finished answering, then you start thinking »What is the next angle to raise?« It will be very beneficial. And if, when I'm talking you do strike with some question regarding what is being said, note it down quietly and keep it. When

you engage your friend on your side, on this or this, remarking how beautiful it is, then the following two sentences are gone. Don't formulate a question when I am, when I am speaking, uh? Yes, go ahead, what did you ..."

STUDENT: "I have no more questions, thank you."

Galaxy of Fire

1976 - Switzerland

By Jay Latham from his book "Galaxy of Fire"

NEVER HAD I SEEN HIM RESPOND SO POWERFULLY.
IT WAS AS IF THE "HAMMER OF GOD" WAS SLAM-
MING THAT TABLE. HE THEN EXCLAIMED LOUDLY:
"THIS IS REAL WHOLENESS!"

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JAY LATHAM: "Maharishi, these experiences I've had over the past six months have been glimpses of enlightenment for me. I had a tremendous awakening experience before I started TM, but due to the circumstances, I feel a little shy about telling it in the group."

I then sent him a thought message that I would relate my "experience" and not the "circumstances".

Maharishi paused for a moment to think about what I'd just said.

"It'll be all right to tell it", HE said finally, in a thoughtful sort of way.

JAY LATHAM: "Maharishi, you've said that for every state of consciousness there is a separate, corresponding state of reality. Waking state has its reality, dream state has its reality, and deep sleep is another reality."

MAHARISHI: "Yes."

JAY LATHAM: "You've taught us that transcendental consciousness is a fourth state of consciousness? A fourth reality that is the underlying reality of all life."

MAHARISHI: "Yes."

JAY LATHAM: "And you've taught that cosmic consciousness is a higher state of reality, because one never loses consciousness of the transcendent even during waking, dreaming and sleeping."

MAHARISHI: "Yes."

JAY LATHAM: "You've also said that God consciousness and unity consciousness are even deeper states of reality; so we have all these states of consciousness and all these states of corresponding realities."

Maharishi said "yes" this time in a somewhat

impatient way, as if to convey, "Get to the point, where are you going with this?"

I'd been feeling an almighty power rise up inside of me as I asked Maharishi each one of these questions, because I was consciously setting him up to refute all that he had just said. I knew he knew the truth, but I wanted him to come out with it in a way he had never done before. It was time for us to stop playing around like little children at his feet, and elicit from him the real truth. A great rage suddenly ripped through my chest, burning the lie in my heart. I wanted Maharishi to kill it right then and there, for all time.

JAY LATHAM: "Maharishi, in the experience of wholeness I had before I started TM, what you've just said that basically reality is different in different states of consciousness, is a total lie! What I experienced one night five years ago, is that there is only one reality, has always been one reality, and will forever be one reality!

Everthing else is a  
complete and total lie!"

"Yes! Yes! Yes!" MAHARISHI loudly proclaimed. With each "Yes," his fist came down on the table, "Bang, Bang, Bang!" Never had I seen him respond so powerfully. It was as if the "Ham-

mer of God" was slamming that table. He then exclaimed loudly, "This is real wholeness! I don't want to hear anything but experiences of real wholeness! Continue with your experience."

JAY LATHAM: "What I discovered in my experience, Maharishi, was that the personality I know as Jay Latharn is a complete, fictitious lie. There is only one Being, God. Everything else, even the »reality« of God consciousness, is an illusion. It's just like Shankara said."

"Now this is the real experience of wholeness!" MAHARISHI proclaimed excitedly.

JAY LATHAM: "What happened is that I had an experience in which I went through all of the states of consciousness. When I hit cosmic consciousness I closed my eyes to meditate and witnessed creation in the flow of soma out of the bindu point between my eyes. Everything shot out of that point, in stereo? Whatever came out on the left came out on the right. I saw the mechanics of creation. It was the most amazing sight I ever saw. After that I started having celestial perception with my eyes open."

I then briefly explained the major points of my experience the jewels I'd seen in the ceiling and how things were constructed of



light rays created from God's mind? How I walked and moved through a cosmic plasma that erased the force of gravity, etc.

Maharishi was paying close attention to what I was saying, and having his attention on me like this was like having God Almighty bum the lie right out of my heart. The longer I held his attention, the more enlightened I got. Yes, lie had closely followed my progress for the past six months and given me a lot of attention, but this moment was the greatest I'd ever had with him.

I continued relating to Maharishi the progressive stages of my awakening; how I had felt the presence of God in everything and how everything I perceived became the "art-work of the Creator" (Maharishi's descriptive words for sensory experiences in the state of God consciousness). I told him of my insights into God revealing to man the blueprints for a more comfortable life on earth throughout the centuries, and how I went from God consciousness into Unity Consciousness and perceived God looking back at me in every object that came within my primary line of vision.

JAY LATHAM: "Everything I looked at seemed to disappear. It was as if every object I looked at became a mirror with the Ancient Knower staring into the depths of my soul.

Objects were transformed into the Mind of God. It was as if holes of Reality were being cut into the celestial heavenly world I had ascended to in God consciousness. The experience grew until I woke up. I realized Jay Latham was a fictitious lie, had never existed, and that there was only One Being, One Mind. Time ceased to exist, because it was a lie too."

"That is called »the Great Awakening«,” MAHARISHI said, excitedly. "This is the true experience of wholeness."

JAY LATHAM: "Maharishi, the experience of nonduality was so strong that my intellect burned up. For my whole life I've always seen everything as distinctly different from everything else. In this experience, my intellect reversed its role and perceived everything to be the same. I could look at another person and see only my Self looking back at myself. I looked at the wall and saw my Self looking back into my soul. There was nothing left to learn; I'd come to the end of knowledge and learning. The knowledge of Only One burned like blue fire in my body. That knowledge was so final, so obliterating to everything I'd ever known that I wanted to drop my body."

"You'd already dropped the body at that time," MAHARISHI interrupted. "The body is

dropped in Brahman Consciousness."

JAY LATHAM: "But I couldn't function at all. The knowledge was so great, so annihilating, that I was flat on my back."

Up to this point Maharishi was visibly excited about my experience. He knew that I knew, or had known, the final truth about reality. And now I knew that he was the reality because he confirmed my experience with total conviction. I had never doubted my experience because Brahman Consciousness is what Maharishi calls "self-validating knowledge."

It can't be taught; it can only be experienced; I'd read about it in the book, Love and God, that Maharishi wrote, so I knew of his own realization. But as a disciple on the path, verbal confirmation by the true Master is not only important, it is inherent in the Vedic Tradition of India that Maharishi comes from, because it plays such a vital role in the disciple's life. Since I'd had only a temporary experience of reality, it was thrilling for me to speak with Maharishi like this. Maharishi had confirmed and verified that I had a genuine vision of the goal.

Now I saw Maharishi in a whole new light, beyond the master-disciple roles we normally took. He usually looked at me, lovingly, as a grandfather looks at a grandchild.

But now, after I had revealed to him that I had an experience of seeing through the lie, he looked at me gratefully. When I said that I was "flat on my back," he went into a soft reverie and very tenderly confided to me something of his own personal awakening, something none of us had ever heard before.

MAHARISHI: "It's only like that for the first couple of days. One is flat on the back for that time. But then, after a few days one begins to do little things, move around some. And then, as time passes, one does a little bit more and a little bit more. After some weeks or months, one can function fully in Brahman Consciousness and that is the greatest experience of all."

He was laughing when he finished saying this. We were all moved to hear Maharishi share his personal experience with us you could have heard a pin drop in the room. No one was struggling anymore—the competition for attention was momentarily suspended. Everyone was holding their breath to see what would happen next."

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1959

The celestial field

"This is the field of celestial body, celestial life. This is the field of the Gods. All the innumerable Gods, the stories that we hear, come from this field. Somewhere in the creation there exists a world of celestial life and that is that field where »akasha tattva« is in predominance. When we say that there are worlds of different intensity of life, gross and subtle, then even our experience of meditation shows that there is within us that field of glow which we are counting here to be the world of celestial life. That you have experienced within yourself, when the Mantra goes off and you get to the most subtle state of vibration, that field of glow, and that within yourself, which is the field of celestial life. In its pure state it might be existing in some part of the universe, but again in its pure state it exists within us as a particular subtle strata of our own existence. And therefore by getting in tune with that more and more we get directly tuned to that field of Gods in different strata of the universe.

You have heard the saying »that all that

there is in the universe is within man?« And that is it. The subtlest strata of our existence, that state of glow, that we experience, is the field of God. And from there comes to us the direct communion with those celestial Gods.

And this is what Christ said: »The Kingdom of heaven is within you«. Certainly it is somewhere in the universe, the life where there is no suffering, no sin, all happiness and bliss—in its pure state that celestial life of heaven exists somewhere in the universe, but apart from that and in addition to that, it exists within ourself also. The more we get tuned to it, the more we become like it, more celestial, more powerful. This through your practice, you know by your own experience. And those who have not experienced that glow, don't try to experience it. Trying it won't come! We don't have to try to get on to that. The most natural way is just start on the Mantra and take it as it comes, then go and come and go and come. Naturally you become used to what is there in all these fields. And naturally you begin to feel that which we call that field of akasha tattva or the field of the glow and then the ananda that lies at the basis of it."

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Maya

"... When the sap does not become this and this and this (the relative), then how does this come out of the sap? The question arises.

To establish the relationship between the sap and this and this and this, Vedanta introduces a term: Maya.

Vedanta explains that even so the sap remains sap all the time, it appears to be the stem, leaf and flower by virtue of Maya. The power of that which Vedanta calls »Maya exists in between the sap and the stem, and the sap and this and the sap and this«.

By virtue of Maya something happens that the sap remaining sap begins to appear to become something different. It is the Maya that is responsible for the world of form and phenomena actually on the platform of the absolute being. Absolute being remains absolute being and the world of Maya appears. That is absolutely true. The theory of relationship between the unmanifest absolute and the manifested world.

There is no material relationship (between absolute and relative). What is the relationship? Vedanta explains by an example. The relationship between absolute and rela-

tive is explained by the word Maya.

The very word Maya—ma means no, ma. Ya means »which«. Maya means »which is not« (not audible). ... of the creation of the entire relative world. That which exists, that which is, is the absolute being. And that which is not is the basis of the whole relative.

This is how Vedanta explains it by one simple example:" (now the analogy of snake and string follows).

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### The family tradition

"... One thing that we note here at the outset is, that this wisdom of the ultimate reality of life, this supreme wisdom of life was handed on from father to son. That means this was the wisdom in the field of the household. This we get from this outset, Bhrigu told to his son Varuna.

The father is expected to give the wisdom of life to his son. He is not only responsible for giving food and water and cloth to his son but the father has to give the way of life, the wisdom of life so that his son does never fall



short of anything, does never suffer in life. This is one thing that we get from the outset of upanishadic teaching.

If the people of the world have to keep on enjoying the wisdom of the absolute, generation after generation, then something has to be done so that this great wisdom gets imbibed into the family tradition—it is passed on from father to the son in a most natural way. Then only the world could for ever become peaceful, happy and joyful, harmonious without struggle and strive and suffering ..."

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The extension of the universe

" ... We see before us great extension of the universe, so many worlds here and there. We begin to wonder whether man like us or beings or life exists in those parts or not. The almighty creator wouldn't create anything without meaning.

So, what is spreading in this unlimited universe is different innumerable strata of creation we could describe it in short: Gross strata of creation, subtle strata of creation.

Gross strata of creation means where earth element is predominant. Subtler strata of creation (is) where water element is predominant. And in the creation where earth element is predominant there would be millions of worlds pertaining to millions of strata where earth element would be predominant.

Predominance of earth element means from 50% to 100% earth element. And other 50% other four elements. So predominance of earth element means innumerable strata ranging from 99% and then coming on to 50%. There will be innumerable worlds where the earth element will be predominant. Likewise there would be innumerable, innumerable worlds representing different stratas of creation where water element is predominant. Innumerable worlds like that representing different stratas of creation where fire element would be predominant. Like that where air element would be predominant and like that where akasha tattva would be predominant. This is the whole extension of the universe, unlimited, unthinkably big, extended to—we could say—infinity.

The creation where the aksha tattva is in predominance is in this field the subtlest field of creation. And because all this field is the field of glow, all the creation that there is, the body and all that is there—the body of the people who live here, the beings

residing here, their bodies are celestial bodies, made of all light, that glow which you experience in your meditation.

The whole creation is of that glow. The houses that are there, they are built out of that glow material as we on earth having earthly bodies make use of the earth to build our houses, they make use of that celestial matter of which their bodies are made—glow, made of all light.

Nearest to imagine would be houses built out of glass bricks and the man made of that glass—all celestial.

(The following part has been sent already)
This is the field of celestial body, celestial life. This is the field of Gods. All the innumerable Gods, the stories that we hear, come from this field.

Somewhere in the creation there exists a world of celestial life and that is that field where akasha tattva where aksha tattva is in predominance.

When we say that there are worlds of different intensity of life, gross and subtle, then even our experience of meditation shows that there is within us that field of glow which we are counting here to be the world of celestial life.

That you have experienced within yourself, when the Mantra goes off and you get to the most subtle state of vibration, that field of glow, and that within yourself, which is the field of celestial life.

In it's pure state it might be existing in some part of the universe, but again in it's pure state it exists within us as a particular subtle strata of our own existence. And therefore by getting in tune with that more and more we get directly tuned to that field of Gods in different strata of the universe.

You have heard the saying that all that there is in the universe is within man? And that is it. The subtlest strata of our existence, that state of glow, that we experience, is the field of God. And from there comes to us the direct communion with those celestial Gods.

And this is what Christ said, »the Kingdom of heaven is within you«. Certainly it is somewhere in the universe, the life where there is no suffering, no sin, all happiness and bliss—in it's pure state that celestial life of heaven exists somewhere in the universe, but apart from that and in addition to that, it exists within ourself also. The more we get tuned to it, the more we become like it, more celestial, more powerful.

This through your practice, you know by your own experience. And those who have not experienced that glow, don't try to experience it. Trying it won't come! We don't have to try to get on to that. The most natural way is just start on the Mantra and take it as it comes, then go and come and go and come. Naturally you become used to what is there in all these fields. And naturally you begin to feel that which we call that field of akasha tattva or the field of the glow and then the ananda that lies at the basis of it ..."

1959

Prayer

"I am making a very far-stretched remark. Looking from this angle of vision (see »living the divine«), all the theory of prayer is just in ignorance. Prayer to God, and what for? For his grace and pray to him and he will grace us. Unless you pray he is not going to grace us. Already his grace is omnipresent. Prayer is in ignorance.

The best form of prayer is the, which immediately brings the grace. And that, which immediately brings the grace, fills the mind with divinity. And it is this meditation which will directly lead the mind to bliss. And this is the best form of prayer in terms of prayer.

If prayer is a road for man to reach Godhood and for God to come to man to save him, then this meditation is that road which directly leads the individual man to the field of the divine, which directly brings the divine to the field of man.

This meditation is the prayer, which could be said to be prayer. Otherwise pray on and

pray on, and everyday and night and for years together, lives together, pray on and remain miserable in all fields of life. Go on weeping and go on praying. That prayer has no meaning, it is not prayer. Not worth to be called prayer to God.

Prayer to God is just (like) a boat—we take a boat and then cross through the water and having gone to the other side we leave the boat and get out of the water.

Prayer is a link, a link to connect the man with the divine Godhood.

Man (has it's) attention outwards—the man in the field of all relativity, (his) attention is outwards and that is the field of man. And the attention, if it is withdrawn to the field of the transcendence, that is the field of God. And the bridge and the link to connect is the process of meditation, which leads the mind directly inwards, that is the prayer.

Otherwise prayer to God and this and this, all is superficial, seen from this angle of vision. Those who don't have this high ideal type of prayer, go on praying in a superficial manner and praying in the superficial manner, some time seeking about God, some time they come on to this channel and get on to the right prayer.

That superficial prayer also we don't condemn and we say »OK, come on. It is not 100%, may be 5%. Then you are in the market and there remaining in the market. Some day remaining in the market and selling and purchasing, some day you will become a millionaire.«

So we don't discourage anyone but say go on praying and if you can have a chance, pray so that the prayer will be heard and that the prayer will connect you with the divinity. And that is that.

These are the different levels of approach, suited to the different levels of evolution."

1960

Shankaracharya and Vedanta

"God realization is the state of greatest happiness that could be conceived. The state of absolute bliss consciousness is godhood.

This is one type of godhood—this realization of pure absolute bliss consciousness is one type of God realization. The realization of the omnipresent, absolute bliss consciousness, the realization of the Self, is one type of perfection.

Another type of God realization is coming into direct contact with the almighty aspect of God. Some God which is almighty and which is capable of doing everything in the whole field of creation. That some almighty personal God, to be with him, to play with him, to tease him to be teased by him, to be his and to make him our's—this is another type of God realization.

This is of a personal nature and that realization of the omnipresent bliss consciousness is the realization of the impersonal God, the realization of our own essential nature, the realization of the truth. Indian

philosophy has these two different conceptions of God and religion of India lays the path of realization of both these concepts of God ...

... These are the five main holy traditions. There is a sixth holy tradition also and the sixth tradition is that which is pervading all these five traditions of God realization. The sixth tradition is said to be the real tradition which holds all these five and the sixth, the aspect of the omnipresent God, the realization of Brahman, the realization of Atman, the realization of the Self, the realization of the cosmic existence. This has its own tradition.

The sixth tradition is the tradition of Vedanta. Vedanta means the last chapter of the Vedas, the end of the Vedas ...

... The tradition which holds the Vedanta is the most ancient tradition. All these five traditions pertaining to all these five personal Gods (Pancha Devatas), and this sixth (tradition) of the omnipresent Atma or Brahman-this is also times immemorial, all these six divisions.

Shankaracharya (Shankara), about 2500 years ago, he brought up this classification very clearly. Not that this classification didn't exist before, it did exist before because

the whole of the Veda speaks of this and there was nothing new.

But as it happens, after some time the highways are worn out and the engineers come and then make it. Shankaracharya came and he commented on the Upanishads and Bhagavad Gita, these are the authentic scriptures. And he commented upon them and brought home to the people of India of those times that it is the Vedanta, it is the essential nature of unity which is aimed at by all the religious scriptures of India.

All these Gods (Pancha Devatas), ok—through these Gods come out to the omnipresent. He brought out this thing that we accept all diversity, even we accept all need to communicate ourselves to the personal God, and thereby gaining more powers and more efficiency in the field of creation, but that alone is not enough, that is in the field of ignorance, he said. The field of knowledge will be to get into the spirit of those Gods and the spirit of those Gods is my own spirit, is your own spirit, is the universal blissful consciousness.

From the personal directly he leads to the impersonal and this is the message of the Spiritual Regeneration Movement—from the personal to the impersonal, from the sound to the state of soundless, pure consciousness.

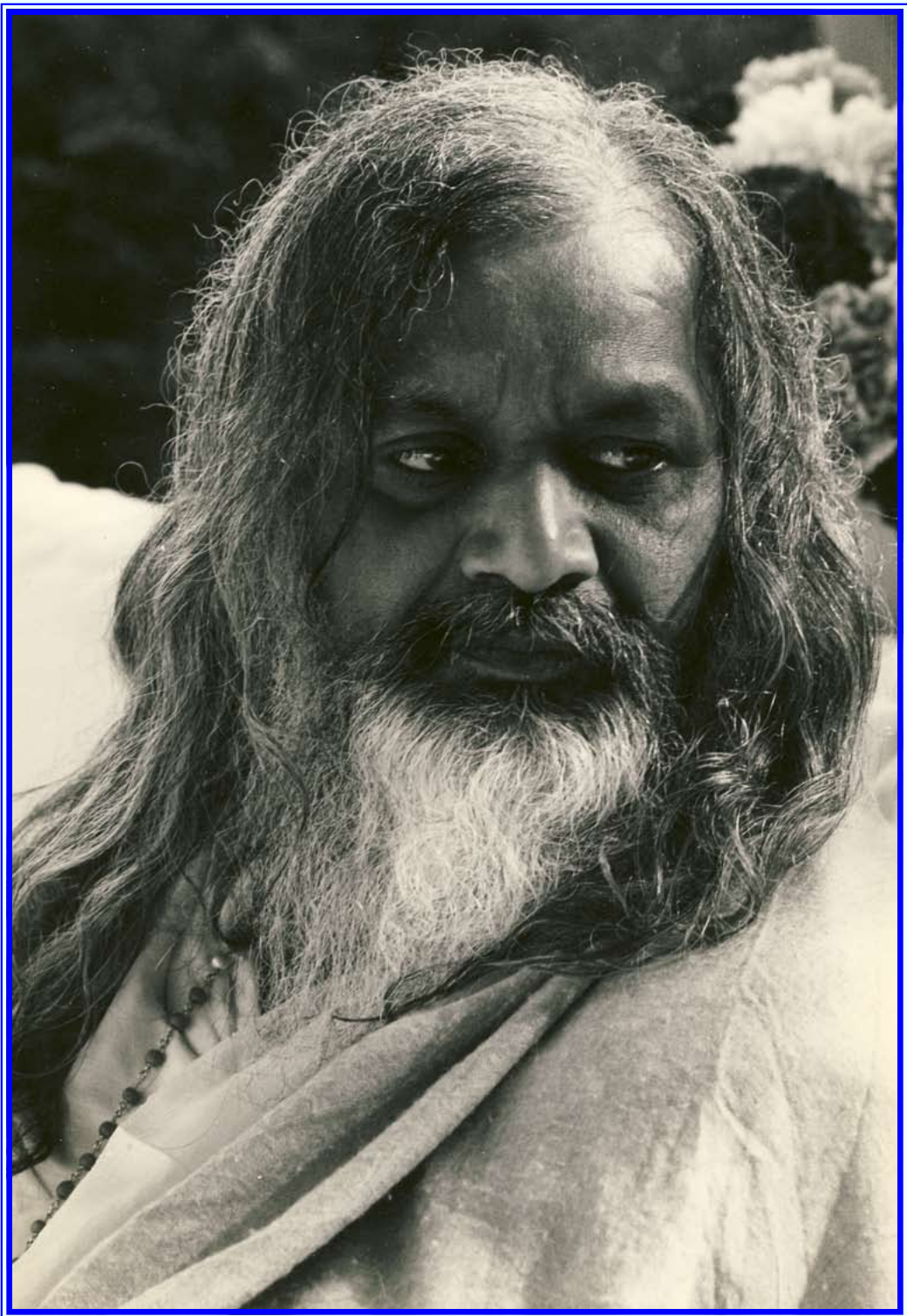
This is the greatest secret of success in life that we tune ourself to some personal and get on to the impersonal, transcend ...

... here comes a process to experience the gross sound and experiencing the subtler sound and subtler and subtler and experiencing the subtlest we get on to the transcendent and directly be it—this is realization of the Vedanta. From the personal—sound is personal—something limited by time, space and correlation, from the limited we get on to the unlimited ...

... This is Shankaracharya's tradition which holds the personal and the impersonal both in hands and does not reject anything. All the five traditions (Pancha Devatas) are welcomed and included ...

... this not only helps to get from the personal to the impersonal, but glorifies and brings to light the hidden glory of the personal also. The wisest plan of life, where no man could be left aside, whatever he is, whatever his inclinations are ...

... this is the real tradition of the Vedas, this is the hoary tradition of India, which encompasses all the smaller traditions of India. Otherwise each tradition is a masterly tradition ..."



GOD

Following these special courses in Toronto, Maharishi retired to enjoy some days of silence, from 24 to 27 December 1961. The holy atmosphere of Christmas Eve inspired Maharishi to speak the beautiful and moving word of »God«, which was later published in a book entitled »Love and God«.

God

My Love

Light of Thy Grace

The Light of Thy Grace shines upon me.

The love of Thy Being fills my heart,

Thy Grace vibrates around me.

My Lord

My Love

God

In Thee I rest

In Thee I dwell,

In Thee I am.

My Lord

Thou art the Whole of my being.

Thou art the very Soul of my being.

In Thee all beings dwell.

Thou dwellest in all the beings.

Thou art the being of all.

My Lord

My Love

My God

Thou art One.

Thou art One without a second.

In creation Thou art One.

Thou, One,

Appearest as many,

As one seed
Appears as many leaves, branches fruits,
And the whole of the multiple tree.

My Lord

Thou art One
The one becomes the many.
Unity is Thy Nature.
Diversity is Thy Glory.
Thou art radiant
Thou art Radiance of the radiant
Brilliance of the bright.
Thou art,

My Lord

The very life of all.
Thou art in everything.
All-pervading art Thou.

My Lord

God

Thou art everything.
Here, there and everywhere
Is Thy Glory found—Profuse.

My Lord

Thy Glory is Full
Thy Grace is Full
Thou art Full.

To the Fullness of my life
Thou art Full.
I am the temple of Thy Light
The world is the abode of Thy Grace.
I am the way to Thee,

My Lord

Thou art the Goal in me.

O God
My Lord
My Love

From the window of my heart
The Light of Thine Altar shines.
From the window of my heart
The Light of Thine Altar comes.
It comes, it comes,

My Lord

And spreads around,
Illumines the earth and sky
It brightens the sun and the moon
It blesses man and the angels too.
The earth and the heavens enjoy
Thy Glory that shines,
Thy Glory that shines in full.
Thy Grace speaketh well.
It speaketh well
In silence though,
But,

My Lord

That silence speaketh.
It speaketh in Thy Grace
It speaketh of Thy Grace
The world enjoys Thy Grace
The world is full with Thy Grace.

My Lord

The world is the abode of Thy Grace.
I am the temple of Thy Light,
I am the way to Thee,

My Lord

Thou art the Goal in me.

O God

My Lord

My Love

From the window of my heart
The Light of Thine Altar comes,
The Light of Thine Altar comes,

My Lord

And overtakes my being.
It overthrows my world
And occupies my entire being.
I do not see anything,
I do not know anything,

Nothing remains.
What remains is Bliss.
The waves of Bliss,
The tidal waves of Bliss
And Bliss is all that remains

My Lord

In Bliss Thou art Full.
Thy Grace is Full.
Thy Light is Full.
In Fullness of Thy Being I adore Thee.
In fullness of my being I adore Thee.

My Lord

My Love

God

Thou art the whole Truth.
The whole Truth, yes;
In Fullness of Thy Being
Thou art the whole Truth.
The whole Truth
Of manifest and Unmanifest.

God

Thou art the whole Truth.

My Lord

Thou art the whole Truth
Of Unmanifest Divine Consciousness

And manifest multiple world awareness.
The Unmanifest Absolute Divine
And the manifest relative world;
Both are grounded in Thee.

My Lord
God

Thou art the whole Truth
Thou art the Truth of the Whole.
Thou art,

O God

The Truth of the whole story of life,
Thou art the Truth
Of the whole story of Creation.

My Lord

Before Creation
Thou art the Unmanifest
Pure Absolute Being.
Established in Thy Self-Consciousness,
In Thine Own Pure Existence,
Unlimited,
Unbounded,
Unfathomable
Ocean of Love.

My Lord

In Thy Absolute

Purity,
Serenity,
Divinity,
Eternity,
Thou art the whole Truth
Before Creation.
Thy Grace is all that is,

My Lord

Before creation.
And then
When creation begins
Thy Grace begins to flow.
The Ocean of Thy Grace

My Lord

Begins to flow
In waves of Bliss.
And waves of Bliss then roll
In Magnitudes of joy;
And comes Thy Grace
As joys of life.

My Lord

Thy Bliss of Unity;
Then,
Remaining the Bliss of Unity
Intact
By the Grace of Thine Own Self,
By Thy Grace appears

As joys of multiple variety.

My Lord
God

How merciful Thou art
Thy Grace manifests as my world.
How merciful Thou art,

My Lord

Thou manifest as I.
Thy Nature manifests as my nature.
Thy Grace manifests as my world;
And yet
Thy Grace remains as thy Grace.
Thou remainest as Thee.
Even when Thou art found as myself;
Even when Thou art found as the world;
Even then Thou remainest as Thee.

My Lord

Thy creation is Thy manifestation
In creation is cosmos.
I find Thee everywhere,
Thyself everywhere,
Thy Glory everywhere,
Thy Grace everywhere,
Thy Nature everywhere.

My Lord
My Love

God

Thou art everywhere.
Thou art everything.
Here, there and everywhere
All pervading,
Omnipresent.

God

Thou art all.
Thou art this, that and all,
Thou art past, present and future.
Thou art the Light of lights.
Thou art the light of the Sun,
Thou art the light of the Moon,
Thou art the light of the Stars, too.
Thou art the Great Light Effulgent
Appearing in different shades
Enlightening all avenues of life,
Thou spreadest variety
Thy Eternal Existence of Unity.
Thy Variety and Thy Unity,
Both are the different shades, nay—
Not the two different shades—
One underlying the other,
One pervading the other, nay—

My Lord

There is no question
Of one and the other.
There is the One,

And that is the Other.
Thou art the One,
Thou art the Other—
And Thou art Both Together.

My Lord

This is how I understand Thee;
Thou art only Merciful.
The Bliss of Thy Unity
Thou spreadest as multiple joys,
All over, everywhere.

God

The Silent Ocean
Of Thy Eternal Existence
Moves as waves
As mighty waves of creation.
And this is what they say

My Lord

Be it the silent ocean,
Be it the moving wave,
The water is the same
In the ocean and the wave.

God

Thou art the same,
In the state of Unmanifest
Absolute Consciousness

And in the states of manifest
Relative creation.
Thou art

My Lord

Immovable, Eternal
Ocean of Bliss.
And Thou remainest the same,
Thou remainest in Thine Eternal Glory
Even when Thou appearest
As manifest phenomenal creation.
In Thy Self

My Lord

Thou art Changeless.
This is how I know Thee.
Thou art the Whole Truth.
Thou art the Truth of the Whole.

My Lord

My Love

God

Thou art the whole Truth
Thou art
The Be All
And End All
Of Existence.
This is my big fortune.
This is what makes me feel Great:
»My Love is All in All«.

God

Thou art Full in Thy Glory,
In Thy Glory Thou art Full,
Ever Full.

My Lord

The Absolute is Thy state of Rest.
In relative fields Thou playest.
This is how I know Thee.
This is how I know Thee.

My Lord

For a common man,
The times of night and day
Are Thy times of Rest and Play.
But,

My Lord

I know
There is something more to it.

O My Lord

Let me say it
Or, come on Thyself,
Give it out.
Come on, speak through me
Give out the mystery that goes with Thee
Between Thyself

Between Thy Time of rest and play.

My Lord

They say
The Absolute is Thy States of Rest,
In relative fields Thou playest.
But I feel, I know for certain
There is something more to it.

My Lord

My Love

God

Come on, give it out.
Reveal the mystery
And clear it out.
Reveal the mystery
And clear out the clouds of ignorance
So that man sees Thee
Face to Face

My Lord

For Thy Grace is Full,
But hidden behind the veil of
that mystery.
The common man enjoys not.
The Champion of Thy Playfield
The man
Fails to enjoy it.
The man fails to enjoy Thy Grace.
And not only that,

He begins to suffer,

My Lord.

And suffering Thou likest not,
I am sure.

Suffering Thou likest not

It does not belong to Thee.

It does not belong

To Thy Merciful and Almighty Nature.

It does not belong to

Thy Kingdom of Heaven.

Suffering is foreign to Thee,

It is foreign to Thy Field

My Lord

It does not belong to Thee.

So I beseech Thee:

O God

Take off the veil

And come and say:

Thy time of rest

Is not other

Than the time of Thy Play.

Say and let it be known

My Lord

That Thy Field of Rest

Is no other

Say that Thou art present everywhere
Let it be known that Thou art ever Full.
In everything,
At every place,
At every time,
The whole creation breathes
Thy Fullness.

My Lord

In Fullness of Thy Grace was all that
was.
In Fullness of Thy Grace is all that is.
In Fullness of Thy Grace will all be
that will be.
Thou art ever Full

My Lord

Thou art in Thy Fullness of
Eternal Being
Even when Thyself is playing the role
Of temporary, phenomenal existence.
The ever-changing world
And the never-changing Self,
The relative and the Absolute,
The manifest and the Unmanifest,
Both are the expressions
Of Thy Eternal Glory,
Both reveal only
Thy Eternal Grace,
Both are the modes
Of Thy True Nature.

As the cotton appears as thread
And the thread appears as the cloth
So does the
Unmanifest Pure Consciousness,

God

Appear as the manifest world
Of forms and phenomena.
Entire creation
Is the expression of Thy Glory.

My Lord

Thou art the Whole Truth
Thou art the Whole reality of life
Thou art the Whole life
Of the creation and the Beyond.
Eternal is Thy Glory

My Lord

Thou art Full
Everywhere is full of Thy Glory
Every time and every Space
Breathes Life in Thy Grace.

My Lord

My Love

God

My life flows
In Thine Eternity

My Lord

Thou art ever present in me.
How inseparable from me is Thy Love.

My Lord

My Love

God

I dwell in Thee
Thou ever dwellest in me.
My days and nights,
And dreaming states
Present no problems for Thee;
And for me, also,
As far as Thou art concerned
They are no barrier.

My Lord

Eternal is my hold on Thee.
And steadfast is Thy grip on me.
For I in Thee
And Thee in me
We both go on together
In the Unity of two lives, nay,
Nay, not in the Unity of two lives,
But in the Unity of One life.
In the natural Oneness of Existence
Thou hast accepted me
And I have absorbed Thee
In the Oneness of life.
I, in the Oneness of Thy life;

It goes on its way
Its ever-changing way.
But

My Lord

Thy Grace changes not.
It is Full forever.
Its level changes not.
I know it,
And I know it once forever.
Thy Grace is Full,
And never forever it is less full.

My Lord

My Love

God

How can Thou be less than Full?
Thou art in Thy Eternal Perfection
Thou art never less and never more
Thou art ever Full.

My Lord

Thy Grace is ever Full
I am Full in Thy Grace
Thou art Full in my being.
The stream of Fullness flows
From me to Thee
From Thee to me
And brings the two together.
Leaves us both together

In Oneness of existence
In Fullness of Thy Grace
In fullness on my being.
My being is infused with Thy Grace
And Thy Grace accepts my being.

My Lord
God

I dwell in Thee.
Let me say it
I like it.

My Lord

I love to say:
I adore Thee!
I love to say:
I dwell in Thee and Thou dwellest in me!
It is no more a secret now.
Somehow, the wind has gone that way
And believe me
Without my telling anyone
Without my ever telling
They have known it
They have known it all.
And now,

My Lord

Thou art exposed.
What to do?
I do not think anything can be done

To undo this and get back
What has gone in the air.
Why should we care?

My Lord

Thou art exposed.
That is all.
Thou art never hidden anyway,
Art Thou?
That is why
I see no reason why
Thy Glory be not sung.

My Lord

I sing it,
For I like it,
I like to sing it.
I love to sing Thy Grace.

My Lord

My Love

God

I love to sing Thee
My being vibrates with Thee.
I sing aloud Thy Grace
But

My Lord

I do not know how Thou likest it

For the waves to be,
Some wind has to be.
Some fun has to be
To sing Thy Grace.

My Lord
God

I dwell in Thee
Thou dwellest in me
In Thee I find my Whole
In me I welcome Thee
In the whole of me
Thou art full
In Thine Whole

My Lord

I am lost.

My Lord
God

My whole
Is full with Thee
And in Thine Whole
Mine every bit is lost.
I am the way to Thee

My Lord,

Thou art the Goal in me.
Thou alone art.

My Lord,

Thou alone art.

My Love
God

Thou alone art.
And I am to enjoy Thee.
I am to express Thee.
I am

My Lord

Yes, I am
To enjoy Oneness of God Consciousness.
I am
To express Oneness of God Consciousness.
THOU ART THAT
I am THAT.
And Thou,
Thou art I.

My Lord
My Love
God

I am to express Thee
And Thou art to Be
My Expression of Thee

My Lord

My expression of Thy Being
Overtakes my being
What is THAT?
Is it THAT I am not to express?
Is it THAT I am also to be?

My Lord
My Love
God

All Pervading
Omnipresent
Omniscient

My Lord

Be
Be
Thou Be in me.
I be in Thee.
Thou Be.

My Lord

In Thee I lose myself
And in my total loss
I gain Thee in Full.

My Lord

Thou art my gain.
Thou art my life in Full.

O God

My loss is my gain in Thee
Yes, it is very clear
When I lose, I never lose.
In fullness of Thy Grace
The word »loss« has no place
In God Consciousness
My gain is ever present
But I do not know
How feelest Thou

My Lord

I only know
Thou knowest well
As Thou knowest all
And that is all

My Lord

That really matters.

My Love
God

I am Thine Instrument
I am
I know I am Thine Instrument.
I am glad to feel that I am
And I am glad to say:
»Thou usest me«.

My Lord

I need not say:
»Thou continue«.
Anyway

My Lord

Thou continue.
Mine whole is Thine.
Thou continue to use me

My Lord.

JAI GURU DEV
